EDUCATION AS AN ART

BULLETIN OF THE

RUDOLF STEINER SCHOOL ASSOCIATION

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TO OUR MEMBERS

We would like to explain why a subscription blank is being sent to you with your Bulletin. Feeling that the friendliest way to find new subscribers is through the help and interest of our present members, we hope that each of you will try to enroll one of your friends.

For the success of our endeavors — to make the Rudolf Steiner education known and to keep the New York school worthy of its position as "parent" school — we must depend on the growth of our membership and of the scholarship fund. Those of us who are giving time and concentrated effort to these objectives would greatly appreciate this help from those of you who are too far away to enter more directly into this work.

We are convinced that if the Rudolf Steiner way of education could be correctly presented to parents, they would send their children to existing schools or ask for new ones to open; if teachers now tied down to methods to which they cannot whole-heartedly agree could learn about this way of teaching, a training school would be demanded; if persons of wealth could be interested in Rudolf Steiner Education, money would be found to support the present school, to open new ones, to train teachers, to interest the general public and important educators.

The task of the Rudolf Steiner School Association is to bring these elements together. But if it is to accomplish this it must have a larger membership to increase the circle of interest and to provide the funds necessary for this endeavor. Many of us feel — and hope that in time every member will feel — that the Association has a real contribution to make towards the forging of a better America of the future. *Editor*

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As the work of the Association enters its second year many of its aims become clearer and the direction toward which it should work begins to stand out.

It took thirty years of continual appearance of articles on the Pestalozzian Methods before these finally found their way into our public school system. They were first brought to this country from Switzerland by a group of wide awake American educators who wrote and talked about them until the public interest was finally captured. The Rudolf Steiner School Association has the task of doing the same sort of pioneer work for the educational "methods" of Rudolf Steiner. In this direction, as in the Pestalozzian, it is necessary that the methods which have been used with such success in European schools be adapted to American conditions and American children before they are presented to the general public.

This means, the urgent need for the writing and publication of books, articles and pamphlets is growing and ways must be found to meet it. Funds are necessary to reimburse the time potential writers of this material must spend on the writing — time which will not be used in paid occupations. Some sort of revolving publication-fund must be established to insure the distribution for such writings.

If we are to establish more schools, teachers interested in this education will need to find a place where training in Rudolf Steiner methods is available. The winter and spring courses of this year have made a small beginning in this direction, and the two weeks' intensive summer conferences are also a step forward. But their scope is limited. They are not enough. And meanwhile the need for more teachers grows.

The work of the New York Rudolf Steiner School has been made possible only through the efforts and support of interested individuals. And in looking over the history of other new school ideas we find that this has always been the case. The Pestalozzi, Froebel, Montessori, Horace Mann, and Progreessive Schools — all have had their backers. The cultural life of the country has developed thanks to the men of insight who have realized that such contributions are the best long-time investment they can make.

The culture of tomorrow will in a large part depend upon the finding of men who are capable of seeing the significance of the Rudolf Steiner way of teaching as well as the inadequacies of the present educational methods.

The problem of finding such men either as individuals or as a part of some Foundation is a difficult one. To do this effectively we must have adequate demonstration material to present — both literature and exhibits which will tell the story. These exhibits, made by the teachers out of their knowledge of the methods and of actual work of the pupils, should be sent about the country to schools and educational conferences. There must be some way to acquaint people intellectually and visually with the differences between the Rudolf Steiner methods, and those of the conservative and progressive trends. With the cooperation of the teachers of the school such material is now being collected and brought together. Lecturers should also be trained to accompany the exhibits whenever it seems advisable.

It is important to bear in mind that although the Rudolf Steiner School is at present the major concern of the Association, its real work is of a broader nature. The success of its appeal will depend upon the stress it is able to place upon a whole new way of education — an education which is not experimental and which meets the needs and demands of the times. Balanced and capable human beings able to cope successfully with the challenge of the day can only grow out of an educational milieu based upon a genuine knowledge of the evolving child. This knowledge is new to us in America and the time has come when it must be brought to the attention of a wide educational and lay public. *George O'Neil*

CURATIVE EURYTHMY

Since some familiarity with Eurythmy as an art and as a pedagogical measure is helpful in understanding Curative Eurythmy, the article "Eurythmy —an Art of the Twentieth Century", by Genevieve De Vall in the September 1940 issue of the Bulletin, will be useful as a background for this introductory description of the third aspect of Eurythmy. While the present article deals primarily with the work in schools for normal children it should be mentioned that Curative Eurythmy is for people of all ages and is also being used by physicians in hospitals, sanitariums and homes for handicapped children.

The curative exercises are based upon the entire background of the artistic and pedagogical Eurythmy; but the movements are intensified in such a way that they work powerfully and creatively into the body itself. In fact, some of the exercises react so strongly on its organic structure and functions that they are taught only when prescribed by a physician. Others are of a more general nature and can be given without medical advice, by a teacher especially trained in this work.

In addition to its own specific tasks Curative Eurythmy helps to make the entire body more receptive so that medicine, massage, baths, and other therapeutic measures can be more effective. At the present time the human organism has lost some of its inner mobility as the result of the hardening effect of our materialistic age. Regaining this mobility facilitates healing processes. Curative Eurythmy therefore has a twofold task,—to further the work of the physician, and to teach exercises through which the pupil's own efforts contribute toward overcoming his difficulties.

With the younger children the interplay of imagination between teacher and child creates variety and interest. But this imaginative approach is gradually dropped as the children grow older, and the exercises become an interesting task done with a will for a desired goal. However, for all ages, an artistic quality is maintained in every exercise.

In every school there are children who need some special help which does not necessarily call for medical treatment but for more curative handling than the class-room affords. We have, for instance, seen the child who is lazy, dull, inert. His soul seems to be buried in too heavy and dense a body and cannot find its way to expression. We are equally familiar with the opposite type, the child whose body seems almost transparent, so open and responsive to everything which happens to him that he becomes weak and exhausted. In between are all degrees and varying aspects of these extremes. Here we have the task of helping the body to become a better instrument for the child's soul and spirit. Toward adolescence special exercises help to harmonize the whole organism, making this transition period less chaotic. The wide variety of problems range from correction of posture and pronated ankles to disturbances of the metabolic, rhythmic, and nervous systems; from difficulties of a psychological and temperamental character to serious illnesses. These and many other subtle difficulties can be helped and often entirely overcome by the use of Curative Eurythmy exercises, with results noticeable in improved class-room work.

Healing, as we know, deals with restoring disturbed balance somewhere in the organism. Vital upbuilding forces are called upon and directed to the region where destructive activities are at work. These upbuilding forces are to be found in nature as well as in ourselves. The power of such forces can be seen in the slender shoot pushing itself through the heavy earth, in

the tree which splits open the rock in whose crevice it has taken root; in the rising of sap to the tops of tall trees by a mysterious power which, scientists say, cannot be explained by capillary attraction. We can actually feel these vital, life-giving forces of nature when we walk in the woods or in other ways come in close contact with her. But today, when we more and more lose contact with nature, we turn to the physician to bring us the healing dynamics of plant and mineral in the form of medicine. Rudolf Steiner gave to physicians a deeper understanding of the use of the dynamics of nature in relation to the intricate human organism. A task of medicine and therapy is to activate our own upbuilding capacities and to support them by bringing to their aid those healing forces found in the dynamics of mineral, plant, warmth and light. Curative Eurythmy has a similar task but in a different form,—that of stirring into normal activity these same upbuilding forces which have become too sluggish to maintain health.

Let us consider one well-known example of these dynamics found in many aspects of nature and also, in varied manifestations, in ourselves,—the spiral. In its two phases, of an inwinding and outwinding curve, it is the expression of the polarities of contraction and expansion, centripetal and centrifugal force. In nature we see this in the outgoing force of the cyclone and the sucking vortex of the whirlpool; in the unfolding of the fern, and the tendril as it wraps around its support. We experience these same dynamics within ourselves when we feel our whole being expand before a work of art or a marvel of nature, or when it contracts through shock, sorrow, or depression. The expanding sensation of warmth and the contracting effect of cold, either physical or psychological, are also familiar experiences.

Various types of expansion when carried to extremes lead to many difficulties of a physical or psychological nature, such as general weakness, low blood pressure, abnormal secretions and lack of direction and concentration. Among the effects of abnormal contraction are nervous tension, spastic conditions, high blood pressure, depression and fear.

As an illustration of one of the many ways in which Curative Eurythmy approaches such problems we may take an example from the dynamics of movement on a spiral form. You can test the underlying principle of this exercise if you start at the center of an imaginary spiral and trace its ever-widening curve with increasingly rapid steps. This will be easier in a large room, although the releasing experience of the outwinding curve can be realized in a comparatively small space. When you slowly retrace your steps you will feel more centered within yourself. Such exercises work strongly on the whole organism and help to restore a normal activity of expansion and contraction.

A striking instance was witnessed at the New York school some years ago, in the case of a little girl whose difficult home conditions had caused marked physical contraction and a soul nature entirely closed in. Her head drooped, her hands were pressed against her chest, her fingers contracted into actual distortion, and her eyes were dull. Through the work of the kindergarten and various curative exercises based on the dynamics of expansion, the change came even sooner than expected. Within about six weeks the physical and soul tension relaxed, her head lifted, her fingers straightened out, she began to smile, her eyes brightened, and she began to skip about like a happy normal child.

In contrast, the nervous unconcentrated child can be quieted and strengthened in his own center through the use of the ingoing spiral. The alternation of the ingoing and the outgoing spirals brings elasticity into the

organism to counteract hardening tendencies which lead to rheumatism and allied troubles. In the psychic realm it helps to make thinking more creative and soul conditions more active and responsive.

The connection between the sounds of speech and the inner dynamics of our whole organism was clarified by Rudolf Steiner. He showed that the dynamics which produce the smaller movements of speech are the same as the creative forces which construct and maintain our organism; that speech is only a weak reflection or condensation of these larger movements. If you will pronounce carefully the various consonants you will find a distinctly different type of activity in each sound. For instance, the inclosing character of the "B", which we are not surprised to find in such words as basket, barrel, body; or the strong darting of the "F" sounds in fire, fling, fly; the rolling "R" in rush, roar, run; the lifting movement of the tip of the tongue in "L", known in phonetics as the liquid sound. In Eurythmy these movements are expanded into the larger movements of arms and body which, when intensified in curative exercises, work back into the organism to activate the primary creative forces of the body.

The dynamics of the consonant sounds relates definitely to specific organs and functions of the body. Through curative exercises based upon them diseased organs can often be rebuilt and disturbed functions be brought to normal activity. One combination of consonant exercises wakes up the stolid type of person both physically and mentally, while another builds more physical substance and stamina into the too transparent body of the oversensitive type.

In contrast to the building and maintaining dynamics of the consonant sounds are those of the vowels which express the life of feeling — the soul life. We can see this in such ejaculations as, for instance, "Ah" with its mood of wonder; or the shrinking "U" (oo) sound of fear. Here again we meet the principles of contraction and expansion, for you will find the whole vocal mechanism open for the "Ah", and flattened together for the "oo". And between these two extremes are the other vowels such as the stretched, vital "E" sound and its corresponding exercise which helps the uncertain, shy or weak person to gain confidence and self-directed activity.

The exercises based upon the dynamics of consonant and vowel sounds, therefore, have a definite effect upon the physical body on the one hand, and the soul nature on the other. Through carefully chosen combinations of exercises difficult problems connected with the subtle interplay of body, soul and spirit can be successfully handled.

The healing power of music has long been recognized and used, in a general way. Through Tone Eurythmy this healing power is brought to a clearer understanding, for there is a definite relation between the dynamics of rhythm, of melody, of harmony, and the rhythmic systems (of circulation and respiration), the nerve-sense system, and the metabolic system in the human organism. Exercises using these elements of music, expressed in movements of the arms and the entire body, are used to correct disturbances in the corresponding parts of the body. Other exercises, based upon major and minor triads, are helpful in overcoming conditions of depression or fear.

Rhythm, besides being a quality contained in all curative exercises, is the basic element of those exercises which deal especially with our own rhythmic system of circulation and respiration. The rhythmic system, situated as it is between the head which thinks and the metabolic system which nourishes the body, is the harmonizer between these two. Here we have the

interplay of the quick throb of the heart and the slower breathing, in their normal tempos of 72 heart beats to 18 breaths a minute—a ratio of 4 to 1. In his early school years the child's more rapid infant tempo is gradually changing into that of the adult. If disturbances should occur in this adjustment they can lead, if not corrected, to many illnesses in later life. Here Curative Eurythmy is most valuable. It does not make use of artificial breathing exercises but of exercises built upon the fundamental rhythms of music and of poetry. They are also used with splendid results in the correction of stuttering, bronchial troubles, asthma, and other forms of respiratory and circulatory irregularities.

From many aspects then, Curative Eurythmy cooperates with the work of the school in helping those children who need to overcome physical or temperamental difficulties. *Miriam Wallace*

SCHOOL FOR HANDICAPPED CHILDREN

Some of our readers and their friends may be glad to know something about Lossing which has been doing such good work for several years. This school for physically or mentally handicapped boys and girls under twelve years of age is housed in a large, comfortable farmhouse, thirteen hundred feet above sea level, and only 75 miles from New York City. Its own three hundred acre farm provides the eggs, dairy products, vegetables and fruit — and also a wholesome, safe environment for the children.

The work of this school is based upon the curative methods of Rudolf Steiner. The morning school work is arranged according to the needs of each child and the academic subjects are taught with the artistic approach characteristic of all Rudolf Steiner schools. There is, of course, painting, drawing, clay modelling, individual speech training as well as piano and flute lessons. The afternoon is the time of play on the farm, work in the garden, chorus singing, group Eurythmy, gymnastic games. All of the children, but especially the tiny tots, are patiently guided and affectionately cared for.

Under the medical supervision of two New York doctors, the children are given expert nursing, special baths, massage, individual diets and individual curative Eurythmy.

The life is that of a busy, happy family under the loving and competent direction of Gladys Barnett. Address, Lossing, Dover Plains, New York.

QUESTION BOX

"We particularly enjoyed Mr. Harrer's article on toys (in the December Bulletin) and expect to keep it on hand for frequent reference during the coming years. And we would like to have further advice pertaining to preschool years. Specifically, we are wondering which, if either, of two current practices is preferable: subjecting a baby to pastel shades exclusively, or to bright primary colors. There must be a right choice and a reason for it." *BB*

Delicate, soft shades are generally better for the baby's surroundings. Several colors should be used in harmonious combinations; for instance, a soft sky-blue working into a redish tint. If, as the baby grows older, he shows indications of nervousness, or seems to be too quiet, then the colors should be carefully chosen in keeping with his temperament. We hope, in an early issue, to have an article on temperaments which may answer this question more fully than is possible here.

GEOGRAPHY IN THE RUDOLF STEINER SCHOOL

Of all the subjects in the elementary-school curriculum, geography is the most challenging to the teacher's knowledge. To begin with he must be thoroughly at home with botany; for plant life is the gateway through which we enter upon the study of the earth. Next, he must have more than a passing acquaintance with geology and mineralogy, that he may give a picture of how mountains are formed or explain the difference between a chalk range and a granite range. The study of animal life in different regions tell us much, also, about geographical conditions. Astronomy, too, is linked with geography, for one can scarcely study the earth apart from the sun and moon, the planets, the zodiacal, and other important constellations. But above all, the teacher's knowledge must include the study of the races of men and their endless striving for food, clothing, and shelter in the frozen North, in barren lands and desert plains, in tropical jungles; and lastly, the story of their conquest of the earth itself, for history and geography are but two sides of the same subject.

The teaching of geography — always a fascinating subject — is enormously enriched by the additional knowledge concerning the world and man given us by Rudolf Steiner, and by his special indications for presenting the subject. He says that it is largely through this study that the pupil is awakened from the childlike dreaminess of his earliest years and is brought into conscious relation with his surroundings. In the first school years stories and fables are told, in which plants and animals — even rocks and mountains and streams — talk and act with the attributes of human beings. For the child of six or seven still feels himself as a part of the world about him; he lives in the world and the world lives in him. He divines that many interesting, wonderful, and mysterious truths lie hidden in the universe which he is as yet unable fully to understand.

In the fourth year of school-life, geography proper begins. The child has now reached that important turning-point which comes at about the age of nine, when for the first time he feels himself as an individual apart from the world, and can look upon it objectively. The first picture of the earth is never that of the scientific abstraction of a mechanical ball spinning about in space. The child is given the picture of a *living* earth covered with its garment of plants, in close relation to the sun by day and to the world of stars by night. We often think scornfully of the pictured creation of the world given in the old mythologies. But how near to a child's consciousness is the old Norse tale of the earth as formed from the body of the Giant Ymir — the rocks his bones, the soil his flesh, the rivers and seas his blood, the vegetation his hair ! Truth weaves the fabric of such a legend. One cannot study a plant by analysing it in the laboratory, for it has lost its meaning — its place — in the world picture. Plant life is as much a part of the earth as the hair is a part of the head.

With this picture of the living earth organism as a background, the child is made aware of the wondrous working-together of the kingdoms of nature. He learns how the plant needs the mineral and animal, how the animal in turn depends upon the plant, and how man himself needs all three kingdoms, and how he — alone, of all creation — can give care and loving thought to earth and plant and beast.

All teaching is done by word of mouth and this insures a very living contact between teacher and pupils. It means that the teacher must make the subject his own in the same way as would a painter about to depict a

scene from history. This is an important point — the question of how living a subject may become through the way in which it is taught. In a recent issue of "Progressive Education", this significant observation was made: "Facts about products, food consumed, and statistical information found between the covers of a book, even when amply illustrated, do not give the breath of life to America and its people". It is true that no text-book, however colorful and vital its approach,—and we have many such today—can ever capture the whole child as can the living words of the teacher. So in place of text-books, the children in The Rudolf Steiner School make their own note-books, adding to the essential outline of the subject, as dictated to them by the teacher, their own stories and pictures. Many beautifully colored maps are drawn in crayon; the blue water and the green land in juxtaposition make unnecessary the abstraction of a drawn coast line. In the early years no globes or wall-maps are used, for it is felt that these give a false idea of the earth as a little child knows it. In place of these, simple picture-maps are drawn on the board in colored chalks,—of orchards or fields of ripe corn, or evergreen forests.

The section of the earth studied first is naturally the child's immediate surroundings; but in the city of New York one is confronted with a very complicated and artificial environment. The task of the teacher lies in simplifying this and reducing it to its essential elements. First we imagine that a giant lifts the Island of Manhattan and places it upon the schoolroom floor. Here we draw our first map — all the children having a share in it. Next, we think away from our Island all that man has done to change it from its natural state. We picture it as it was in all its unspoiled grandeur when Henry Hudson sailed up his river. We learn of the life of the Manhatta Indians. Visits to the nearby Museum of Natural History show us their homes of bark, their clothing, their means of transportation, the ways in which they got their food. We tell some of their interesting legends and actually participate in one of them when, at Thanksgiving time, we enact the beautiful Indian harvest festival. From the reverence with which the young players bring their offerings of real fruits and vegetables to the Great Spirit, it is clear that they have grasped not only the external facts of this early civilization but also much of its spirit.

We find a few carefully selected field-trips of real value in our first years of geography; for instance, a visit to one of the central dairies, a visit to a wholesale market or, better still, to a real farm, where the cow is still a cow — not a machine into which so much protein and fat and carbohydrates is stoked in order to produce as much milk as possible. Here the child sees how the grains are grown which later make the flour he eats in bread, and learns to make his own connection between the varied activities of the farm and the piles of bright-colored vegetable foods he sees in the market around the corner and, later, upon his own plate. But if there is no real farm available we can always count upon that priceless gift — the child's imagination. We can take the children in fancy, not alone to visit parts of their own country but even to the ends of the earth — without money and without price.

And then — in picture after picture — we tell of the dramatic coming of the White Man and of the impact of European culture upon the simple life of the natives. We picture the gradual changes wrought upon our continent — the forests cut down, clearings made, the first rude houses built, the Indians pushed farther and farther westward. A map, drawn on the board, shows where the Spaniard, the English, the Dutch, and the

French made their first explorations and settlements. A different color for each of these peoples makes the map clearer and the children watch it grow, day by day, as the White Man moves steadily westward. We follow this most thrilling story of the gradual pushing of the frontier ever westward — beyond the Appalachians, beyond the Mississippi, beyond the western mountains — until the whole country was won from the Red Man. We study this vast treasure-house of forests, animal wealth, and minerals; the great size and extent of the continent which provides such a diversity of life and resources. And from the living way in which these stories are told, the pupils grow to realize that the American life is not expressed in any one section but that East and West and North and South — each brings its gifts to the life of the whole.

We describe very vividly the different types which have contributed to the making of our American way of life, and show how these differences were largely the result of geographic conditions. We learn that the severity of the New England climate, as well as its poor stony soil — that "stern and rockbound coast" — did much to mold our Puritan forefathers and to develop their dominant traits, austerity, industry, and thrift. Contrasted with this was the life of the Virginia planter, where the more genial climate, the more level and fertile ground developed a more leisurely and enjoyable way of life. On the large plantations of the South life took on a comliness, a grace and charm denied the hard-working New Englander.

These differences in the early life of the colonies may be made very real to the children through stories of the early pioneer days and through dramatics. Those children who have enacted the story of the first Thanksgiving cannot fail to value the qualities of the sturdy New England pioneers. And something of the flavor of plantation life can be captured in the singing of the Negro melodies or the dancing of the spirited Virginia Reel.

Finally, we enlarge our geographic horizon to include the conditions of life in other lands. The pupil studies man in his economic activities, in order to gain an insight into the complicated life of today. He gains a knowledge, also, of minerals, of the different kinds of soils and their effect upon the plant life in different regions. The movements of the heavenly bodies and their relation to the earth become a vital part of the geography lesson in the upper grades.

The aim of the teacher is always "to unfold the existing life of man before his pupils in a living, life-begetting way, and to kindle the growing and evolving humanity in them to self-revelation." Through the building up of certain fundamental attitudes of mind and heart in the early years of geography, the children grow up realizing that they share the earth and her gifts in common with all peoples — no matter how remote — and so feel united with them in a very real sense. They come to feel that they have a duty towards the earth and to all the peoples who inhabit it.

Virginia Field Birdsall

PARENT-TEACHERS MEETING

The discussion of discipline at a recent meeting developed into a lively and stimulating interchange of ideas between teachers, mothers and fathers. This question, so near the heart, of the relationship between parent and child, to a large degree colors the child's world and his later life. Discipline is the foundation upon which the pleasurable as well as the difficult things in a child's life must grow . . . a sort of moral climate.

Perhaps the most illuminating point in the discussion was the stressing, by a teacher and a father, of the importance of rhythm especially in the rapid tempo of our American life. If a child's life is rhythmical from the very beginning — in the fundamental matters of feeding and sleeping to the later careful balance of working and playing, head work and hand-work, festival days and special treats, with no ill-considered exceptions — this works deeply into a child's nature and will lead him to accept the soundness of authority. Parents often fail to realize how much of their children's naughtiness is caused by the adults themselves when — to suit their own convenience — they break the rules they have made for the children.

One mother said that while a parent must maintain a firm objectivity in seeing and dealing with a child's problems, he must also be able to enter the child's own little world where parent and child can have fun together. She said that the ability to be emotionally detached from a child and at the same time to surround it with loving care is indeed a difficult art to master. But, she pointed out, a parent must remember that the successful training of a child begins with the self-discipline of the parent.

One of the fathers gave a witty talk and brought out several definitions of the word "discipline". One of his most practical suggestions was that the child's life "within the inclosure of rules" be made so happy and attractive, that he will have no desire to break through to the "outside". He closed with a quotation from Emerson's "The Over Soul" to express the ideal relationship between parent and child . . .

> "In my dealing with my child, my Latin and Greek, my accomplishments and my money, stead me nothing; but as much soul as I have avails. If I am wilful, he sets his will against mine, one for one, and leaves me, if I please, the degradation of beating him by my superiority of strength. But if I renounce my will and act for the soul, setting that up as umpire between us two, out of his young eyes, looks the same soul; he reveres and loves with me."

Both parents and teachers were grateful to have this subject aired. It was certainly of inestimable help to the parents who, like their children, keep trying to "do better next time". *Anne Stockton Goodwin*

Mrs. Goodwin has her two boys in the school and also an English boy whom she has taken into her home.

NOTICES

IDEAS FOR ANNUAL MEETING OF THE ASSOCIATION

The Annual Meeting will be held on Wednesday, May 21st, at 8:15 P.M., at the Rudolf Steiner School, 20 West 73rd Street, New York, N. Y.

We would like to feel that each member expresses what he has to say. Will all members—and especially those too far away to attend the meeting—kindly send in before May 1st, suggestions, plans or any business that they would like to have brought before the meeting? This will give the Executive Committee time to give careful consideration to all such communications and to place them on the agenda.

KIMBERTON FARMS BOARDING AND DAY SCHOOL

Work on this new Rudolf Steiner school, near Phoenixville, Pennsylvania, is progressing. The school building is nearly ready for decoration and furnish-