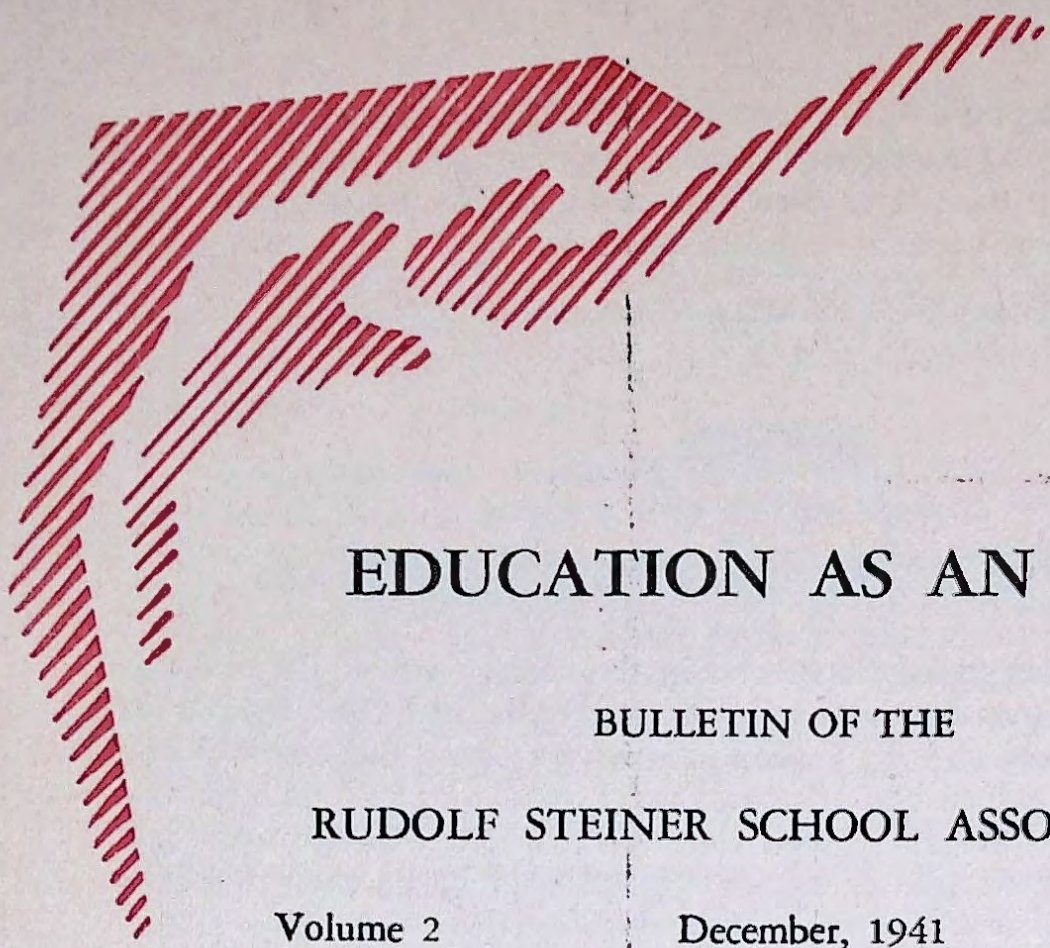




EDUCATION AS AN ART

BULLETIN OF THE
RUDOLF STEINER SCHOOL ASSOCIATION

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THE CHRISTMAS STORY

Once on a time long, long, ago,
The shepherds watched their sheep by night,
The sleeping earth lay dark below
And overhead the stars shone bright.

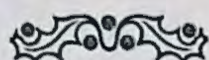
Then suddenly they saw a sight
More beautiful than any star,
The Angel of the Lord shed light,
Shining in darkness near and far.

"Fear not!" the Angel said to them,
"Great joy I tell to everyone,
To-day is born in Bethlehem,
Jesus, Mary's holy Son."

The shepherds left their sheep to go
And bow before the holy Child,
They found him in a manger low,
Close to the ox and ass so mild.

The shepherds had not much to bring,
But loving hearts they gave to Him,
And all their lives their lips could sing
For Jesus once had smiled on them.

(Written by Margaret Peckham for 1st and 2nd grades)



KINDERGARTEN IN THE RUDOLF STEINER SCHOOL

Most of our children no longer live, as in the olden days, on large farms where, with their numerous brothers and sisters, they helped their mother in the house and their father and the farm hands in the barns and fields. They loved their pets. They helped care for cows and horses, pigs and poultry, and shared in the thrilling activities of seed time and harvest. In the evenings, they used to play by the fireside or listen to stories told by parents or neighbors or by strangers welcomed to their hospitable hearths.

This sort of life, of course, offered a most natural and healthful growing toward the time when a child can safely begin to use his thinking powers at the age of six or seven years. For a child who is lucky enough to have a joyful, natural family life, this would be the ideal moment to start going to school.

However, in these days, our strenuous high-gear city life—with its small families, broken families, where grown-ups are in business and often away from home—has robbed our children of that natural way of living, that chance to learn wholesomely by "imitation and example". These are Rudolf Steiner's "magic words" for the way a little child should learn during his first six or seven years. He pointed out that though it is quite possible for a child to think and use his memory before this time, his later life will be more normal and healthy if, in his early years, his forces are allowed to pour into just growing, if his "learning" is allowed its natural development through imitation.

But for this natural process of just growing, and of learning by imitation and example, there must be a rich background of things to imitate and a health-giving environment. And so the kindergarten in a Rudolf Steiner School is not a sort of lower first grade where "learning" as such is started. Instead, it tries to give the little child as much as possible of that experience and background which our modern way of living has taken away from him.

Though our seeds must be planted in pots of earth on a sunny window sill, these little gardens are cared for and watered each day (sometimes even to the point of destruction). The children play with their barn and tiny toy animals on the floor in "free time". The surrounding hedges and fences and churches and villages are all made of oddly shaped and varicolored blocks gathered here and there from left-overs in the carpenter shops of friends. We find that the geometric, rigid forms of the usual commercial blocks have a crystallizing effect on the imagination and offer few possibilities for building. On the other hand, the varied, more or less fluid curves and sizes and clear

colors of our blocks suggest infinite possibilities and stimulate the imagination to vast heights of creativeness. For, "the work of the imagination moulds and forms the brain."*

We have our housework, too, taking turns on each of the jobs. It may be more fun to feed the fish and water the plants than to mop the floor, but we "take it as it comes" — as the mother sheep said to her lambs about the different kinds of grass.

When the time comes for mid-morning lunch, though it be only cold water in a paper cup and a crisp graham cracker, we eat together at a long family table, made by joining several small ones, and each child takes his special place. We take turns choosing which plant or the gold-fish bowl shall be the center piece. We wait until the one, whose day it is, comes to pass the cracker basket to each of us, *at the left side*; we fold our hands while we say our verse. After lunch we have our story. The resting time comes when needed and the children lie still and listen to quiet music.

More chances to *share* and *take turns* come during the outdoor playtime and we try to take the consequences of our own deeds as soon as they come into being, in order to learn the reaction of the world before the world gives it to us, as Dr. Steiner once suggested.

We try to bring the whole being into action in all we do, from eurythmy to telling fairy tales. We must always remember that in artistic activity the whole being actually does come into play. A phlegmatic and melancholic child is helped by an overabundance of outgoing, artistic expression such as musical activity, singing and painting. The choleric and sanguine children need the more formative unifying qualities acquired in modeling, drawing and hand-work. Eurythmy also is used to help in balancing temperamental difficulties and can be adapted at any moment to suit the immediate need. "However great the need for improvement the teacher may find in the child, he will not fail to see, in existing things themselves, the embryo of the future. At the same time he knows that in all things becoming, there must be growth and evolution. Hence he will perceive in the present the seeds of transformation and of growth. He invents no programs—he reads them out of what is there. What he thus reads becomes in itself a program, for it bears in itself the essence of development. From the nature of the evolving human being, the proper point of view for education will result. Perhaps the hardest task a kindergarten teacher has is to help the children who suffer from extremes of temperament, to acquire self-control, or some balance in them. Nor can anything give a teacher greater comfort than an appreciable degree of success in this high adventure." (New Art of Education by Rudolf Steiner).

A few observations of children, known during six years of teaching in this kindergarten, will help to illustrate these words.

One child of five years, rather pale, with long, brown braids, slow, plodding, *phlegmatic*, over meticulous, large for her age, often sat by herself playing with her own separate treasures, hoarding and satisfied. She had some of the qualities of a setting hen. She was comfortable and placid. But she was not out-going enough nor wide enough awake for her own good. Very soon

*See Mr. Harrer's article on "What Shall We Give Our Children to Play With?", Selected Articles, Volume I, of this Bulletin.

the younger children and the high-strung ones (choleric), and timid ones (melancholics) came closer under her wing in the free play time. The teacher always tried to keep her *bodily active* and gave her chances for *daring* to overcome her over-meticulousness. She became more friendly, almost motherly, and began to sparkle. She became happier and more active and noticeably popular with all the children. She was always pleased to be a "special helper".

Then there was a tall, thin, pale, little boy of four, with very light hair and almost translucent skin, an extreme *choleric-sanguine* temperament. He had strangely beautiful eyes and an imagination which showed him more than most could see. He had an irregular life at home and never knew where he was to go or what to do after kindergarten hours. He was insecure, lonely and hungry for his mother. He was very loving. On the other hand, he was destructive and had terrific fits of temper amounting almost to frenzy, during which a veil of hardness would come over his eyes. At such times his teacher could not look at him directly or make demands of him, but quietly taking firm hold of his wrist, seeming to be unconcerned, talking to the other children as occasion demanded, she would assume that he was going to do what was required of him and then leave him alone to do it. During his two and one half years in the kindergarten this always succeeded. After a while he would quietly creep back into the group and then and only then would be accepted by the others. After one of those tantrums had been conquered the teacher would ask him to do some extra task alone, which would help him to grow whole again. While acting in fairy tales this child became transformed—noble and poised in the part of the golden prince and would conquer *any* dragons. He was given both parts in the little plays—king and prince, which he found difficult in daily life—dragon, witch and mischief maker, which he most easily lived. With the first, he conquered his difficulties; with the second, he became horribly bored and wanted to give it up! These successes even helped him to control his tragic elimination habits which had been caused by his emotional instability.

A little, light haired three-year old boy, with healthy body and beautifully formed head had not had much attention nor the usual regularity at home because of the busy life his family led. He had a high-pitched voice, was tense, had moments of being a little tired and wistful, but was one of the friendliest and happiest little boys ever known in our kindergarten. He was the perfect *sanguine* type. He would come forward with smiling eyes and hand outstretched to greet everyone. He learned to play quietly by himself when necessary, just waiting for whatever was to happen next—a needed peaceful time without too many impressions. He sang all our songs either with us or by himself with utter joy and no self-consciousness. The scattered attention of this little sanguine child was creatively taken up by our many group activities, whereas when left alone his concentration would be short and more turned in on himself.

There was a tiny, fragile, delicate-featured little girl four and a half years old, with large, brown eyes and dark, curly braids. Her temperament was *melancholic*. She was very exact, over cautious, over conscientious and her muscles were tense. She had younger sisters for whom she probably felt too responsible and so at school she was given little responsibility. She craved approval eagerly but shyly and the teacher often gave her a secret, special smile of encouragement. In the music time, the teacher could make an ex-

ample of her ability for the class. Mostly through music and eurythmy and fairy tales, she blossomed into a freer, happier little being, more naturally sanguine—which is the most normal state for a child.

Another little girl of four came to our school one day, a few weeks after the fall term started. She had an upright carriage with firmly built body, round, blue eyes and a sensitive mouth, which turned down at the corners at the slightest rebuff. She had had few children to play with and had been surrounded by adoring relatives and nurses all her short life. This was her first experience away from home. She cried almost incessantly for the first week or two of school. She called for her nurse who, she evidently thought, would drop out of the sky on demand. The teacher required silence from her only during the morning verse and mid-morning lunch—otherwise, she appeared to ignore her. It was hard on the others but they played the game and carried on as usual. Her cries continued: "I want a drink of water. I want a drink of water. I want a drink of water. I want my nurse to give it to me." Teacher: "Your nurse won't be here until twelve o'clock. Would you like a drink of water?" She: "I'm not a bit thirsty, thank you." Teacher: "Very well." After days of seeing the other children put their hands over their ears and hearing them say, "She's a cry baby," spaces developed between her sobs and outcries. Gradually she began to observe and absorb what was going on about her, but she would not join in. During music and eurythmy, she would keep rhythm with her foot or head unless she saw someone watching her. At last her eyes began to smile at her teacher once in a while. Then the teacher occasionally took her outside the room for a few moments and held her in her lap and listened to outpourings of talk about home. They had become fast friends.

After ten days, when she heard the two notes on the piano—the signal for "circle"—she came to the teacher and took her hand to join in. But she still resisted new things a little longer. By the end of three weeks she had accepted every activity but one, the one to mean more to her, eventually, than anything else—eurythmy. This she accepted only after Christmas. By the fourth week she came each day with glowing face and a more than friendly "good morning" to all. But even then remarks of the other children like: "It's nice here now, isn't it? Mary doesn't cry any more"—made the corners of her mouth droop and the teacher would hurry to say: "Oh, no, that was long ago, that's all over now." Then Peter: "But why did she cry? That's 'silly business'!" Teacher: "Don't you remember when you came last year and you didn't know us very well?" Peter: "But I didn't cry like *that*." Teacher: "No, you cried your kind of cry." Mary looked relieved at that. Peter looked a little sheepish and stopped arguing. Instead, he took Mary's hand and led her toward the colored blocks. "Will you make a castle with me?" he asked. Then she was glad for she had always admired Peter.

Peter's cry when he was new at school had been loud enough but short lived, not stubborn like Mary's. He was a happy, outgoing, friendly child, very large and strong for his age. His occasional bursts of temper would have been less frequent if he could have had contact and competition with children equal to him in physical health and vigor. He was *sanguine* with occasional choleric spurts. It was a great help to both Peter and Mary to have to share and to have to conform to the general rhythm of the kindergarten day. Each of them, being an only child, had lived with grown-ups and had had too much adult attention.

Mary, after six months of school knew just what everybody else should do and was in danger of being over helpful, almost "bossy", especially to the little boy sitting near her on the other side of the playhouse.

He was Jonathan, three and a half years old, sturdy, healthy, with rosy cheeks. Explosively *choleric*, he was easily diverted by being swept into the group of the older children whom he unconsciously adored. The teacher often started some "group activity" for such moments—something really creative for him to imitate. One of the things he liked to imitate was painting and he would often sit quite peacefully with his three bowls of clear colors, "fire color", "shining sun color" and "sky blue", for half an hour at a time entirely oblivious of the others. "Softly, softly," with his big brush he would paint a whole paper fiery red, his cheeks aglow with the joy of it. The other children were just as pleased with his painting as he was and they came to warm their hands over it. His absorption and achievement in painting helped him to find himself, while the group activities taught him sociability. It was a good experience for both Mary and Jonathan to be near each other. They helped to wear each other's (*choleric*) corners off! Mary even got over having "opposititis" at home where she had once been a real problem.

These are only a few illustrations but the teacher hopes they have given some idea of what a Rudolf Steiner Kindergarten tries to bring to its tiny pupils.

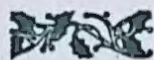
After a year or two, through close, daily rhythmic activity together, the children have learned the right kind of spontaneity, how to work in a group, and some measure of self-control. They are now ready to begin to learn and to use their memories—in the First Grade—which has been their mecca for sometime.

Alice Smith Jansen



"Here are three golden rules for the development of memory: concepts load the memory, concrete artistic activity builds it up, activities of will strengthen it."

Rudolf Steiner



"Youth dreams the truth which age should grasp with understanding."

Albert Steffen



"To remain ignorant represents a sin against divine destiny."

Rudolf Steiner

BEGINNING BIBLE STORIES

(A Description)

Telling Bible stories to the children in their third year in the Rudolf Steiner School is an experience one would like to share with everyone who loves children. But one can only do this in part, for the reverence and awe of small children can not adequately be written down, even in the "Bible Books", which they make with such joy and care. A visitor to the class could not fully share this experience for it is revealed only in the exchange of ideas and picture thoughts between the teacher and the children. Rudolf Steiner has often told us that little children live naturally immersed in religion, and one feels this vividly when seeing and hearing their response to the unfolding of the story of Creation. Children love the Bible language and it works strongly on them as they copy such quotations as, "And God said, 'Let there be light.' " From the first lessons the children, among themselves, chose to print the name of God in shining yellow, for yellow—light—has been associated with goodness and wisdom from their earliest color lessons. After the careful copying of verses, each day of Creation was illustrated in color with a fearless spontaneity no ordinary adult could hope to achieve.

On the first day of Bible study these children, whose creative imaginations have been stimulated and developed through fairy stories and fables with their inner meanings, sat before the teacher with trusting, glowing faces. She realized more than ever before that if she was to give them what they needed, she must call on the deepest understanding and wisdom of which she was capable. To bring the children into the right mood it was enough to point to the word "Holy" on the cover of the Bible and to tell them that it had been written long, long ago by wise old men. They were told that long before the stories had been written down they had been told by the old men to their sons and by the sons to their sons, and so on through many generations. The teacher did her best to give the feeling of travelling back through aeons of time, to the darkness with God hovering over it, "thinking in his heart" that he would create light. Then the first day of Creation was read from the Bible amid a solemn hush.

Each new day began by the children's reading aloud from their own Bible Books, which they did in such a serious way that the teacher could plainly see that "holiness" is a real state to them.

One day before the whole story of Creation was completed, a little girl stopped her careful printing and sat brooding for awhile. Finally she asked, with a dreamy look on her face, "How could the wise old men know what to write down when no one but God was there at first?" The whole class stopped work to learn the answer. A teacher must respond to such a question with complete truth in the form best suited for a child. And so it seemed quite natural and sufficient when she told them that the wise old men went apart to a lonely place where God and his angels told them what to write. An unexpected reaction to the mood of holiness occurred on another day when a little boy appeared in class with no picture for his Bible Book. He said he had lost the paper which the teacher had given him to draw it on. Acting overhastily, the teacher began to scold him for not doing it on something else, but the child broke in with the protest, "But I couldn't use just *any*

paper for a Bible picture!" This shows again that a teacher must always have her most delicate feelers out to know what lies as a reality behind childish acts.

From the almost unimaginable reaches of time passed in Creation we came at last to the Garden of Eden. The story of the beautiful garden and man's leaving it is a living reality to children nearing the age of eight. For at this age they are leaving their own Paradise, where they have lived in fairy-tale beauty and perfection, and are descending slowly into the practical, workaday world. As one child wrote, "They were sent out of the Garden and then they had to work." The actual words do not convey all that this meant to the child, but their significance lies in the fact of her choosing just that aspect of the story. Yet if the children have had their rightful heritage of wisely chosen stories, they carry with them an imagination and a memory of Paradise and the desire to find again some day what one little boy called, "The Garden of Goodness". The third chapter of Genesis is so complete a story that after reading it the moment seemed to have arrived to let the children recreate it for themselves, on paper. To their great joy they were allowed to go ahead with their own versions of the story and each one showed very clearly what parts had impressed him the most.

Though the telling of Bible stories is not to be confused with religious instruction, the mood of the children is such that the teacher can easily make a lasting impression on them at this time, laying a foundation for real moral feeling in the future. They have already dimly experienced the rightness of the good and beautiful young prince and princess overcoming wicked enchantments and fierce dragons, to live happily ever afterward. It seems natural to them that the youngest son, though not clever like his brothers, should accomplish the difficult tasks through goodness of heart and simplicity. The strength of innocence is felt though not intellectually grasped. So in the story of the loss of Paradise one can indicate in a childlike way that sin is the loss of innocence, and that "naughtiness" is often a wrong thought about something right in itself. A child can understand that a baby pays no attention to its nakedness and that this is true goodness. This point was brought out because it is a good foundation for handling the usual childish "naughty" stories. The children discussed Adam and Eve's sin in disobeying God with a serious sweetness which was quite touching. They felt truly sad about their losing their Paradise home, where man and animal lived together in peace and love. One child ended the story this way with a little addition of her own—"God went to the serpent and said, 'Hath you made Adam and Eve eat from the Tree of Good and Evil?' The serpent said nothing. God said, 'The human beings shall step on the serpent and the serpent will creep up on them and sting them.'"

The story brought another difficult question to the teacher which reminded her of her own childhood. "Why did God like Abel's present better?" the children demanded. The answer that the fruits of the earth were a better gift at that time, satisfied them and they went happily on to draw dramatic pictures of Cain, surrounded by a thunder cloud, killing Abel haloed in light. This dramatic sense in children can not be considered "blood thirsty," because they have no adult consciousness of the meaning of murder, or even death. At the same time they knew that another sin had come into the world. As a small girl expressed it, "You killed Abel. This is the worst sin that

anybody has done on earth. You will be very unhappy,' God said, and Cain was always unhappy."

The Flood was the climax of this sequence of Bible stories. It took the children's unaccustomed little fingers a long time to write this story down. No difficult questions arose for the teacher from this particular story. The children understood that the people of the earth had forgotten "The Garden of Goodness" and so "One day God felt very sorry that he had created man." God said, "Nobody loves Me", so he made a flood and only Noah and Ham and Shem and Japheth loved God and were saved to see God's rainbow in the sky. The thought of the familiar rainbows reassured the children that never again could such a flood come upon the earth.

This first "epoch" of Bible stories lasted about a month and completed that period in which a child lives in the "Once upon a time". These stories now sink down into the inner life of the children as the next epoch of work begins with the prosaic title "HOUSES". However, this leads naturally out of the Bible stories, for man's first house on earth is his own body. A brief picture is given of cave houses and then tent dwellers and American Indians.

This will bring us again to the Bible stories. These will be related to tent dwellers and herders for we will start with the story of Abraham and his wanderings—the beginning of history as we know it today.

Margaret Peckham

A SATURDAY AT THE RUDOLF STEINER SCHOOL

The traditional school-day of rest seems, these days, to be one of the greatest activity. The lower hall is the registration office for the Autumn Courses for teachers. New students continue to turn up for a late beginning. They chat with friends or corner the lecturers and teachers to ask them further questions. Still others come and go, for there is a sale in progress.

On the floor above there is a lecture at 9:30 and a seminar at 11:00. Across the hall from the lecture room is a class of eurythmy for little children followed by a second class for an older group. In the kindergarten room children play while their parents attend a lecture. An alumna of the school takes care of them.

During the afternoon the classes for adults are going on in various parts of the building in eurythmy, painting, speech training, flute playing, modelling and wood carving.

At the sale, held each Saturday in the Association office, are articles ranging from paintings to Christmas cards. Mrs. Whitmont dressed in a gay peasant's costume is in charge here and also of the Thrift Department in the adjoining room. On Saturday, November 8, (continued from the day before), there was a special sale of children's books, from The MacMillan Company and E. P. Dutton & Company, arranged for by Mrs. Walter H. Grunge. Helen Hill and Violet Maxwell, joint authors of many delightful tales for children, spent the afternoon and autographed their books. They have just returned from France where they conducted a day nursery for children of soldiers. Copies of the Children's Garden which tells of the nursery in France, had to be returned to MacMillan's for later delivery because the publishers had graciously allowed these books to be shown and autographed before the official date of publication. Tea was served in a classroom on the same floor. Students dropped in between classes, and others came just for the sale. And so it goes all day long in the school on Saturday.

ROYAL AUSTRALIAN AIR FORCE

Members will, we are sure, read with interest the following excerpts from two letters received from our newest member. In November he wrote to the Rudolf Steiner School: "In a recent issue of the 'New York Herald', I read of a series of Saturday morning conferences you were holding to discuss Dr. Steiner's teaching methods.

"Before joining the R. A. A. F. and coming to Canada to complete my training, I was teaching in a High School in Western Australia, and was particularly interested in educational theories such as outlined in the 'Herald'. I am very keen to read more of Dr. Steiner's methods, and am thus appealing to you to recommend a book which gives the best exposition of this developing idea among educationalists . . .

" . . . After this war, if I manage to dodge stray bullets, I consider I shall have an even bigger task to fulfil. Hence my present interest."

Mr. Henry Barnes answered the letter and immediately received the following reply: " . . . It was worthwhile. The 'hunch' which prompted me to write you in the first instance has led me, I am sure, to the authority for which I have been searching—Rudolf Steiner. . . So, you see, the principles on which your teaching is founded have a particular interest for me. So much is this so, that I intend to avail myself of your offer to give me further help. I wish to become a member of your Association and to purchase the following books and brochures by Rudolf Steiner, as listed in the booklist you enclosed: The New Art of Education, Practical Courses for Teachers, Lectures to Teachers, Essentials of Education, and The Education of the Child.

"Time is my enemy, as less than three weeks will possibly find me heading for the battle zone, . . .

" . . . Unfortunately, my leave on completion of this course will be too short to permit me to reach New York, or I would gladly have accepted your offer. Many thanks, however, for giving me the addresses of the Rudolf Steiner schools in England. Those places will have a magnetic attraction for me, and I shall most certainly make it my business to visit one or all of them . . . As the years roll by, I hope to be able to tell you of the furtherance of Steiner's principles in Australia. Our system would benefit considerably from the infusion of such ideas."



NOTICES

AUTUMN COURSES. As this bulletin is going to press, we are mid-way in the program. Over 73 persons have attended the various classes, of whom 44 have come for the first time. 23 are teachers from 17 schools in New York City and neighboring cities. There are several private teachers, students and former teachers, over a dozen parents and a few others come just because they are interested. A description of the conference will appear in the next bulletin.

AN UNEXPECTED GIFT. Mr. and Mrs. Marti have written us about the splendid, unsolicited gift of \$175 recently sent to the Rudolf Steiner School, from a group of friends in Milwaukee.

A bazaar was given at which were sold antiques, paintings, porcelains, pottery, glassware, fancy work, linens, music, books, jams and jellies, home-baked goods, Weleda toilet preparations and potted plants. "All articles for sale were given freely and gladly . . . and purchases were made with evident pleasure and satisfaction as the prices were made very attractive." . . .

"To assure a good attendance, a delicious home-cooked supper was announced, and was prepared and served by members and their daughters at a nominal price. Over 75 persons partook."

On entering the outer room, the first impression received was of the exhibition of work by pupils of the Rudolf Steiner School. There were paintings, drawings, wood carvings, geometric diagrams and notebooks on various subjects including fairy tales, geography, astronomy and arithmetic. On one table were displayed books and brochures on this art of education and copies of the Bulletins. Some members of the group were on hand to explain these displays to all who were interested.

The faculty and directors of the Rudolf Steiner School wish to express their appreciation for the planning and hard work of these friends as well as for the resulting and most welcome gift. Such efforts not only have a material value for a school which gives part and full scholarships, but they do a fine work in drawing attention to this kind of education. In this way ideas spread and loyal friends become more numerous.

ACTIVITY IN CHICAGO. Outstanding work has been accomplished by Mrs. Ida Bilz in Chicago, in interesting over 40 people to join the Association or subscribe to the Rudolf Steiner School Scholarship Fund during the summer and autumn. Every week subscriptions continue to arrive. Mrs. Bilz is one who originally made efforts with remarkable results in behalf of the Waldorf School, the first Steiner school.

Mr. S. M. K. Gandell, President of the Cosmopolitan School of Music in Chicago, has directly communicated with friends there and in distant states about joining the Association or subscribing to the scholarship fund. The results have been gratifying.

If many of our members spoke thus to their friends; what a large Association we would soon become!

THE PARENTS' MEETINGS so far this year have been gratifyingly successful. "The Aims of the Rudolf Steiner School" was the topic of the first meeting and Mr. Henry Barnes made many interesting observations on this subject, so appropriately chosen to inaugurate our series of discussions. The continuity was maintained at the second meeting, by having a classroom session with Miss Margaret Peckham as "instructor". Questions pertaining to the comparison of the Rudolf Steiner pedagogy with other methods were so well answered and met with such interest that the meeting threatened to run on indefinitely.

A general hope has been expressed by the parents that their group will be able again this year to contribute to the school's equipment.

Douglas Anderson, Chairman, Parents' Association.

BENEFIT PERFORMANCE, DECEMBER 5TH. We feel particularly happy to offer the Chekhov Theatre Players presentation of Twelfth Night, at the Little Theatre, as this year's benefit for the Rudolf Steiner School. Mr. Chekhov has a personal interest in our school and has been attending our autumn lectures. Both eurythmy and the speech training for which Rudolf Steiner provided the foundation, are being taught in the Theatre Studio. We hope that any of our readers who have not been able to attend the Benefit Performance of Twelfth Night will make an effort to see it sometime during its short season in New York, or on the road.

KIMBERTON FARMS DAY AND BOARDING SCHOOL. The faculty of the Rudolf Steiner School in New York reported, after their visit on a recent Sunday to the school near Philadelphia, that a very fine beginning had been made this autumn. At that time, there were 18 children in the kindergarten and 6 in the first grade, of whom 4 were boarders. A very interesting community is growing up over there around the Kimberton Farms Agricultural School and the school for children.

THE RUDOLF STEINER SCHOOL LIBRARY. One hundred dollars of the gift from Milwaukee has been turned over to the school Library Fund, where it was most urgently needed. The library has long been a weak spot in the school and this year the children themselves are helping to build it up. They bring their most precious books so that their friends may also enjoy them. Book plates are provided that the books can be returned to their owners at the end of the school year.

WEEKLY SALES. One day a week — Saturday — the Association office is given over to a sale of an interesting collection of gifts for all occasions, including puppets and dolls. Paintings by several artists are on exhibition. Two by Richard Kroth were sold in early November.

Mrs. Antoni Milkowski is continuing the sale of books for children and adults for several Saturdays.

The Thrift Department has attracted some unusually nice clothes. A chest arrived from Cape Cod recently containing plated silver, Chinese and Indian covers for tables and walls and many other lovely things. We wish to express our appreciation to those who have sent boxes from distant cities. Everything saleable is welcome. As our space is limited, we were offered an outlet for any surplus at a Thrift shop in the city, by a director of the Rudolf Steiner School, who is also a director of their board. They will return one-half of cash received from the sale of our labelled articles. Please send packages of all things you are giving away to Mrs. Edward Whitmont, at the Rudolf Steiner School Association, 20 West 73rd Street, New York City. *After Christmas vacation the day will be Friday from 2:30 to 6.*

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 ten copies 8c each, post paid.

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