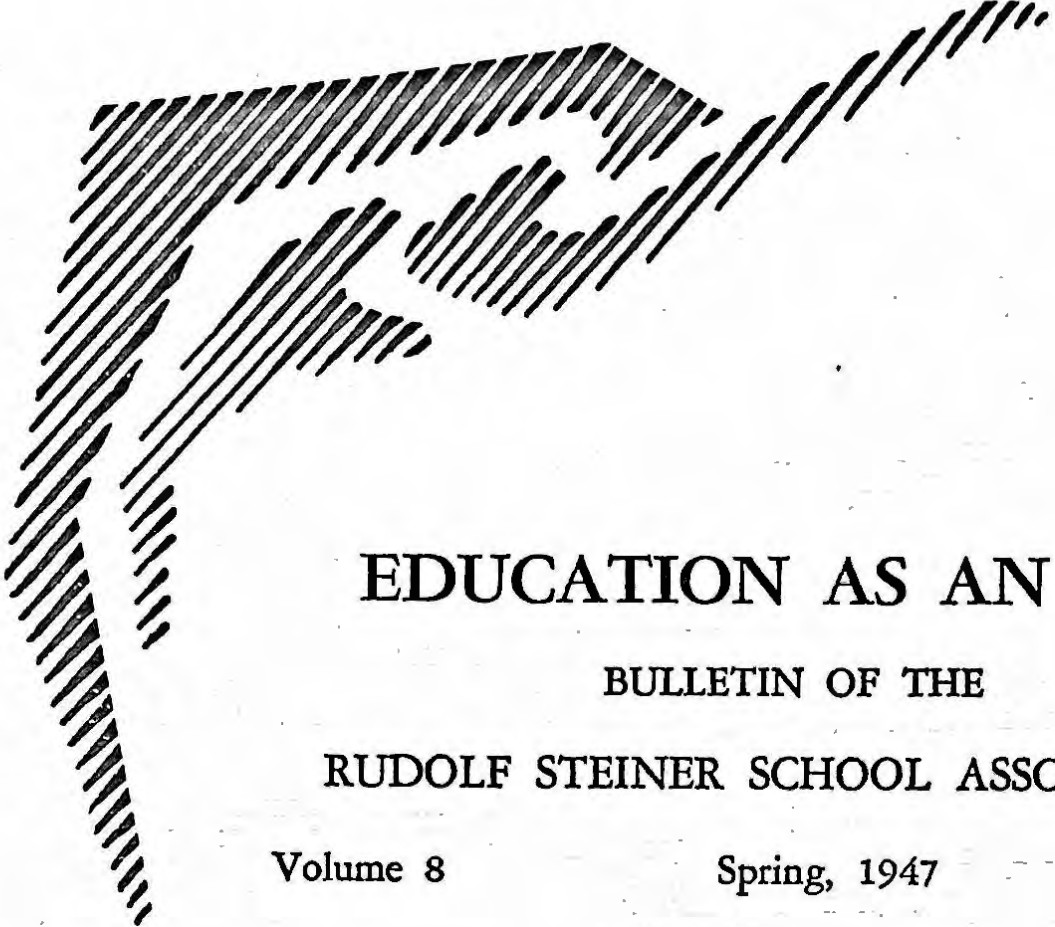




EDUCATION AS AN ART

BULLETIN OF THE RUDOLF STEINER SCHOOL ASSOCIATION

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THE COMMUNITY SENSE IN CHILD AND ADULT

Every adult must often have had the experience of looking at young children and thinking wistfully: "If we could only, as adults, hold on to this wonderful responsiveness, this boundless trust in our fellow men, this consuming interest in everything around us, how different the world would be! Why can't we keep these qualities beyond early childhood? What happens to them? Why does growing up seem to have to mean a deterioration from this cosmic purity of social-moral impulse which is the possession of every baby at birth?"

Actually the loss of these traits and others like them is no more to be regretted than the loss of our milk teeth, which are pushed out to make way for another set far more suited to adult mouths and needs. But here the analogy ceases, for Mother Nature plainly fails to provide us with a second set of social-moral powers. If she did, we should never be able to take the crowning human step to free, individual, social creativity. Our natural evolution carries us to the point of individuality, but there it leaves us. Any further steps must be taken by ourselves as free creators of a community life that could not come into being without our effort. We must ourselves find the way beyond the stage of rampant individualism, to which we are brought without our own doing, to mature cooperation with our fellow men.

Let us trace the growth pattern of the individual from birth to adulthood in order to consider education's role in helping him achieve full stature as a social being.

The family into which the baby enters at birth is his first community experience. He feels himself in a closely knit natural circle, and he is as organically at home in it as a seedling in its native soil. It would not occur to him to criticize or reject this community, no matter what its lacks. Yet very soon he senses the tensions that inevitably exist there. He overhears quarrels between older brothers and sisters and, perhaps, his parents. At once he reflects his concern, and a deep uneasiness lays hold on him. The magic circle has broken, even if only for a moment, and his belief in its safe wholeness is lastingly undermined. From now on he knows that even the most perfect of home paradises is continually threatened by potential serpents of dissension.

By the time he has become a schoolboy he has already developed sufficient independence to want to replace the narrow and vulnerable community of his family with a broader, freer one which he unconsciously hopes will prove more satisfying: the community of children. But in the company of his peers new shocks await him. There are frequent savage clashes of personality. He seeks aid and comfort in aligning himself with congenial groups which band against others. But now a new danger threatens: the world of boys and girls splits wide apart. Suddenly he becomes aware that there are two sexes, and he is a member of only one of them. The other sex withdraws to ever remoter, more mysterious distances. Now he really begins to be lonely and afraid.

Friendships become increasingly deep and important at this period. Yet it will be his experience that even his dearest friend differs from and with him in a thousand ways. He is hurt and bewildered in his search for a whole community by discrepancies in feeling and opinion. If he cannot think and feel exactly as his friends do, how can they be at one? For a time he recklessly adopts their viewpoints, only to realize with increasing maturity that he must find his own ground and stand upon it, or he is lost.

Now evolution has completed its task in him. He finds the strength and need to be his own friend, though secretly a very lonely young man. He begins to explore all the joys and solaces of being an individual. A certain aggressiveness is apt to awaken in him which makes him overplay his role and feel ridiculous. And all the time something vital is missing which he knows exists, though he may never find it: full community with other free and mature individuals.

Even in the best of cases this period is one of long duration, and it leads to great suffering in those of high ideals and sensitivity.

Education can profoundly affect the course of the individual's progress on this social via dolorosa, lessening its necessary suffering while preparing him in the end to reach his goal.

Two ways have been tried in the main: the meagre one of "practicing democracy" in committees, discussion, and individual expression of opinion, and that other which seeks to educate to community through making use of the creative arts as a prime trainer of the social impulses and capacities. Rudolf Steiner schools have made significant contributions to this latter striving.

Teachers in such schools recognize creativity to be the most central core of the human ego. They are therefore especially concerned with its development. Leaving the life of thought and reason for intensive culti-

vation at a later stage, they devote themselves in the primary and intermediate grades to fostering the life of feeling, the sense of beauty and proportion. Rhythm, color, stories, poetry, music, modeling, design and dramatics—these are the avenues through which all learning is first brought into the child's experience. Every subject is made to yield its rich content of meaning in artistic form.

In all such experience the group rather than the individual is paramount. In eurythmy, for example, the emphasis is upon patterns of movement. In recitation the speaking is choric. In music all participate in every song and instrumental composition. Individuals may have their single parts to perform, as in a drama, but these must have relation to the whole. Such communal experiences of creating beauty are freely and joyfully engaged in, and they are in their very nature prototypes of the highest conceivable form of free, creative social relationships.

The very way classes are organized encourages the growth of a sense of community, for in these schools the teacher customarily advances with a class from grade to grade, giving the group a stable center and imbuing its work at the different elementary levels with unity and organic sequence.

A further very important means of social education is the emphasis laid upon man in every study. Every subject no matter how objective begins, and is summed up, with its relationship to the human being in mind. Acoustics in the sixth grade, for example, first concerns itself with providing experiences of beauty in great works of music and poetry, and, after an extensive exploration of the laws of sound, ends with a study of the human ear. Man and animal, in the fourth grade, begins with a study of the wonderful balance and non-specialization of the human organism which permits man to be a free creator, as no animal can be, and ends with a picture of the human being as the whole animal kingdom resolved into a single harmonious and perfect form. Grammar, beginning in the second grade, is throughout an exploration of the relationship of the parts of speech to the structure and capacities of human beings, as, for instance, finding nouns to be the concept or head element in sentences; verbs, as doing-words, to be the limbs; adjectives, as words of feeling, to be the heart and breathing organism, etc. So the children learn, not through direct moral teaching, but in the impressions they receive of the glorious potentialities built into every facet of man's nature, to revere this being in themselves and others, to sense how much man has been given to work with if he but accepts his creative role in Nature's hierarchy.

The child whose education has thus built up in him a profound respect for human beings, which has fostered his creative powers and enabled him to drink deep of the joy of group creating, will be man and artist enough to desire, envision, and help bring into being truly healthy forms of society.

Such a personality eventually grows beyond the limitations of narrow individualism to a sense of identification with the whole human race. For in learning to understand his own creative striving, he becomes aware of the striving of others and feels his kinship with it. He begins to be more and more keenly conscious of his responsibilities toward his fellow strivers. And in his association with others he realizes that group enterprises offer oppor-

tunities not open to him as a single individual. He sees in the group a number of others who, like himself, long to become more effective in their common task.

Here immense perspectives open. Not only does a really unified group of free individuals working together in a common cause offer him the possibility of full self-realization through its receptiveness toward his fruitful ideas and creative impulses, which are then often seen in a larger light than he perhaps first saw them; it challenges him to put forth that understanding effort toward others in the circle which gradually releases and makes use of individual potentiality in all its members. A new element comes into being: that of group creativeness, which transcends in depth and power the creativity of the single personalities which comprise it. Through the loving labor of his colleagues and himself there is born in the end that genuine social substance which is his own and the world's deepest need today.

Marjorie Spock

THE TEACHING OF SCIENCE IN THE RUDOLF STEINER SCHOOL

Every now and then the criticism has been made that in our school we do not emphasize science sufficiently to do justice to our scientific age. It is the task of this article to describe our science program, to emphasize our method of teaching science in the elementary school, and to clarify some of the ways we differ from other schools in our approach and terminology.

The scientific method of thinking is the result of a hard and long struggle of the human mind throughout centuries, and is closely connected with the progress of civilizations and the development and changes of human consciousness. In the Egyptian culture the common man was purposely kept ignorant; knowledge and wisdom were closely guarded by the temple initiates. Five thousand years ago the consciousness of the mass of people was different from what it is today. Present day consciousness would rebel against the practices commonly used and accepted in those days. If we want to use the term science for the knowledge which the people possessed in those days, we could say that science and religion, or knowledge and wisdom, were united or were a oneness.

In the Greek culture the consciousness of man had developed so far that for the first time in human development the creation of democracy was possible. Here we find great devotion to the arts, and we find art, science and philosophy closely knit together. The Greek felt himself important as a citizen of the state.

The Roman, in contrast to the Greek, felt that he had an independent personality. He protected himself and his property by laws. Here jurisdiction was born, and from this time on the Roman law was adopted and adapted by practically all civilized people. An individual's will was executed even after his death.

From the 9th to the 15th century we witness on the one side a tremendous struggle among the mystics to maintain or regain a spiritual union with nature, while on the other side a new way of thinking manifested itself in the Arabian culture. Here modern scientific thinking, in which the world has fallen into two parts—namely the subject, I myself, and, the object, the world around me—came into existence.

With the beginning of the 16th century the scientific age was fully born and radical changes have taken place ever since. The human mind has become most inquisitive and has taken to the road of conquest in every sphere. It was at the end of the 15th century that the conquest of the earth began, and man is still at it and probably will not rest until the last square foot of the earth's surface has been explored. Millions of inventions have been made since man acquired scientific thinking, and with them has come a great deal of good and a great deal of evil.

The scientific thinking which has created industrialism is responsible on the one hand for the greater freedom of the individual, greater comfort and higher standards of living; on the other hand it is also responsible for the creation of machines that have become instruments for enslavement, unemployment and social chaos. The highly specialized, intellectual mind has been applied and has been most successful in creating the deadliest weapons the world has ever known. But when the same quality of thinking has been put to work to find a way out of social chaos, or to bring about peaceful relationships among the people on earth, it has failed. Scientific thinking has gradually taken a path which leads into clear, abstract, but absolute isolation.

It is not surprising that this should be so since for quite a time the main educational aim has been the acquiring of pure knowledge—and knowledge only—knowledge at any price. During the course of this development, scientific thinking became scrupulous in its methods and divorced itself from all its former ties. Feeling, morality, religion were cast aside and put into special compartments and were not allowed to influence pure abstract thinking any longer. As a result of this the will of man also became isolated and began to manifest itself in the will for power and domination—power at any cost; and the price that has to be paid in our day, because of this, is tremendous. Consequently the feeling life which had been isolated or pigeon-holed could no longer be clarified by clear thinking and instead of finding its way to love and pity became the manifestation of extreme sympathies and antipathies, of fanatical love and hate.

Thinking, feeling and willing, which are meant to be a harmonious unity, supporting and balancing one another, have thus fallen apart and we have been destined to witness the devastating consequences of this most woe-fully in our generation.

This unfortunate calamity occurring in our present civilization has been recognized and described by many philosophers and educators in one way or another. John Dewey writes in *Philosophy and Civilization*: "As long as we worship science and are afraid of philosophy we shall have no great science." And Bertram Russell says in *Scientific Outlook*: "If a scientific civilization is to be a good civilization it is necessary that increase in knowledge

should be accompanied by increase in wisdom . . . This is something which science in itself does not provide."

Knowledge is no longer identical with wisdom because it has been separated from art as well as morality or religion.

Although the illness in our educational system has been recognized by many, slow progress is being made in bringing about an improvement. If we ask ourselves what is the highest educational aim today, we will find it is the acquiring of knowledge. In spite of the many attempts that have been made to stress other qualities besides knowledge, the general trend remains the same. Factual knowledge and the development of critical, scientific thinking are the main goals in education today. And when we ask why this is so, we find that many adults can no longer conceive of any better or different method of thinking, and believe that the sooner we can teach children to think abstractly, analytically, logically, scientifically, the better. These adults must have forgotten that once when they were children they lived in a different world of consciousness. This is one reason. Another is that certain intellectual standards have been established by educational institutions. To be admitted into these institutions of learning an applicant has to meet these intellectual standards. Therefore all schools preparing students for such institutions concentrate their efforts on the attainment of these standards. Since the requirements are only of an intellectual nature, the average student, or the student who is gifted in other lines beside the intellectual, is forced into the production line for factual knowledge, and all the other values of learning are either eliminated or are given a very minor role. And then when the students have made the grade and are admitted into the institutions of higher learning, the same process is continued and intensified. It is not surprising that in such a system thinking, feeling and willing, or science, art and religion must by necessity fall away from one another.

One of the greatest achievements in the field of modern education and psychology is probably the fact that Rudolf Steiner described and clarified the different steps in the development of human consciousness and thinking. A student of Rudolf Steiner's educational philosophy, A. C. Harwood, says in *The Way of a Child*:

"We are witnessing the birth of thinking, and thinking in its proper childhood is as different from thinking in its adulthood as is the child himself from the grownup. The childhood of thinking, both in the individual and in the race, is a dreaming picture-thinking, a thinking where the world presents itself in always changing images. We have handed down to us from the earliest days of human consciousness not logic, philosophy, or mathematics, but myth and fairy tales. Such is also the first thinking of young children except insofar as adults make it otherwise."

It is for this reason that we do not have a science program, as it exists in many other schools, as early as the first grade or kindergarten. We do not stress or encourage scientific thinking in the lower grades. All that is taught at this age ought to be created out of the world of imagination. When modern educators speak of the scientific experiences of the children in the kindergarten, they are misusing the term scientific. We do believe strongly that the children in the kindergarten should have rich and varied experiences. When they have

a grand time on the see-saw, they make use of a fundamental element of science. They learn through experience that if there are two children on one side and only one on the other side of the see-saw, the latter has to move further away from the center in order to keep the balance. While this is an important experience which may lead into many practical applications later on, it is not science because there is no scientific thinking involved for the child. It becomes science only after the law of the lever has been understood. Because it is so easy for the adult mind to conceive of such simple scientific laws, we are continuously tempted to think that it is also easy for the child and we try to make him understand. But we seldom realize that every time we have succeeded in making a child understand an intellectual content too early, we clip the wings of his imagination.

What is known today as science in the lower elementary school used to be called "Nature Study," which seems to me to be a much more appropriate term. When nature is studied during the first few elementary grades in our school, we try to describe and paint, with words and color, a picture that is a universal whole. Sun, moon, stars, heaven and earth are a unity. Rocks, plants, animals and man are part of this wholeness. There is interdependence in everything, and there is beauty and there is life. Questions might be asked by the children, such as: How far away is the sun? and so much depends on the right answer. It is alarming how much the "Quiz-kid" attitude has influenced our civilization. Many a father is proud of his six year old son who knows that the sun is $8\frac{1}{3}$ light minutes away from us. My answer would be: The sun is very far away, farther away than you or I can walk in a day, even farther away than an airplane can fly.

Whenever it is possible questions should be answered in the form of a pictorial story. For instance, the child will ask: Why does it rain, or where does the rain come from? And the answer might be as follows:

"It happened early one morning after the earth had slept through a clear starlit night that the sun had lit up the eastern horizon in a crimson red and was just about to show his dark red face. The beautiful meadow on the hillside towards the east was covered with flowers which opened their petals as soon as the first rays of the sun touched them. And what do you think the sun saw in each one of the flower cups that had opened up to greet him? There was a precious pearl as clear as a crystal and as pure as a drop of water in every flower. Hundreds and thousands were there all over the meadow, even on every grass blade they dangled, and looked with their big clear eyes straight into the smiling face of the sun. And as they gazed and gazed with wonderment, it began to happen. They fell in love with the sun, and in their great longing to get closer to the sun they grew smaller and smaller until they had all vanished.

"In the meantime the sun had risen quite a way above the horizon but no one could see the glittering water pearls any longer. After they had vanished from the meadow they had risen closer to the sun and one could see them now as a white cloud sailing along in the skies. Driven along by the wind, the cloud united with other clouds, and they gradually hid the face of the sun.

"Far below on the earth the plants had become very thirsty and looked up longingly to the clouds, begging them to come to their rescue. So down dashed the clouds in streaming rain to save the lives of the withering plants."

The story continues, describing the water underground coming to the surface as a spring, the brook, the river, the lake and finally the ocean.

Such a story captures the child's wholehearted interest because it is imaginative and corresponds with his way of thinking. Is it science? It is a description of the cyclic movement of water. In this approach the term science is unsuitable. The child's question, however, could also have been answered scientifically by telling him that the sun causes the water to evaporate from the surface of the earth; it then gathers in clouds and comes down as rain. But the more scientific the answer, the less suitable it is to nourish the child's imagination.

With this example, I have wanted to illustrate how, in the lower elementary school, we teach a subject matter which today in other schools would be called science. There are a great many things which we study in the first five grades in our school which in other schools would be studied in a science class. We study them under different headings and I will give a brief description of them.

In the second and third grades we study farming and housing. It seems natural and proper that one should study these most essential of human activities after one has laid a foundation for an understanding of the world as a whole, and has thus created a reverent attitude among the children towards the world and its beings. The understanding mentioned, of course, is an understanding on the child's level of consciousness. Farming is studied not so much from the point of view of economy and profitable production, but it is considered the sacred profession of sowing, planting and harvesting. It is man who ennobles the earth, thus changing her face, turning the wilderness into beautiful gardens and fruitful fields. The farmer has to be a wise man, or else he might do great harm to nature. He deals with living organisms, and in his workshop he needs the help and cooperation of powers which man cannot control. The farmer has to see to it that he keeps the balance of nature, for instance, that he does not exterminate the birds, which will eat some of the seeds but also many insects.

The idea of conservation is given an important part in this study. When people cut down forests which needed a hundred years to grow, they have, or should have, the obligation to restore the damage by planting trees for future generations. Again, it is the attitude of reverence we are striving for, reverence for nature and respect for the hard work the farmer is doing. If during this period a number of the students decide that they will become farmers when they are grown up, it is probably a sign of successful teaching.

It is not a sign of inconsistency when later on, during the study of housing some of them change their mind and want to become builders, architects or carpenters. Every new subject ought to interest them so much that they want to take it up for their profession. The study of housing offers great variety and many possibilities, from the primitive shelter to the modern house, houses in polar and equatorial regions, on mountains or in plains. In connection with housing the people's occupations are studied.

In the fourth grade a comparative study of man and animal is taken up, and in the fifth grade botany is studied. It would lead too far to give a description of these subjects in this article.

During the sixth, seventh and eighth grades the following scientific subjects are studied: mineralogy, astronomy, climatology, physiology, (health and nutrition), physics and chemistry.

It is not before the sixth grade that the subject science as such is introduced. By this time the child's consciousness has been sufficiently developed to be ready to deal with abstract thought. Following a successive procedure, we begin with the study of accoustics, which is followed by optics, heat, magnetism, electricity and finally mechanics. The method of approach in each subject is from the artistic to the abstract, from experience to conclusion and definition, always thus guided by the history of science.

In studying accoustics, for instance, the child's experience in music is the starting point. We experiment with musical instruments, until we discover their characteristics and possibilities, and soon learn to distinguish between tone and noise. History and legends about the creation of musical instruments are studied. A willow shoot or a bamboo pipe will serve to make a simple flute. In stretching wires over a wooden box, a primitive stringed instrument is produced. Experiments with a great variety of cups, cans, bottles, bars, etc. show the great range in the quality of tones. Gradually we come to the point where we find certain definite relationships of sounds by striking metal rods of different lengths or experimenting with the monochord. With these experiments we go so far as to arrive at the scale. In further experiments we learn about the echo, reflection of sound, etc. Finally we study the vibrations and learn to know that every individual tone corresponds to a definite number of vibrations.

Again, it would go beyond the scope of this article to describe examples of every branch of science which we study.

In such a program, with the sequence of subjects as described, the aim is to adjust the teaching of nature study and science to the unfolding abilities of the child, to prevent premature intellectualism, but to assure the development of the intellectual faculties at the proper time. At this age—between 12 and 14—when he loses his childlike grace of movement and becomes clumsy and awkward, when his physical bony structure seems to dominate his body, the child awakens inwardly to an attitude which expresses itself in criticism or longing for independence. He begins to pass critical judgment on his surroundings. This is the time when his mind must be nourished and directed by clear, logical thought concepts. It is now that scientific and mathematical laws, or the laws of cause and effect in history, can become most effective tools in the training of the child's mind. To miss this opportunity by a continuation of the educational methods appropriate to the younger child would be as much a failure in education as we consider it a failure when the child is intellectualized too early.

With this, however, I do not mean to say that from now on the teaching should become purely abstract and void of imagination. The trained and experienced scientist finds it easiest and simplest to convey a scientific idea to another scientist by way of formulae and definitions. The teacher, however, finds that in the learning process it is not a short cut to teach by way of formula and definition but that it rather prolongs the learning process. For the experienced scientist, the formula stands solidly on well-known grounds or fundamentals, but when this experience is missing, as is the case with the student, the

formula hangs in thin air and becomes something that is memorized but not understood. As such it becomes a burden for the mind and can become a heavy load, gradually weighing down what was meant to be lightfooted, free and bird-like, or in other words, the mind becomes more and more inflexible.

With our method of teaching, we aim to develop and retain the utmost flexibility of mind by fostering understanding rather than memorizing; we aim to develop a sense and an understanding for the beautiful and for the wisdom in the world as they come to expression in universal law and order, thus sustaining creative imagination; we aim to develop warm feeling of heart for the right and good, for the constructive and helpful, so that it may permeate clear thinking and impregnate into scientific thinking a moral quality; we aim to develop a strong feeling of awe and reverence for the greatness of the universe and the beings therein, thus planting seeds which may come to fruition in the will of the human being, that he may want to become an able servant in the divine workshop of the universe.

Such aims have been expressed in poetic form by Rudolf Steiner in:

WHEN THE BELLS RING*

*To wonder at beauty,
Stand guard over truth,
Look up to the noble,
Decide for the good:
Leads man on his journey
To goals for his life,
To right in his doing,
To peace in his feeling,
To light in his thought,
And teaches him trust
In the guidance of God
In all that there is:
In the world-wide all,
In the soul's deep soil.*

William Harrer

*Translation by Arvia MacKaye.

RHYTHMIC WORK IN THE FIRST THREE SCHOOL YEARS

Rhythmic work, done regularly every morning as a part of the main lesson, can contribute a great deal to both the physical and mental health and balance of the child. Such work, especially when we use the immortal meters of the Greeks, can have an astonishing effect. This may be seen even in a comparatively short space of time. Children who have had none of this, for instance, have as a rule no feeling in their feet, do not know how to set their feet down firmly, and are not able to join in the rhythmic walking. But after they have learned to walk in anapests and iambic meters as well as in other rhythms, a definite change can be observed not only in their whole attitude, but also in their other schoolwork. Their ability for concentration increases, they become more alert in arithmetic, less untidy in their written work.

First, second and third grades—the six-, seven- and eight-year-old children—belong together insofar as they have a much closer connection with their environment during this time than they have after the ninth year. The use of rhythms and rhymes is therefore very similar during these three years. The children do not know yet what an anapest is, but they walk *short, short, long*, with many variations: slowly, quickly, stamping or on tiptoe. They are giants and elves, dwarfs and fairies. Or the teacher speaks some verses such as these:

*Said a green little leaf to a bird flitting by:
Kindly tell me the way that you manage to fly.
Said the brown little bird as he lit on the bough:
If you let yourself go, you will understand how.
But the leaf was afraid till one bright autumn day
He forgot to hold on and he sailed far away.
Sailed away, but alas! he could never return,
For the way to come back he'd neglected to learn.**

Short, short, long—short, short, long . . . all the restlessness (the teacher's too) has flown into a beautiful calm movement.

The iambic, on the other hand, is activating, so now we become sun warriors, throwing spears with the right and also with the left arm.

In connection with arithmetic there are many verses and rhymes and also rhythmic games which help to train a feeling for the numbers. To learn the tables, for instance, we start counting by two's, three's and so forth—speaking and walking, clapping and stamping. For the 2-table we may use: *One, two, Buckle my shoe*; for the 3-table their teacher made up for them:

*One, two, three—
Said a little tree.
Four, five, six—
The squirrel jumps and kicks.
Seven, eight, nine—
O lovely world be mine!*

* Author unknown.

*Ten, eleven, twelve—
At midnight dance the elves.
Thirteen, fourteen, fifteen—
Have you seen the elfqueen?
Sixteen, seventeen, eighteen—
Three little deer are watching.
Nineteen, twenty, twenty-one—
And there is a fox—let's run!*

And run we do.

Still other rhythmic work is connected with geometrical forms which we walk out in patterns: triangles, squares and pentagrams. Very soon the children become familiar with these forms, and their favorite is almost always the "five-pointed star." The children also love to walk to the rhythms of rhymes about time and the seasons.

As the children grow older and their tasks grow too, the time devoted to this kind of rhythmic work has to be shortened, but due to its effects a better physical balance may be noticed and often a better inner balance as well. It has given substance to the child and helped him to come down to earth.

Christiane Sorge

NOTICE

The Curriculum will be continued in the next issue of the Bulletin.

CAMP GLEN BROOK *Marlboro, N. H.*

During the months of July and August there will again be an opportunity for boys and girls to join a summer camp directed in the spirit of the Rudolf Steiner School.

For information apply to:

William Harrer
Rudolf Steiner School
15 East 79th Street, N. Y. C.

KINDERGARTEN TEACHER NEEDED

The Rudolf Steiner School is in need of a qualified and experienced Kindergarten teacher for the coming school year, 1947-48. Anyone interested should communicate with the School as soon as possible.

Membership in the Rudolf Steiner School Association, including the quarterly Bulletin, is \$2.00 per year. Single copies of the Bulletin, 15c each; for more than 10 copies 10c each, postpaid.

Address Secretary, Rudolf Steiner School Association, 15 East 79th Street, New York

Editor of the Bulletin: Christy Barnes.
