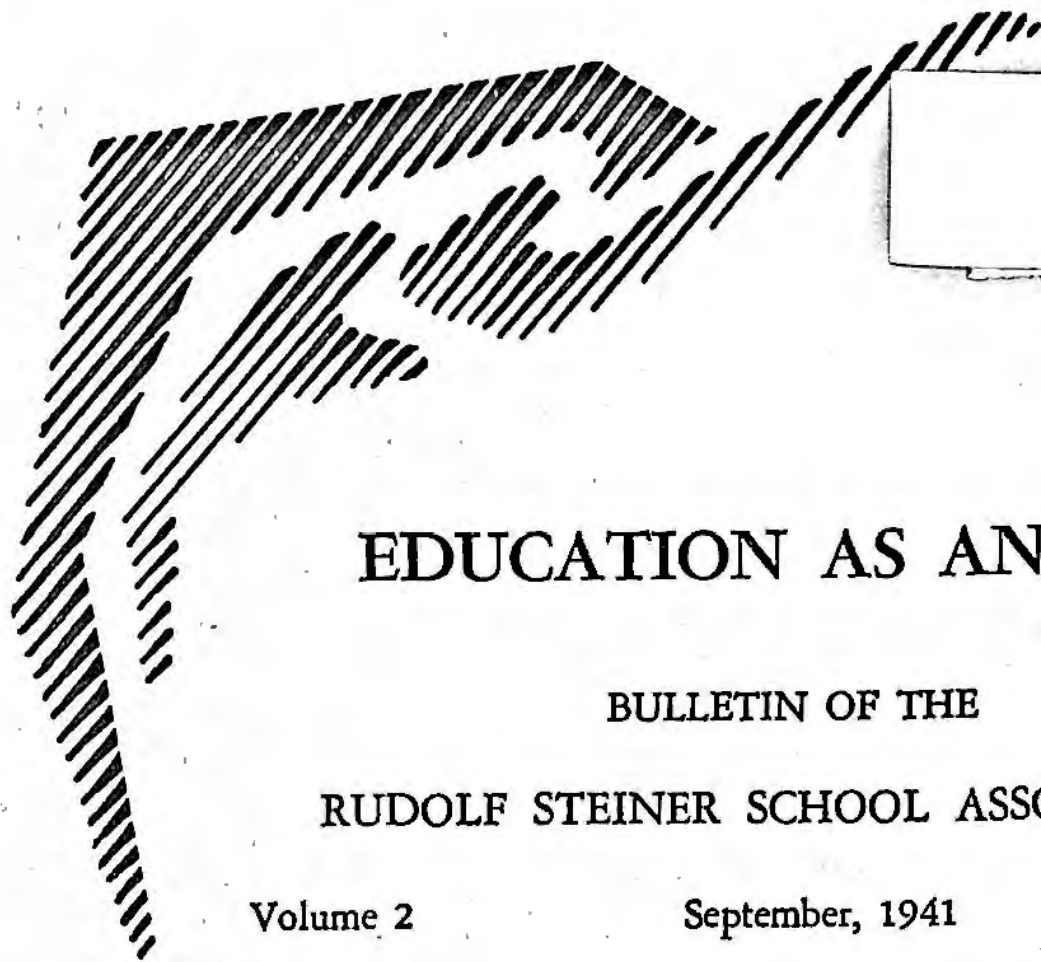




EDUCATION AS AN ART

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Nancy Bartlett Laughlin, *Editor*

Jeanette Eaton, *Consulting Editor*

Frederick Hiebel, *Faculty Advisor*

MECHANICAL AND ARTISTIC INFLUENCES IN EDUCATION TODAY

The future will make heavy demands upon the physical strength and the will-power of those who are children today. How can we at the present time help them prepare to meet the conditions which will arise twenty or thirty years from now? This is no academic question and much will depend upon our finding adequate answers to it.

The problem is a difficult one because the general tendency of our time works for a weakening of the will-forces and a deterioration of physical vitality. Every mechanical invention which replaces some human effort allows the will to become more passive. It requires more activity to learn to practise to play the violin or the piano than it does to turn on the radio. More imagination and preparation are needed to tell the children the great stories of literature than to let them listen to the Children's Hour. The movies are an easy and cheap substitute for the effort to amuse oneself. Even walking is considered a wearisome waste of time and strength when one can go everywhere so quickly and smoothly in a car.

Such instances could be multiplied a thousandfold. The results are only just beginning to show themselves, but they will continue to do so more and more in proportion to the increasing difficulties and hardships which we shall have to meet. When we most need strength, we shall be least able to summon it up. Muscles once grown soft can not be disciplined in a day. And the muscles of inner strength-of-will are much slower and harder to develop than the physical muscles of our bodies.

If we are to accomplish anything in this direction we must be clear about our goal. Sheer will-power and endurance can become ends in themselves. Efficiency and dynamic driving force can be worshipped for their own sake.

The human being can be trained into an almost mechanical unit of effective power if the will-forces alone are exploited and developed. But this form of will-development can be achieved only at the price of individual freedom.

The goal of the Rudolf Steiner education is the opposite of this:—to make individual freedom possible through the awakening of the will-forces in such a way that they are always at the command of the inner, spiritual being of man. The aim of this education is the awakening of moral individuality.

The question is: how can these forces be developed in the right way? And the first step in this direction is to recognize the fundamental attack which undermines the sources of vitality and will-power in early childhood, just at the time when they have to be built up. It is during these first years that the foundation of physical health for one's lifetime is laid. Immeasurable energy is used in the construction of the organism and its adaptation to individual use. Learning to stand, to walk, to run, to speak are some of the amazing achievements of early childhood, whose law is one of ceaseless activity. Intensive imitation, in itself a form of will-expression, is the main channel by which the little child learns about the world in which he lives. If at this time we call upon the intellectual faculties we draw these energies away from their rightful work of building up the physical body. We can see the results of this in little children who have had everything "explained" to them; who have been trained to argue every point logically before acting on it, or who have been taught prematurely to read and have been filled with "book knowledge". Such children are, generally, pale and highly nervous and make the impression of little old men and women. Their physical vitality and will-power have been sapped at the start. They will tend to become easily critical and superficial in their judgment, for the deeper qualities of reverence and natural enthusiasm will have been sacrificed for an intellectual development which can not yet be genuinely individual.

Because of the age in which we live, almost every branch of education has been intellectualized to some degree, with the result that a generation of over-nervous children is growing up who have too little physical and moral stamina. We may talk ourselves hoarse trying to awaken ideals of democracy and freedom in them but all our breath will be wasted so long as we allow the physical and moral foundations to be undermined in early childhood. And this will continue until educators realize that they must work with the will-forces and the emotions as well as the "head". Only when education in the Kindergarten and Elementary Schools has become, through and through, an artistic process instead of a scientific experiment, will these deeper sides of the child's nature be awakened in the right way. The artistic point of view which is slowly gaining ground in the educational world at the present time must triumph over the purely intellectual and mechanical point of view if education is to fulfill its creative responsibility toward the future. The following examples may serve to contrast these two tendencies at work today.

The suggestion has been put forward that typewriters should be used in the first school years to replace handwriting; an experiment which has not only been advocated but has recently been put into practice. This suggestion was apparently made on the educational grounds that learning to write is a highly complicated nervous process and should be delayed until greater nervous

control is established. The use of the typewriter, on the other hand, is said to involve less strain and yet allows the children full self-expression at an age when this is very necessary. There are also practical reasons put forward for training young children to typewrite in order that they may be skilled typists in later life. What will be the effect of such an experiment twenty or thirty years from now upon the lives of those who are subjected to it?

Is not the same tendency at work here in miniature as is to be found throughout the whole of our civilization today? Labor is to be saved. Everything is to be made as easy as possible. Instead of the healthy discipline of learning to form a clear, individual handwriting, which is a creative and artistic process, a machine is to be substituted which is supposed to relieve the child of "nervous strain"! Instead of the simple, natural act of writing whereby the child learns to take hold of his own body and to use it skillfully, he is given a machine to use, on which he merely has to press a button to produce a letter on the paper. The letters are always the typewriter's, never his own. An "A" looks always the same. There is no better nor worse, no more beautiful nor less beautiful. The element of practice, of repeated effort and of pride in successful achievement is eliminated and replaced by a purely utilitarian and uninteresting make-shift. The whole emphasis is placed upon the importance of the child's expressing himself. It is "what" he has to express which is considered important, not "how" this is brought about. An important pedagogical principle is entirely ignored here and the effects will surely be an increased inner passivity on the part of the pupil and a further weakening of the will-forces, less control of the body, and the stunting of any genuine interest and enthusiasm in hard work.

In such an extreme educational experiment we can see in practice the results of the purely intellectual, mechanical tendency. To what a very different type of practical result a spiritual and artistic point of view may lead can best be illustrated by a brief description of how writing is taught in the first grade of a Rudolf Steiner school.

First of all, the teaching of the letters of the alphabet should be an adventure both for pupil and teacher. Each letter is the door to a new world if we can only find our way back to its pictorial origin. Before the existence of an abstract alphabet, men communicated by a "written" language of pictures which were drawn or painted to represent what was seen or heard or otherwise experienced. These pictures were connected with certain of the sounds of speech and were slowly conventionalized until our fixed alphabet emerged. The task of the teacher is to bring this long, historical process into the experience of the six-year-old first graders, and each teacher will do this differently.

Let us take the "W" and imagine how it might be presented to a class. Before the letter is ever mentioned by name, the children will have heard stories in which wind and water, waves and wild weather have a special part. They will imitate the storm and the waves and the "whoo" and the "whine" of the wind until the classroom is awash and all the chairs and desks afloat on the wilderness of water. In the eurythmy lessons at this time the children will learn to make the eurythmy gesture for the sound "W" (wave-like gestures) and they will carry this out with their whole body. At last each child will draw a picture of the waves and the windy storm and the teacher will point

out to them that the form of the written "W" is hidden in the waves themselves—that it is really a wave! It may then be drawn out very large on the floor or playground in order to allow the children to run its form with their feet. Finally, it will be drawn and printed in the "Letter Book" and practised until it is just as beautiful as it can possibly be made.

The other letters will be introduced to the children in a similar way until they are familiar with the whole alphabet, not merely as an object of memory to be grasped by the "head" alone, but as a new world which is taken up into the entire organism, into the will and the feelings as well as the mind. The results of such an artistic handling of the subject matter will be an enthusiastic interest and the stimulation of vitality and health.

When the introduction to the letters is completed, then they must be practised again and again, as a musician practises his instrument or a painter his art. They will be printed in different forms, the little letters as well as the big. Then they will be combined into words and words, combined into sentences, until at last the first page of the first little book is finished. This book, entirely the child's own work, printed in strong, clear colors and illustrated throughout, will be bound in a lovely paper cover and will thenceforth become,—the first reader! For up until this time (toward the end of the first grade) no attempt has been made to teach reading, which is the final and most intellectual, end-result of a long creative process. To teach reading first is to subject the child to a kind of intellectual short-circuit.

Upon the completion of the work of learning to print, the whole work must be begun again. Now the printed letters will be "joined-up" until the separate, sculptured letters emerge as a new, flowing handwriting which will be the instrument of individual expression. Not only is this "joined-up" writing far more individual than the manuscript or printed writing, it also has the quality of rhythm so valuable as a harmonizing influence for every child. In this way the enthusiasm and interest aroused through the creative teaching of the letters is carried over into repeated, daily practice which is one of the most important ways we have of strengthening and disciplining the will-forces.

In these two examples from the same realm of education we can see the opposing tendencies which are at work today. There is a tendency to make everything outwardly easy for the teacher as well as the pupils, at the price of inner passivity and decay. The other calls upon the teacher to awaken the artistic, creative faculty within himself in order to help the children, for whom he is responsible, to grow inwardly strong and active. The price of the latter way, both for the teacher and for the children, is hard work. If we can learn to love it, however, it will no longer be drudgery. For we need both to awaken enthusiasm and to practise self-discipline within ourselves if our teaching is to reach the sources of feeling and will-power in our pupils.

There is much talk right now about the ideals of Democracy and Freedom. How much longer are we going to limit ourselves to words while allowing our ignorance in the realm of education to destroy the very strength of will and the physical stamina which are necessary for the realization of these ideals?

Henry Barnes

NUTRITION IN RELATION TO TEMPERAMENT AND CONSTITUTION

Medical science has set up certain standards of food requirements for the human organism. They show the amounts of protein, fat, carbohydrates, salts, water and vitamins needed for the maintenance of health. These standards have been determined mainly on the basis of height, weight and kind of work done by the individual. Investigation has determined the caloric value or energy content, the nutritive value, the mineral and vitamin content of various foods and valuable results have been obtained by this method of quantitative research. Quantitative standards are highly valued at present, but doctors realize that the value is only a relative one. Many imponderable factors cannot be measured or chemically analyzed. Such factors as temperament and constitution lead us into an entirely new realm, and we come more and more to the observation of the whole human being.

In trying to understand this human being, made up of body, soul and spirit, we must use a new sense which reveals itself through judgment. Rudolf Steiner shows that by developing this sense a very concrete knowledge can be obtained as to how they interpenetrate and influence one another.

For example, the field of nutrition involves more than physical existence. For food has a great influence also upon the whole human being. This is true of children to a greater extent than of adults. The child is still a perfect unity of body, soul and spirit and whatever he experiences penetrates deeply into his whole being. The baby tastes food with his whole organism, we might say, and only as the child grows older, is the pleasure of eating localized in the organ of taste. In an adult, the sense for food actually switches into the head, for he thinks he must regulate his food according to standard requirements. Instead of relying on his own sense of taste and instinct, he follows rules. But even an adult has the possibility of developing a finer feeling for food. The value of scientific discoveries should certainly be considered, but never to the neglect of instinct and of normal response to the situation of the moment.

In determining the diet for a child, the quality of food is of primary importance. It must be fresh. It ought to be well prepared and free of chemical and poisonous sprays. In deciding on quality we should cultivate the sense of taste which has been so badly neglected. In all babies and in many children taste is still so unspoiled that we can be safely guided by their preferences. If a child can gradually transform his instinct into a conscious ability to differentiate the quality of food, he will have an invaluable asset. Modern man has only a coarse sense of taste.

Hunger, thirst and taste constitute the language of the organism and no child should be forced to drink or forced to eat against inclination. When there is no desire for food, the organism is not ready to assimilate it adequately. It may be, however, that the food served to the child simply doesn't taste good and to awaken his desire for it a dish must be made to taste better—perhaps merely by the addition of mild condiments. When, in spite of every effort to make food agreeable, a healthy child still remains uninterested in eating or has a small appetite, there is no cause for worry. If, after a certain length of time, he has not finished his meal, it is best simply to

take the food away and let him grow hungry. In that way he will learn to appreciate food again. Sometimes, of course, children can be coaxed to eat more by such devices as story telling or bringing toys to the table. But artificial stimuli should be used as little as possible at meal time.

The proper diet for a child depends upon his constitution. Suppose we consider first a child of sanguine temperament who is physically long and lean with a tendency to be analytical and intellectual, to be interested in mechanics and in fine drawings. Such a child is dominated essentially by the head and nerve system. He needs food which stimulates the metabolic and digestive organs—fruit and more leaf and blossom vegetables than root vegetables. Some foods with a bitter taste may prove helpful, a moderate amount of sweets is advisable, but salt should be given sparingly.

In a more exaggerated form, this type of constitution may become melancholic. He is likely to suffer from such physical disturbances as sluggish metabolism, dry skin, constipation. He is apt to have a haggard look. When disorders occur the functions of his soul as well as of his body are slowed down and he is oppressed by the heaviness and inertness of his body. In his case it is the organs of elimination—the skin, kidneys, bowels and lungs—which should be stimulated. Fruits, spices and sometimes a considerable amount of natural sweets are needed and the child longs for them.

The well rounded, stocky child has the opposite type of constitution. He has rosy cheeks and his digestion and elimination function well. Such a physique is associated with both the phlegmatic and the choleric temperaments. The phlegmatic child, who is very self centered, enjoys his health and is apt to live too much in the functions of his body. In school we find that these children are apt to be dreamy and to find concentration difficult. The best diet for them provides food with a bitter and sour taste and a preponderance of root over leaf and blossom vegetables. Sweets should be excluded, starches reduced and salt and spices used rather generously in flavoring.

Exactly opposite from that of the melancholic temperament is the one called choleric. In the choleric child, who is continuously active, all mental and bodily functions are swift. He has a desire for energy-building foods and burns them up rapidly. What he needs is a good deal of roughage, starches and fats. In his case also a larger quantity of root over leaf and flower vegetables is advisable, but extra stimulant in the form of spices is unnecessary.

It is evident to anyone having to do with children and with food problems that *no fast rules can be made and that the above indications should be taken in their relative value.*

Yet certain general principles can be followed. Every healthy child needs a variety of food. Even if one type of vegetable is advocated, other vegetables and fruit should not be excluded. As we all know, during the winter more fats and oil are needed in the diet to create warmth in the organism and to protect it from atmospheric conditions. In the summer time it is best to use less greasy food. During a period of great physical exertion additional starches are needed to provide fuel for this activity. Proteins are a necessity both for the growth and development of the body and for the maintenance of health in all the organs. Furthermore, minerals are most important in diet. All of

them, with the exception of salt, are present in vegetables and fruit. Salt should be used to suit the taste of the child, for his instinct generally can be trusted. In this connection, it is well to remember that since many factors influence the diet, children are sometimes antipathetic to certain foods.

Much has been written about the danger of overstressing meat and starches in the diet. People are becoming more and more conscious of such dietary one-sidedness. For a child, meat is not necessary, provided a well balanced diet consisting of vegetables, fruit and milk is available. However, meat may be useful in the case of certain ailments and to give more taste to other foods. It is often more easily digested than vegetables and, paradoxical though it may seem, when eaten raw it is more quickly absorbed than in cooked form. But when it comes to assimilation, vegetables have an advantage over meat. They take longer to digest, but are more thoroughly assimilated. A meat diet carried to excess may contribute to deposits of mineral salts in the tissues. Vegetables, on the contrary, leave less residue in the tissues and more in the intestines.

Here is an important fact about diet. When we eat, we not only supply the body with energy, but produce in it certain reactions. The digestive glands and the muscles of the bowels are stimulated by the intake of food. The very tasting of food activates these glands. In the digestive process, the dynamic forces of the food, which still constitutes a foreign body, meet the dynamic forces of the organism and there ensues a *real struggle* between the *outside* and *inside* worlds. Assimilation consists, first, of as complete as possible a destruction and disintegration of the food and, second, of the synthesis of a new substance which builds up and forms the body tissues. The more complete this reactive process, the healthier the organism. Vegetables awaken these reactive powers and greatly strengthen them. Meat does not produce this result to the same extent and soft foods, such as cereals, puddings, starches, and liquids, are still less effective. Soft food is only required in illness and in the ordinary diet a large proportion of it is actually harmful. For just as a muscle grows weak when it is not exercised, so do the powers of digestion and resistance lose strength when their full activity is not demanded.

The daily amount of fluid a child should take is another vital consideration. Doctors are frequently consulted about this. Certain schools of diet advise the abundant use of water and other fluids on the grounds of their alleged cleansing effect upon the body tissues. From our present standpoint of considering the whole make-up of a human being, however, this is an erroneous conception, especially when applied to children. It discards the guidance offered by the child himself. *Strict rules of diet spoil the instinct.* A child who has been nourished in a natural fashion rather than by arbitrary rules will usually have a sound instinct about food and drink. Here is the true guide to the right amount of fluid intake.

Now we come to a subject which takes a prominent place in all discussions about diet—among laymen as well as scientists. Vitamins. Increased interest in them has resulted from the discovery of their chemical nature and synthesis. Perhaps the layman does not realize sufficiently that, in spite of great chemical discoveries, our knowledge of vitamins is still fragmentary. Since parents naturally want to do everything to make their children strong, they have a tendency to stress the use of vitamins for this purpose. Scientifically minded people forget that there is an innate vitality in the child him-

self which needs only to be freed and requires no boosting from the outside. A well balanced diet consisting of fresh vegetarian and milk products has an entirely adequate vitamin content—provided the child has the opportunity to lead an outdoor life during part of the day.

The need for outdoor sports and games and for sunlight is recognized by all who care for children. But one should not stop there. Not only the physical activity, but also the beauty of nature has a lasting effect upon a child. One can not over-emphasize this truth.

Finally, since there is always danger that in stressing certain points others are overlooked, the important question of school and method of education must also be considered. The whole problem of education is the center of a child's life in the home and in the school. It frequently happens that a doctor must tell anxious parents: "The primary health problem of your child is not one of diet, of exercise or of fresh air. It is essentially an educational problem." For the great majority of children the right school offering a creative education will have a more far-reaching effect on the child's general well being than would simply moving him to the country or giving him a special diet.

Christoph U. Linder, M. D.

ASSOCIATION SCHOLARSHIP

The scholarship of \$300 for the Rudolf Steiner School is oversubscribed. At the Annual Meeting, it was voted to raise this amount during the summer through the cooperation of members in and near New York City. To date, over \$405 has been received and a few sources are yet to be heard from. This represents a spontaneous working together of the members of the executive committee, parents of children in the School, members of the Association and friends. One person after another came forward with ideas and carried them through. First, came the weekly sales at the School. At the Threefold Farm, through the initiative and work of many people from near and far, a most lively and entertaining auction raised \$150; smaller amounts came from a concert by Madame Monteux at la Colline; two sales at Constance Ling's house; a vegetable stand by the side of the road, set up by children from Washington and Essex Fels to help a school which is too far away for them to attend; children of the Rudolf Steiner School who sold and delivered vegetables to various homes in the community; a writer who chose to give part of the receipts from a particular article she had written, and a gay barn dance which ended the season.

We are sorry that lack of space prevents giving the names of everyone whose time, effort and talents made all this possible.

Hélène Luttmann

SUMMER TRAINING COURSES

The two weeks' study course, under the auspices of the Association, was held again this summer at the Threefold Farm, Spring Valley, New York. Teachers, students and parents came from many parts of the country even from points as far distant as Texas and California. Problems of education were discussed from many angles. We who attended the conference were filled with the significance of these new impulses brought to education by the research of Rudolf Steiner.

In surveying the field of education today we find, in general, two main tendencies. The most prevalent is a tendency to depart from a reliance on the capacities and judgment of the teacher in his living relationship to his pupils. Within the framework of a rigid curriculum the teacher becomes a mere instrument for carrying out methods and programs predetermined by "experts" far removed from the actual point of application. The effect is so devitalizing that ever more reliance must be transferred from the teacher to the system and this results in an inevitable trend towards complete mechanization and dehumanization.

The other tendency is in direct contrast to this and indeed arises out of a conscious opposition to it. Modern and progressive educational methods tend to go to the opposite extreme. Their general trend and sources of inspiration can be found in a few of their common characteristics such as the self-effacement of the teacher, the emerging curriculum, voting by the children in the classroom, and the like. But many difficulties and paradoxes arise in this connection. For instance, the self-effacement of the teacher as authority can result in the child's losing confidence in everything at the very age when he most feels the need of support. The result of this is that he often develops an exaggerated spirit of criticism, a conviction that truth is a mere matter of voting, and that right depends on sufficient force to back it up. Bearing witness to the confusion in this realm, one of the speakers at a recent conference of the nation's educators, startled his audience by saying that they had thought they were educating for democracy but found that they had been educating for anarchy.

Between these two extremes lie the educational ideals of Rudolf Steiner, though in no sense are they a mere compromise. Many compromises do exist today and much that is praiseworthy and of real value has been worked out in modern educational practice. But the distinctive quality of the Rudolf Steiner education is found in the fact that it was not derived from automatic institutional processes nor from the reaction to them, but was evolved independently, from a real knowledge of man.

That such a knowledge exists cannot be proved within the scope of this report. Here we can only point out the tremendous role such a knowledge can play in the resolution of the complicated patchwork of corrections and adjustments which are the empirical bases for contemporary pedagogy. There is the general feeling today that to be undogmatic one must be agnostic. A real knowledge, however, if it exists, is neither one nor the other. Those who were fortunate enough to attend the educational courses were convinced that here was knowledge indeed! Anyone with the truly open and undogmatic mind so rightly demanded in our time, anyone willing to study the Rudolf Steiner education, will see that he can accept as real knowledge what this

study reveals to him. It will be quite different from mere acceptance of authority. The very way in which the student is able to grasp these ideas and make them his own brings him an inner conviction of their truth. Indeed his understanding of the material involved is in direct proportion to his own capacity for freedom in the fullest sense; it strengthens and encourages the development of freedom.

Are we forever to be condemned to the kind of patching-up which passes for knowledge just because of a dogmatic *principle* of agnosticism? Rudolf Steiner's teaching is based, as we have said, on real knowledge but for this to be really understood it must be experienced and these conferences have presented an excellent opportunity for experience. Rudolf Steiner has said, "The Waldorf School* education aims little by little, at enabling the teacher to read, not in a book and not according to the rules of some educational system, but in the *human being himself*." The Waldorf School teacher must learn to read *man*—the most wonderful document in all the world. What he gains from this reading grows into deep enthusiasm for teaching and education. For only what is contained in the book of the world can stimulate the all-round activity of body, soul, and spirit that is necessary in a teacher. All other study, all other books and reading, should be a means of enabling the teacher ultimately to read the great book of the world. If he can do this he will teach with the necessary enthusiasm—and enthusiasm alone can generate the force and energy that bring life into a classroom." One sees how unity, the lack of which is felt so strongly these days, arises spontaneously through the very nature of this education. Here we find none of that arbitrary imposition from without which is prevalent in many contemporary schemes.

This picture of contrasts was presented in a series of evening lectures by Mr. Barnes, Dr. Linder, Mrs. Wallace, Miss Spock, Mr. O'Neil, and by Dr. Baravalle who in several lectures also demonstrated concretely the effectiveness of the Steiner principles through examples drawn from the teaching of specific subjects in the classroom. Two intensive courses daily by Dr. Poppelbaum were followed with enthusiasm and real study. These dealt with the connection which exists between the soul life and the bodily functions, and with the developing capacities of the human being. Through understanding the growth of the human being in his early years one was able to grasp how the child's relationship to the world changes at different ages. It became clear that such a knowledge plays an important role in the whole field of pedagogy. Dr. Poppelbaum convincingly described how the same forces used in learning to walk are later drawn upon by the child in learning to speak and think. A detailed account was given which linked the thought, feeling and will elements of man to their bodily bases in the nervous, rhythmic and metabolic systems.

Classes for beginners and advanced students were given in eurythmy by Ruth Barnett Pusch and in speech training by Christy MacKaye Barnes. The students not only experienced the actual doing of these two arts, but also learned how they are used in schools. Arvia MacKaye taught two classes in painting. She dealt with the problem of the four temperaments and the manner in which they could find balance through work in color.

*The Waldorf School was the first Steiner School.

Four discussion periods dealt with various questions brought up by the students.

The total experience gave one great confidence in the germinating power of that which stands at the heart of this movement. For only above the level of details can real understanding be reached. The knowledge of man which gives meaning to our work might well become the soul which will unify the body of values already existent in contemporary life.

Anne Stockton Goodwin and David Edgar

NOTICES

WINTER TRAINING COURSES FOR TEACHERS will be held at the Rudolf Steiner School, 7 Saturdays, beginning November 1st and continuing through December 13th. Space does not permit our giving the full program here, but it will soon be in the mails for all members. It will be sent to others on request. Introductory talks will be given in October to groups in schools and homes to arouse interest in the forthcoming conference. Will any of our members who would care to arrange such a meeting, please write to Miss Luttmann, Secretary of the Association, for available dates and speakers? Announcements of these talks will be sent to anyone requesting them.

LECTURE BUREAU. The Association is building up its own lecture bureau to supplement the fine work already done throughout the country by Dr. Hiebel, Dr. Poppelbaum, Dr. Baravalle and others. These speakers will be available for lectures and conferences on all phases of the Rudolf Steiner way of education. The expense would include transportation and a moderate fee. For dates, suggestions and information write Miss Luttmann.

KIMBERTON FARMS DAY AND BOARDING SCHOOL for boys and girls will be opened October 1st, at the new administration center for Bio-Dynamic Agriculture. The School will be guided by the educational philosophy of Rudolf Steiner. It will start this year with two classes—the Kindergarten conducted by Miss Elizabeth de Grunelius, and the First Grade in charge of Mrs. Virginia Field Birdsall. One or two more grades will be added each year as the school expands.

Miss de Grunelius developed the Kindergarten of the original Waldorf School in Stuttgart and taught there for twelve years. Mrs. Birdsall was instrumental in starting the Rudolf Steiner School in New York City, and has been a main-class teacher there since its foundation. She has been granted a year's leave of absence from the School in order to assist in the new project at Kimberton Farms.

The beautiful, natural surroundings of the school will make it possible for children to live and grow, work and play in a quiet, peaceful rural atmosphere. Meadows and fields and the nearby farms and dairy will provide a center for healthy forces which cannot fail to influence favorably the development of the children. Address—R.D. 2, Phoenixville, Pennsylvania.

ASSOCIATION OFFICE will be opened in the Rudolf Steiner School in early October. This forward step has been made possible for this year by a gift for this purpose. Heretofore, work has been carried on with loss of time and effort in the homes of various members of the executive committee. Now, for the first time, the Association work will be brought together in one center, with its own telephone. At the beginning, the furnishings must of necessity be the simple ones which the School can lend. Later, it is hoped, the Association will be able to have its own addressograph, adequate desks, filing cabinets and other equipment suited to the work.

THE PROPOSED SCHOOL AT THE THREEFOLD FARM. As we announced in the last issue the decision to open a Rudolf Steiner School would have to be reached before July 15th. The time was too short before that date to judge the possible interest in such a school in this vicinity. However, a number of people have expressed a desire to enroll their children in the fall of 1942. Miss Marjorie Spock will again be at Teacher's College, Columbia University, this year to obtain a master's degree.

FACULTY CHANGES IN RUDOLF STEINER SCHOOL. As has been announced, Mrs. Virginia Field Birdsall has been granted a year's leave of absence to teach in the Kimberton Farms School. Mrs. Erica Baravalle is also on a year's leave and will teach at the Greenwich Academy, Greenwich, Connecticut. Miss Thelma Dillingham—A.B., University of Texas; M.A., Teachers College, Columbia University; New York University; Boston School of Physical Education; former member of faculty, Austin Junior High, Austin, Texas; University of Texas—will join the School's faculty as main-class teacher. In addition, she will be in charge of the girls' gymnasium and recreational work. Miss Arvia MacKaye—Miami University, Oxford, Ohio; Radcliff; The Goetheanum; former member of faculty, Beard School, East Orange, New Jersey—will join the Rudolf Steiner School faculty as special teacher for handwork, and the religion class held on Sunday mornings. Sigurd Rascher will be on the faculty as teacher of music appreciation and of flutes. Mr. Rascher, musician of international reputation, will be remembered as the first one to play saxophone solos with the Boston Symphony and New York Philharmonic orchestras. In January 1940, he gave his services for the benefit of the School's Scholarship Fund—a saxophone recital of classical and modern music, at Town Hall.

Membership in the Rudolf Steiner School Association, including the quarterly Bulletin, is \$2.00 per year. Single copies of the Bulletin, 10c each; for more than 10 copies 8c each, post paid.

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