

**Rudolf Steiner's
Conferences with the
Teachers of the Waldorf
School in Stuttgart**

1919-1920

RUDOLF STEINER'S CONFERENCES VOLUME ONE 1919-1920

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Volume One

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PREFACE

Rudolf Steiner had seventy conferences with the college of teachers of the Independent Waldorf Schools that was under his direction. The first was on September 8th 1919, the day after the school opening festival, and the last on September 3rd 1924. With the exception of September 25th and 26th no shorthand reporter was engaged. Most of what we still possess of the contents of these conferences we owe largely to the accurate shorthand notes taken by Dr. Karl Schubert. There are only brief jottings up to the summer of 1920, when he joined the college. Later on, when the college grew larger, the material increased, and also included shorthand records to supplement Dr. Schubert's text.

As conversations can never be as completely and reliably taken down as lectures, the present records are often of a very fragmentary nature, and the editors were faced with the task of joining the fragments together so as to make as connected a whole as possible. The reader, however, has to become actively engaged in order to bring the bare bones to life. The actual words are often unclear, and the text can only be considered comparatively authentic when Rudolf Steiner spoke at length and several records may possibly have survived.

The first duplication of the records of these meetings was published in the early 1930s for teachers at Waldorf Schools. These books have been out of print for a long time. Also out of print are the "Menschenschule" numbers in which these conferences appeared in volumes 20 — 30 (1946 — 1956), with omissions suggested by the nature of the publication. It was possible to work into the second duplication published in 1962 some notes that had not been previously available. Thus the scanty texts of the conferences of September 8th, 1919, December 1919 and March 1920 in particular could be considerably enlarged. Most important of all, though, the address given on August 20th 1919 could be included. Up till quite a short time before this, Emil Molt's "Memoirs" contained the only reference to Rudolf Steiner's address given to the course members the evening before the big pedagogical courses started prior to the founding of the Waldorf School, but no record of it existed. With the help of several sets of notes this address could now be sufficiently reconstructed to convey an impression of both its contents and its mood.

In the present book edition, as in earlier duplications, the names of teachers and especially of pupils have, on principle, also been made unrecognisable. Although what is of pedagogical importance can often not be separated from the personal element, this publication aims at giving what is of general interest in the particular case. Names are only given in those instances when Rudolf Steiner mentions or joyfully praises one of the teachers.

For this present edition in book form the text has again been carefully compared with the records and been corrected and supplemented. And above all what the teachers said has been included as far as possible, so that the conversational character comes through more clearly.

The course of the various conferences does not follow a built-in sequence like lectures do. Only now and again does a conference begin with an address or a lengthier discourse by Rudolf Steiner, about the curriculum of a new upper school class being started, for example. Usually, though, it was the questions arising day by day at school that were being discussed one after another, without there necessarily being any further connection between them. These were followed by questions asked by individual teachers, brought up in the form of living conversation, and often referring back to things that had already been mentioned earlier on in the conference, so that what Rudolf Steiner said to these

points is in different places in the text. It seemed both possible and advisable to do some arranging and sorting according to subject matter. Therefore we have done the same in this book edition as in some of the previous publications and grouped together what was discussed at different points of the same conference about a certain theme, for instance foreign languages.

The conferences were a living continuation of the teachers' training. They form an important supplement to the basic courses Rudolf Steiner gave the teachers before and after the founding of the Waldorf School. The conferences are unintelligible without a knowledge of these courses. For what are often merely fragments only acquire clarity and meaning when seen in connection with the whole background. This publication brings to light something of the life and inner history of the first Waldorf School under Rudolf Steiner's direction.

The Waldorf School was not a realisation of an ideal, fully thought out school programme. On the contrary, Rudolf Steiner showed us right into every detail that a school organism has to be uniquely formed according to the terms of the life of the spirit out of the given circumstances of time, place and the people concerned.

So despite all the shortcomings of the records we can still experience in these texts something of the formative spirit of the first Waldorf School, which can set something in motion in the soul of the reader and testify to the living ongoing force of Waldorf School education.

Erich Gabert

Hans Rudolf Neiderhäuser

INTRODUCTIONS

First of all we shall gather together all the references to certain subjects, which would otherwise be so scattered that they could not give a real picture. To understand the conferences, a lot will depend too on clearly seeing the whole framework of what went on around and within the School in the years between 1919 and 1924.

At the same time we can make a small contribution to the big task of presenting a history or a biography of the Waldorf School during the time Rudolf Steiner was its leader. But it can only be a contribution, because these elaborations are restricted to the text of the conferences and only cover what was actually said or referred to there.

SEVEN THEMES WHICH ARE OFTEN MENTIONED

1. RUDOLF STEINER: THE ANTHROPOSOPHICAL SOCIETY: THE CHRISTMAS FOUNDATION MEETING

From out of the whole complex of the Anthroposophical Society we can actually only highlight a few facts.

a) Whilst the Waldorf School was being founded and getting established the work of building the first Goetheanum in Dornach, Switzerland, was going on, and some of the teachers took part in this. (See "The Architectural Conception of the Goetheanum", List no. 101). Reference is made in the conferences to the pillar architraves (2/22.11.20), the plant colours used for painting the domes, the coloured glass of the windows in which scenes are engraved (1/14.6.20, 2/22.11.20); and also the "Goetheanism" Association created for the erection and management of the Goetheanum Building (2/29.7.20).

Rudolf Steiner gave hundreds of lectures in the Goetheanum Building which, although still unfinished, was provisionally opened in 1920. The High School courses took place here too (1/14.6.20, 3/16.11.21) as well as the specialised courses: for theologians (3/11.9.21), for doctors (1/14.6.20) and for many other groups. Rudolf Steiner gave his "Lectures to Workmen" (7/25.4.23) to the people who were working on the Goetheanum Building, and there were records of these since August 1922 (Lists nos. 112, 113, 119, 128-134). In June 1921 the Clinic-therapeutical Institute under the direction of Dr. Ita Wegman came into being in the neighbourhood of the Goetheanum, in Arlesheim, and, nearby, the Weleda, where medicines and cosmetics are produced. — Rudolf Steiner refers a number of times to the weekly paper "Das Goetheanum", published from 1921 onwards and run by Albert Steffen (4/20.6.22, 7/31.7.23, 8/5.2.24, List no. 139).

b) The Anthroposophical Society had its headquarters in Germany to begin with. Rudolf Steiner stood in the background as teacher and adviser. He did not belong to the council and was not even a member (8/5.2.24). The four mystery plays were performed in Munich between 1910 and 1913 within the framework of the Society (1/14.6.20, 3/17.6.21). The first eurythmy performance was also given in Munich on August 28, 1913 (3/26.5.21). As with many of the succeeding ones, Rudolf Steiner gave an introductory address

(7/31.7.23). In the conferences there is also mention of Frau Dr. Steiner's training for eurythmists (2/30.7.20), of the Eurythmeum built in Stuttgart in 1922 (1/12.6.20, 2/31.7.20, 7/30.3.23), of the course of curative eurythmy in 1921 (2/29.7.20, 3/16.1.21) and of the eurythmy figures that Rudolf Steiner designed and partly painted himself (6/1.3.23, 7/18.9.23), copies of which were also put up in the Waldorf School.

From the year 1919 onwards difficulties were becoming greater and greater for the Anthroposophical Society, from outside as well as from within. Outside, opponents were coming on the scene. In the press, for instance, in the Arlesheim "Birseck Post" (3/16.11.21) attacks of the worst kind were made. In Stuttgart General Gerold Von Gleich (5/15.10.22) agitated both in writing and in lectures. A brawl broke out in Munich after Rudolf Steiner's lecture on May 15, 1922 (8/3.9.24) and there was actually an attempt at assault.

Within the Society young members who had acquired certain habits (bad ones!) at their universities (6/17.1.23) brought them into the anthroposophical work. This produced friction between the younger and the older members. The young ones founded some groups of their own (see section 6, "The Youth Movement").

Rudolf Steiner used sharp words, for instance "the Society is asleep" (5/15.10.22) or "it is dividing into cliques" (6/17.1.23). He also severely blamed their "lack of feeling for responsibility" (5/28.10.22). Many members, including a committee of seven Waldorf teachers (6/23.1.23) tried to halt the mischief.

The crises were sharply emphasized by an "immense tragedy" (6/17.1.23), the burning of the Goetheanum on New Year's Eve 1922/23. At the delegates meeting convened for March 1923 (6/14.2.23), Rudolf Steiner tried to reorganise the Society. A new council was appointed. But because there was no more hope of co-operation between the older and the younger members Rudolf Steiner suggested that a second, the "independent" Anthroposophical Society, should be formed besides the other Society, and have its own council, called a committee (7/30.3.23). Yet despite all these changes it was impossible to overcome the difficulties.

c) Then Rudolf Steiner called the members to a meeting at the Goetheanum at Christmas 1923/24 to undertake a "complete reshaping" (8/5.2.24) of the Society. At this Christmas Meeting the "General Anthroposophical Society" was founded (Diary of Events). Its headquarters was to be at the Goetheanum. Rudolf Steiner himself took on the office of president. The other council members were Albert Steffen, Marie Steiner, Ita Wegman, Elisabeth Vreede and Günther Wachsmuth. (See "Die Weihnachtstagung zur Begründung der Allgemeinen Anthroposophischen Gesellschaft" [the Christmas Meeting for the founding of the General Anthroposophical Society], List no. 118).

Many of the teachers had been present at the Christmas Foundation Meeting yet hardly anyone had been able to hear the basic lectures Rudolf Steiner gave on January 18 and 30, 1924 before he called the first class of the High School into being. That is why he discussed in detail in the conference on February 5, 1924 questions about the High School and especially of its relation to the "sections", particularly the pedagogical section, in so far as it affected the School (see "The Constitution of the General Anthroposophical Society and the Free High School for Spiritual Science - Rebuilding the Goetheanum", List no. 50).

The council members and the leaders of sections are mentioned several times in the conferences. Also the fact that the members would now have a newsheet included with the "Goetheanum" called "What is happening in the Anthroposophical Society" (8/5.2.24, 27.3.24). There is also mention of circulars from the sections to their members (8/5.2.24).

Concerning the courses Rudolf Steiner gave in 1924, if they are not included in the Diary of Events the necessary information will come under "References".

2. THE THREEFOLD SOCIAL ORDER

At the beginning of November 1918, immediately after Germany's collapse and revolution, Rudolf Steiner began giving the members of the Anthroposophical Society a detailed presentation of the concepts of the threefold social order, and from February 1919 onwards he also presented these to the Swiss public.

At the end of April these activities spread to Germany where they were carried out far more intensely. By February Rudolf Steiner had already written his "Appeal to the German People and to Civilisation". It was published in March as a pamphlet and appeared in many of the newspapers, and it was soon signed by a great number of public personages in Germany, Austria and Switzerland. His book "Towards Social Renewal" appeared in April (List no. 47).

On April 22, Rudolf Steiner gave his first lecture on the threefold social order in Stuttgart at a public meeting of the signatories of the "appeal". After this lecture the "Threefold Social Order Association" was founded (2/22.11.20). This association was not a sub-section of the Anthroposophical Society but extended far beyond the membership; for example the Tübingen teacher of constitutional law, Professor Dr. W. V. Blume, was on the committee. Organisations working parallel to this were formed in Switzerland and Austria. People, including Rudolf Steiner, had high hopes of this association. "Everything depends on how active it can be" (2/22.11.20).

The association had 56 branches in Germany alone. The Stuttgart headquarters sent speakers far and wide to give lectures on the threefold social order. And by the end of July, 1919, Rudolf Steiner himself had given more than forty public lectures on these questions in many parts of southern Germany, especially Stuttgart, of course, often to over a thousand people. Fourteen of these lectures still exist ("Reshaping the Social Organism", List no. 84). Between April 21 and August 3 over seventeen lectures were given on related subjects to the members of the Anthroposophical Society in Stuttgart (List no. 83; "The Spiritual and Scientific Approach to Social and Educational Questions" and the lectures "A Social Basis for Primary and Secondary Education").

Two periodicals were started in order to make the threefold social order known in wider circles and to stimulate a social impulse. The weekly paper "Die Dreigliederung des sozialen Organismus" began on July 8, 1919, and the monthly paper "Die Drei" in April 1921 (List nos. 136 and 138).

In preparation for a further organisation that would be active, particularly in the realm of spiritual life, an "Appeal for the Founding of a Cultural Council" was written (1/25.9.19; 2/24.7.20); this is printed in Emil Leinhas' book "Aus der Arbeit mit Rudolf Steiner", Basle 1950. The cultural council was founded in June 1919 (1/25.9.19). The "Association for Anthroposophical High School Work", founded chiefly by students, also endeavoured to work in the realm of spiritual life, and with their "Appeal to Academic Youth" (2/22.11.20) in the autumn of 1920 they appealed to fellow students of all universities. The appeal is printed in "Die Erkenntnisaufgabe der Jugend" ("The Cognitional Task of Youth"), Dornach 1957 (List no. 87). No doubt it was partly due to this association and its requests to Rudolf Steiner that a number of important "High School" events took place from 1920 to 1922 that are also referred to in the conferences:

First anthroposophical High School course in Dornach, September 26 – October 16, 1920 (1/14.6.20; 3/16.11.21).
 Second anthroposophical High School course in Dornach (the Easter Course) April 3 – 10, 1921 (List no. 100).
 Independent anthroposophical High School course (Holiday Course) in Stuttgart, March 16 – 23, 1921 (List no. 99).
 "Anthroposophy and Science", High School event in Darmstadt, July 25 – 30, 1921 (List no. 102).
 Summer Art Course in Dornach, August 21 – 28, 1921 (List no. 103).
 Anthroposophical High School course in Berlin, March 5 – 12, 1922 (4/15.3.22. List no. 107).
 Anthroposophical-scientific course for scholars in The Hague (Holland), April 7 – 12, 1922 (4/28.4.22. List no. 108).

"Congresses" arranged by the Anthroposophical Society also belong here:

A general congress for the public, "Cultural Aspects of the Anthroposophical Movement", in Stuttgart, August 28 to September 7, 1921 (3/11.9.21. List no. 104).
 "West – East. Second International Congress of the Anthroposophical Movement", in Vienna, June 1 – 12, 1922 (4/22.6.22. List no. 110).

Mention must also be made here of the Stuttgart High School courses where for a number of terms lectures were held mainly by Waldorf teachers, but not by Rudolf Steiner himself (2/22.9.20 and Subject Index).

However, as the threefold social order and anthroposophy became more widely known, opposition in the intellectual, political and economic field grew more and more fierce.

By midsummer 1919 Rudolf Steiner realised that, chiefly because of these forces of opposition, the moment for a rapid break-through of the threefold social order concepts to a wide public was already past. It was "too late" (6/31.1.23). He gave his last public lecture on the threefold social order on August 31, 1919.

The movement certainly continued, but the first enthusiasm and impetus waned. Rudolf Steiner expressed himself mercilessly: "The well-intentioned appeal to the cultural council. . . has completely fallen through" (2/24.7.20); "after a few weeks the cultural council quietly went to sleep" (6/25.4.23). And on November 22, 1920, his words were: The weekly paper "Dreigliederung des sozialen Organismus" that we wanted to turn into a "daily paper as quickly as possible" has "neither increased its readership nor the number of people working on it over the past five months" (2/2.11.20). The threefold social order association had "fallen into a kind of theorising" (6/31.1.23). Rudolf Steiner saw there was only one way of going forward. He encouraged the changing of the "old threefold social order association" into an "association for free spiritual life" (6/31.1.23). At the same time, in the summer of 1922, the threefold social order periodical was renamed "Anthroposophy. Weekly Paper for Free Spiritual Life". Rudolf Steiner had already had his last article on the threefold social order published in the Dornach "Goetheanum" on March 26, 1922, during the Genoa conference (List no. 58). The time for the threefold social order movement to work in the outside world was over. Yet Rudolf Steiner stressed emphatically after the Christmas Foundation Meeting in 1924 that these thoughts continued to work powerfully within, as seeds for the future. (8/5.2.24).

We have now to go back once again to the beginning and to an undertaking that was of great importance as an economic foundation for the Waldorf School.

By the autumn of 1919 the plan had been considered and in March 1920 there followed the notarial founding of "Der Kommende Tag. A limited company for the promotion of economic and spiritual values" (2/29.7.20; 22.11.20; 3/16.1.21). Rudolf Steiner took the chair himself on the supervisory council. As an example of co-operative association the undertaking comprised a great variety of economic concerns (agricultural, industry, banking, etc.) in order to finance spiritual work, particularly scientific research, from their output.

Apart from small concerns, the following belonged to the Kommende Tag: Carl Unser's machine tool factory (2/22.11.20); José del Monte's cardboard factory (2/22.11.20); later on the Waldorf Astoria cigarette factory under the direction of Emil Molt; and an offset printing works coupled with a bookbinding workshop and a publishers (2/22.9.20) in which the third edition of "Towards Social Renewal" was published (40 – 80 thousand), as well as works by Soloviev, Moltke's memoirs and a large number of works by goetheanists and others.

The spiritual undertakings were chiefly the research institute for biological investigations (8/5.2.24) and investigations in the realm of physics (1/14.3.20; 3/16.1.21; 8/5.2.24), directed by Rudolf Maier and Alexander Strakosch, the laboratory for the production of new medicines and the clinic-therapeutic institute auf der Gänsheide in Stuttgart (4/22.6.22; 5/24.11.22; 6/14.2.23; 8/5.2.24). The "Kommende Tag" bought further plots of land for the Waldorf School, built school barracks, a teacher's house, and in 1921 the new main building too, and leased it all to the Waldorf School Association (3/16.1.21, see next paragraph).

However, there was the fiercest opposition from economic circles and financial difficulties due to inflation and currency reform, and even though the people in charge did their very best to hold out, it was not enough, and the "Kommende Tag" was also a failure. The "Futurum" founded in Switzerland for the same purpose met with a similar fate (2/29.7.20).

In 1923 Rudolf Steiner withdrew from the chair of the supervisory council. After that, both the undertakings were liquidated stage by stage. The factories became independent again. The smaller economic concerns withdrew or were given up. The publishers were taken over by the Philosophisch-Anthroposophischer Publishing Co. in Dornach. The clinic-therapeutic institute in Stuttgart became a private clinic under the direction of Dr. Otto Palmer. Of the research institutes the biological institute in Stuttgart directed by Frau Lilly Kolisko and the medicine business in Stuttgart and Schwäbisch Gmünd survived. The latter were later sold to "International Laboratories" in Arlesheim, afterwards called "Weleda". Everything else was moved to Dornach or dissolved.

Thanks to Rudolf Steiner's special care and the generous sacrifices of many of the anthroposophical shareholders the Waldorf School could be relatively well protected from these difficulties.

3. EMIL MOLT: THE WALDORF-ASTORIA CIGARETTE FACTORY: THE WALDORF SCHOOL ASSOCIATION: THE WORLD SCHOOL ASSOCIATION

Emil Molt had two different sides to his nature, which for a long time remained separate. He had worked his way out of poverty and loneliness, founded his own firm, the Waldorf Astoria Cigarette Factory, and was now its managing director. With strong forces of will he was wide awake in the practical work of business life. Yet in the depths of his soul and his rich feeling life he was a faithful and constant seeker after the deeper, true and spiritual foundations of life.

He had heard Rudolf Steiner as early as 1903, and he was especially impressed by the concentration exercises. "One can use that in practical life". He became a pupil of Dr. Carl Unger, and studied what was then available of Rudolf Steiner's writings. Thus without his being fully aware of it, the Stuttgart lecture of December 8, 1906, "Erziehungsfragen vom Gesichtspunkte der Geisteswissenschaft" (educational problems from the point of view of spiritual science, List no. 1), given exactly twelve years before, was alive in him. Then while he was on a business trip in Switzerland he heard Rudolf Steiner's Dornach lectures of November 9 and 10, 1918, the first ones to be given after the revolution. What was said about the deeper causes of current events and social distress, as well as about the threefold social order, met with a strong inborn social feeling and moved him deeply.

The side of his nature that was active in a practical purely "down-to-earth" way and the other part that had been activated by anthroposophy wanted to come together. But there was still a long way to go.

The terrible effects of the end of the war and the collapse again brought Emil Molt, together with his firm, face to face with the social question. In his fatherly, caring way he tried to help in many humanitarian ways, especially in the human-spiritual realm. He had the "Waldorf-Nachrichten" (Waldorf News) published (1/25.9.19). He arranged courses for further education for the employees (1/26.9.19; 9.6.20) and appointed Herbert Hahn, the firm's "minister of education" to direct them. And when the workers thought they were "too old" for such mental work he looked to the coming generation. He planned a school for the children of "his" employees, intending that it would also prepare a supply of good future personnel.

He also won the confidence of the employees in his business council for this project, and they set aside a fund of 100,000 DM for it, in what was still sound currency. The supervisory council, the share-holders, only heard about this later. The business of the school was actually "a horror" to them (2/21.9.20).

Molt went straight ahead. He first of all asked Rudolf Steiner whether he would take on the leadership of the school under certain conditions, but subsequently asked for his unconditional acceptance. He bought what had been the restaurant "Uhländshöhe" and the land belonging to it. He paid for it and for its reconstruction out of his own capital and gave it to the school rent free.

Molt was present at Rudolf Steiner's first negotiations with the minister of education, Heymann, when temporary approval for the school was granted, with tolerable compromises (1/20.8.19). And he was also present at the talks with Hahn and Stockmeyer, when Rudolf Steiner sketched a picture of the new school. Because they were still thinking largely in terms of the children of people that belonged to the firm and of only a few anthroposophists' children, they planned to start with joint classes, class 1 and 2 together, and so on. Certainly nobody thought of more than eight classes, the so-called primary school classes. The future teachers for them were found and invited to come.

The festival for the opening of the School on September 7, 1919, was the climax of Molt's life. When on September 16 lessons finally began, and Rudolf Steiner could not be present, Molt gave the address (1/25.9.19).

From an economic and legal point of view the School was part of the Waldorf Astoria Cigarette Factory, from which it indeed acquired its name. Molt engaged the teachers, and their salaries were paid by the firm. School fees and school materials were free for all the employees' children. Actually anybody who had "a close relative in the firm" was eligible to be a "Waldorf Child".

The patriarchal, often wilful, way in which Emil Molt conducted his factory caused a twofold difficulty, however. The teachers felt more and more that the relationship they had to Molt was not in keeping with their teaching work and responsibility, in fact even belittling. In the other direction economic and legal questions arose.

Contrary to Molt's original intentions more and more children came to the School who had no connection whatever with the Waldorf Astoria. When the School started, the proportion was 191 Waldorf Astoria children to 65 children from elsewhere, making the total of 256. At the beginning of the second year the proportion was already 1 : 1, and in each of the succeeding years the majority of children who were not connected with the Waldorf Astoria increased.

There was no reason why the factory should pay the school expenses for those children who came from elsewhere. So they had to be covered by fees according to what each family felt they could pay. But where was the person who either should or would receive and manage the finances? It was certainly not the factory's business. Therefore in May, 1920, a separate legal body had to be instituted, an "Association Independent Waldorf School" as it was officially called to begin with. It was commonly called the "Waldorf School Association", the name it has today.

"It was no crime on the part of the Waldorf Astoria" (2/29.7.20) that the Association had to be founded. It "did not even have the ambition to be responsible for the School" (2/29.7.20). The firm, which means the supervisory council, the ones who supplied the money, and who now had money matters in their hands again, tolerated the School because it was "so close to the heart" of their esteemed managing director (2/21.9.20). "They agreed to it in the same way as a father agrees to pay his son's over-size bills" (2/21.9.20).

The firm continued to pay the school expenses for the Waldorf children, and Emil Molt wanted to use his position to try his utmost to get endowment money as well (2/29.7.20). He wanted to try and "tap" further money (2/21.9.20). But the firm had now reached its limit. The founding of the Association settled the matter.

The form of the Association may have changed as regards some details, but on the whole it has remained as it was. To begin with, in view of the fact that the opposition would stoop to anything, there was a danger that the Association, as owner of the School, the building and the grounds, would be "overloaded with outsiders" if everyone was free to become a member. This is why the seven founders, only, were regular voting members. Rudolf Steiner referred to them once as "the seven wise men that hold council for the School" (8/5.2.24). To make the Waldorf Astoria "more generous" (2/29.7.20) the president of their supervisory council was made honorary president of the Waldorf School Association. It hardly had any greater significance. Besides Rudolf Steiner, who was actually the chief president, the council consisted of Molt, Stockmeyer and Leinhas. Hahn and Benkendörffer were "only" members. Later on a permanent member of the college, and also whichever teacher was a member of the management council at the time, had places on it and voting rights. (6/31.1.23).

The teachers, other colleagues and parents belonged to the Association as associate members. School godparents, who paid the fees on behalf of impecunious parents, were included, too (2/29.7.20). Finally there were simply the "contributing" members. Rudolf Steiner hoped there would be "thousands of members" (1/12.6.20) so that "the Association would bring in millions" (1/14.6.20).

The associate and the contributing members, however, felt slighted. Therefore, a few years later, teachers, parents and godparents were made "regular"

members; and a few years after Rudolf Steiner's death the ones that only "contributed" followed suit.

In the early days Rudolf Steiner often had to insist on the books being kept strictly and clearly, when he enquired how much money "was in hand" at present (2/29.7.20) or "what the actual state of the balance was" (2/21.9.20).

The general meetings of the Waldorf School Association were well attended by the members, because they could reckon on hearing not only cash and auditing reports but also lectures by Rudolf Steiner ("Rudolf Steiner in der Waldorfschule. Ansprachen. . ." List no. 8).

But even after the Waldorf School Association had been founded, things still smouldered inside the college. The troubles cropped up in several of the conferences, and after the summer holidays, 1920, they were laid on the table. The teachers thought the main trouble was the economic basis of the School (2/29.7.20). What was really at stake, however, was the independence of the School from the Waldorf Astoria (2/21.9.20) and that meant from Emil Molt himself, too, who largely identified himself with it. Not until after many weary discussions did Rudolf Steiner manage, with his patient and positive leadership, to resolve all these tensions in a surprising and amazingly simple way.

He showed that on the one hand, through the founding of the Association, the School had become completely separate from the factory. Yet on the other hand only now could Emil Molt's close connection with the School take its proper form. Molt had not founded the School as managing director of the firm but as a private person by means of his large personal endowments, and this now became known to the gathering for the first time (3/29.7.20). Rudolf Steiner also threw light on the deeper reasons for the tensions. "The college is prepared at any time. . . to go along with Herr Molt, but it does not want to have anything to do with the Waldorf Astoria" (2/21.9.20). Therefore Molt had every right to be a member of the college "not at all as financier (2/21.9.20) but as patron" of the School (2/21.9.20) just as Frau Bertha Molt had "as School mother" (2/30.7.20).

To begin with Emil Molt was slow, even almost reluctant to get used to this new view of the matter. He had always felt himself to be so much a part of his firm. But joy returned to him more and more as he took up the task, in all modesty, of giving his unselfish help, generously and untiringly, to the very limits of his financial capacity and physical strength. When in the 30's he very sorrowfully had to let the firm pass into other hands, he included in the sales contract a passage saying that for ten more years the same amount had to be paid to the School for the "Waldorf children".

How exactly the form of the Waldorf School Association suited the needs of the School is seen in the fact that even today (1966) each of the over 70 Waldorf Schools in the world has its own "Waldorf School Association", whatever its actual title may be.

Yet Waldorf School Associations like these do not in any way achieve what Rudolf Steiner had in mind. These School Associations' chief concern is their particular school only. That is their main purpose. But for Rudolf Steiner, during the threefold social order time at least, this was always only a small part of the big plan to get a far-sighted international movement going for the renewal of the whole educational system. The basis for such a movement would have to be a World School Association that would have to furnish the necessary sums of money. "It could very easily happen that if we were to found a World School Association we might get the money for schools like this on an international scale" (2/24.7.20). He was not only thinking of schools for children either, but just as well of universities. "The Free High School in Dornach would also have to

be supplied from these funds. . . We are aiming at central financing. . . a central treasury" (2/29.7.20). The Stuttgart School could have been a shining beacon for this, "as concrete proof of the fruitfulness of the anthroposophical outlook", to quote from the evening address of August 20, 1919 (1/20.8.19).

But in Stuttgart this was not understood. The first year of the Waldorf School had furnished proof of the new education. At the beginning of the second year, just when a lot of new children were applying who had no connection with the Waldorf Astoria, this would have been the right moment to make people aware of the financial side of things as well. They ought to have said "we can only carry on if the general public supplies the necessary means (2/29.7.20). We must refuse to accept the new applicants if we do not get support" (2/29.7.20). "We must found a World School Association whose programme is not the support of the Stuttgart Waldorf School but the founding of schools based on these principles" (9/29.7.20).

This ought to have been said on the occasion of a public lecture given by Rudolf Steiner on July 29, 1920 (List no. 94). A certain amount of help was obtained for the Stuttgart School that evening, but the immensely greater aim of founding a World Movement and a School Association was never mentioned. The vital moment was missed. "The plan for a World School Association was thwarted by what happened yesterday" (2/31.7.20). "We have now been deprived of our reason for agitating. Now we shall have to start the World School Association in a different way" (2/22.9.20).

Rudolf Steiner was very pointed as to why the World School Association could no longer be founded in Stuttgart. "It really would be better if the Association to counter poverty were not founded by beggars and tramps but by people with something in their pocket" (2/22.9.20).

Therefore Rudolf Steiner made another attempt on the occasion of the first High School course in Dornach on October 12 and 16, 1920, and again in Holland when he was giving several public lectures in February and March, 1921 (Diary of Events). But the idea was not taken up on either of these occasions. And Rudolf Steiner said no more about it.

A number of years after his death some Dutch friends tried energetically to get a World School Association going after all. But it came to nothing. There remained the one Waldorf School in Stuttgart and a few others founded later. Not until after the Second World War did their numbers increase.

4. THE STATE SCHOOL AUTHORITIES

In the summer of 1919 at the very same time as the threefold social order movement was in full swing, demanding that education as a whole should be independent of the state, preparation was being made to start the Waldorf School, as an example of a school that would be free of the state. But the state school laws had by no means been invalidated, state school authorities still existed, and so a permit for the new school had to be negotiated with them.

The opportunity for these negotiations came at the very best moment. The old authoritarian state, with its firmly established hierarchy of officials, had been shaken to the core by the collapse of November, 1918. The new ministers that had come in with the revolution were much more open to new ideas and initiatives than the old conservative ones that they replaced. The Minister of Education, Heymann, was a Social Democrat. On the other hand the period from November 1918 till summer 1919 was far too short for all the school laws to have been socialised. The new constitution of the German Reich, which was also going to lay down school regulations, was not yet in force. So a school law from the year 1836 was still valid in Württemberg. Some points had been changed in

1909, but just those articles that referred to private schools were still those of 1836. And these articles were looser than in any other German province.

Rudolf Steiner never left the Minister of Education in any doubt that he had no intention of retreating one step from the principle of complete independence from the state. Indeed he made this clear by calling it the independent Waldorf School. But with the legal situation as it was there was no way of achieving this except with compromises (1/20.8.19). They just had to be clearly stated to be such. And that happened.

There were three main compromises:

- a) In article 26 of the law of 1836 it said: 'Private institutions may have the approval of the board of education if their use releases children from attending state schools'. This kind of approval was soon received, even though it was the usual temporary one, and the final one was only given after the first inspection (3/23.3.21). on March 8, 1920. But because, owing to the approval, the Waldorf School came under school inspection, it had to have the usual visits from the school inspector later on as well.
- b) Later in that article it says: "...only teachers whom this authority recognises as academically and morally fit, may be appointed to work in them". The future Waldorf teachers were not required to pass a state teacher's examination, and of the twelve teachers who are named at the beginning of the first conference of September 8, 1919 (1/8.9.19) only three or four actually had such a certificate. These teachers all had to submit a detailed curriculum vitae, and present themselves at the Ministry (1/20.8.19), however they were all immediately "passed as fit". The extensive freedom they had in their choice of teachers although it was not absolute, would not have been possible anywhere else just then. Rudolf Steiner often spoke of a "gap in the Württemberg school law" (7/3.5.23). But the state's hold on them became tighter again and the gap was filled by new regulations, so that then, apart from a few exceptions, all the teachers at the Waldorf School were required to have state examination certificates.
- c) The law of 1836 contained no regulations with regard to the curriculum of a private primary school. No doubt it was taken for granted that it ought to be the same one that the state schools had.

This was of course out of the question for the Waldorf School (1/20.8.19). The curriculum had to be independent, that is, based solely on the inner needs of the growing child. On the other hand Rudolf Steiner was of the opinion that consideration should be given to children who might have to change to a state school if their parents moved to a different place. He therefore suggested a compromise which was accepted by the authorities. This was that by the end of the third, sixth and eighth school year the Waldorf School pupils ought to have reached the academic level of a state school. Through the fact that all the documents of the Waldorf School were confiscated when it was closed at Easter 1938 there are no copies there any more of that particular petition to the school authorities. But a draft of it, in Rudolf Steiner's own hand-writing, has survived, the text of which is as follows:

"the college of teachers of the Waldorf School wish to form their teaching according to the method of having complete freedom in the arranging of their subject matter over the first three years; their goal, however, will be to reach an academic level by the end of class 3 that corresponds to class 3 at a state primary school. The aim is to fit a child to enter a class 4 of another school without any difficulty if he should happen to leave the Waldorf School after class 3. In

classes 4, 5 and 6 freedom in the arrangement of lessons shall hold good again. At the completion of the sixth school year the children shall have reached the level of class 6 at a state primary school, and also that level at a secondary school that corresponds classwise to the end of the twelfth year. The same shall hold good for the arrangement of subject matter and attainment by the end of the eighth school year. The children shall have fully reached the academic level of a secondary school and also be capable of entering into the appropriate age group in any other school of higher education. The college of teachers asks only for a free hand in the shaping of the lessons at each of the three stages it has defined.

From beginning of school until the completed ninth year;
From then until the completed twelfth year;
From then until the completion of the third stage.

At the end of these stages the academic levels set by the state schools shall also have been attained by the Waldorf School. ...

The law of 1836 contained no regulations regarding the possible setting up of a class 9 for the over fourteens, because it was concerned solely with primary school. So the School had complete freedom there (1/1.1.20; 8/5.2.24).

Another part of the compromise did not actually apply to the relationship with the state but to the religion lessons (1/20.8.19). There will be more about this later (Introductions, page 17).

The favourable situation mentioned above did not last long. Shortly before the opening (beginning of September) the tide turned with the coming into force of the new Constitution of the German Reich, the so-called "Weimar Constitution" on August 11, 1919 (1/25.9.19). In article 147 there was the regulation that private schools can be approved by the state if their academic standards, their equipment and their teachers' scientific training is on a par with state schools. Further: "Private primary schools are only permitted if ... the Board of Education accepts them as being of special educational interest. Private lower schools are to be abolished."

This article of the Constitution of the Reich did indeed become legally binding for all provinces of the Reich, that is, for what used to be royalties and principalities. But as schools still came under the sovereignty of the provinces, a long time went by before article 147 came into full force.

On one point only did the Constitution of the Reich intervene directly. With the Reich's law of April 28, 1920 — the so-called "elementary school law" (2/15.11.20; 22.11.20; 8/9.4.24) — it was declared compulsory for all children to attend the lower three, later four, classes of the state primary school. All private lower schools were to be reduced by not opening a new class 1 nor accepting any more children into their existing classes.

This applied to Württemberg, too, of course, and the Waldorf School was informed by the authorities' decree of December 31, 1920 (3/16.1.21), that according to the elementary school law the lowest classes had to be closed step by step, because they were a "private lower school". The Waldorf School would have to make an application to get permission if they wanted to open one more class 1 for the school year 1921-22, but their four lower school classes — with their a- and b- classes it was eight altogether — were not allowed to increase their numbers of children, which was a total of 240. Although this situation was extended, it meant that new children could only be accepted into class 5, which was not part of the lower school. There were so many applications for this class that in the fifth, sixth and seventh year of the school a third class 5, a class 5c had to be started each year (7/18.9.23; 16.10.23; 8/29.4.24).

It stayed like this until 1926, that is until after Rudolf Steiner's death.

In those days the school inspector, Friedrich Hartlieb, undertook the allotted inspection (see below). Behind all his official incorruptibility and rigour he had a most original flair for education. On the grounds of his detailed and very favourable judgment of the Waldorf School (printed in "Nachrichtenblatt" volume 3, 1926, nos. 2 — 6) the Ministry "recognised the special educational interest" and the restriction was cancelled.

But this "legal limitation" (8/29.4.24) of the first four classes, and further observations, caused Rudolf Steiner to identify an increasing narrowing down of the original conditions. "Today (May 1923) we could no longer find a Waldorf School even here" (7/3.5.23).

Otherwise the provinces were in no hurry to put their new and thorough school laws into practice. Although one came out in Württemberg, the so-called "little school law", as early as 1920, it only contained regulations that did not affect the Waldorf School. No really comprehensive school law came out up till the time of Rudolf Steiner's death. The school authorities made shift with orders and decrees.

Once the teaching had got going at the Waldorf School, contact with the authorities, within the limits of the aforesaid compromises, was mainly confined to a few spheres.

The allotted inspections took place regularly every few years (3/23.3.21; 4/14.1.22; 15.3.22; 5/15.10.22) and an official doctor also regularly examined the children's general health (1/6.3.20; 3/16.6.21). Regarding the other two points of contact with the authorities see the chapter on the various years of the School; where there is a reference to the Continuation School on pages 5 and 6 of the Introduction and the final examinations on pages 12 and 13.

5. THE SCHOOL MOVEMENT

The anthroposophical school movement began with the Waldorf School in Stuttgart. Rudolf Steiner stressed the great responsibility this put on the teachers. "The whole civilised world looks to the Waldorf School" (4/15.3.22).

Rudolf Steiner established the movement by means of the vast number of lectures and courses he gave on education. First of all there were the lectures given during the time of the threefold social order movement in which on June 19, 1919, for instance, he spoke to the association of young teachers in Stuttgart about the new school and its education as being a practical example of an "independent" school, and institution of the spiritual life that had been made as independent of the state as was possible at that time (List no. 84).

Then in August/September 1919 came the big course in three parts, in which he prepared the future teachers of the Waldorf School for their task (List nos. 4 — 6). This course was continued in each of the following years by a shorter or longer series of lectures for the Waldorf teachers (List nos. 13, 17, 21, 28). More lectures were envisaged, but these could not be given (Introductions, page 11).

At Easter 1923 the School approached the public for the first time with the Stuttgart "Artistic-educational Conference" at which Rudolf Steiner gave three lectures (List no. 25). The following year, at Easter 1924, the "Educational Conference" was held at which Rudolf Steiner gave five lectures (List no. 29).

In addition to these courses there were other numerous lectures and addresses Rudolf Steiner gave within the framework of the Waldorf School: for the parents (1/26.9.19; 6/6.2.23), at the members' meeting of the Waldorf

School Association (4/28.4.22) and particularly the wonderful addresses to children, teachers and parents at the monthly festivals (1/22.12.19) and at the festivals at the beginning and end of the School year (1/14.6.20; 23.6.20; 3/16.6.21; 17.6.21). All these lectures and addresses are contained in "Rudolf Steiner in der Waldorfschule. Ansprachen. . .", Stuttgart, 1958 (List no. 8).

Rudolf Steiner's efforts to make the Waldorf School and its education known were supported by an increasing number of lectures given by the teachers. These are hardly mentioned in the Conferences.

As a kind of response to these, many requests came to the School for permission to visit it and watch lessons (2/24.7.20). Hence the presence of English teachers is mentioned (5/24.11.22; 9.12.22). To prevent the School from being overrun by visitors it was decided that no more than three people at a time should be allowed to visit a class (8/3.9.24).

Even when the actual threefold social order period was over, Rudolf Steiner referred to the independence of the spiritual life in every lecture that had any inner bearing on the theme. At the same time he never missed an opportunity, whether speaking briefly or at length, to talk about the practical example of the Stuttgart school.

His audiences, however, wanted to know more about it, and begged him for whole courses on Waldorf education. Rudolf Steiner gave the first course to the Basle teachers as early as 1920 (List no. 12). Apart from the ones in Dornach (nos. 19, 20) these were followed by courses in Oxford, Ilkley, Berne, Arnhem and Torquay (List nos. 22, 27, 30, 32, 33).

Yet it was not chiefly out of an interest in independent cultural life that people took up these lectures, but it was teachers and parents, in the first place, who did so, with particular groups of children in mind. Therefore the immediate result was the founding of new Waldorf Schools, not only in Germany (Hamburg, Cologne, Essen) but also in England and Holland (List nos. 147, 148, 149).

A lot of plans that were started at that time did not get beyond the stage of good intentions and preliminary discussions, such as those in Paris (2/24.7.20), Berlin (2/24.7.20), Norway (4/20.5.22) and Nürnberg (8/3.9.24). Hopes in Basle, too, got stuck in preliminary negotiations. The beginnings of a school in Dornach were nipped in the bud right at the outset (3/16.11.21) by the authorities protesting that the school laws of the province of Solothurn did not allow private primary schools. In 1921 they had to make shift with a continuation school for young people over primary school age, which later became the "Friedwart School" (7/25.4.23; 8/9.4.24).

Yet all this founding of schools, pleasing as it was, did not come up at all to the expectations Rudolf Steiner had had in the threefold social order period. "A lot" of such schools certainly did not shoot up one after the other. The Waldorf School remained the "model" (3/26.5.21) and only a very few others followed. However it was the few Waldorf and Rudolf Steiner schools outside Germany, founded in part after Rudolf Steiner's death, that kept Waldorf education alive in practice after the German schools were closed in the 1930's. Rudolf Steiner's goal has still not been realised today (1975) although the number of schools has gone up to 105. There are 46 in Germany, 36 in the rest of Europe and 23 outside Europe.

6. THE YOUTH MOVEMENT

Ripples from the youth movement were felt both in the Waldorf School and in the Anthroposophical Society. We can easily understand this because right at its inception around 1900 it embraced both types of young person, the kind who

were already training for a job and also grammar school pupils who corresponded to the pupils in the upper classes at the Waldorf School. Both groups were close to Rudolf Steiner's heart, for he knew the deeper reasons for their being a youth movement, which remained unconscious to those who were in it. "The youth movement is without doubt based on a supersensible impulse" (3/16.11.21). These young people yearned for the spirit in order to lead a life worthy of a human being. Because they could not find it, the youth movement presented such a confused picture of dissatisfaction, freakishness and overbearing fanaticism. It was the same inability to find the spirit that led to the unwholesome behaviour among the pupils of the upper classes in the Waldorf School and also affected the slightly older young people coming into the Anthroposophical Society. In both cases Rudolf Steiner pointed the way to recover from these ills.

However something very different was involved in each of these two groups. For those who were at school the spirit should be brought into the realm of thought; gently from classes 7 and 8 on, and later on more and more clearly and concretely. To mention only two examples: even before the eighteenth, nineteenth year, so Rudolf Steiner said, the "becoming younger of humanity" ought to be understood as one of the most important causes of history (7/25.4.23), and so ought those chemical actions that occur specially within the human body, that is, due to the influence of the ego. Spiritual chemistry of this kind, the "Kolisko Chemistry" ought to be given at this age (7/25.4.23).

The same applies in the case of young people of fourteen to eighteen who are already training for a job. In their continuation school they need "lessons on living reality" that really contain the spiritual aspect (3/26.5.21, Introduction p. 00). The same thing holds good for the Dornach Continuation School, in order, for example, to set an artistic grasp of the difference between sunrise and sunset (7/25.4.23). If you miss the opportunity of drawing their attention to the spiritual at this age, an emptiness of soul arises and within it all the difficulties that so many conferences between the years 1922 — 24 had to grapple with.

But something that at first seems really surprising runs parallel with these helpful ways of shaping the teaching. An apparently obvious thing to do must be avoided at all costs. On no account should you draw the attention of the pupil at this age to his own state of soul, to his longing for the spirit. That should remain hidden in the unconscious so that it does not become intellectualised. Pupils should not "know about the occult art of teaching and join in discussing it" (7/12.7.23). This explains Rudolf Steiner's horror when he heard that on several evenings teachers and pupils had discussions together as though they had all been on the same level (4/4.10.22; 5/15.10.22).

The main causes of the distress in the youth movement, apart from not being able to take hold of the spirit, were that consideration was not given to the difference characterised above, and this was simply because people did not know. What endless discussions there were, chiefly with and among the younger age group groups. This was bound to make the young people affected and arrogant. In the case of the older ones it helped to bring about the rapid downfall of the youth movement. Control and objectives of a denominational, political and ethnical kind took over the youth movement because they saw what use they could make of it.

When the German nationalistic machinations threatened to invade the Waldorf School Rudolf Steiner spoke about the kind of "founding of free mason orders among the young" that were being spread in some places, like Munich, by associations that practised something like race occultism (8/27.3.24). Whereas he recommended the Waldorf School to form its own groups among the pupils with "our own faithful young people of the independent society", and "the boys and girls join these just as readily" (8/27.3.24).

But for older age groups that have already turned eighteen the opposite applies. They should become as conscious as they can of what is causing the unrest in their souls, and this should lead them to make the resolve really to follow the indicated path.

Young people approached Rudolf Steiner in great numbers, though instead of asking him about their own difficulties, more ordinary questions about the right way of going about getting a job often came out. These young people also did not feel at home in the established "groups" of the Anthroposophical Society in which members had been working together for years. So in some places groups of "independent anthroposophical youth" were formed, as in Stuttgart (3/16.11.21), in Jena (4/14.1.22; 22.6.22) and in Breslau (8/19.6.24). What is extant of Rudolf Steiner's talks with them — he particularly disliked having shorthand writers on these occasions — is printed in "Die Erkenntnis Aufgabe der Jugend" (the cognitional task of youth) (List no. 14).

There were several unsuccessful attempts to arrange a large youth conference in Jena, with lectures by Rudolf Steiner (4/14.1.22; 22.6.22). Eventually, in October 1922, the pedagogical youth course took place in Stuttgart (5/15.10.22). Rudolf Steiner gave thirteen lectures there on spiritual forces actively at work between the older and younger generation, "The Younger Generation" (List no. 23). A second youth course did not take place after all. There was a report in the Dornach "Nachrichtenblatt" (vol. 1, No. 5) about the youth conference held by the Christian Community in Kassel from January 2 — 8, 1924. Youth meetings were held in Dornach itself, as well (8/27.3.24).

But the decisive event was when Rudolf Steiner himself addressed the "younger members" in letters from the Youth Section of the Free High School for Spiritual Science ("Nachrichtenblatt", vol. 1, nos 9 — 12), after he had made the resolve that in order to tackle all the problems of youth as fully as possible a Youth Section, "a section for the spiritual endeavours of the young", should be created at the Goetheanum. (See the Constitution of the General Anthroposophical Society. . . List no. 50).

7. THE CONFESSION OF FAITH AND THE INDEPENDENT RELIGION LESSONS

The relationship the Waldorf School had with the outside world was quite unique with regard to religion lessons. These were held in rooms at the School, and yet they were not part of the School. They were, as Rudolf Steiner called them, "extraterritorial".

This was obviously the case with the so-called denominational religion lessons which, to begin with, were the only ones. As early as the evening of August 20, before even the basic educational course had been given, Rudolf Steiner spoke of the "compromise" that ought to be made in this sphere (1/20.8.19). We do not want to teach anthroposophical dogmas. . . We want to transform what can be acquired in the anthroposophical realm into a real method of teaching. . . Religious instruction will be given by the religious communities. And at the end of the course in the speech at the opening festival of September 7, he said, "We will keep honestly to what we have said, namely that the various religious denominations who wish to give their own religion lessons can bring the principles of their world outlook into our School." ("Rudolf Steiner in der Waldorfschule", List no. 8).

Rudolf Steiner felt it was not in keeping with the nature and the needs of the growing human being, indeed actually harmful, if he had to grow up without any form of religious instruction. Therefore right from the start,

time and rooms were set aside for the teachers who came on behalf of the denominations, even if principles of the timetable that were better in themselves, had to be sacrificed to make way for them (1/8.9.19; 25.9.19).

And Rudolf Steiner strongly insisted that this handing over to the religious communities should be done "honestly" in every respect. He was indignant when some of the school children made fun of some of their school mates just because their family belonged to a different denomination (4/22.6.22).

But before the educational course was over Rudolf Steiner had to be asked to organise religion lessons based on anthroposophy, "independent religion lessons" of a Christian character, for the children whose parents did not belong to any denomination, and this was often the case among the employees' children.

In the first teachers' conference, on September 8, 1919, two things were noticeable. There was already mention of "anthroposophical lessons, independent religion lessons", but it was also obvious that thoughts about the form of these lessons were not yet fully mature. It was said that the class teachers could give them (1/8.9.19). Yet they were not talking like that a fortnight later, in the conferences of September 25 and 26 (1/25.9.19; 26.9.19). Herbert Hahn and Friedrich Oehlschlegel were given the task of taking these lessons. Also the whole curriculum for the religion lessons for all the eight classes which they had at that time were given at this point. The children were to be put together in two groups, classes 1 — 4 and 5 — 8. When the ninth class was added in the autumn of 1920 it became three groups of 1 — 3, 4 — 6, 7 — 9, and step by step the dividing up for religion lessons changed to the usual division into classes (8/30.4.24). This made it necessary to have more and more teachers for these lessons. Details were constantly being added to the curriculum and also additions for the newly formed classes. (See Subject Index).

At a parents' — teachers' meeting on November 3, 1919, the question was raised as to whether a religious service could be organised for the pupils of the independent religion lessons. After the first unsatisfactory deliberations, the two religion teachers asked Rudolf Steiner for his advice at Christmas, 1919. A few days later he gave them the ritual for the Sunday Service. Because Oehlschlegel soon went to America for a lengthy stay and then did not return to the School, Herbert Hahn had to carry out the Sunday Service for a long time on his own. It was held for the first time on February 1, 1920. Rudolf Steiner was always present when he was in Stuttgart, and the first time he attended was February 29, 1920.

Participation in these Sunday Services was strictly confined to the pupils of the independent religion lessons, the teachers of the School, the parents and those "whom the teachers vouch for as guardians" (1/14.6.20). Rudolf Steiner reckoned that as many teachers as possible would be at the Service, not only the religion teachers. (3/16.11.21; 5/5.12.22).

Gradually the other Services were added: the Christmas Service (2/22.11.20) held for the first time on December 25, 1920; the Youth Service (1/14.6.20) on Palm Sunday, March 20, 1921. The last one Rudolf Steiner gave, which was after the Christian Community had begun its work in September 1922, was the Offering Service in the spring of 1923, for the top two classes (6/17.1.23; 31.1.23; 8.3.23). It took place for the first time at Easter 1923.

Rudolf Steiner intended that all these Services should be carried out "in a very intimate and heartfelt way. . .seriously, but without being oppressive", yet "on the other hand keep it as unpretentious as possible" (5/5.12.22).

Just as the independent religion lessons were obviously not "compulsory" lessons (6/8.3.23), in the case of the Sunday Service it "was left to the pupils of the independent religion lessons whether they wanted to come or not" (6/8.3.23). The character of the independent religion lessons and the way in which Rudolf Steiner gave them a middle position, as it were, between the School on the one side and anthroposophy and the Anthroposophical Society on the other, is not easy to understand. It needed a great effort of understanding and of consciousness on the part of those first Waldorf teachers and it still does for us today. Various aspects that seem to contradict one another have to be looked at together.

Looked at from the one point of view they should not only have avoided making the denominational lessons "appear to be a part of the School" (3/16.6.21) but they should also have avoided it where the independent lessons were concerned. As opposed to this there is the answer Rudolf Steiner gave Emil Molt when the latter had said "it is of course not entirely a School affair; it is of course independent of the School". His words were "The Sunday Service is something that falls within the framework of the School. An item within the School. . . that does not involve the School as a whole" (1/14.6.20) "because not all the children take part". Rudolf Steiner also gave the curriculum and all its later supplements within the teachers' general conference (see Subject Index), and almost without exception he also discussed his choice of religion teachers, the running of the Services, the furnishing of the Service room and many another thing, there (see Subject Index again). In doing this he was appealing not only to the religion teachers but to all the teaching staff to carry these lessons. And it was no mere formality that made him use the form of "we" — "our" religion lessons. He did not do this, of course, when he was talking about the denominational lessons, but he did not do it later on, either, with regard to the Christian Community religion lessons, of which more will be said later.

Two completely different aspects appear, too, in Rudolf Steiner's words regarding the relationship to the Anthroposophical Society. To one of the teachers he said, "As a religion teacher you do not belong to the School. You give the lessons as though you were a Minister in an anthroposophical Church and came in from outside" (3/26.5.21). (It should be noted that the term "anthroposophical Church" definitely does not mean the Christian Community, because it was not there then. The first preparatory theological course did not take place until a month later. Of course there neither was nor is such a thing as an "anthroposophical Church". The expression is being used metaphorically).

And as opposed to this we have what Rudolf Steiner said in reference to the Christmas Foundation Meeting. First of all he pointed out that the School had been created as "an institution independent of the Anthroposophical Society". Then he spoke about the special position of religion lessons. "It is quite logical that religion lessons are provided for by the religious communities and the independent religion lessons by the Anthroposophical Society, that the Anthroposophical Society is involved with independent religion lessons in the same way as other religious communities. It is actually the Anthroposophical Society that gives the religion lessons and the Sacrament" (8/5.2.24).

Rudolf Steiner said these words after the new founding of the Anthroposophical Society and after he himself had taken over the office both of president and of leader of the pedagogical Section. This meant that for the religion lessons, also, tasks had been set that ought to be carried out in the years ahead. It did not work out in practice, because Rudolf Steiner died. Yet these tasks are still there and lie ahead of us.

When, on February 5, 1924, the words just quoted were spoken the Christian Community had been in existence for almost a year and a half.



In the year 1921 groups of young theologians, mostly students, approached Rudolf Steiner independently of one another to begin with, to ask him whether and how, with the help of anthroposophy, they could find their vocation in the right way in the religious sphere. In response to these requests Rudolf Steiner gave several "theological courses", and the teachers of the independent religion lessons attended the first of these (3/11.9.21, Lists nos. 105, 126). On the basis of these courses the young theologians, in whose name Rudolf Steiner had been asked to give his advice, joined forces in September 1922 on their own initiative. To begin with they were called "the Movement for Religious Renewal" (5/5.12.22). Friedrich Rittelmeyer, who had not been able to attend the first courses because of illness, now gave up his position as pastor in Berlin. He had been an active member of the anthroposophical movement for many years, and he continued to be; but he now also became head of the "religious Renewal" which took on the name "Christian Community". It was not founded by the Anthroposophical Society nor by Rudolf Steiner. He often spoke of "the Christian Community that stands on its own feet beside the Anthroposophical Society" (8/5.2.24). He said that this movement "has within it the potential to become very great" (5/5.12.22). And nearly two years later he said of the priests that they "had made the greatest progress in the shortest possible time" (8/19.6.24).

It is understandable that questions arise now as to the relationship of Anthroposophy to the Christian Community and what is the right thing to do about it. Rudolf Steiner tried to make things clear to the members of the Society in his lecture of December 30, 1922. It was the last evening lecture but one before the First Goetheanum burnt down (6/17.1.23. List no. 111).

Around the Waldorf School uncertainty arose too. Now that the priesthood of the Christian Community was there, were the independent religion lessons and the Ritual at the Waldorf School still justified?

And when the priests also started giving religion lessons for the children of members of the Community a further question arose: "In what way are the independent religion lessons in the Waldorf School compatible with the religion lessons of the Christian Community?" (8/19.6.24).

To this point Rudolf Steiner stated clearly in the conferences that both these kinds of religion lessons had their own character and aims, and were fully justified for that time as well as for the future. About half a year after the starting of the Christian Community he not only proceeded to give for the independent religion lessons the new Sacrament of the Offering Service already mentioned, and which the pupils of the top classes had requested (6/17.1.23, 31.1.23, 8.3.23); he also both took the continued existence of independent religion lessons for granted (8/19.6.24) and said so clearly in conversation.

These two movements were on no account to merge together. Rudolf Steiner wanted to avoid "as long as possible" "looking for a Christian Community religion teacher for the School". But we ought not to be so exclusive (8/19.6.24). He would gladly have given these lessons to several individuals among the young priests, as he said (5/28.10.22).

On the other hand Rudolf Steiner willingly admitted that the Christian Community, which had meanwhile arranged their own religion lessons in their own rooms for the children of Community members, also had the right to give their religion lessons inside the Waldorf School, just "like any other confession". "Then we shall have one more kind of religion lesson" (8/19.6.24). But he would have preferred keeping to the arrangement that children of Community members should continue to go to the independent religion lessons only, if they were pupils of the Waldorf School (8/19.6.24).

And this is what happened in most cases, until the School was closed in 1938. After the Second World War was the time when the Christian Community religion lessons were organised in the rooms of the Waldorf School, just like the other denominational lessons.

During Rudolf Steiner's lifetime this question became relevant only in so far as parents expressly wished their children to attend both lessons. Rudolf Steiner thought it was perfectly possible. The only hindrance could be "possibly that of health, if it is too much for them". . . The Waldorf School ought not to "decide in a dogmatic way" (8/19.6.24). "If they attended both, the best thing, I think, would be if the religion teacher from here and the religion teacher from there were to discuss the subject matter, so that there is harmony" (8/19.6.24).

More serious difficulties seemed to arise over the question of how the Youth Service of the Christian Community and that of the independent religion lessons could be made to harmonise. But here, too, it was not necessary to negotiate with the Christian Community. It was, after all, self-contained. "We can do what we like, and they can do what they like" (6/8.3.23).

Then Rudolf Steiner cleared the air by pointing out the basic difference between the aims of the two rituals. "The inner significance of our Youth Service is that the person is handed over to humanity in general. . . The Christian Community, however, hands over to a specific religious community" (8/19.6.24).

All the necessary practical applications follow easily from this: for instance, what should precede the two services, and so on (8/19.6.24).

The main thing though — and this is most important of all — is that although these differences indicate a dissimilarity in character, they do not signify any real contradictions or clash. "They are essentially compatible" (8/19.6.24). The same applies here as it does to the whole relationship of the independent religion lessons to the Christian Community. "As far as the substance of it is concerned a discrepancy just cannot exist" (8/19.6.24).

THE SIX SUCCESSIVE YEARS OF THE SCHOOL

Because of the immense number of questions that were asked and subjects that were dealt with, the conferences are not very systematic. It is not easy to read them as a whole. The user often only looks out what Rudolf Steiner said about those subjects he is particularly interested in at the moment.

This is unjustified, for there is surely a continuous thread running through them. Destiny itself was at work creating a total composition even though this did not rise to consciousness in the speakers. To arrive at a knowledge of this composition we shall stress the characteristic mood and main themes of each School Year. The task is not an easy one, therefore this will certainly only be an attempt.

The First Year of the School September 16, 1919 to July 24, 1920 8 Classes: 12 Teachers: 256 Children

Elderly members of the Anthroposophical Society often say how particularly happy Rudolf Steiner looked at the time the Waldorf School was opened. This happiness spreads like a reminiscence of the big triple foundation course of August 1919 over all the conferences of the whole of the first year. And just as at the start of the course Rudolf Steiner expressed deep gratitude to the spiritual forces guiding the School, he also on several occasions during the year expressed

thanks to Emil Molt and to the teachers of the School (2/24.7.20) and in the addresses, see "Rudolf Steiner in der Waldorfschule", List no. 8).

This mood uplifts and lends wings to the teachers and gives them tremendous strength. They tackle their tasks with verve and enthusiasm and look for new ones. Rudolf Steiner certainly fired the teachers' enthusiasm a number of times (1/20.8.19) and also their courage (1/25.9.19, 1.1.20), yet he also calls upon them to be conscious and to reflect (1/25.9.19, 8.3.20), and warns them not to squander their energies (1/25.9.19, 8.3.20).

On September 7, 1919 the Independent Waldorf School's opening festival took place in which Rudolf Steiner gave his foundation address (List no. 8). But lessons could not begin because not all the rooms in the former restaurant Uhländshöhe Kanonenweg 44 were finished. Although a "decision-making conference of the select committee" of September 8 (1/8.9.19) which Rudolf Steiner had finally announced in the "Discussions with Teachers" as for "to-morrow or the day after to-morrow", a provisional plan was worked out of how they could manage with the insufficient number of rooms by "teaching in shifts" (1/8.9.19), yet lessons did not start after all until Tuesday September 16. Rudolf Steiner was not present.

Externally things were the most primitive conceivable. Desks were only delivered later, a few at a time. During the first few weeks the children had to sit on the chairs left behind from the restaurant and write on their knees.

The Waldorf School began "as a primary school", that is, with only eight classes. It had 256 pupils at the start; the classes were of very different sizes, the average being 32 children, and most of them had a few more girls than boys. 191 children were "Waldorf children", that is, they had parents or relatives in the Waldorf Astoria Cigarette Factory. The rest of the pupils were almost exclusively the children of anthroposophists.

The college of teachers consisted of Rudolf Steiner as director of the School, Frau Marie Steiner "as director of the eurythmy department", Emil Molt as "patron of the School", Frau Bertha Molt as "School mother" (2/30.7.20) and twelve teachers to begin with. Their number changed in the course of the year, as a few of them left temporarily or permanently and others came. By the end of the year there were fourteen teachers.

Instead of the usual "administrative" school control exercised by a headmaster Rudolf Steiner gave responsibility to each single teacher, and this was exercised in the conferences (1/20.8.19). "Really republican!" (1/25.9.19). "The conferences are free republican conversations. Each participant is his own master there" (1/8.9.19). More than three years later he proposed an administrative council of three people so that the republican constitution "should not be infringed upon" (6/23.1.23).

Although Rudolf Steiner had already given the curriculum in the educational courses of August and September and told the teachers how to structure the lessons, there were still several items to add, alter or develop in greater detail. Not everything that was attempted in the first year could be maintained indefinitely.

Classes 7 and 8 were to be taken alternately by two teachers, Stockmeyer and Dr. Treichler (1/8.9.19). As Dr. Treichler had to take on more language lessons after a few weeks, Dr. Stein replaced him as class teacher (1/23.12.19, 8.3.20). Stockmeyer and Stein then went up with their classes each year, right up to the top classes. After that the seventh and eighth classes also had one class teacher only, like classes 1 to 6 (7/30.3.23).

We have already spoken in section 7, p. 17 et seq, about the new free religion lessons that were introduced.

Rudolf Steiner had not yet said anything about the introduction of "women's handwork" in the Discussions with Teachers "simply because there was nobody to take it". This is why these lessons did not start until the end of October, for boys and girls together, of course. For a long time Frau Bertha Molt and Fraulein Helene Rommel gave these lessons together. They did not have classes on their own until there were too many new classes to carry on as before. Until the summer of 1922 gymnastics was done in a straightforward and simple way by Paul Baumann and some of the class teachers. The few indications of Rudolf Steiner's that were put into practice at this time strongly emphasise the close connection with eurythmy lessons that he wished for (see subject index). Graf Bothmer's work enabled Rudolf Steiner later on to say such concrete fundamental things about gym as he did in the conference of March 1, 1923 (6/1.3.23).

Handicrafts and gardening were only mentioned quite generally in the "Practical Advice for Teachers" and "Discussions with Teachers", but not as separate subjects. Whilst Rudolf Steiner was absent from Stuttgart between the end of September and the middle of December 1919 a workshop with joiner's benches and some locksmith apparatus was set up in the Waldorf School, and a young locksmith was engaged to make apparatus for the physics lessons to begin with. In connection with this, simple handicraft lessons were started by the locksmith at the end of November, apparently without consultation with Rudolf Steiner, classes 6 to 8 having two single periods each per week. After the Easter holidays gardening was added from class 5 upwards with the same man as teacher, just for volunteers to start with, and then Rudolf Steiner stipulated (1/6.3.20) that these lessons should be compulsory for all the children. To the question "at what age handicraft and gardening lessons should start", see ref. on p. 112 et seq. — From the beginning of the second year onwards these lessons passed to Max Wolfhügel, who was a painter and had also learnt joinery. In the autumn of 1921 he was able to hand the gardening lessons on to Gertrud Michels, who was a gardener.

To counterbalance the large amount of undisciplined behaviour that existed in the early days Rudolf Steiner introduced "lessons on tact and morals" which were usually called "lessons on behaviour" (1/14.3.20). Paul Baumann had to give them, and old scholars say that he, for instance, gave a kind of history of courtesy; "courtesy" from the word court, chivalry and so on. In the course of the second school year these lessons faded out (3/16.1.21).

Remedial class. It is understandable that parents belonging to the Waldorf Astoria Cigarette Factory were only too glad to send those of their children to the new school who were not getting on well at the state school. So there were about four to six "difficult" children in every class, some of them very difficult. For the children who were really psychopathic and special problem cases Rudolf Steiner arranged a remedial class in April 1920 (1/8.3.20). About ten children from classes 1 — 6 were taken out of their classes during the main lesson, that is, from 8 — 10 a.m. only, and taught "separately". The same things as their classes were doing were to be done with them, but slower and with greater emphasis (1/14.3.20), and quite specific exercises as well (3/16.1.21). After 10 a.m. the children were to return to their regular classes. Rudolf Steiner gave the remedial class to Karl Schubert.

Unfortunately this remedial class could only be carried on until June 1920 to start with, because Dr. Schubert had to step in for a class teacher who had fallen ill, so the remedial class children remained in their respective classes all the time. Dr. Schubert could not take on his remedial class again until September 1921 (3/11.9.21). Over the years it changed its function more and more and became a class for very difficult cases as well, that is, children were accepted into the remedial class who were quite incapable of taking part in any class lessons.

Dr. Schubert took this remedial class to the great benefit of "his" children as well as all the children of the Waldorf School, without interruption, until the School was closed at Easter, 1938; in fact he actually managed to carry it on until 1945, as it was tolerated in secret (see subject index).

In the spring of 1920 a kindergarten (pre-school, pre-class) was opened as well, under the direction of Elisabeth von Grunelius (1/6.3.20). Rudolf Steiner gave his suggestions for this (1/12.6.20, 14.6.20). Unfortunately due to lack of money and space the kindergarten had to be given up again after only a few months. Fraulein Grunelius took on other temporary jobs around the School. Not until after Rudolf Steiner's death did her kindergarten come into existence again.

The attempt to organise a play afternoon (1/22.12.19) for children who were unsupervised and running wild, also failed. There was not enough money or space for this, either. In addition, the parents of those particular children did not show enough sustained interest.

Attempts at creating a continuation school for children who had left school also had to be given up again and again, though in this case it was for other reasons.

Rudolf Steiner had originally thought of a school for young people from fourteen to fifteen upwards as a preparation for entering into a specific training for a trade of the factory, and which would be only loosely connected with the Waldorf School. This task was to be taken on by graduate-engineer, Alexander Strakosch (1/6.3.20, 14.3.20). He had been on the council of a railway engineering works in Vienna until the autumn of 1920 and had been able to have leave of absence in August and September to attend the educational courses and later on the scientific courses as well. (See Alexander Strakosch, "Lebenswege mit Rudolf Steiner. Part 2". Dornach 1952). But this first plan proved impracticable because the conditions appertaining to state continuation schools ruled out any private initiative in this field.

In March 1920 (1/6.3.20) the second plan came up: to organise a school of this kind for pupils who had left the Waldorf School at the end of class 8 and were already doing their training. The School should give real "lessons in preparing for life". He even sketched out a curriculum for it (1/14.3.20). But this also miscarried. The young people's interest was not sufficiently sustained, and the authorities' conditions did not give enough scope. In September 1920 Strakosch took over class 5 as class teacher and at the same time he was director of the Research Institute (Introduction, p. 7).

In a certain way, though in a different form, the lessons in technology (from class 10 upwards) which Strakosch gave later on within the Waldorf curriculum, took the place of this (3/26.5.21, see subject index).

The lessons Dr. Herbert Hahn undertook in "social science" (1/14.6.20) for classes 6 to 8 were born entirely out of the special interest in social questions that was sweeping through Germany at the time, and also out of enthusiasm for the three-fold social order. It was, as Rudolf Steiner called it, "a lesson apart", which came to a natural conclusion with the return of "more peaceful" conditions (see subject index).

Four of the most characteristic things belonging to the Waldorf School assumed their finished form right from the first year

1. It was customary in Württemberg in those days to have a holiday on the first Monday of every month, and Rudolf Steiner gave this day a real content. He changed the day to Thursday as the more suitable day, and made what would have been merely a free day into a School festival, the "monthly festival" (1/22.12.19) by drawing the content of the festival from the educational life of the School — the children were to show one another their work — and by drawing their attention to

the fact that that day should be something in the nature of a "gathering up of their thoughts about the happenings of the month". See Rudolf Steiner's own addresses at these monthly festivals and on similar occasions in "Rudolf Steiner in der Waldorfschule", Stuttgart 1958 (List no. 8).

2. Rudolf Steiner also filled the festivals at the beginning and end of the School year with educational content instead of the customary empty formalism. The form in which these festivals live in Waldorf Schools today, of course, was not created by Rudolf Steiner all at once; it developed stage by stage. Compare Book 1, p. 91, "something that portrays the end of the School year in eurythmy" with Book 3 [Vol. 2, not yet published] where he speaks about the teachers' addresses. He himself gave examples, too, of the way these should be done, in his own addresses. Six of these have survived. See "Rudolf Steiner in der Waldorfschule".

3. The questions both of giving reports and of moving children up into the next class show a similar process of a form slowly acquiring inner reality. In the "Discussions with Teachers" of September 6, 1919, they were still talking of several reports that would have to be given in the course of the year "as being demanded by the outside world", and they still talked in the same way in the conference held on December 23, 1919 (1/23.12.19). But on June 14, 1920 (1/14.6.20) they spoke as a matter of course of only one annual report. Later on Rudolf Steiner gave the following heading for reports:

This Report

is given to
born on
for class of the school year 19.../19...

See Rudolf Steiner's numerous remarks (see subject index) on the way these reports should be structured.

4. The customary method of moving children up into the next class or leaving them to repeat the lower one is changed in favour of moving all the pupils up, if possible, with their right age group. In the first two years all the most difficult children were discussed individually, to see if they could continue with their age groups (2/24.7.20, 3/26.5.21). By the third school year there is no further need of such a discussion.

The Second Year of the School
September 20, 1920 to June 11, 1921

11 Classes: 19 Teachers: 420 Pupils

In the conferences of the second year, despite an occasional cloud, the joyful, vigorous mood of the previous year still largely prevailed, though perhaps the teachers did not have quite so much go. On the whole the same problems were discussed too, and were developed and deepened.

In three places in particular, however, we see the characteristic difference of this second school year; in the discussion about the new class 9; when the question of the business foundation and the spiritual independence of the School is raised; and finally when Rudolf Steiner speaks about his own place as director of the Waldorf School.

During this year the School continues to grow vigorously. Parallel classes have to be introduced for the new class 1 and class 6 (2/24.7.20). Practical subjects were worked out in detail, i.e. handicraft and gardening (2/30.7.20, 3/16.1.21) and also handwork (2/30.7.20, 22.9.20, 15.11.20, 22.11.20, 3/16.1.21). They

came to the conclusion that it was time to stop lessons on behaviour (3/16.1.21) and social science (3/26.5.21); and they realised that for the time being the kindergarten and the continuation school (3/23.3.21) could not be implemented as yet. The manner of report writing (3/26.5.21) and of moving children up (3/26.5.21) attain their final form.

New teachers have to be engaged for the new classes and for lessons in practical subjects, and also because a few colleagues have left (2/30.7.20, 22.9.20, 3/16.1.21, 26.5.21). They also decide at this point who shall belong to the college of teachers and who shall not (2/30.7.20).

In the teaching of modern languages a question arises that is a stubbornly persistent one from now on: whether and how the pupils in these subjects may be grouped together, irrespective of their class and age, purely from the standpoint of knowledge and ability (2/24.7.20, 3/26.5.21; see also subject index).

The problem of the School having its own doctor (3/16.1.21), and of curative eurythmy arises (3/26.5.21).

But the most important thing is that a class 9, an upper school class, is now to be added to follow the eight primary school classes. (Introduction, p. 13 and 1/1.1.20). To begin with they only touch on the problems this entails. For the time being classes 8 and 9 are to be taught alternately by two class teachers, just as classes 7 and 8 have been (2/30.7.20).

Also with regard to the curriculum that is now set out for class 9 (2/29.7.20, 22.9.20) the basic new element is hidden under the illusion that in class 9 one only takes "over again" what has been taught in class 8. Yet it is just in the way these subjects have to be done "over again" that the decisive change of method lies that is both suitable and essential for this age. This becomes clearer and clearer in the following classes. At this stage these questions only appear on the horizon, as it were.

But as soon as the question arises as to why the workers' children, the proletarian children, prefer to go straight into a job rather than continue in class 9. (3/16.1.21) they touch on the problem of the school leaving examination (3/16.1.21) and the anxiety that the upper school classes will eventually grow more like ordinary "institutions for further education" in which case "certain things" would be prevented (3/16.1.21). "Certain things" would mean, according to the lectures on "A social Basis for primary and secondary Education" (List no. 3), those particular subjects by means of which the young person should be prepared for real, practical, active life in a way suitable for our time. Whether actually expressed or not, from now on this question is in the background of all the discussions about the upper school. It meant a severe sacrifice that these goals of "A social Basis for primary and secondary Education" had to be given up for the upper classes.

And another big sacrifice was inherent in the conclusion Rudolf Steiner had to come to on May 26, 1921 with regard to recent social developments. The Stuttgart School could no longer be considered as the beginning of a movement for the renewal of education that would spread far beyond Germany. It can only be a "model". "We shall no longer be able to set up a second school" (3/26.5.21). The unavoidable compromises necessitated by the authorities did in fact become more and more drastic, not only for all the Waldorf Schools founded later on, but also for the Stuttgart School itself.

A second characteristic of this school year was the question of the business foundation of the Waldorf School. When it comes under discussion in the summer holiday conferences of July 29 and 31 and September 21, 1920 the fire that had been smouldering for a long time flares up.

In actual fact, however, the reason was not a case of material matters. Financing

remained a big anxiety throughout the following years. Also in the spring of 1920 the Waldorf School Association was founded (2/29.7.20, Introduction, p. 7), the essential form of which has been maintained to this day. However, the Waldorf School Association, which Rudolf Steiner worked so hard to create (2/29.7.20, 31.7.20, 22.9.20, 3/26.5.21) never came into being either then or later.

In actual fact the dispute was based on two matters; one was the spiritual independence of the School, which, in practice, meant its independence from the Waldorf Astoria Cigarette Factory, and the other matter was the right relationship to the person of Emil Molt.

At this point Rudolf Steiner made it clear that in reality the founding of the School, also financially, was the work of Emil Molt. "We owe the School to you" (2/21.9.20).

It is this particular fact, however, that puts Emil Molt's position regarding the School right. He is, as a private person, as it were, the "school patron" and "school father" just as Bertha Molt is the "school mother". This entitles them both to be members of the college of teachers (2/30.7.20). This college will "go along with Herr Molt at all times. . . but it does not wish to have anything to do with the Waldorf Astoria" (2/21.9.20). The factory will continue to make contributions and pay the school fees for the children of their employees. But the School will be completely free and independent of it.

The third and most vital element of these conferences is intimately concerned with this. Rudolf Steiner says in his address to the teachers on September 22, 1920 at the beginning of the second school year (2/22.9.20) that his position as director of the School should never be conceived of in any other way than as that of a person working out of esotericism. It must never be based on suggestion or outer power but solely on the free will and confidence of the teachers. This is the innermost wellspring of the School, and with these words its connection with Rudolf Steiner and therefore also with Anthroposophy is quite clearly described and stated.

The Third Year of the School June 18, 1921 to May 30, 1922

We can not be sure of the numbers for this year, but there were about

15 Classes: 20 Teachers: 540 Pupils

The mood of joyful activity continues to predominate throughout the third school year, both in the expansion of the School and also in the discussions about individual problem children and the answers to particular questions about subject or method, which are themes that occur uninterruptedly throughout all the conferences.

In the attitude to school inspections, too, we still experience an unbroken unity. Months pass before it becomes obvious that the teachers think the inspection is biased and therefore not correct. Little by little, however, we begin to hear critical words from Rudolf Steiner. Occasionally the situation becomes really threatening.

There are two new class 1's (3/16.6.21, 17.6.21) and new parallel classes. New subject teachers are also engaged (3/16.6.21, 16.11.21).

Most important of all, the second upper school class, class 10, is started and acquires its curriculum (3/16.6.21, 17.6.21). At this point they discontinue the practice of having the top classes taught alternately by two class teachers only. There shall now be three, where possible actually four (3/16.6.21, 17.6.21, 11.9.21). Five whole new practical subjects are introduced for this class: spinning and weaving; hygiene and first-aid; surveying; technical mechanics (3/16.6.21, 17.6.21) and shorthand (3/17.6.21).

Rudolf Steiner is very particular that a real expert shall be brought in to take

"aesthetics" lessons for the understanding of the artistic element (3/17.6.21, 11.9.21). From now on detailed instructions for these lessons are constantly being requested and given (3/11.9.21, 4/14.1.22 and subject index).

The inspection by the educational authorities in the spring of 1922 plays a great role (4/15.3.22; Introduction p. 13). Rudolf Steiner asks the class teachers to give detailed reports of their experiences. He comes to the conclusion that the inspection and evaluation were narrow-minded, superficial and thoroughly ill-intentioned. Therefore they make various detailed decisions as to the writing of articles in the periodicals "Die Drei" and "Anthroposophie" to counter such impertinent objections (4/15.3.22, List nos. a36, 138).

There is an even harder blow after Rudolf Steiner reads the school inspector's report to the ministry the following year. He then tells the teachers sharply "the report is well-intentioned!" - "The things he says are true; that is what is so bitter" (5/15.10.22).

In this third school year harsh criticism is already being expressed at times, quietly as yet, but not to be overlooked. Rudolf Steiner complains of lack of co-operation, lack of liveliness in the pupils (3/16.6.21) and of too little collaboration among the teachers. "Work willingly together! Have mutual understanding on college" (4/28.4.22).

Also the first short but very effective consultation about two especially difficult pupils in the two top classes takes place. "We must be able to manage these lads" (4/15.3.22).

Yet Rudolf Steiner does not find fault only; he still likes to point out what is good. He is happy "because the Waldorf School has developed a good spirit", and "because it has essentially kept to all its promises" (4/15.3.22). He also suggests what to do to ensure good co-operation. He praises Dr. von Baravalle's thesis. "It is really like this: that spiritual forces in the college of teachers carry the teachers by way of the mutual sharing of the inner experience of knowledge" (3/11.9.21). At the very end of the school year, however, something happens that casts an unpleasant shadow. Pupils of the top (tenth) class had asked for a talk with Rudolf Steiner (4/20.6.22). There they unburdened themselves of all the things that worried them about some of their teachers. Rudolf Steiner listened to them, calmly let them say all they wanted to say, made no demands and let them go, without doing anything further about it. Not until the following year did this conversation have strong repercussions.

The Fourth Year of the School June 20, 1922 until about March 24, 1923

In this case also we cannot be sure of the first two figures.

19 Classes: 37 Teachers: 640 Pupils

Right at the beginning of the school year, before even the lessons had begun, the atmosphere was really tense for the first time, and Rudolf Steiner's anger broke out on many accounts, now, and throughout the year. Time and again he used indignant, reproachful words, right up till February 1923.

But just at this time of deep depression for the teachers, Rudolf Steiner made seven special contributions, one after the other, during the last term of the year, each of which throws light on an important branch of the education. Sometimes they take up a whole conference. That which is threatening to go under is, as it were, lifted up again with tremendous force.

Trouble was brewing on the very first evening after the School had opened in 1922. After a short address an interchange of teachers was arranged in some of the

most important subjects. Rudolf Steiner had made thorough investigations into what the class ten pupils had told him in their conversation with him (4/20.6.22) and he had the impression that "the Waldorf School had not really coped (with those children)" (4/20.6.22). He makes one severe reproof after another. (Only a few are quoted). Instead of an "inner connection" with the class, a "certain. . . opposition is there" There was a "distractedness" in the class and not "proper co-operation". Instead of "enthusiasm" a "negative, sceptical mood. . . had crept into the lessons" (4/20.6.22)

Rudolf Steiner was so annoyed that on the following evening he broke off the conference abruptly and went out in anger, when it became apparent that there had been "a lack of seriousness", "a shocking case of carelessness" in the reports (4/21.6.22). The first normal conference was not until the third day (June 22 1922).

Things were particularly bad in the autumn of 1922 when a group of pupils from classes 9 to 11 went too far and showed moral "depravity". The discussions about this took up more than two whole conferences (4/4.10.22, 5/15.10.22).

A number of pupils had to be expelled, and there were repercussions both in the classes and among people outside the School.

Rudolf Steiner again used harsh words to the teachers, and some of them were repeated in further conferences that year. (Not all of these are referred to). He speaks of "the usual school routine" (5/9.12.22) and of "inner comfort" (6/17.1.23). "The Waldorf School method is not applied in all cases" (5/9.12.22), "it is not yet there in practice" (4/21.6.22). "The lecturing habit has not been overcome" (5/28.10.22). There was not enough "Interest for and understanding of the echo that comes back to the teacher from the class" (5/28.10.22); "the children no longer put their hearts into the work" (5/28.10.22). Therefore "the contact with the children was lost" (5/9.12.22). "Self-discipline" is necessary (6/17.1.23). "Our teaching should have vigour. . . and dash in it" (5/9.12.22). "We must bring fire into it" (5/28.10.22). But most important of all "Humour must be there!" (4/21.6.22). This particular remark is often made in other places. "The mood is so tense here" (6/17.1.23). "Harmonious co-operation should come into being" (6/17.1.23).

There are difficulties of another kind as well. In more than three conferences there are endless discussions about the right form of the time-table (October 28, November 24, December 5 and 9, 1922). The impression is that Rudolf Steiner will eventually have to resign because he meets with no understanding.

It finally became clear that Rudolf Steiner ought to put the administration of the School on a new basis. He proposed that besides the person who lived in the school building and who therefore saw to certain items in the running of the School (6/23.1.23), a "little college", an administrative council of three to four people should be formed to see to all the other things (6/23.1.23). There are long and heavy-going meetings, however, until this is set up, and Rudolf Steiner does not hold back with his criticism (January 23 and 31, 1923).

During these difficult months the expansion of the School goes on nevertheless. A detailed curriculum is given for the new class 11 (4/20.6.22, 21.6.22) and new teachers are to be appointed (5/15.10.22, 24.11.22). With new parallel classes, all the eight classes are now doubled. But most important of all, Rudolf Steiner takes a decisive step. Just at this time (January to March 1923), when there were great difficulties to be overcome in the Anthroposophical Society as well, Rudolf Steiner opens the way for new spiritual forces which work against the oppressive mood.

Firstly he speaks about picture decoration for the rooms of the School (6/23.1.23, 31.1.23) and secondly about good ways of preparing lessons (6/23.1.23).

The third thing is what is said about school hygiene (6/6.2.23) and the fourth a detailed conversation about the place of French lessons in the School (6/14.2.23). The fifth is about questions of nutrition (6/14.2.23), and the sixth is the laying of the foundation for the teaching of gymnastics (6/17.1.23, 1.3.23). And finally, as the seventh, two big lectures are given in March for teachers and a few specially interested music-lovers on the essence and development of music (Diary of events; List no. 24)

The Fifth year of the School
from April 24, 1923 until about April 7, 1924

21 Classes: 39 Teachers: 687 Pupils

Last year's storms have cleared the air, though this year is by no means without its relapses and set-backs. On the surface the main task throughout the year is the having to come to terms with the state and the outside world, which in their case meant the leaving examinations. This takes up a lot of time and strength.

Events of spiritual magnitude set the overall mood. First, the three lectures for Waldorf teachers in the autumn of 1923, "Anregungen zur innerlichen Durchdringung des Lehr- und Erzieherberufes" (Encouraging an inner enlivening of the teaching profession, List no. 28). Secondly the educational conference of the independent Waldorf School, at the end of the school year (List no. 29). And thirdly, more than anything else, the Dornach Christmas Foundation Meeting, from December 24, 1923 to January 1, 1924 (List no. 118).

The attempt is made to put the pupils in for the examinations at the end of class 12. Two thirds of every conference this year includes discussion on this topic, in greater or less detail, directly or indirectly. This happens particularly on April 25, 1923 and right at the end, on March 27, 1924, that is, after the actual examinations.

This anxiety about the exams is also the reason why the curriculum of the newly installed class 12 cannot be carried out as it should. Again and again they talk like they do in 7/25.4.23, "The class 12 curriculum actually ought to be..." followed by "but because of the examinations we can only..." Yet a substantial amount can be done, in chemistry (7/25.4.23, 12.7.23), in zoology and geology (7/25.4.23, 12.7.23). Punctuation is spoken of in detail, the essence of it and how to deal with it (7/25.5.23, 3.7.23).

Additions to the rest of the School consist of a third class 5 for the first time, a class 5c (7/18.9.23) and two class 1's again (7/30.3.23). Some teachers leave the school, a few of them after unpleasant discussions (7/30.3.23) and new ones come (6/8.3.23, 7/30.3.23)

Difficulties with pupils arise again, not from the three highest classes (there, it has calmed down to a certain extent), but from class 9. Yet it is not too terribly tragic this year; there is also a hint of humour. Nobody is expelled, though the difficult psychology of several of the pupils is discussed at length (7/21.6.23, 3.7.23, 5.7.23, 31.7.23). The chief thing was that the "latent" intelligence arising at this age, if left to its own devices "expresses itself in a loutish way" "The intelligence must be guided into the right channels" (7/12.7.23).

As opposed to these negative things there were the most wonderful spiritual gifts again this year. The "artistic-educational conference" of March 25 - 29, 1923 (List no. 25). Then the "educational Michael lectures" of October 15 and 16, 1923 (List no. 28). And lastly the "educational conference" at Easter 1924 (List no. 29). Here the effect of the Dornach Christmas Foundation Meeting (Introduction p. 3 et seq, List no. 118) which has been shedding its light into every part of the School over the previous three months, is already felt.

Rudolf Steiner, who had himself become the President when the Anthroposophical Society was newly formed, speaks for the first time in the following

conference (8/5.2.24) about the new tasks, and also about the new forces that should arise for the teachers of the Waldorf School from this event. The intention was to deepen this and develop it much further in the years ahead.

The Sixth Year of the School
from April 30, 1924 to March 30, 1925

1919	1924
8 Classes	23 Classes
12 Teachers	47 Teachers
256 Pupils	784 Pupils

The conferences Rudolf Steiner conducted in the first school year (1919/20) and the last school year (1924) make a strange contrast.

However enormous the difficulties were at the start in 1919, they were nothing compared to the tremendous joy that the Waldorf School was really coming into being. After that, anthroposophical spiritual science entered visibly into general cultural life. It was going to bring new and enlivening impulses into the art of education. The new tasks were tackled with absolutely inexhaustible enterprise.

In the last year, 1924, just like in the previous two years, immeasurably dark tones mix with the bright mood in the discussions. They do not get the upper hand, and even recede, but they call out for self-reflection and the utmost exertion on the part of the teachers to keep their enthusiasm and spiritual earnestness alive.

The external structure was complete in all its main features. The 12 age groups catered for by the education were now in existence, including the remedial class. New parallel classes were begun this year again (8/29.4.24) although the number of pupils they could take in the four lowest classes was still restricted by the authorities (8/29.4.24, Introduction p. 13): new teachers were also engaged (8/9.4.24, 29.4.24) but no new class was actually added to the School.

Instead of that they made the important decision not to have the leaving examination at the end of class 12 any longer. In trying to do this the previous year, the top class, class 12, and its curriculum had been totally spoilt.

Rudolf Steiner weighed up for a long time (8/9.4.24, 29.4.24, 30.4.24, 3.9.24) how this question was to be solved. He also talked it over with the pupils who were now entering class 12 (8/27.3.24, 30.4.24). The final result was that as from the following year, 1925, a separate class was going to be installed for those particular pupils who needed a state examination for their career. In order that this class should not just be considered as the highest, the thirteenth, it was to be specially named "the examination class" (8/3.9.24) to mark it out as something different. The twelve actual classes were to be "kept clear of exam influences" (8/29.4.24).

Now, with no need to consider the examinations, the curriculum could be completed for the twelve classes of the School, yet, as always, it was exclusively based on the essential being and needs of the young people (8/29.4.24, 30.4.24). It was now supplemented by a new overall curriculum for the modern language teaching (8/2.6.24, 19.6.24).

However, the pushing out of the exam preparations from the actual School was only a part of the struggle that Rudolf Steiner fought at that time to "keep the Waldorf School unadulterated" by the influences that drifted in from ordinary "bourgeois" higher schools (3/16.1.21). For these were largely responsible for the already mentioned darker tones in the conference discussions.

Considerations due to the exams threatened to make the upper schools

one sidedly intellectual or learning-orientated right down as far as class 9. It prevented the expansion of the lessons preparing for life and the technology lessons; it even threatened to narrow down the existing subject matter in these lessons, which were just the ones to lead the young people into human activity and real life. It is not said directly in the conferences, but whoever has heard this tone in other lectures of Rudolf Steiner's, for instance 3/23.3.21, or "Die pädagogische Praxis von Gesichtspunkte geisteswissenschaftlicher Menschenkenntnis" (The practice of education from the point of view of a spiritual scientific knowledge of man), lecture 7, (List no. 26) will hear it again and again in the background. Some of the disappointments and bitterness and some of the reproaches (8/2.6.24, 15.7.24) that were already expressed in the fifth year are repeated, even more strongly. When speaking of the reports (8/9.4.24, 2.6.24, 19.6.24) Rudolf Steiner's stern words apply to all the classes; otherwise, though, it is mainly the upper school. And here they are aimed particularly at the main lesson teachers who themselves had had to go through a state high school and university, with the intellectual demands they make. The after effects of this were that they now had to wrestle with the habit of holding lectures (8/15.7.24), and tiredness. "A person cannot be tired if he lives in the spirit" (8/15.7.24). Rudolf Steiner uses stern words for these faults that are not yet overcome by anthroposophy, and says again and again "the teachers' moral influence on the pupils is sadly lacking from class 8 upwards" (8/15.7.24). The difficulties were "chiefly a matter of interest in the children... and a matter of enthusiasm" (8/15.7.24).

But however stern the words may sound, they are never said in resignation. They are meant positively and are intended as a help. "I must give a new impetus" (8/15.7.24). In order to cope with the tasks that were crowding in, they should look within themselves with greater strength and clarity, so that the teachers' work becomes more and more deeply connected with the spirit and with a true study of man. "I want to give some lectures in September or the first week in October about the moral side of education and teaching" (8/3.9.24). But this course was not given. The illness Rudolf Steiner had contracted prevented it. There is also mention of a seminar he had agreed to take on language teaching, that did not take place, either. These gaps were as painful afterwards as smarting wounds. For the tasks became greater and greater.

The first group of young people who had left school, a group of "old scholars", was already in existence. There were two interviews with them (Diary of events), and Rudolf Steiner planned to give further help.

The circle of youth groups that looked towards the Waldorf School had also grown. Mention is made of the one in Breslau (8/19.6.24) and the one in Dornach (8/27.3.24, 9.4.24; and Introduction, p. 15 et seq.). The school movement expanded. New schools were now being started in Holland and England, for which Rudolf Steiner gave educational courses with reference to the Stuttgart model. And the need to hear more about Waldorf education direct from the teachers themselves grew in like manner. Lectures of this kind were held, or planned for, in Nürnberg and Munich (8/3.9.24).

The parents of Waldorf pupils had asked for instruction and help, and Rudolf Steiner held a lecture for them on June 1, 1924 (Diary of events. List no. 8).

On every occasion, there sounded in Rudolf Steiner's words the deepened forces that he let stream into the School. But probably this was never more so than in his address to children, parents and teachers at the school opening festival on April 30, 1924. And the mood was never more relaxed, and, despite everything, more hopeful, than in the conference of September 3, the evening before Rudolf Steiner went to Dornach for the course on speech formation, that he was evidently looking forward to very much. It was the last teachers' conference with him.

During the whole second half of this school year Rudolf Steiner lay ill in Dornach. The worries and anxieties of the teachers could only reach him through letters, which were answered by very short remarks in the margin or in instructions that had to be written to Stuttgart. On the last day of school, on March 30, 1925, Rudolf Steiner died.

Two weeks previously he had again written a letter to the Waldorf teachers, himself (published in "the Constitution of the General Anthroposophical Society..."; List no. 50). In this letter Rudolf Steiner once again summarises the essential forces in Waldorf education. He speaks there of the life-giving forces of anthroposophy, and says "When the teachers, with faithful hearts, are conscious of these life-giving forces, then the good gods who watch over our School can be active, and divine-spiritual strength will hold sway in the teachers' deeds."

Erich Gabert

ADDRESS GIVEN BY Dr. RUDOLF STEINER
Stuttgart, 20th August 1919

ON THE OCCASION OF A WELCOMING MEETING
FOR THE PARTICIPANTS OF THE PEDAGOGICAL COURSES
HELD FROM 21st AUGUST TILL 6th SEPTEMBER
FOR THE FUTURE WALDORF TEACHERS

Present: Herr Molt; Frau Molt; Herr Stockmeyer;
Fraulein von Mirbach; Fraulein Herrmann;
Dr. Treichler; Dr. von Heydebrand; Frau Koegel;
Herr Baumann; Herr Rudolf Meyer;
Herr Pastor Geyer; Herr Hahn; Herr Oehlschlegel

Rudolf Steiner: I want just to say some words of introduction this evening. The Waldorf School must be a real cultural deed, one that can bring about a renewal of the spiritual life of the present time. We have to realise that everything is going to change; the whole of the social movement, fundamentally, has its source in the spirit, and the question of Education is also a part of the burning questions of our time. The Waldorf School must be taken as an opportunity to reform and revolutionise Education.

The success of this cultural deed is in your hands. This gives you a tremendous opportunity for setting an example. A great deal depends on this venture being a success. The Waldorf School will be practical proof of the success of Anthroposophy. It will be a school with a standard in the sense that its aim will be to teach solely in a way that satisfies the needs of Man; Man in his whole being. Everything must serve this end.

We shall need to make compromises, however. Compromises are necessary, as we have not yet reached the point where we can accomplish an absolutely free deed. The State will tell us how to teach and what results to aim for, and what the State prescribes will be bad. Its targets are the worst ones imaginable, yet it expects to get the best possible results. Today's politics work in the direction of regimentation, and it will go even further than this in its attempts to make people conform. Human beings will be treated like puppets on strings, and this will be regarded as progress in the extreme. Institutions like schools will be organised in the most arrogant and unsuitable manner. A foretaste of this can be seen in the example of the Russian Bolshevik schools that are the death of any real Education. We shall have a hard fight, yet we have to perform this cultural deed.

Two opposite forces have to be harmonised in the course of our work. On the one hand we must know what our ideals are, yet we must be flexible enough to adapt ourselves to things that are far removed from our ideals. The difficult task of harmonising these two forces stands before each of you. And you will only achieve this if you engage all the forces of your personality. Each one of you will have to put your whole personality into it right from the start.

The School, therefore, will have its own administration run on a republican basis and will not be administered from above. We must not lean back and rest securely on the orders of a headmaster; we must be a republic of teachers and kindle in ourselves the strength that will enable us to do what we have to do with full responsibility. Each one of you, as an individual, has to be fully responsible.

We will replace the duties of a headmaster by having this preparatory course in which we will work to acquire the spirit that will unite the School. If we work hard, this course will engender in us our spirit of unity.

I should like to make the announcement that the course will consist:

Firstly, of daily discussions on general pedagogical questions;
Secondly, of discussions on specific questions appertaining to the teaching of the most important subjects;

And thirdly, of a kind of seminar on the tasks that will fall to you teachers. We will work out what these tasks are and discuss them.

We shall do the more theoretical work in the mornings and have the seminars in the afternoons. So we shall start at 9.00 am with general Education, have the talks on specific points of Education at 10.30 am, and the seminar studies from 3 — 6 pm in the afternoon.

We must be fully aware that a big contribution has to be made to civilisation in every direction.

We do not want the Waldorf School to be a denominational School. The Waldorf School is not meant to be a denominational School for cramming the children with as many anthroposophical dogmas as possible. We do not intend teaching anthroposophical dogmas, but want to strive to put Anthroposophy into practice. We want to transform what can be acquired anthroposophically and turn it into a real and proper method of Education.

The important thing will not be the subject matter of Anthroposophy but the practical use that can be made of Anthroposophy in Education in general and in specific instances in particular — the way Anthroposophy can enter into the handling of the lesson.

The teaching of Religion will be given by the religious bodies. Anthroposophy will be applied solely to the method of teaching. So the children will go to the various Religion teachers according to their denomination.

That is the other part of the compromise. We are making justified compromises to speed up this cultural deed.

We must be conscious of the great tasks involved. We cannot be merely teachers, we shall have to be carriers of civilisation to the greatest degree and in the best sense of the word. We must cultivate a living interest in everything that is going on at the present time. Otherwise we shall be bad teachers for this kind of school. We must not restrict our responsibilities to our own particular duties. We shall not be good teachers unless we take a living interest in everything that takes place in the world. Interest for the world must be what gives us the enthusiasm we need both for School and for our work. We shall need to have elasticity of spirit and devotion for our work.

We can only acquire the strength that can be had, today, if we turn our interest and attention not only to the tremendous needs of the times but also to the tremendous tasks of the times, both of which one cannot overestimate, both of which are too large to be grasped by the imagination.

We shall only invite those anthroposophists to be guests of the course who have a special interest and who want to start something similar in other places.

Guests: Andreas Körner from Nürnberg; Fraulein Kieser from Heilbronn;
Dr. W. Stein from Vienna; Strakosch; Wolfer.

We shall have full-length lectures on both the Sunday mornings.

Every teacher has to give the authorities a curriculum vitae to show that he has learnt enough to be able to teach, and also that he is morally suitable. That is a matter for the School authorities.

CONFERENCE HELD ON 8th SEPTEMBER 1919

Monday morning, 10.00 am

Dr. Steiner: We will start school at 8.00 am with a view to starting at 8.30 am between the 15th November and the 15th February.

These people will be class teachers:

- Class 1 — Fräulein von Mirbach
- Class 2 — Herr Pastor Geyer
- Class 3 — Fräulein Lang
- Class 4 — Frau Koegel
- Class 5 — Dr. von Heydebrand
- Class 6 — Herr Oehlschlegel
- Classes 7 and 8 — Dr. Treichler and Herr Stockmeyer.

And the following people will also be engaged in teaching: Dr. Stein, Herr Hahn, Frau Baumann, Herr Baumann.

The Religion lesson is to be put in the afternoon, Singing and Music too, and these will be between 2.00 pm and 3.30 pm.

Eurythmy should also be in the afternoon.

So the afternoon lessons will be:

- 2 — 3.30 pm Music
- Half-hour break
- 4 — 5 pm Religion
- 5 — 6 pm Eurythmy and Gym.

At 6 pm the children will go home.

Wednesday and Saturday afternoons are free.

The lessons will be divided out over the week like this:

	2 — 3.30 pm	4 — 5 pm	5 — 6 pm
	Singing and Music	Religion	Eurythmy
Monday:	Classes 7 and 8	Classes 7 and 8	Classes 1 and 2
Tuesday:	Classes 5 and 6	Classes 5 and 6	Classes 3 and 4
Wednesday:
Thursday:	Classes 3 and 4	Classes 3 and 4	Classes 5 and 6
Friday:	Classes 1 and 2	Classes 1 and 2	Classes 7 and 8
Saturday:

How many lessons there are will be a matter for the teachers. The Religion lesson is to start with the top classes and work down. It is a good thing if the teacher has the youngest ones nearest to Sunday. So the Religion teacher will be in the lower classes at 4 pm on Thursday and Friday.

In classes 1, 2 and 3 there will be Eurythmy only, in classes 4 — 8 there will be Gym as well. You should let the gymnasts watch the Eurythmy and the eurythmists watch the Gym.

Now the morning time-table:

Class 1. (Monday	Wednesday	Friday	main lesson 8 — 10 am
(Tuesday	Thursday	Saturday	main lesson 10.15 — 12.15 am
Class 2. (Tuesday	Thursday	Saturday	main lesson 8 — 10 am
(Monday	Wednesday	Friday	main lesson 10.15 — 12.15 am.

In the first terms things should be as connected as possible, so take subjects for a term at a time according to your choice. Then in the third term you can break them up and alternate them in order to revise them. Divide the subjects solely when you are revising, otherwise take one subject only for a period of time, like the telling of stories, and then writing.

Class 3 are with their class teacher from 8 — 10 am, Monday till Saturday.

It is sufficient for the teacher to have twelve lessons. That is an eight-hour day with preparation.

Class 4. Like Class 3.

Class 5. (Monday	Wednesday	Friday	8 — 10 am
(Tuesday	Thursday	Saturday	10.15 — 12.15 am
Class 6. (Tuesday	Thursday	Saturday	8 — 10 am
(Monday	Wednesday	Friday	10.15 — 12.15 am

In Classes 7 and 8 the class teachers interchange

Class 7. (First teacher . . .	Monday	Wednesday	Friday	8 — 10 am
(Second teacher	Tuesday	Thursday	Saturday	8 — 10 am
Class 8. (First teacher	Tuesday	Thursday	Saturday	8 — 10 am
(Second teacher	Monday	Wednesday	Friday	8 — 10 am

Language lessons:

Class 1. will have an English or French lesson every day, before or after the main lesson, according to whether this starts at 8 am or 10.15 am. Perhaps this might be put in the afternoon, but it should be in the morning if possible.

Class 2. has the same.

Class 3. will also have an English or French lesson every day.

Class 4. has the same. But in addition to this they will have a two-hour Latin lesson every day except Wednesday and Saturday. That is eight hours a week. All of it in the morning, if possible. [Note. Dr. Steiner altered this later on to the effect that both Latin and Greek should begin in Class 5. See 'Discussions with Teachers', p. 161].

Class 5. has the same.

In Classes 6 and 7, Greek is added. From now on these take the place of three English and French lessons, instead of which they have one-and-a-half hours Latin and one-and-a-half hours Greek.

All language lessons should come between breaks.

Dr. von Heydebrand will take English in Classes 1 and 2, and Herr Oehlschlegel will do all the rest.

Herr Hahn will take French in Classes 1 — 3, which will be nine lessons. The other classes, from 4 — 8, will be taken by Dr. Treichler.

Latin: Herr Pastor Geyer will take Class 4 (and 5?) and Dr. Treichler Class 6.
Greek: Dr. Treichler.

Dr. Stein will replace Fräulein von Mirbach during her absence. Perhaps Dr. Stein can help Dr. Treichler with Latin for three to four weeks, until the middle of October.

Handwork can be done partly in the main lesson. Or it can be fitted into the afternoon.

The anthroposophical lesson, the independent Religion lesson, can be given by the class teacher. But we should wait with this until September 23rd.

I shall be in Dresden from 18th till 21st September and I shall be back here on the 23rd. There will be a great deal to be discussed then. You can ask a lot of questions. I must leave again on the 26th.

There was a question about apparatus for Physics.

Dr. Steiner: We must provide apparatus when it is needed. But it should be asked for four weeks in advance.

There was a question about Physics lessons.

Dr. Steiner: You must distinguish the sounds of hammered, plucked and bowed tones with the use of a monochord.

Fairy tales, legends, stories, history (Teachers' Library).

Dr. Steiner recommended for the Latin and Greek lessons text-books used in Austria: Schmidt's "Lateinische Schulgrammatik" (Latin Grammar for Schools), edited by Hofmann, and Schenk's "Griechisches Elementarbuch" (Greek Primer) and "Griechisches Ubungsbuch" (Greek Book of Exercises).

Association of the Independent Waldorf School.

A combined primary and secondary school.

Dr. Steiner: Conferences are free discussions on a republican basis.

Each participant is his own master.

Every teacher should keep a short diary.

CONFERENCE HELD ON 25th SEPTEMBER 1919

Thursday morning, 8.30 am

Dr. Steiner: My dear friends! Today you can bring your experiences of the past ten days, and we can discuss the necessary points.

Stockmeyer (as school chairman) reported: We began school on the 16th September with Herr Molt giving a short address to the pupils.

We had to make a few changes in the time-table we had agreed upon as the Protestant and Catholic Religion teachers were not free at the times we had fixed. Some of the classes had to be combined as well.

We had to make a short five-minute break in the 8 — 10 am lesson.

Dr. Steiner: That can be done. But what happens during that time has to be left to the discretion of the teacher.

A teacher: In the Language lessons in the upper classes it appears that certain children do not have any previous knowledge of languages. So we had to begin with three hours English and French instead of one-and-a-half hours. We also had to put in one course for beginners and another for more advanced pupils.

Dr. Steiner: What are you teaching in Class 8?

A teacher: Calculation of interest with a lot of repetition, and I am now going on to discount and bills of exchange.

Dr. Steiner: The two teachers of Classes 7 and 8 must always have an understanding that when a teacher has finished teaching in a class he or she will have reached a certain stage of conclusion, and when he returns he must do revision. Have you managed to find out during these few days exactly how much previous knowledge the pupils have.

A teacher: Yes, I know more or less.

Dr. Steiner: That could be possible with your limited number of pupils, but the others will hardly have been able to do so yet. You can count on it taking about a week to change over, but it must be specially arranged that a subject is finished.

A teacher: They do not know much History in Class 7.

Dr. Steiner: With something like History you will probably have to begin from the beginning in every class, for nobody will know History properly. The children may know the usual things, but you will not find anyone with a real knowledge of History such as we have indicated. In every class you will have to start History from the beginning.

A teacher: A number of parents could not decide whether they wanted to choose independent Religion lessons for their children or the Protestant or Catholic ones. They wrote 'both' in the questionnaire. For family reasons they do not want to do without the confirmation.

Dr. Steiner: We must not give way on that: it is either — or. We will say more about this question later.

A teacher: A business matter has arisen: ought the fee-paying children to buy their books themselves? We are at liberty to provide materials for the children from the Waldorf Astoria Factory, and children might sit next to one another one of whom has a book he has to give back and the other one a copy he can keep. This emphasizes class distinction.

Dr. Steiner: It cannot be done in that way that the children buy their books and keep them. The parents who pay fees must be charged for materials too, otherwise there need be no difference between the children. They must all give their books back.

A teacher: Should this also apply to things such as exercise books? It is usually done like that in Stuttgart. And what shall we do about atlases and compasses?

Dr. Steiner: The best thing to do about things such as exercise books, of course, would be for each class to have a supply, and for the children to go to the teacher to get a new book when their old one is finished, so that you will know which children use more books than others. There must be a stock of books, so that the teacher can supply them to the children when they need them. In the case of things such as compasses bad habits will creep in, of course, as soon as you leave it to the children to decide what they will buy. Those with more money will buy better things. And that, too, is a bad thing. It might be a good idea if all the equipment belonged to the school and the children only used it.

I would suggest something different for atlases. That you have a kind of fund for things like that, and that the atlases used during the year are treated like other materials. On the other hand when they leave school every pupil should be given an atlas. It would really be very good if the pupils were to receive something when they leave. These things might even be given as an award for good work: a bigger, more beautiful book to those who have worked hard and a smaller one for those who have not worked so hard, and only a map, perhaps, for the lazy ones. You could do something like that, though you must not let it go too far.

A teacher: What shall we do about books for the other Religion lessons? Up till now we have been free to supply materials. We shall presumably no longer be able to do this under the new arrangements. We intended that the children should get their own books and that the priests' lessons should be paid for as an extra.

Dr. Steiner: I have no objection if it is done that way. Only I should think that this year at least, so that everything runs smoothly, we could find out what other



schools do about it. In the future we shall acquire our own way of doing things, but this year we ought to do it as other schools do. We must follow the example of the state schools. If those schools do not as yet expect the Religion books and lessons to be paid for, we must wait until they do. It would benefit us greatly to say that we do it exactly the same as the state schools.

A teacher: Shall we copy the secondary schools?

Dr. Steiner: No, it is the primary schools that concern us.

A teacher: Nothing has been fixed yet.

Dr. Steiner: I should do it as the primary schools do. For the socialist government will do nothing at present and leave everything unchanged. It will pass laws, but leave everything as it is.

A teacher: It would appear advisable to keep a kind of class book. Not the ordinary kind, of course, but one in which we can write down what we feel to be necessary so that each teacher can familiarise himself a bit with what the other teachers are doing.

Dr. Steiner: It would take time to put something worth while into it, and that would give the children the chance to fool about. When you are teaching the children you should never do anything else. I mean you are not in the classroom if you do something that is unrelated to the children. When you enter the classroom you are with the children until you leave it again, and you should not give them a moment's chance to chatter or have their attention diverted, as would be the case if you were to write something in the class book.

It would be much better to sort these questions out among yourselves. We are assuming, of course, that no quarrels break out among the class teachers, but that you stay good friends and have contact with one another. If you have something to do with a class, you can talk things over with the other people concerned. And if individual teachers want to write anything down, they can do so outside the lesson. Never do anything in lesson time that distracts from your immediate contact with the children.

A teacher: Perhaps it can be done in break?

Dr. Steiner: Why write things down all the time? It not only has to be written down but it also has to be read. That is time lost from being with the pupils.

A teacher: Shouldn't we write down when pupils are absent?

Dr. Steiner: Actually that is not necessary either.

A teacher: If a child is absent for a length of time, though, oughtn't we to find out what is the matter?

Dr. Steiner: If the class is not very large you can find out in conversation with the children. You can ask who is away, and jot it down in your own note-book. You can do that. Other schools include in the reports how often a child has been absent, but we do not need a class book for that.

A teacher: We had to forbid the children to climb the chestnut trees. But we want to prohibit them as little as possible.

Dr. Steiner: It is absolutely vital that we realise our children are not all angels. That must in no way hinder us from following our ideas and ideals. These things must not induce us even so much as to harbour the thought that we cannot achieve our ideals. On the one hand we must always have it clearly in mind that we will pursue the intentions we set ourselves in the course and elsewhere. How much we fail to achieve is another question; and it has to be treated separately and discussed in detail from time to time. Not enough time has passed yet.

All you would be able to say is what a lot of mischief the children get up to.

There is something, however, that I should like you to bear seriously in mind. And that is that we should try, as colleagues — never mind what the others do with the children — not to air school affairs in public. I have only been back here a few hours and I have already heard a whole heap of gossip, about who has had his ears boxed, etc. There is no end to what the people are saying; I had quite a shock. Of course, it need not worry us if it comes out in other ways. We are thick-skinned enough for that. But we must not be the ones to tell them. We must hold our tongues about everything we do in school. We must keep school matters private. Don't let us talk to people outside the school, except parents who come to us with their questions. And as these solely concern their own children, it will not lead to gossip. Some people wallow in this sort of thing and enjoy anything that causes a sensation. Gossip of this kind will act as poison on our whole venture. Unfortunately there is a lot of gossip in anthroposophical circles, especially in Stuttgart. Such gossip, of which I have already had a taste, does us no good at all, and it must get no encouragement from us.

A teacher: It might be necessary in individual cases to put ungifted children down a class. Or ought we to suggest that these children be coached?

Dr. Steiner: Putting children down a class is more difficult in the lower classes, of course, but it can be done more easily in the higher classes. Do not do it with children in the first two classes if you can help it.

Individual children were then discussed.

Dr. Steiner. Coaching lessons are never to be recommended, for technical reasons. Only in those cases where parents come to us because they have heard their child is not getting on well, you might advise coaching lessons. We as teachers will not give coaching lessons. We are not going to do that. It would be better to put a child down a class than to do that.

A teacher: . . . talked about two children in Class 4 that had limitations.

Dr. Steiner: Despite their temperament the children must be put right in front near the teacher, so that you can keep an eye on them all the time.

You can keep violent children in check by seating them in corners, or right at the front or back, so that they have fewer neighbours, nobody in front of them or behind them.

A teacher: Sometimes children do not see properly. I have known children fall behind simply because they were long-sighted and nobody noticed.

Dr. Steiner: An observant teacher ought to notice if the children have an organic weakness like short-sightedness or deafness. It is difficult to have all these things looked at by a doctor. It should only be done if the teacher asks for it.

The kind of doctor's examinations that are usually given in schools get too specialised. We had better reckon without a school doctor just now, as Dr. Noll will not be here; that would be different. It would be difficult for us to have an outside doctor. The doctor ought as a matter of course to be the teachers' advisor, so that when the teachers notice something wrong with their children they can turn to him with confidence.

With children of limited capacity it often happens that suddenly there is a breakthrough; they often improve quite suddenly. I will pay a visit to the school tomorrow and will look at the children, especially the limited ones, from that point of view.

A teacher: My Class 5 is very large and mixed. It is extremely difficult to teach them altogether and especially to keep them quiet.

Dr. Steiner: With a class of this size you should gradually try to handle it as a choir and not leave any of the children unoccupied. Treat the class more as a whole. That is why we went through the whole matter of the temperaments.

Whether the children are gifted or not is often purely a matter of different soul qualities. The children often just cannot express what is in them, and it would be very unjust not to let those children continue in a class if they are the right age for it. (10 — 11-year-olds). There will always be children who are weak in one subject or another. Often these are limitations that cease suddenly. They drag on through childhood up to a particular class, and when the break-through occurs the children suddenly discard them. So we should not leave these children behind. We must overcome the particular difficulty we have with gifted and ungifted children.

If we are convinced, however, that they have not reached the standard of the previous class, then they must certainly be put down. In that case, though, we shall not treat them as if they were lacking in ability, please note. If you have any children who have not attained the standard of the last class, put them down. But this will have to be done very soon.

You cannot tell by one subject alone whether the standard has been reached or not; you cannot go by separate subjects. But the putting down of the child ought to happen during the first term. The teachers must, of course, have the children's earlier reports. But I beg of you to see that we do not resort to the ordinary timetable in order to judge a pupil more quickly. Always finish one subject first, even if that means that it will take longer to come to a decision.

In putting children down a class the cases will have to be considered on a strictly individual basis, without any generalisations. You must not be light-hearted about it, but must make a thorough investigation and take full responsibility.

In the case of children put down because they have not reached the necessary standard, I would add that you should obviously speak to the parents about it. The parents have to be agreeable. You cannot tell the parents that children are stupid, of course, but you have to prove to them that they had not reached the required standard at their last school, despite what the school report said. You should be able to prove that. It has to be a fault of the previous school, though, and not of the child.

A teacher: Do we also put children up a class? There are two children in my Class 7 who appear to me to be easily capable of going up to Class 8.

Dr. Steiner: You should see whether their reports confirm this. If you can take the responsibility for it, it can certainly be done. I have nothing against putting children up a class. That could even have a good effect on the class into which they go.

A teacher: Surely that is not so desirable in Class 7. As things are now we shall be educating them for another two years. If we put them up we shall only have them for another year.

Dr. Steiner: If we put the children up we could still have them for two years. We will not make them leave, but keep them in Class 8 another year. If they have already reached leaving age by Class 7, they have to leave anyway. Lessons will not be pedantic in our school and will be very different each year, especially from the point of view of formulation. We shall be so much more 'enlightened' next year than this, that it would be a good thing to have children in Class 8 for a further year.

Let us face it — this year will be a year of probation, particularly for the teachers. I am very aware of this. Everything depends on you teachers! It is up to you whether our ideas can be realised or not. We have to see to it that we ourselves learn most.

A teacher: In Class 6 I have a child who is very subnormal. He does not disturb the lesson, though, in fact his presence actually seems to benefit them. I should like to try to keep him.

Dr. Steiner: If the child does not disturb the others, and if you think something can be gained by his being there, I think you ought to keep him in the class. It always

causes a commotion to move children. It is better to keep them where they are. Certain differences can even be used to advantage, as we have already discussed in detail.

A teacher: I have a boy in Class 8 who is melancholic and backward. I should like to put him down into Class 7.

Dr. Steiner: That should be done in such a way that you bring the boy into the position where he himself wants to be put down. You must talk to him in such a way that you eventually direct his will to the point where the child himself asks for it. On no account force him to go down.

A teacher: The differences are very great in Class 7.

Dr. Steiner: If you can only bring it about that the children do not lose their feeling for authority. That is the vital thing. The best way to do this is to meet them, very discreetly, on their own level, yet without degrading yourself. Do not appear pedantic in front of the children, like someone who has his own set ideas. You must appear to give in to the children but really not give in at all. In Classes 7 and 8 in particular it depends tremendously on how you handle them. You must not degrade yourself for a moment, or the children will go out and run you down. The children ought always to vie with one another — excuse the term, for I do not mean it in a bad sense — vie with one another to defend their teacher, and be proud of having him as their teacher. You can bring this about even with the worst rascals. You can gradually create a situation where the children have the urge to speak up for their teacher, just because he is their teacher.

A teacher: Is it right to avoid the written word in language lessons even in classes where the children can already write, so that to begin with the children just learn to articulate?

Dr. Steiner: Yes, get on to writing in foreign languages as late as possible.

A teacher: The children are just being introduced to it, and they are still finding the oral exercises very tiring. Can the lesson be enlivened with stories in the mother tongue?

Dr. Steiner: That is very good. But if you take something in the mother tongue you must see that it links up with the foreign language as far as possible, and that you include the foreign language. You can create material by doing something like that in the lesson. That is the right thing to do; short poems, too; songs in the language and little stories.

In the language lessons we shall obviously go less according to classes, and put the children together according to their ability.

A teacher: I find one-and-a-half hours Music and one-and-a-half hours Eurythmy a week too little.

Dr. Steiner: As it is a matter of how the rooms are shared out, we shall only be able to do something about it later on.

A teacher: My children in Class 6 very much want to do more singing. But I cannot sing with them because I am unmusical. Could I pick our musical children to sing a song?

Dr. Steiner: You should do it like this. Perhaps the simplest way to do it is for the Music teacher to give them something, and you use it as you see fit. You do not need to be very musical to let the children sing. The children will learn the songs in the Singing lesson and they can practise them by singing them at the beginning or end of the lesson.

A teacher: I let the children sing songs, but there is no life in it. I should like to take the musically gifted ones together for a special choir lesson, where they can sing more difficult songs.

Dr. Steiner: It would not be contrary to our principles to build up choirs from both the four upper classes (5 - 8) and the four lower classes (1 - 4). Perhaps they could be choirs for Sundays. Something like that welds the children together more than anything else. But do not on any account establish the wrong kind of ambition; we want to exclude that in our teaching. Ambition should only apply to a cause and not to the personality. It would be good to take the four upper classes in one group and the four lower classes in another, because the voices are somewhat different. Otherwise it is not a matter of certain classes in particular. For teaching them you must treat them as a class, and in Music lessons, too, we must keep strictly to what we have laid down for the various age groups. The inner structure of both the nine-year stage and the twelve-year stage must be strictly adhered to. But for the choirs that might be put on as Sunday performances we can combine the four younger classes and the four older classes for a different purpose.

A teacher: We are making very slow progress in Eurythmy.

Dr. Steiner: To begin with do it predominantly in connection with music. Develop the first preliminary exercises out of the element of music. This should be particularly cultivated without neglecting the rest, especially in the older classes.

We still have to discuss the free Religion lessons. You should tell the children that whoever wants to have the free Religion lesson has to choose it as such, and then this free Religion lesson would simply have to be a third category beside the other two. We absolutely cannot have a muddle. Just go ahead and put those who want the free Religion lesson together according to their class. Combine the four lower classes and the four upper classes, I should say. One of us can give it. How many children should it be?

A teacher: Sixty at the moment, of which fifty-six are children of anthroposophists. The numbers will alter still, because some of them want to have both.

Dr. Steiner: As I have already said, we shall not mix them. We shall not agitate for this lesson either. All we want to do is meet people's wishes. We shall more likely advise that the children have the confessional lesson. Those children that are not to have a Religion lesson at all should be left out, though we should investigate their reasons for this. We must find out about every child. You might get some of them to go back to the confessional lesson or come to the anthroposophical lesson. We really should do something about it. We do not want to start letting the children grow up without having Religion lessons.

A teacher: Ought the Religion lesson to be given by the class teacher?

Dr. Steiner: One of us can take it on, it does not have to be the class's own teacher. It is not desirable to take someone from outside whom we do not know. We ought to keep within the circle of our own teachers.

With sixty children we would take about thirty together, the four upper classes and the four lower classes as a group, perhaps. I will give you a curriculum for it. We must take great care over this lesson.

In the lower division everything to do with reincarnation and karma must be excluded. These are not discussed until the second age group. But then they must come. These things have to be studied from the tenth year onwards. With this lesson in particular it is essential to see that the pupils are individually active. Reincarnation and karma must be talked about in a practical way, not theoretically.

As the children approach the age of seven they still have a kind of memory of all kinds of pre-natal conditions. They sometimes describe the oddest things, which are pictorial descriptions of these conditions. To give an example, one which has not only happened once, but is typical, children come to you and say: I came into the world and it was through a funnel that went on and on. They are describing

how they came into the world. Let the children tell you things like this; encourage them to do so, so that it rises up into consciousness. That is a very good thing to do, only you must avoid putting ideas into them. You have to get out of them what they can tell you themselves. That is what you should do. That belongs to the curriculum.

These lessons could be enlivened with the sort of thing I spoke about in last night's public lecture. The best thing you could do would be to base them simply and solely on an understanding of Man, yet without our becoming a denominational school. This would perpetually enliven the teaching. The article of mine that will be appearing in the next issue of the Waldorf News also points in this direction. It is about "The Pedagogical Basis of the Waldorf School". The indications I give there are essentially a kind of summary for the public of all that we have had in the course. I should like to ask you to take what will be in the Waldorf magazine as your ideal.

One-and-a-half hours Religion a week is enough for each group, i.e. two three-quarter of an hour lessons. It would be especially lovely if they could be on Sundays, but no doubt that would be difficult to arrange. You could also introduce the children to the soul calendar verses in these lessons.

A teacher: Aren't they too difficult?

Dr. Steiner: There should never be anything that we consider too difficult for the children. It is not a question of taking in the thoughts but how the thoughts succeed one another, and so on. I should like to know what could be harder for the children than the Lord's Prayer. It is just that you imagine that it is easier than the verses in the soul calendar. And the Creed! People rebel against the Creed only because none of them understands it, otherwise people would not rebel. It only contains what is obvious, basically, but people do not arrive at an understanding of it by the age of 27, and after that they do not learn any more from life. The discussions about the Creed are childish. There is nothing in it that one could come to a personal decision about. You could also speak the calendar verses with the children before the lesson.

A teacher: Would it be a good thing to let the children speak a kind of morning prayer?

Dr. Steiner: That is something that can be done. I had also had it in mind. I will say something about it tomorrow. We will also talk about a prayer. But there is just one thing I should like to ask you. You know, with these things the outer form is of the utmost importance. Never call the verse a 'prayer' but a 'school opening verse'. Do see to it that people do not hear the expression 'prayer' used by a teacher. This will go a long way towards overcoming the prejudice that this is an anthroposophical school.

The biggest mistakes we make are with words. People will not get out of the habit of using words that are detrimental to us. You cannot imagine what I put up with until I broke people of the habit of calling the "Threefold Commonwealth" a pamphlet. It may look like a pamphlet but it is a book. Yes, a book! Yet you cannot manage to get anybody to call it a 'book'; they call it a pamphlet. That has a certain implication. The word is not irrelevant. These things really are important. But anthroposophists are the sort of people who are least prepared to toe the line. You cannot get anything over to them. Other people have such belief in authority. And this is what I meant when I said "Anthroposophists are headstrong, you cannot achieve anything with them, not even what is justified!"

A teacher: My Class 5 is rough and noisy, especially in Language lessons. They think the French phrases are a joke.

Dr. Steiner: The right thing to do would be to enter into the joke and learn from it.

You should always take up a joke, and do so in a humorous way. But the children should be obedient. They ought to be quiet when you ask them. You ought to be able to get them quiet with a gesture.

You must try to keep a contact with them throughout the lesson. Even if it is tiring, the connecting link between the teacher and the pupils must, under all circumstances, remain intact. In cases like that you cannot do anything with external discipline. You have to enter into the situation in the first place, and then act out of it.

Your greatest difficulty must be your gentle voice. You must train it a bit. You must learn to talk 'down', and do not let your voice go up when you shout. It would be a shame not to work on your voice to get some 'bass' into it. It must acquire depth.

A teacher: Who will give the Latin lessons?

Dr. Steiner: That is a question for the college of teachers. For the time being I would suggest that Herr Pastor Geyer and Dr. Stein give them. It is too much for one.

A teacher: Where should we begin with History?

Dr. Steiner: With almost every class you will have to begin History from the beginning. Simply shorten it, if necessary. If you find it necessary to start from the beginning in Class 8, for instance, do not take much, but try nevertheless to give a whole picture of mankind's development. In Class 8 you would certainly have to go through the whole of world history as we understand it.

This applies to Physics as well. In Natural History it will be very easy to get the children to make use of and to enliven what they have learnt. Only those subjects we specified as starting after the twelfth year, when judgment begins, will be affected by this lack. In the descriptive subjects you will be able to make use of a certain amount that the children have learnt, even if it is a bit peculiar.

A teacher: With Greek History I expect we can go more into cultural History and myths, and leave out politics, such as the Persian Wars?

Dr. Steiner: You can deal with the Persian Wars in such a way that you show the part they play in cultural History. Wars in olden times can be dealt with in this way, whereas the nearer we get to present times the more unpleasant wars become. The Persian Wars can certainly be regarded as symptomatic of the features of cultural History.

A teacher: Are internal politics less important?

Dr. Steiner: No they are not. How money arose, for instance, is important.

A teacher: Surely the constitutions can be dealt with briefly?

Dr. Steiner: Yes, but the spirit of the constitution of Lycurgus certainly has to be described, and also the difference, for example, between the Athenians and the Spartans.

A teacher: The Roman constitution is described at such length in textbooks.

Dr. Steiner: The textbooks deal with it at length and also very badly. The Romans did not know a constitution, but they knew the twelve tables of laws by heart as well as a great number of law books. You get a false impression of Roman times if you do not teach the children that a Roman was a man of law and that this was common knowledge. There is a boring account of it in the textbooks, but the feeling has to be awakened in the children with regard to Roman times that every Roman was a limb of the law and could count the laws on his fingers. The twelve tables of laws were to them what the multiplication tables are to us.

A teacher: We want to have a meeting every week to discuss pedagogical questions,

so that we can all benefit from one another's experiences.

Dr. Steiner: That can certainly happen, and it is something that would be welcomed. It would have to be kept very republican.

A teacher: How far can we go with punishing children?

Dr. Steiner: That is a very individual matter, of course. The best thing would be to need as little punishment as possible. You can avoid bringing about punishment. But it can sometimes come to the point where it is actually necessary to give a bit of a thrashing. It really ought to be your ideal, though, to avoid it. You ought actually to be of the opinion that it is you as teacher who brings things about more than the children. I nevertheless agree that we have got some rascals, but rascals are not cured by punishment. The only cure is for you gradually to introduce a different tone into the class. When the class has acquired a good tone the rascals will in course of time be really transformed. At least try not to go too far with punishment.

A teacher: To help solve our shortage of materials could we perhaps start an organisation and ask the Anthroposophists to put what materials they have at our disposal? We ought also to get everything they have available in the way of specialised literature.

Dr. Steiner: A project is afoot to do something in this direction by forming an organisation of all the people in the Society who are teachers. The plan is to make some kind of use of everything available in the anthroposophical field, both for public teaching or for teaching-altogether. Perhaps we could link up with this organisation of teachers in the Anthroposophical Society.

A teacher: We also need a study of practical life that covers the various fields of industry. I wondered whether the basis of a future Science of Economics could be laid in the Waldorf School.

Dr. Steiner: In that case we should settle who is to be responsible for the various subjects. These should be people who could do it our way, but who are also practical specialists. We do not want people like the usual kind of expert advisors but really practical people who at the same time have a feeling for what we are doing. We ought to be able to find such people, and they would make up the various branches of a study of practical life. If this were done properly I think a great deal could be achieved in this direction. But you will have a lot to do in your first year as teachers, and you must not dissipate your energy. You will certainly have to get other people on to the job. An organisation like this ought to be done thoroughly. There must be nothing dilettante or cliquy about it but it must be down-to-earth in a broad way. You would have to call on people who come from practical life.

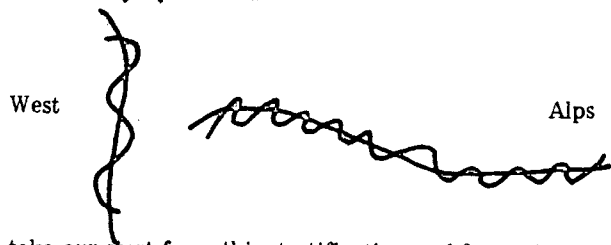
A teacher: We have already heard from Herr van Leer that he would be prepared to help.

Dr. Steiner: Yes, he could certainly be of help here. A rough scheme could be worked out sometime. Gentlemen like Herr van Leer, Herr Molt and others too, who are directly involved in economic life, will know what to concentrate on in such matters. Perhaps the teachers would not manage so well. The best way of dealing with it would be to go straight to the specialists. It could possibly be done in conjunction with what the Cultural Council are doing. All this still has to be discussed.

A teacher: For the Geology lesson, how can we form a connection between Geology and the akashic record?

Dr. Steiner: It would of course be a good thing if you could make the children aware of the strata formation to begin with and give them an idea how the Alps arose. Then deal with the whole complex proceeding from the Alps: the Pyrenees, Alps, Carpathians, Altai, etc., which form the one chain. Explain this whole chain to the children. Then take the other chain running from North America down into South America. You get this one chain stretching as far as the Altai,

the mountains of Asia, running from West to East. Then in the West of America we have the North American range of mountains above and the South American range of mountains below. That is the other chain, running from North to South, and this one lies on the first perpendicular.



We take our start from this stratification and formation and then we add the flora and fauna to it. After that, try to make a study of the West coast of Europe and the East coast of America with their fauna, flora and stratification. Then proceed to draw their attention to the fact that the East of America and the West of Europe have a connection, and that the basin of the Atlantic Ocean and the West Coast of Europe is just land that has sunk below the waters. On the basis of these concepts let them arrive at the thought that there is a rhythm of movement going up and down. We can take our departure from the concept of rhythm. We can show them that the British Isles have risen and sunk four times. In this way we can arrive at the concept of old Atlantis via the geological approach.



Then we can proceed by helping the children to imagine how different it was when one part was down and the other part up. We start from the fact that the British Isles have gone up and down four times. This can be geologically proved simply by studying the strata. We try to compare these things, but we must not fight shy of talking to the children about Atlantis. That must not be omitted. It can also be included in a historical connection. Only that will mean having to contradict ordinary Geology. For the Atlantean catastrophe has to be placed between the seventh and eighth millenium.

The Ice Age was at the same time as the Atlantean catastrophe. The ancient, middle and later Ice Age are what was taking place in Europe whilst Atlantis was going down. They happened at the same time; that is, in the seventh and eighth millenium.

A teacher: I have found articles on Geology in Pierer's Encyclopaedia. We are interested to know which articles were really written by you.

Dr. Steiner: Those articles were written by me, but there were two editors working on the setting up of the encyclopaedia, so I cannot guarantee them in detail. Some of them might have been fiddled with. The articles on basalt, alluvium, geological formations and the Ice Age are all by me. But not the article on Darwinism nor the article on alchemy. It is just the geological and mineralogical ones, up to a certain letter. I did G but not H, as I did not have the time.

A teacher: It is very difficult to find what happened before the Ice Age. How can I draw parallels between what Science says and the findings of Spiritual Science?

Dr. Steiner: * The cycles can help you there. The first and second type of mammal fauna belong to the quaternary period, and you simply supplement what applies to man. You will be able to find parallels there. The quaternary period can easily be equated with Atlantis, and broadly speaking, but not pedantically, the tertiary period can be equated with what I describe as the Lemurian epoch. That is where the tertiary period should come in. That is when the ancient amphibians and reptiles were. Man, too, in his external form, only existed as a jelly-like substance, formed like an amphibian.

A teacher: They still breathed fire then, though!

Dr. Steiner: But these beasts do breathe fire, the archaeopteryx, for example.

A teacher: Did the animals whose bones are in museums today still breathe fire?

Dr. Steiner: * Yes, all the saurians belong at the end of the tertiary period. Those found in the Jura would be the descendants of these. I mean the saurians that were there at the beginning of the tertiary period. The Jura formation goes beyond that. Everything overlaps. Nothing is to be treated pedantically. The secondary period came before the tertiary period, and that is where the Jura belongs. That is also where the archaeopteryx belongs. But that would be the second period with us. You must not link one thing up with another in a pedantic way.

* Editor's Notes: In the two paragraphs marked with asterisks there are obviously shorthand mistakes. There are contradictions in the text. It does not tally with either the articles and table mentioned in Pierer's Encyclopaedia nor with Dr. Steiner's statements in the following day's conference (26.9). The mistake could be explained through the fact that while he was speaking Dr. Steiner was pointing to the table which the shorthand writer could not see. The editor suggests the following alterations, and the particular words are in bold:

The cycles can help you there. The first and second type of mammal fauna belong to the tertiary period, and you simply supplement what applies to man. You will be able to find parallels there. The tertiary period can easily be equated with Atlantis, and the secondary period broadly speaking, but not pedantically, can be equated with what I describe as the Lemurian epoch. That is where the secondary period would come in. . .

Yes, all the saurians belong at the end of the secondary period. Those found in the Jura would be the descendants of these. I mean the saurians that were there at the beginning of the secondary period. . . The secondary period came before the tertiary period, and that is where the Jura belongs. That is also where the archaeopteryx belongs. . .

A teacher: How do those things we have learnt about the interior of the earth fit in? In external Science you find almost nothing about it.

Dr. Steiner: Geological Science is solely concerned with the very top strata. The strata that extend to the earth's centre have nothing to do with Geology.

A teacher: Can we teach the children about the strata? Surely we should mention the top strata?

Dr. Steiner: Yes, indicate the strata where possible. You can do it with a strata map, but never without the children getting to know something about the different types of rock. The children must have an idea what kinds of rocks they are. In explaining them we begin from the top and work downwards, because then you can more easily show them what is breaking through.

A teacher: The law of the conservation of energy in Science of Heat also creates problems.

Dr. Steiner: Why should it create problems? What you should be trying to do is to lead these things over gradually to what Goethe called the primary phenomenon, so deal with phenomena only. The law of the conservation of energy should not be treated as hitherto. It is a postulate and not a law. Secondly, there is something quite different here. You can deal with the spectrum, that is the phenomenon, but the law of the conservation of energy should be treated as a philosophical theorem. The mechanical equivalent of heat has to be treated differently. That is the phenomenon. Why not remain strictly within the realm of phenomena? Today they abstract laws that are actually phenomena. It is nonsense to call it a 'law', like the law of gravity, for example. Those are phenomena and not laws. You will find that you can keep the whole of Physics free of so-called laws by changing them into phenomena and grouping them in secondary and primary phenomena. In dealing with the theory of gravity, when you come to describing the laws that are known to apply to Atwood's machine those are phenomena not laws.

A teacher: I suppose we ought not to tackle it by basing it on the law of gravity; for instance developing the law of gravity out of the constant of velocity, but treat it as a fact.

Dr. Steiner: If you have no Atwood machine then simply draw it. During the first second it falls like this, the next second like that and the third second like this. You will simply get a sequence of numbers, and from this you can create what they call the law, but which is only a phenomenon.

A teacher: Should we not speak about gravity at all?

Dr. Steiner: It would be wonderful if you could manage to get out of the habit altogether of speaking about gravity. It can be managed if you only show phenomena. And that would be the best thing you could do, for gravity is only an expression.

A teacher: Does that apply to electricity as well?

Dr. Steiner: You can talk perfectly well about electricity nowadays without mentioning forces. You can remain strictly within phenomena. You can come right down to the theory of ions and electrons without talking of anything else but phenomena. It would be very important pedagogically to do that.

A teacher: It is very difficult to manage without forces when you are dealing with the mass system, the C.G.S. system that you have to have in the upper classes.

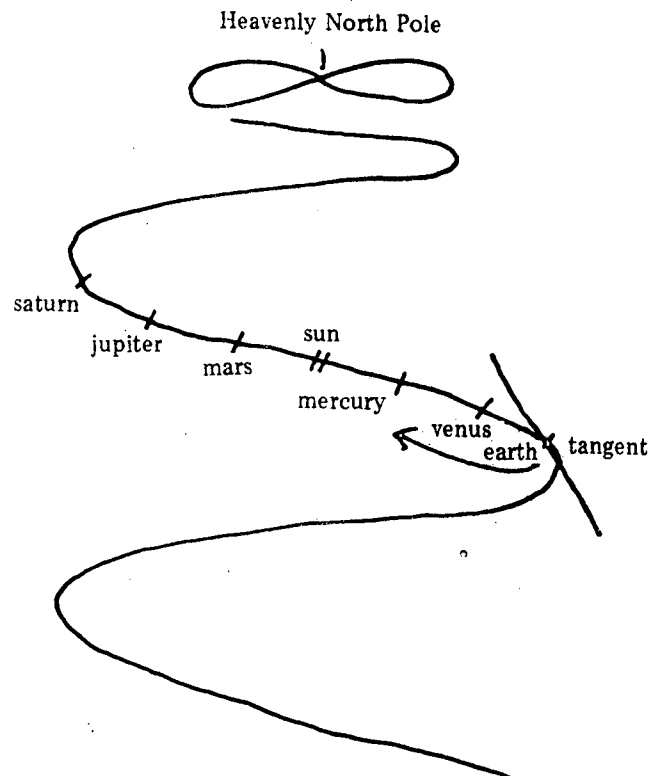
Dr. Steiner: What have forces to do with that? If you have calculations where you can substitute one thing for another, you can use that.

A teacher: Perhaps we should then have to replace the word 'force' by something else.

Dr. Steiner: As soon as the pupils are clear about the fact that 'force' is nothing more than the product of mass and 'velocity', and as soon as they stop connecting a metaphysical concept with it, but always treat it as a phenomenon, you can speak freely of force.

A teacher: Could you say something about the movement of the planets? Plenty of indications have been given, but I have still not got a clear idea about the real movement of the planets and the sun.

Dr. Steiner: It is really like this:



You must just imagine this going on spiralling. The rest of it is apparent movement. The spiral spreads out into the universe. So the planets do not move around the sun, but these three, mercury, venus and the earth, follow the sun, and these three, mars, jupiter and saturn, go ahead. But if the earth is here and is following the sun, it produces the effect of the sun being over here. We look at the sun from this position, and that makes it look as though the earth were going round it, whilst in fact it is only following it. The earth follows the sun. The gradient is the same as the angle of declination; if you take the angle you get, the angle of the ecliptic to the Equator, you arrive at it. It is not a spiral but the path of a screw. It is not in a plane but in space.

A teacher: How is the earth's axis placed with regard to this movement?

Dr. Steiner: If the earth were here, the earth's axis should be a tangent. The angle is 23.5 degrees. The angle it makes with the screw is the same as you would get if you were to take the North Pole and describe this lemniscate as the path of one of the stars near the North Pole. I would have to check that. You get an apparent lemniscate when you prolong this line. It is not there because the North Pole is a fixed point, the heavenly North Pole.

A teacher: A special constellation occurred in 1413, didn't it?

Dr. Steiner: I have given an indication in that direction today. It is like this: — If you go back about 7000 years before 1413, you will find that the earth's axis had no angle, or just the smallest angle. Then it gets larger, and now it is getting smaller again; that is how the lemniscates arise. So there are times when the earth's axis is zero. That is when the catastrophe of Atlantis occurred. There were no changes of season, and the days and nights were of equal length.

A teacher: Why is the heavenly North Pole, which is nothing but the point to which the earth's axis points, supposed to be fixed? Surely it changes in the course of time?

Dr. Steiner: That comes about because the earth's axis describes a cone, a double cone. Therefore, its movement is constantly being brought into balance by the movement of the earth's axis. If you always had the earth's axis parallel with you, the heavenly North Pole would describe a lemniscate, but it stays where it is. This is because this movement that would be there if the heavenly North Pole were to describe a lemniscate is cancelled out by the earth's axis moving in a double cone.

A teacher: I was prepared for a movement of the earth's axis as you described. I came to the conclusion that the fixed point in the heavens must appear to move in the course of the centuries. That would be more like a lemniscate, I imagined, and less like a circle through the heavens in a Platonic year.

Dr. Steiner: That is cancelled out because this line, the axis of the screw, is not really a straight line but a curve. It is only more or less straight. In reality a circle is being described here, too. It is really a screw with a circular thread.

A teacher: How can you equate that with Galileo's principle of relativity? And with the fact that we cannot prove any absolute movement in space?

Dr. Steiner: What does that mean?

A teacher: That we cannot speak of absolute movement in space. We cannot say that this body stands still in space, but moves. It is only relative. We can only know that one body approaches another.

Dr. Steiner: Actually that only applies in so far as you do not extend your investigation to include the inner nature of the body in question. For instance if there are two people in a relationship of movement one to the other, as long as your investigations are purely mathematical and spatial, and you fix the point of investigation outside the people in question — what is going on in actual reality will not matter to you — you will only discover the relative movement. But it will matter to the people concerned. Walking two metres is different from walking three. Therefore the principle only applies to the outside observer. The moment he is inside, as we are as earthmen — as soon as the investigation begins to include the inner changes, it does not hold good any more. The moment our investigations establish absolute changes in the succeeding earth epochs, it ceases to hold good.

That is why I emphasise so strongly that people are quite different today from Greek times. You cannot speak of the principle of relativity in this connection. Nor can you in regard to trains, for there is more wear and tear on the coaches of an express train than there is in a slow train. When you deal with the inner situation, the principle of relativity does not hold good any more. Einstein's principle of relativity arose out of unreal thinking. He asked himself what happens if someone starts flying off at the speed of light and then returns, and he said that this and that happens. Now I should like to ask what on earth would happen to a watch if it flew off at the speed of light. That is thinking in an unreal way. It is out of context. Only the spatial relationships are being taken into consideration. It has been possible to do this since Galileo. Galileo himself did not distort things so badly, but now-a-days it is possible to put forward ideas such as these through exaggerating the theory of relativity.

A teacher: There is a peculiarity about light in that with regard to the velocity of light you cannot establish how your movement is related to the source of light.

Dr. Steiner: Read the Lorenz experiment — it is interesting, but the conclusions he comes to are dealt with in a theoretical way. It is not necessary to assume that there are merely differences of relativity. In that case you could work it out with absolute mechanics. You have probably not taken into account all these obsessions.

There is no difference other than the one that would occur if you were to take a tube (drawing) and you were to have a very fine partition in it, an elastic partition. And you were to have a fluid above and below and also in between. The same relationships would result between these two fluids as resulted for Lorenz with light. You have to come up with forced interpretations if you want to take things in this way.

You must surely know this prize example: If you are travelling in a train that is moving to begin with at the speed of a train and you have a cannon fired, you hear it once in Freiburg, twice in Karlsruhe and three times in Frankfurt. If you move faster than sound you will hear the three shots in Frankfurt first, then the two shots in Karlsruhe and finally one shot in Freiburg. You can speculate about things like this, but they have no reality because you cannot move faster than the speed of sound. [NB. Possibly a stenographer's mistake — text uncorrected by Dr. Steiner].

A teacher: How could we develop Astronomy out of the spiral movements of plants? Is it possible to make a kind of device with which we could prove it with plants?

Dr. Steiner: What do you need a device for? The plants themselves are the device. You need only compare the pistil with the movement of the moon and the stigma with the movement of the sun. The moment you compare the pistil with the moon movement and the stigma with the sun movement the rest will fall into place. In the spiral movement of the plants you find a reflection of the relationship between sun movement and moon movement. Then you can go further. It is complicated. You will have to construct it. To begin with the pistil apparently does not move. It moves inside, in a spiral. You will have to change that round; that is relative. The pistil belongs to the line of the stalk and the stigma to the spiral movement. But it is difficult to follow that further, and I do not think you can make use of it for school. That belongs to a more advanced level of knowledge.

A teacher: Is there no way of deducing this spiral movement of the sun and the earth from facts known to Astronomy?

Dr. Steiner: Why not? Just as you teach the theory of Copernicus today. The whole thing is based on the ridiculous fact that of the three laws of Copernicus only the first two are taught and the last is omitted. If you put in the third, you will find that you have a simple spiral round the sun. Copernicus arrived at this. You only have to see his third law. You only need to take his book "De revolutionibus corporum coelestium" seriously and take the three laws instead of two. People have only taken the two, but that does not tally with the movements we see. So Bessel's so-called corrective equations are added. We do not see the stars as Copernicus described them. You have to turn the telescope, and that is done according to Bessel's equations. If you omit this you will arrive at the right thing.

But you cannot do that today otherwise you will be considered very strange. Yet it is child's play to learn it and to show up today's teaching as humbug. All you have to do is to throw out Bessel's equations and take the third law of Copernicus into account.

A teacher: Couldn't we publish that?

Dr. Steiner: Johannes Schlaf began doing this by establishing the points on Jupiter that do not move in accordance with the Copernican system. People fell upon him and called him crazy.

You just cannot do anything against brute force. Think of the Cultural Council's efforts to clear the air. Things are worse than you think, if a Tübingen professor can confuse the 'character of goods' with 'a true character'! (This is a play on the German words for goods — *Wahren* and true — *wahr*). The public cannot bring itself to recognise that our whole school system is corrupt. People must get used to the fact that both our universities and our high schools have to go. They must be replaced by something quite different. That is the fundamental issue.

It is absolutely impossible to do anything at all with the fellows. I spoke at the Dresden University and I also spoke at the Schopenhauer Society in Dresden. And afterwards the professors talked absolute nonsense. They could not hold on to one single idea. One of them stood up and said he would have to state the difference between the Philosophy of Schopenhauer and Anthroposophy. I said I found that unnecessary. The relationship between Anthroposophy and Philosophy was like that of a crown of a tree to its roots. And there is an obvious difference between the roots and the crown. Then someone could actually stand up and say it was necessary to prove the difference between roots and crown, although I had never denied it. The fellows cannot think one thought straight. The Philosophy they have at the University nowadays is absolute rubbish. There is, of course, a kernel of truth in a lot of it, but it is mixed up with so much humbug that the result is nonsense. You probably know Rickert's "Theory of Values"? I have quoted in my "Riddles of Philosophy" the little bit of truth there is to be found in University Philosophy.

This 'true character' story reminds me of something else. I have found people in the Society who did not know what trade unions are. I have emphasised many times that these things do occur. If people would only do the sensible thing in the Cultural Council, they would use common sense in place of these terrible arrangements, and then everything would improve. You would then be able to teach sensible Astronomy. But you cannot be a match for brute force. The Cultural Council could do things the way they should have been done from the start: it really could carry out its programme and work in the direction of taking the whole of education in hand. The Waldorf School has been founded as a model. But it is no match for brute force, either. It would be the Cultural Council's duty to reform the whole of education.

If we had ten million marks we could extend the Waldorf School. This lack of ten million is just one of our 'small hindrances'.

It means a very great deal to me that you should not let yourselves become disheartened by externalities like the children's naughtiness and suchlike. You must not assume that the children will be angels. Lots of things might not be working satisfactorily, either, because you have not got the kind of materials you ought to have. Despite all this let us keep firmly to our ideals, and do not let anything prevent us from achieving them as well as we possibly can.

It is so important that you distinguish between what is possible under present conditions and the impulse behind it. We must not think otherwise than that our ideals can be realised. You can do it, too, it is only that it is not noticeable immediately.

CONFERENCE HELD ON 26th SEPTEMBER 1919

Friday afternoon, 4.00 pm

The meeting started with a discussion on individual children that Dr. Steiner had looked at in the morning.

Dr. Steiner: E.E. has to be brought on to a higher moral level. He is a bolshevist.

A teacher (who was deputising in Class 1) asked a question.

Dr. Steiner: You should develop reading largely out of a painting-style of writing. The forms should be arrived at by way of art.

A teacher suggested starting the morning with the Lord's Prayer.

Dr. Steiner: I should like it very much if you were to start the lesson with the Lord's Prayer. Then change over to the verses I am going to give you.

For the four lower classes please say the verse in the following way:

The sun with loving light
Makes bright for me each day,
The soul with spirit power
Gives strength into my limbs.
In sunlight shining clear
I reverence, O God,
The strength of human kind
Which Thou so graciously
Hast planted in my soul,
That I, with all my might
May love to work and learn.
From Thee comes light and strength,
To Thee rise love and thanks.

Suggestion for another version of the Lower School Verse:

The loving rays of sun
Give me the light of day;
The spirit power of soul
Within my limbs I feel;
In sunlight shining clear
I reverence, O God,
The power of human strength
Which Thou so graciously
Hast planted in my soul
That I, with all my might,
May love to work and learn.
From Thee comes light and strength,
To Thee rise love and thanks.

The pupils should feel it in the way I spoke it. They will have to take in the words first, then you would gradually have to bring home to them the contrast between what is outside and what is inside.

The sun with loving light
Makes bright for me each day,
The soul with spirit power
Gives strength unto my limbs.

The first part refers to what you notice by means of observation; the light making the day bright. The second part refers to the soul feeling in the limbs. Soul and spirit — physical body: that is what this passage contains.

In sunlight shining clear
I reverence, O God,
The strength of human kind
Which Thou so graciously
Hast planted in my soul,
That I with all my might
May love to work and learn.

This is said, in a reverent way, to the same two aspects. Then turning to each once more.

From Thee come light and strength, (the sun)
To Thee rise love and thanks. (from within)

That is how I think the children should feel it: as speaking to the Divine that is both in the light and in the soul.

You must try and speak it with the children in chorus with the feeling with which I have read it to you. First of all the children will just learn the words, until they know the words, beat and rhythm. Later on, when an occasion offers, you can say, "Let's have a look and see what it is about. — They must know it first before you explain. Don't explain it first, or attach too much importance to the children knowing it by heart. They should learn it by heart gradually, through the repeated saying of it. To begin with they just copy your lips. If it goes badly for a long time, say four weeks, it will go all the better later on. The bigger ones can write it down, but you have to teach it to the littlest ones gradually. Don't tell them they have to learn it by heart! It would be nice if you were to write it down for them, then they have it in your hand-writing.

I will give you the verse for the four upper classes to-morrow. (The verse for the four upper classes runs like this:)

I do behold the world,
Wherein there shines the sun,
Wherein there gleam the stars,
Wherein there lie the stones;
The plants they live and grow,
The beasts they feel and live,
And Man to Spirit gives
A dwelling in his soul.
I do behold the soul
That living dwells in me.
God's Spirit lives and weaves
In light of sun and soul,
In heights of world without,
In depths of soul within.
To Thee, O Spirit of God,
I seeking turn myself,
That strength and grace and skill
For learning and for work
In me may live and grow.

Suggestion for another version of the Upper School Verse:

Behold, I look without
Into the world so wide
Wherein shine sun and stars
Wherein lie silent stones
Wherein grow living plants
Wherein live feeling beasts
Where Man to Spirit gives
A dwelling in his soul.
Behold, I look within
Into my life of soul.
God's Spirit weaves and lives
Within me and without,
In outer light of sun,
In inner light of soul.
To Thee I turn, O God,
For blessing on my work,
That strength to work and learn
In me may live and grow.

Syllabus for the Anthroposophical Religion lessons for children

Dr. Steiner: This lesson would have to be given at two levels.

If you really want to go into the matter of how to give an anthroposophical lesson that has a religious aim, you would have to take the concept of Religion far more seriously than is usually the case. The concept of Religion is usually falsified through all sorts of ideas about world conception getting mixed up with it that really do not belong there. So it is in this way, via religious tradition, that just the kind of thing that is not intended to be developed any further gets passed down from age to age. World outlooks of the past are preserved alongside those that have been further evolved. These things assumed grotesque proportions in the age of Galileo and Giordano Bruno. It is actually amusing the way these things are still being justified in Apologias. The Catholic Church excused itself by saying Galileo could not embrace the Copernican world conception because it was not recognised in his day — yet it was the Catholic Church itself that forbade it. I will not go into this now, but only want to mention it to impress upon you that Religion has to be taken seriously as soon as we are concerned with anthroposophical matters.

Anthroposophy is a world conception, isn't it? And as such we do not on any account want to bring it into our school. But we want to develop in those children whose parents expressly ask for it, the kind of religious feelings the human soul acquires from this world conception. If we want to take Anthroposophy as our starting point, however, we have to be very careful not to develop anything in a wrong way, and most of all we want to avoid causing premature development. Therefore we will have two levels. We will take the children of the four lower classes together, to start with, and make another group of the children from the four upper classes.

In the four lower classes we will endeavour to discuss with the children things and processes in our human surroundings in such a way that there arises in the children the feeling that there is spirit in nature. The sort of things will come into consideration like those I gave as examples. Let us say you want to teach the children the concept of soul. First of all it will be absolutely necessary to teach them the concept of life. You can bring this concept of life to the understanding of the children by drawing their attention to the fact that to begin with human beings are small, then they grow up, and eventually they get old, with white hair, wrinkles, etc. That you draw their attention to the reality of the course of human life, and even make them acquainted with the reality of death, for they are bound to encounter this too.

It is also valuable to make comparisons between what goes on in the human soul in the interchange between sleeping and waking. You can perfectly well go into these things with the youngest children in the lower group. Waking and sleeping: Discuss the phenomenon of the soul being at rest and the human being's immobility when asleep, and so on. Then talk over with the children how the soul comes into the body when they wake up, and make them aware that they have a will that is active in their limbs; draw their attention to the fact that the body gives the soul its senses with which it sees, hears, etc., things like this are a proof that spirit holds sway in the physical. All this can be discussed with the children.

You must completely avoid any superficial teaching of the theory of purpose. Anthroposophical Religion lessons must on no account tend in the direction of following the example that says "Why do we find cork on trees?" — "So that we can make stoppers for champagne bottles. God in His wisdom arranged it like that, so that we have cork for stoppers." — This business of things being there for a reason, and working in nature in the same way as human purpose, is deadly; this must not be cultivated. On no account use superficial notions of purpose to explain nature.

Nor must we cultivate the idea, of which human beings are so fond, that the

Unknown is a proof of the spirit. People say, don't they, "Oh, we cannot know that; Spirit is being revealed there!" — Instead of people having the feeling that they can know about the spirit, that spirit is being revealed in matter, they are very drawn to the idea that when they cannot explain something that it because it is a proof of Divine Providence. So it is these two things that must be strictly avoided: a superficial theory of purpose and the explanation of miracles as a proof of Divine Purpose.

On the contrary, it is very important that we develop the kind of ideas with which we can point from nature to the supersensible. For instance I have often given this particular example: We can speak to the children about the chrysalis of the butterfly, telling them about the butterfly coming out of the chrysalis, and we can convey the concept of the immortal soul in this connection if we say: Human beings die, as you know, and then their souls come forth like an invisible butterfly, just as the butterfly comes out of the chrysalis. However, this sort of idea has an effect only if you yourself believe in it, only if this idea of the butterfly coming out of the chrysalis is also for you a symbol of eternity placed in nature by Divine Powers. You have to believe in it yourself, otherwise the children will not believe you.

You must encourage things like this in the children. And they will work particularly strongly in the children if you can give them examples of how a creature can live in many forms; one primary form in many different forms. But the important thing in Religion lessons is to foster a *feeling* for these things rather than develop a world conception. You can, for instance, use the poems about the metamorphosis of the plants and the animals quite well from a religious point of view; you just have to make sure that you make use of the feelings that flow from line to line. And you can look at nature in a similar way up till the end of class four. In particular you have to keep on encouraging the thought that in all his thinking and action man stands within the whole cosmos. You must also encourage the thought that what lives in us there is God. You must return again and again to thoughts such as these: God is in the leaves of the trees and in the sun. God is in the clouds and in the stream. God is also flowing in our blood and living in our heart and in everything we feel and everything we think. Develop the idea wherever you can that Man too, is steeped in the Divine.

Already at this early age you must encourage the idea very strongly that because Man is an image of God and a revelation of the divine it is his duty to be good. Man does harm to God if he is not good. From the religious point of view Man is not in the world for his own sake but in order to be a revelation of God. People often express this by saying that Man is not there for his own sake but for the "Glory of God". "Glory" really means "revelation". Just as it does not really mean "Glory to God in the Highest", but "the Gods are being revealed in the Heights". Thus the expression that Man exists "to the Glory of God" is to be understood as meaning that he exists in order to express the Divine in his whole feeling and actions. If he does something bad or lacks piety and kindness, he is a disgrace before God, disfigures Him and makes Him ugly.

You must make a special point of this idea. God dwelling in Man is a conception that should already be made use of at this first stage. I would keep away from all Christology at this stage and awaken the feeling for the Divine Father solely out of nature and natural processes. I should also try to combine it with all sorts of discussion on the motives in the Old Testament, in so far as they are applicable — and they are applicable if they are handled properly — the Psalms of David, the Song of Solomon, etc. That, then, is the first stage.

At the second stage, which comprises the four upper classes you should spend a lot of time discussing the concepts of destiny, the destiny of individuals. That is, the children must learn what destiny is, so that they really feel that the human being has a destiny. It is important that the children learn the difference between what happens accidentally and what is destiny. So you have to deal with the subject of destiny with the children. The question whether something that happens to you is destiny or chance cannot be answered by a definition. But it can perhaps be

answered by means of examples. What I mean is, if I feel that something that happens to me is happening through my own choice, then it is destiny. If I cannot feel that I chose it but feel very strongly that it has taken me by surprise and that I can learn a lot from it for the future, then it is chance and will become future destiny. It is through this kind of thing, which is a matter of feeling, that the children gradually have to be taught the difference between 'karma accomplished' and 'karma beginning'. You really should, by degrees, take through with the children the problem of destiny in the sense of karma.

That there are different kinds of feeling you will find explained in greater detail in the latest edition of my "Theosophy". I have dealt with this problem in the chapter on reincarnation and karma, which I completely revised. I have tried to develop the theme of how one can sense the difference. You can certainly draw the children's attention to the fact that there are actually two kinds of experience. With the first kind you have a feeling that you chose it. For instance, if you get to know someone, you usually feel that you sought him out. But if you are involved in a natural event you feel you can learn a lot from it for the future. If something comes to meet you via people, it is usually fulfilled karma. Even meeting together like this, for instance, in a college of teachers in the Waldorf School, is fulfilled karma. You get together like this because you sought one another. You cannot define that in thought, however, but only feel it. You must talk to the children about all kinds of particular destinies that demonstrate the problem of destiny, perhaps in story form. You can even repeat some things from fairy tales and take those stories through again that contain problems of destiny. But the best place to find examples of this is in history, where you see destiny being fulfilled in the lives of individual people. The problem of destiny is the thing that has to be discussed now, in order to show the reality of life from this point of view.

And now I should like to speak to you about what Religion really is from an anthroposophical point of view. Religion in the anthroposophical sense is feeling, the kind of feeling our world conception awakens in us for the world, for the spirit and for life. The world outlook itself is a matter for the head, but the religious element always arises out of the whole human being. That is why a denominational Religion is not really religious. The significant thing is that the whole human being, particularly his feeling, is involved in Religion. The world outlook part of Religion is really only there for exemplification, to support and deepen the feeling and to strengthen the will. What should result from Religion is that man grows thereby beyond what transitory, earthly things can contribute to his life of feeling and will.

You would have to go on from the problem of destiny to discuss the difference between what is inherited from parents and what is brought with the human being from an earlier incarnation. With the older group earlier lives on earth are referred to, and you do all you can to help them both understand and feel that man passes through repeated earth lives.

Then you ought by all means to enlarge on the fact that the human being, as he is now, attains to divinity in three stages. That is, after you have taken your time over teaching them, through stories, the concepts of heredity and repeated earth lives alongside the concept of destiny, go on to the three stages of the Divine.

The first level of divinity leads to the Angel being that exists personally for each individual human being. You discuss how each individual person is led from one life to another by his guardian angel. This is what you discuss first, this personal divinity that guides the human being.

Secondly you endeavour to explain to the children the existence of higher Gods, the Archangels, who direct whole groups of people, nations and suchlike. Little by little you approach what can lead over into History and Geography. This has to be so clearly contrasted that the children learn to distinguish between the god that is spoken of in Protestantism, for instance, who is really only an angel, and an archangel, who is a higher being than anything occurring in the Protestant Religion.

Thirdly you have to teach them the idea of a Time Spirit as a Divine Being ruling

over whole periods of time Here you approach the connection between History and Religion

Not until you have taught concepts like these can you go further around the twelfth year but we cannot do it like that at present. We will make two groups, and the children can by all means hear sooner what they will understand later on. After we have taught the children as much as possible about the three stages, we proceed to Christology proper, by dividing world development into two parts the pre-Christian era, which was a preparation, and the Christian era, which is a fulfilment. You must lay great emphasis on the concept of the Divine revealing Itself through Christ "in the fullness of time"

After that, but not before, you can go on to the Gospels. Before that you can turn to the Old Testament for the stories you need to illustrate the concept of Angels, Archangels and of the Time Spirit. For instance, you can take the appearance of Moses from the Old Testament to show the beginning of a new Spirit of the age, compared with the earlier age when there were no revelations of Moses. Then you show that a new Time Spirit arose again in the sixth century B.C. You show this first of all in the Old Testament. Eventually, when you have passed on to Christology and shown what a long time went into this preparation, start on the Gospels and try taking out parts of them, showing the children what a natural thing it is to have four aspects in the four Gospels. Just as a tree has to be photographed from four sides to be seen properly, the Gospels are like four points of view. Sometimes take something from one Gospel and sometimes from another, ringing the changes among all four, and make sure the feeling content strikes home. Put the chief emphasis on the different feelings the various Gospels call forth.

That then is the syllabus for the second group. The main feature for the first group is that everything you bring the growing child shall be evidence of the wisdom of God in nature.

The second stage is one of transformation: the human being does not know God through wisdom alone, but through the active working of love.

That is the leitmotif of the two stages.

A teacher: Shall we let them learn verses?

Dr. Steiner: Yes. Chiefly from the Old Testament, and later on from the New Testament. Not the verses that are often found in prayer books, as they are usually trivial. So take verses from the Bible and also from what we have in the way of anthroposophical verses. We have a wide choice that can easily be used in the anthroposophical Religion lessons.

A teacher: Shall we teach the ten commandments?

Dr. Steiner: The ten commandments are in the Old Testament, of course, but the children would have to be made aware how seriously they should be taken. It says there that the Name of God should not be spoken in vain, which is something I keep stressing. Nearly everyone talking in the pulpit violates this, by perpetually uttering the Name of Christ in vain. All this has to be built up in the feelings, of course. Religion lessons must altogether be given with depth of feeling instead of in a denominational form. The Creed as such is not the important thing, but the feeling it engenders. Faith in the Father, Son and Holy Ghost is not what matters most, but how people feel towards them. So that in the depths of our souls we are aware that

Not to acknowledge the existence of God is an illness, not to acknowledge Christ is destiny, is misfortune; and not to acknowledge the Holy Spirit is a limitation of the human soul

A teacher: Shall we give the children the historical facts appertaining to the course of the Zarathustra individuality up to the revelation of Christianity? And the story of the two Jesus boys?

Dr. Steiner: You must round off the Religion lessons by bringing these connections to the children but with great discretion, of course.

The first stage is more a Religion of nature, the second one more an historical Religion.

A teacher: I suppose we should also avoid a theory of purpose in the Natural History lessons? Schmeil's manual on Botany and Zoology is teleological.

Dr. Steiner: Where books are concerned, please note, I only want you to refer to them for factual information. You can be quite sure that the methods they use and their whole attitude to things are strictly not for us. We must really create these things entirely afresh. These books are full of terrible things like "the good God created cork so that bottle stoppers could be made out of it", and we must absolutely avoid this way of thinking. The only use we have for these books is to inform ourselves of the facts. It is the same with History. All the views expressed in it are just as nonsensical. All the more so with Natural History.

It might not be a bad thing if you were to use Brehm, if we are to be up-to-date. Brehm avoids such trivialities. He is somewhat narrow-minded, though. So it would be good if you were to dispense with books of that sort, and base your work more on stories. That would perhaps be best. The old Brehm is narrow-minded, of course. The new one has been revised by a modern fellow, so we would not consider that one.

You can more or less assume that any text-books produced after 1885 are bad. The whole of education has gone terribly downhill since then, and is full of trite remarks.

A teacher: How should we approach man in Natural History lessons? How should we begin it in class 4?

Dr. Steiner: You will find nearly everything you want about man somewhere in my cycles. Nearly everything has been said somewhere. And there have been a lot of indications in the seminar course. You just need to adapt it for use in school. The essential thing is to keep to the facts, also to the facts appertaining to the soul and spirit. Start studying man from the aspect of the form of his bone structure; you are bound to be all right there. Then proceed to the muscular system and glands. Deal with the concept of the will in connection with the muscles, and the thinking in connection with the nerves. That is, keep to what you know from anthroposophy. It is vital that you do not let yourself be misled by a conventional book of the present. Take a less recent description and keep to that — you do not need the latest thing for class 4. As I said, these things have become impossible since the 1880's. However, you will find indications throughout the cycles.

A teacher: Here is a table of the geological formations I have compiled in connection with what was said yesterday

Dr. Steiner: You must never make pedantic comparisons. If you turn to the primitive form, the primeval mountains, you have the polaric age. The paleozoic corresponds to the Hyperborean epoch, and there, too, you should not take the individual animal forms in a pedantic way. Then you have the mesozoic age which corresponds essentially to the Lemurian epoch. The first and second mammal fauna or the canozoic age is the Atlantean epoch. The Atlantean age is no older than about 9,000 years. You can just draw parallels with these five epochs: the primitive, paleozoic, mesozoic, canozoic and anthropozoic, but not pedantically.

A teacher: It was said at one time that the periods when the fishes and then the

birds branched off are not usually given correctly, for instance in Haeckel.

Dr. Steiner The branching off of the fish is certainly put back a little into the Devonian age

A teacher What did man look like in that age?

Dr. Steiner: He was still composed almost entirely of etheric substance in the primitive epoch. He lived *in between* the other phenomena. He had no density. In the Hyperborean epoch he became denser. The only living things were these animal forms, that were actually precipitations. Man was alive, too, and not with inferior forces but with tremendous power. He had no substance belonging to him that could remain behind though, and, therefore, there are no remains. He was alive throughout this period, and it was roughly not until the canozoic epoch that he acquired external density. If you remember, I described the Lemurian epoch as having landscapes that were almost etheric. Everything was there, but there are no geological remains. Please note, man was there throughout all the five epochs — Man was everywhere. Here (Dr. Steiner demonstrated) in the first age (primitive form) nothing else was there, actually, apart from man; and the remains are of no importance. The eozoon canadense is more like something arising as a formation or figure, and was not really an animal. Here in the Hyperborean-paleozoic epoch animal life arose, but in forms that were not preserved. In the Lemurian-mesozoic age the plant kingdom arose, and here in Atlantis, in the canozoic age the mineral kingdom though it was actually already there in the previous epoch, in fact in the two previous epochs. (In the last two sub-races of the Lemurian epoch).

A teacher: Did man already consist of headman, chestman and limbman?

Dr. Steiner He was like a centaur, with a strong animal lower part and a human head.

A teacher: You can almost get the impression as though it were a combination, a symbiosis of all three parts.

Dr. Steiner Yes it was.

A teacher: How was it possible then for there to be plant remains left behind in carbon?

Dr. Steiner. Those are not plant remains. They look like plant remains, but they arose through the wind flow being restrained in particular ways. Let us say the wind blew and produced something like plant forms that were preserved just like animal foot prints. (Hyperborean age). It is a kind of plant crystallization. It is a changing of plant forms into crystals.

A teacher: So the trees did not exist at all?

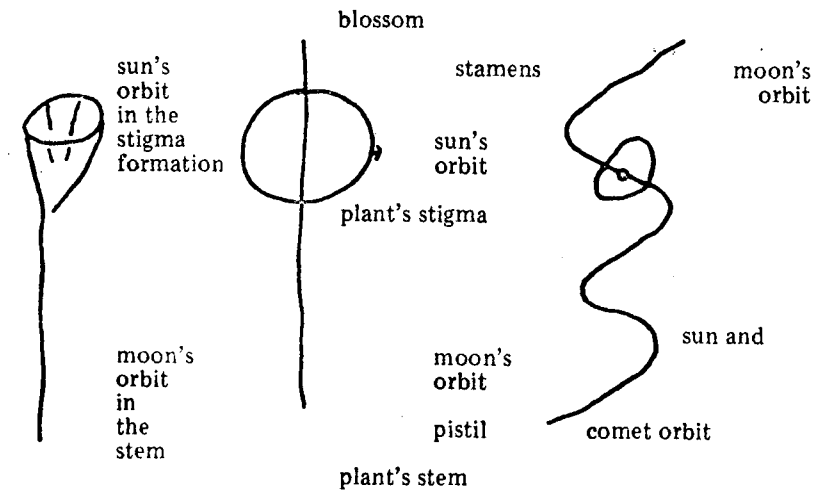
Dr. Steiner. No they existed as tree *forms*. None of the flora of the carbon age existed physically. Imagine a forest existing actually in etheric form so that it obstructs the wind in a certain way. Forms almost like stalactites arise. These are not plant remains. They are just forms acquiring their configuration through the force of the elements. They are not genuine remains. You cannot say it was the same here as it was on Atlantis. There *are* remains from that time, and also from the end of the Lemurian age, but there is no question of there being any plant remains from the carbon age; only animal remains. On the whole, too, these were the kind of animals that are like our head form

A teacher: When did man stand upright? The moment cannot be ascertained.

Dr. Steiner It is not a good thing to pin these ideas down. For some of the races acquired the upright position earlier than others. You cannot pinpoint the exact time. It was not like that in reality.

A teacher: If the pistil belongs to the moon and the stigma to the sun how can you explain the movement of the sun and the moon?

Dr. Steiner You must imagine it like this. (Dr. Steiner drew on the blackboard at this point). The stigma goes upwards, and that would be the orbit of the sun; the pistil moves round it in a circle, and there you would be in the orbit of the moon. That is an image of the orbits of the sun and earth like I drew yesterday. But the moon moves round the earth. That is in the pistil. (Dr. Steiner demonstrated here on the drawing). That is why the moon's orbit appears as it is, although it really goes round like this, and is not a straight line as it appears to be. The sun's orbit is the stigma. This circle is an image of the spiral I drew yesterday. It really is a spiral, a screw



A teacher: We have heard that the temperaments are connected with the predominance of the various bodies. In cycle twenty we are told that the physical body predominates over the etheric body; the etheric body over the astral body and the ego over the astral. Is this connected with the temperaments? In cycle eighteen a figure is mentioned giving the correct relationships of the bodies.

Dr. Steiner: That gives the relationship of their forces.

A teacher: Is there any further connection with the temperaments?

Dr. Steiner: No more than I have given in the seminar course.

A teacher: We have been told that melancholia arises through a predominance of the physical body Does that mean a predominance of the physical body over the etheric body?

Dr. Steiner: No, it means a predominance over all the other bodies.

A question was asked about a parents' day

Dr. Steiner There ought to be one, but it would be a good thing not to have them too often, otherwise the interest will evaporate, and the parents will not come any more. You have to arrange things in such a way that the parents really will come. If it happens too often it will not attract them. Particularly when arranging School meetings, you must not undertake any projects that cannot be carried out. Only

plan what is within the bounds of possibility. I would think three parents' days a year would be all right. I would suggest, though, that you make it as ceremonious as possible and have cards printed to send to all the parents.

Perhaps you can arrange it so that you fix the first at the beginning of the school year, more as a courtesy, to take up contact again with the parents. Then a parents' evening in the middle of the year and another at the end, these two being the important ones. The first is just out of courtesy. You could let the children do some recitation, eurythmy etc.

It would be quite good to have times when parents can consult you. You will probably find on the whole they all take too little interest, except perhaps the anthroposophical parents.

A teacher: Asked Dr. Steiner to say something about the popularization of spiritual science, with special regard to the afternoon courses for workers.

Dr. Steiner: This popularization depends on how you do it. On the whole I am not in favour of making things trivial in order to make them popular. In my opinion we should base things on my book "Theosophy" to start with, and try to find out each time what the particular audience has found easy or difficult. You will find that the latest edition of "Theosophy" contains lots of hints for using it as a lecturing material. Then I would go on to discussing parts of "Knowledge of the Higher Worlds", but not with a view to the people becoming clairvoyant. It is just that they should become acquainted with the paths of the clairvoyant, so that they know how these truths are attained. They should acquire the feeling that by means of healthy human understanding they can grasp these things and know how they are arrived at. Then you can study "The Spiritual Guidance of Mankind", and discuss it with them on their level.

Those would be the three books to present to the public. Over and above that you must be guided by your audience.

Discussion on individual children.

Dr. Steiner: The vital thing is that there is always contact, and that teachers and pupils form a unity. On the whole this is very wonderfully the case in nearly every class. I am very happy about it.

I assure you that I will think of the School a great deal, even when I am not here. For we all have to be fully aware. -

Firstly of the seriousness of our work. We have a particularly important job to do.

Secondly we have to be fully conscious of the responsibility we bear both to anthroposophy and to the cultural movement, the social question.

And thirdly we must be particularly conscious, as anthroposophists, of our responsibility to the Gods.

We teachers, as a group, must be conscious of the fact that as human beings we are not here for our own sake but to realise God's plans for the world. Let us bear in mind that when we do one task or another we are actually carrying out the intentions of the Gods; that we are, as it were, the vehicles for the realisation that the spirit that needs to be realised in the world; that we must not for a moment fail to feel the whole earnestness and dignity of this work.

Open your hearts to this dignity, this earnestness, this responsibility. I shall be with you with such thoughts. It will be with such thoughts as these that we shall meet again. This is the feeling we will have today, and that we will take away with us when we part for a while, so that our future meetings may be on a spiritual plane from which will come the strength for this tremendous task.

CONFERENCE HELD ON 22nd DECEMBER 1919

Monday morning, 9.00 am

A supervised play afternoon had been started, run by the teachers in daily rotation. Dr. Steiner was asked what they should do with the children there.

Dr. Steiner: The children will have to be entertained. You can let them play little games. They can also act plays. Or they can do their homework.

You must become like a child yourself and make the children laugh. On the play afternoon they should do different things than in school. The children ought to feel that you are only there in case they need something.

It is very important to let the children tell you their experiences. And you must take an interest in them. It is good for their health to let them get things off their chest. You could also do pottery.

A teacher reported that they would like to have a School Festival on the first Monday of every month, when there were national school holidays. They had already held a couple of these festivals on the 3rd November and the 1st December.

Dr. Steiner: It would be better to have these festivals on a Thursday. Monday is a philistine day; and there are inner reasons for having them on a Thursday. Being the day of Jupiter, Thursday is the most suitable day. The festivals ought to be a review of the month in thought, somewhat like the calendar of the soul. The verses from the "Twelve Moods", however, could not be given for classes below seven and eight.

A teacher: - Reports on her work with class one.

Dr. Steiner: It is not good to draw with pencils, and it would be better to paint with water colours. Oil pastels are usable. Stories should not be too long. For the lower classes I would recommend short, concise stories that are easily grasped. The main thing is that they remember the stories. You have to see to it that nothing you take through with them disappears again too quickly, and this should not be done by repetition but through the way you present it in the first place.

A teacher: - Reports on class two.

Dr. Steiner: Division ought to be started early. You should be patient with those children who find spelling difficult.

A teacher: - Reports on class three. She had introduced voluntary sums as will exercises.

Dr. Steiner: It is very important to get the children to be active.

Progress with languages has been very good. Language lessons are a success, and the success will be all the greater the more you get the children to be active.

In this connection I would also point to the eurythmising of foreign languages. Each sound falls between two others. For example: the English "I" lies between Ah and E. Gesture: right hand in front, left hand going backwards. Do eurythmy according to sound rather than spelling.

A teacher: - Spoke about class four.

Dr. Steiner: Those particular children are especially ungifted. A.S. is a little feeble-minded. She cannot pay attention

E.E. the bolshevist, has greatly improved. He has an abnormality of the meninges, an abnormal formation of the head and meninges. He gets convulsive spasms; perhaps it is damage caused by a forceps birth, or it could be hereditary. It is a case of the etheric body cutting out. His imagination should be turned in a humorous direction.



Because G.R. has a leg missing his supersensible members are differently engaged. A crippled child like this has too spiritual a soul life. You should awaken his interest for soul matters that are spiritually difficult; guide him in that direction to bring him back to the soul element.

A teacher: Spoke about class five.

Dr. Steiner: The children love their teacher yet they are terribly naughty. You should try to be freer in your approach to them!

In foreign languages, too, you ought to arrive at reading via writing.

A teacher: Spoke about class six.

Dr. Steiner: Eurythmy has a good effect on the children's thinking and feeling and also the other way round. You could let A.B. do Eurythmy to certain sentences and the teacher's speech exercises.

In order to help E.H. you should get him to retell moving stories.

There was a complaint about the children in the higher classes being lazy and careless.

Dr. Steiner: You could keep them in at noon if they have not done their homework, and threaten to do so frequently.

Questions were asked about some children in classes seven and eight.

Dr. Steiner: The children in classes seven and eight are gifted. — G.L. with the blue ribbon is coquettish. A good thing to do would be to mention no names but turn round and neither say her name nor take any notice of her. You have to see to it, that she finds out that it is meant for her.

Praise does not make the children ambitious. You must not neglect either praise or blame. Reproof given in the form of a joke is tremendously effective. It helps the child remember it.

A teacher: — Spoke about the teaching of Eurythmy and Music.

CONFERENCE HELD ON 23rd DECEMBER 1919

Tuesday afternoon, 4.00 pm

A teacher: — Reported on the humanistic subjects in classes seven and eight that he had taken on since the autumn.

Dr. Steiner: With Roman History you have to develop the main trends first and then the details, beginning with the chief characters. There is no special reason why you should take everything, including the story of Lucretia, for example. Much more happened in Rome than we hear of in historical documents, and there is no point in telling all the chance details that have been handed down.

A teacher: Who were the Etruscans?

Dr. Steiner: The Etruscans were a southern Celtic element, a section of the Celtic community that settled in the South.

A teacher: — Asked whether there were any documents about the history of Oriental civilisation.

Dr. Steiner: — Referred him to the chapter on the history of Babylon and Assyria by Stahl and Hugo Winkler (in Hemolt's "History of the World") and to Friedrich Delitzsch's publications. (E.g. "Geschichte Babyloniens und Assyriens", third edition, Stuttgart, 1891.)

A teacher: Who was Baal?

Dr. Steiner: Baal was originally a sun god.

A teacher: — Spoke about the realistic subjects in classes seven and eight.

There was a report on the Latin lessons.

Dr. Steiner: It is a good thing to divert their attention away from the language element to the meaning, the *content*.

There is too little personal contact with the individual pupils.

There was a report on Craft and Handwork lessons.

Dr. Steiner: We should learn the things ourselves first, before we present them.— e.g. bookbinding or making shoes. We should not bring in too much from outside.

Children who have created difficulties for the teachers in any way will be told to come to a discussion; children from classes 1—4 on Friday December 26 at 9 am, and children from classes 5—8 on Monday December 29 at 9 am.

They made a list of the children.

Two teachers: — Reported on the free religion lessons.

Dr. Steiner: You could try in the free religion lessons to develop imaginative things such as mythical religious symbols, for instance the Mithras symbol as the conquest of the lower nature. You could use religious symbols like that in order to emphasise the pictorial element, and develop the narrative round these.

There was a question about reports.

Dr. Steiner: You would have to find out what is prescribed. We could give two reports, one in the middle of the year as an interim report, and another one at the end of the school year. As far as the powers-that-be permit it, just write general information about the pupils in these reports. Characterise the pupil, and only mention a particular subject if it is specially outstanding. Be as positive as you can, and when the pupils come into the higher classes do not grade them more than absolutely necessary.

When they go on to another school you must give a report of the sort of things that the next school requires to know.

CONFERENCE HELD ON 1st JANUARY 1920

Thursday afternoon, 2.30 pm

Dr. Steiner: The important thing to do today would be to discuss the problem children we saw in the holidays.

You should pull M.H. up as often as possible.

E.S. should be asked a lot of questions.

Some of the children in class four can be given special exercises. E.E. for instance, a verse such as "Through learning man acquires strength for life". He should say it every day in the course of the first lesson.

For F.R.: "I will pay attention to the way I speak and think".

For A.S.: "I will pay attention to the way I speak and act".

H.A. in class five should be given clever things to draw, such as a line that comes back to the beginning after twisting and intertwining. He could also draw eurythmy forms. He should say "Let it be written in my heart that I will learn, pay attention and become more hard-working"

T.E. in class seven should be made to do things really exactly and slowly. She must listen to instructions carefully and slowly one after the other. It must have a different tempo from her own disjointed thinking. Think the sentence with her "I will think with you", but twice as slowly as the way she thinks.

O.R. in class eight is sleepy; his soul behaves like an earth worm. The sleepiness comes from people not noticing and taking any interest in things. He must not disturb anyone with his mischief nor distract anyone's attention.

In cases of lazy thinking, as in class three, you can, for example, get them to change the order of a sentence like "The tree is bursting into bud" into "Buds are bursting on the tree", so that they have to turn the thought round quickly

The general impression is that despite all difficulties you ought to have the unshakable courage to carry on your teaching.

There is not much time left this year, and there is a lot to be done still.

Another reference was made to the play afternoon.

Dr. Steiner: You must see to it that the children do not draw comparisons between teachers.

You should pay attention to external physical symmetry and assymetry in children and see if you can find an inner parallel. To do this you have to know the children's peculiarities well.

There is the phenomenon of flame symmetry, where vibrations are affected by others of a similar wave length. Ellicot was the first to notice such things and work on them. What the teacher is thinking has an effect on the pupils if he focuses his full attention on them. The important thing is to be interested in each pupil.

A teacher: - Asked about mastering the subject matter and about homework.

Dr. Steiner: Homework ought to be set as a voluntary task, not as a duty 'Whoever wants to do it!'

A teacher:- Asked about a reader.

Dr. Steiner: When reading is being done aloud, it is not necessary for all the children to have a copy of the text. You can bring something along to be read and pass it round. But as far as possible avoid having anything read that you are not sure is being properly understood. The teachers are still doing too much reading to their classes. You should not read anything that you have not thoroughly prepared beforehand.

A teacher: Asked about modelling lessons.

Dr. Steiner: You could take a pillar from a particular side, as a model, but you should not make the children copy it slavishly. Get the children to look at it properly and then let them change the pattern.

A teacher: How far shall I go with History before I change to something else? In class seven I have got up to the last of the kings in Roman History, and in class eight I have reached the Punic Wars.

Dr. Steiner: Take a great stride forward to Christianity, and then do German for two months. Take Goethe and Schiller in class eight.

Dr. Steiner tells the anecdote of a child who was asked who Goethe and Schiller were - "Oh! those are the two plaster of paris models standing on our piano"

The things you do in German in class eight should be different from what you do in class seven

The teachers should write articles for the periodical "Soziale Zukunft" (The Social Future), contributions from your pedagogical experience and, in particular, characterisations of child nature.

Up till the time of Dittes pedagogical literature was of some value That is the point at which it begins to get more human [menschlicher].

A teacher:- Asked whether a ninth class should be started the following year.

Dr. Steiner: It would be very desirable to have a ninth class. There will be no school law governing that, and we can have a free hand. We shall be able to build up a class nine absolutely freely on the basis of what has been attained in class eight.

CONFERENCE HELD ON 6th MARCH 1920

Saturday afternoon, 4.00 pm

A teacher had gone to America and his lessons had to be divided out among other teachers.

Dr. Steiner: Dr. Kolisko is going to take the main lessons in class six. Herr Hahn will take on the upper group of the free Religion lesson as well. Then he will have 25 lessons altogether, including language lessons in classes three and five, so he will need to have some of the load taken from him. Eighteen lessons would be the normal amount. Fräulein Lang will take over English and French in her class three. Dr. von Heydebrand will take French and Dr. Kolisko will take English in class five. Frau Koegel will take over English in her class four, and Dr. Kolisko the rest of the English lessons till the holidays.

Then there were questions about the arrangement for the Sunday services and the music for them.

Dr. Steiner: The Sunday services are only for those children who go to the free Religion lessons. They are a substitute offered to those children and parents who have no religious ceremony. The service should be concluded with music; some special instrumental music.

We will only invite guests when I am present.

There was a report on a pupil of class five who dropped the free Religion lessons to return to the Catholic ones.

Dr. Steiner: We should avoid having children withdrawing from the free Religion lessons.

We have to accept it if pastors of the Protestant Religion lessons resign.

A teacher:- Asked a question about Eurythmy lessons.

Dr. Steiner: Eurythmy is compulsory and has to be attended. If anyone does not do Eurythmy he will be expelled.

We can form a special Eurythmy Committee for Eurythmy propaganda and for Eurythmy courses for outsiders.

A teacher:- Asked if Gardening lessons should continue to be voluntary.

Dr. Steiner: Gardening should be included as a compulsory lesson.

A teacher:- Raised a further matter.

Dr. Steiner: This can become a School rule: children who miss a lot of school without an adequate excuse will be expelled.

A teacher:- Complained about the way the ethical element was handled.

Dr. Steiner: We should not teach abstract discipline but develop the children's respect.

The children should not show off so much!

We must let the town medical examination be carried out.

A teacher: Should we start a School of further Education for the pupils leaving class eight at Easter?

Dr. Steiner: We could call it a "Continuation School - preparing the children for life". And the Kindergarten could be called a "Pre-School".

CONFERENCE HELD ON 8th MARCH 1920

Monday afternoon 3.30 pm

Dr. Steiner: We only have four more months to come compared with the five we have had.

A teacher:- Reported on the mathematical scientific lessons in classes seven and eight.

Dr. Steiner: In optics in class eight you should only deal with refraction (the lens) and the spectrum.

In the study of heat take melting (the thermometer), boiling and sources of heat.

The Magnetism very briefly, just the phenomenon.

In Electricity just the principles of friction and contact electricity.

In Mechanics the lever and inclined plane. In Aero-mechanics buoyancy and atmospheric pressure.

In Chemistry combustion, synthesis and analysing of substances.

Optics and Magnetism should be done in greater detail in class seven than in class eight. Then Mechanics of solid bodies.

A teacher:- Reported on the humanistic subjects in classes seven and eight. They had been working on Goethe's biography and "Poetry and Truth", and Schiller's "Aesthetic Letters"

Dr. Steiner: It would be a good thing to take Herder's ideas about the philosophy of the history of mankind. There Herder describes the human being as a concentration of the other kingdoms of nature. World History could be continued up to the present time.

A teacher:- Reported on class six.

A teacher:- Reported on class five and said that some of the subject matter was still outstanding.

Dr. Steiner: It is better to leave out some of it than to hurry.

In Nature Study you should take Man and Animal: brain, senses, nerves, muscles, etc.

A teacher:- Reported on class four. She asked about Latin script and German grammar.

Dr. Steiner: If you want to develop Latin script, the best way to do it is to develop the other script first, via drawing. And then lead over out of the drawing with characteristic letters.

You can form sentences from poems, but it has to be done delicately and not pedantically.

Two teachers:- Reported on classes three and two.

A teacher:- Reported on class one. E.S. had not returned since the delousing.

There was a question on the introduction of letters.

Dr. Steiner: It would be a good thing to do the form of the letters rather more in picture form to begin with, and proceed to the letters later. On the whole people ought to concentrate.

A teacher:- Reported on Music and Eurythmy, including Tone Eurythmy.

Dr. Steiner: Every four weeks you can send the parents a circular about school regulations, and we can tell them that Eurythmy is a compulsory lesson.

There was a report on Language lessons.

Dr. Steiner: In Latin and in Languages generally, you should not translate but just give the general sense and have the children relate the content, so that you can see that they have understood it. Otherwise it impairs the spirit of the language.

In the top classes you should teach them something about the Grimm's law of the shifting of consonants. We come back to the position of English.

You must make sure that you always teach the class and not just an individual. If you are spending a long time with one child you should keep on directing questions at the others to keep them alert.

Treat the class as a group (choir).

There was a report on the lessons in Social Science.

Dr. Steiner: In classes seven and eight you could give them what is in "Towards Social Renewal".

A question was asked about lessons for the psychopathic children.

Dr. Steiner: The remedial class is for the very ungifted. These children will only miss the main lesson and will be helped by Dr. Schubert on their own every day at this time.

A.B. has a strong tendency to dementia praecox.

E.G. is pathologically restless; he should be pulled up frequently. Otherwise he, too, could have dementia praecox by the age of fifteen. The School has seven or eight such children.

There was a report on a child who had committed a theft.

Dr. Steiner: In the case of children that steal it is a good thing to get them to remember scenes they experienced some years previously. Let them visualise things they experienced years before, such as seven-year-olds remembering things from their fifth year and ten-year-olds things from their seventh year. It is also a good thing to get them used to choosing fresh experiences every fortnight. Then the trouble will clear up quickly. If you do not do anything about it it will get worse and develop into kleptomania. A kind of kleptomania can develop later.

The best thing for this is something that strengthens the will, and a recalling of the memory of things that happened weeks, months, or years before, strengthens the will.

Another thing that is effective in cases of kleptomania is to get the child, as a punishment, to sit for about a quarter of an hour holding his own feet, his toes, in his hands. As a will strengthener this is also a remedy for kleptomania.

There are other children too, however, who are bad at remembering, and who do not know on the following day what they did the day before. In this case you have to strengthen their memory by getting them to visualise things backwards.

You are still getting the children to say the verse I gave you as a kind of delicate prayer, aren't you? - "Through learning man gains strength for life" and "I will pay attention to the way I think and act", or "I will. . .and speak".

You can hardly strengthen the memory other than by trying to get the children to visualise something backwards, like turning "The father is reading his book" into "Book his reading is father the", so that they have to picture it pictorially. Or let them say numbers forwards and backwards, changing 4673 into 3764. Or the scale of hardness forwards and backwards.

You mustn't be afraid to let the children take poems they have been reciting

and speak them backwards, word by word. It is also a good thing to have the speech exercises said backwards. You have to use this technique in severe cases of memory weakness.

There was a discussion about the scientific work going on at the Research Institute
Dr. Steiner: You cannot afford to dissipate your energies.

You should be on friendly terms with Dr. Rudolf Meyer's Research Institute.

CONFERENCE HELD ON 14th MARCH 1920

Sunday afternoon 6.00 pm

Complaints were made about the lack of discipline in the School.

Dr. Steiner: Herr Baumann should give a lesson once a week on tact and morals, that is, natural tact and habits, so that the children realise what is well-mannered and what is rude.

Getting the children to realise this will give them a feeling for authority. This should be fitted into the afternoon and not combined with any other lesson.

Reference was made again to the stealing.

Dr. Steiner: Picking out individual cases has a devastating effect on discipline as a whole.

With regard to the stealing it should really not be necessary to treat these cases separately. They ought to be spoken about in such a way that the children are disgusted.

A teacher:— Asked whether an Easter Service or Youth Service should be arranged for the children of no denomination. A Spring Service.

Dr. Steiner: The four upper classes of the independent Religion lesson could be put together for a Service.

[Note: This is not the present Youth Service, which was started by Dr. Steiner at Easter 1921.]

It is a good thing to seat girls and boys together.

A question was asked about the class for pathological children.

Dr. Steiner: About ten children ought to join the class for psychopathic children that Dr. Schubert will take.

The children were picked for this. Among those already referred to, A.S. and A.B. were included, but not the others.

Dr. Steiner: The children will have to be treated individually in this lesson. Things will not be very different, but it will all have to be done more slowly.

A teacher:— Asked whether Goethe's "Heideröslein" should not be taken with the children as it was so erotic.

Dr. Steiner: "Heideröslein" is not an erotic poem, but "Ich ging im Walde so für mich hin." is.

A teacher:— Raised the question about what should be taught in the School for Further Education.

Dr. Steiner: The main emphasis should be given to practical and artistic work. They should acquire concepts that apply to life, to agriculture, trade, industry, commerce. They should write business essays, and do book-keeping, and on the art side do modelling, music and literature.

This will be Herr Strakosch' task.

Life must be seen to be a schooling. You can keep on telling them that from now on life will teach them.

You should not take the children's destiny away from them.

CONFERENCE HELD ON 9th JUNE 1920

Wednesday afternoon 4.00 — 7.00 pm

Dr. Steiner: Because each teacher keeps his class you acquire a more intimate knowledge of the pupils. You must try to persevere in this direction and apply the things that were discussed in the teacher's course. As soon as you can judge a child's temperament correctly everything else follows. You must acquire the knack that as soon as you say a child's name you immediately express his temperament in the sound of your voice.

There was a discussion about a report of the year and a prospectus.

Dr. Steiner: In the year's report there should be something on the lay-out and plan of the School and the curriculum. Then which schools the children have come from: 161 from primary schools, 50 from secondary schools, 64 from high schools and 12 children who have begun their schooling here; 287 in all. Then something about the children's denominations.

You should also mention the teachers' library, the number of volumes. Give the collections and cabinets, but the inventory of the different collections need not be detailed. Then the pupils' library.

Explain that Eurythmy is something new. Herr Baumann will be asked to make a separate report. There could also be something about craft and handwork, with perhaps a reference to our lack of achievement. The important thing, though, is to take the long view.

An account of the School's first year should be presented on a separate sheet. We will begin with a prospectus. Later on we could have a report on one of the subjects, but this year we will put the prospectus in instead.

Each of you can write your autobiography in the year's report in your own way. Some details about the teachers can also be in the report: for instance a general statement about his or her previous occupation. You can also include obituaries.

You often bring the sort of things out into the open that ought to be kept behind the scenes.

A teacher: We must emphasise Dr. Steiner's part in the running of the School.

Dr. Steiner: You can mention my courses and also the lectures the teachers have given. You ought also to mention the lecturing at the Waldorf-Astoria, which of course has less to do with the School, that is, the courses held for the workers, giving an account of that educational establishment and a list of the lectures the teachers have given there. Tell them all about the education going on in the factory. Also tell them what is going on and the lectures the teachers are giving in the independent Continuation School for apprentices, and about the Youth Course on the social question. Also tell them about the archives.

Make a separate section about the preparatory lesson for the Youth Service, and the arrangements made for the Protestant, Catholic and Free Religion lessons. If you do not want to make a special chapter of the different Religions then leave it out.

All the classes were then discussed one after the other. Each teacher gave a detailed

report of the subjects he had taken, how far he had got and what the class was like, etc.

Two teachers:— Began by reporting on the main lesson in classes one and two.

A teacher:— Reported on the main lesson and the language lessons in class three.

Dr. Steiner: When teaching languages you should not use the dictionary method or translate. You should avoid telling them the German (English) text if you can help it. The best thing to do is to read the foreign text first and then give the content in your own words.

There is such a lot of dust on the benches and so much dirt in the classrooms!

The teachers ought to collect psychological data! That could be a kind of golden book of psychological peculiarities, a golden book of psychological data in the broadest sense. These things belong to spiritual science, of course. You can also report them. There have been various examples on this sort of thing already.

I saw something interesting in class eight today. What is the boy's name? He writes exactly like you, Dr. Stein. O.N. imitates your writing. That is an interesting thing. If someone has smooth hair he will acquire the teacher's writing. A child with fuzzy hair would not have done such a thing.

A teacher:— Reported on class four. The children knew nothing about German grammar. They asked what it was.

Dr. Steiner: It is a very good thing to get the children, at the end of the fourth lesson, to think back again over what they did and learnt during the morning.

A teacher: How do you envisage a 'Golden Book' like you mentioned?

Dr. Steiner: A collection made by the teaching staff. It can be of great importance. You could note down all kinds of interesting things in it. If you think about it, every one of you will come up with a whole lot of examples. You should all write a review of your observations in a number of pregnant statements. You should specify, in the higher classes, the things the children did not know when they came to us. You should give details of what the children had not learnt. I should be very grateful if that were compiled for the first year's report.

That the children asked, for instance, what German grammar is, is a significant sign of our times. So make observations about the children who have come to the Waldorf School. Things you notice, things the children forget, the kind of bad behaviour they brought with them. Then more about things to do with lessons. We can conclude the collection by saying that although all-in-all we shall have achieved our aims this year, it is obvious that what we intended doing with each individual class will not be realised.

A teacher:— Reported on class five. Another teacher:— Reported on class six.

Dr. Steiner: The children's spelling is unbelievably bad in class six. They are wildly excited if they spell something correctly. It is much more important for them to write business letters and learn algebra than to learn spelling.

A teacher:— Reported on the humanistic subjects in classes seven and eight. In History they are having difficulties with mastering all the material. The only things the children know are what they have had in their Religion lessons.

Dr. Steiner: I started working in the Goethe archives in Weimar in 1890. The director was Suphan, who had two boys, and I was allotted the job of teaching them. This gave me an insight into what Berlin schools were like. I must say, we had decent History lessons in Austria, but in Germany there was no sign of any such thing. The books gave no evidence of it. A book had thirty pages of History

covering the time from Adam to the House of Hohenzollern, and the rest was devoted to the Hohenzollerns. There is no proper History taught in secondary schools throughout the whole of Germany.

A teacher:— Asked Dr. Steiner to say something about the being Allah.

Dr. Steiner: It is difficult to characterise supersensible beings whilst registering them.

Mohammedanism was the first ahrimanic manifestation or revelation after the Mystery of Golgotha. The God of Mohammed, Allah, Eloha, was an ahrimanic copy or image of the Elohim, conceived monotheistically. He always describes them as a unity. Mohammedan culture is ahrimanic, whereas the Islam mentality is luciferic.

A teacher: In the Templars' proceedings there is often mention of a being called Bafomet. What is that?

Dr. Steiner: Bafomet is a being of the ahrimanic world who appeared to people when they were being tortured. That was cleverly done. They then returned to consciousness with a mass of visionary impressions.

The filioque controversy took place in the year 869 A.D., though it is not mentioned in History books. You can read it up in Harnack's History of Dogma.

A teacher:— Asked a further question.

Dr. Steiner: The Catholic Religion lessons are way ahead; the Protestant lessons are extremely limited.

The biography of Goethe by the Jesuit Baumgartner is a masterpiece compared with other biographies, although it is critical. The rest of them are rubbish. The Goethe biography by the Englishman Lewis is bad.

The Swiss popular calendar. (Volkskalender).

A teacher:— Reported on the natural scientific lessons in classes seven and eight.

Dr. Steiner: Lessons on Natural Science can be interrupted at any point.

[To be continued on Saturday at 3 pm.]

CONFERENCE HELD ON 12th JUNE 1920

Saturday afternoon 3.00 pm

Mention was made of a prospectus and a report of the year.

Dr. Steiner: Why and to what extent is this to serve as advertising material?

A teacher: It is to be sent to all interested persons.

Dr. Steiner: So it should be inviting. In that case what I was shown was much too long. That would have no effect. If everybody who is to become a member of the Waldorf School Association reads it in this form, it would have to be reduced to half a sheet. This thing is a book.

A teacher: I don't think it is so big.

Dr. Steiner: If you think of Dr. Stein's handwriting, there will be thirty printed pages. Also the style is too long and too learned. This is a kind of information booklet for teachers. It is directed more to people who think pedagogically than to those intending to join the Association. Whereas it ought to be a general address to all those members of the public who are interested in the School. They will not read a thing like that. We did not discuss it from this point of view at all last time. We always considered the prospectus from the point of view of propaganda.

You could only put this prospectus forward as a substitute for the usual learned dissertation. Otherwise there has always been a learned dissertation, and you could put forward the sort of thing that explains the principle of the thing. A description of the building, the house, and then go straight on to a description of the education and didactics of the Waldorf School, with details of the various subjects.

A teacher: We particularly need material for those parents who want to send their children to us.

Dr. Steiner: Yes indeed, and what would be good material for those parents would be a collection of the material that is already available, e.g. the content of the Waldorf News. None of this replaces a prospectus, however, and this should be no longer than eight pages. The membership will be in the thousands, and you must present them with a summary, something quite short.

A teacher: Surely that will not exclude a report of the year.

Dr. Steiner: You will just have to bear in mind how loath people are to go into things properly. People have a peculiar way of reading, nowadays.

If an article is to go into a periodical, that is different, isn't it? If you want to make it comprehensible to someone and get them to become a member and pay their fifty marks, you do not need to go into detail but only present them with a broad and correct outline. This prospectus would be a thing for itself. At the top it would stipulate the price of so-and-so-much. The year's report, however, could be what I call a history of the School. Articles written by individual teachers could be included in that. Reports do not need to be short; anything called a report can be long. If the prospectus produces a lot of money Herr Molt will surely hand some of it over for the year's report. It is a very democratic matter. It is the collection of names appearing in the year's report that will make an impression. We shall have to think about whether we want to aim at uniformity. Some of you will write pedantic reports; just a statement of consecutive events. And others will write that after what they have experienced, they could do it in such-and-such a way in five hundred years time. (To Dr. Stein:) You have written this so fast, you will be able to write the other one just as fast.

Dr. Steiner was asked to write something for it himself.

Dr. Steiner: That is a very difficult matter. Even if I only write three pages I would have to write a report about my experiences, and the others might not like that. If I were to write as a teacher I would take into account the following differences between the report and the prospectus: the latter will contain our intentions, which should improve year by year. The former will show what has been achieved and what has not. They will see the gap between the real state of affairs and what the prospectus has to say. Anything I write will also have to keep to this style. The long faces will appear later. Yes, I could write three pages.

A teacher:— Reported on his remedial class of nine children.

Two teachers:— Reported on the language lessons in class one.

Dr. Steiner: The earlier you start with languages the easier they are to learn and the better and purer the pronunciation will be. The gift for languages decreases from the age of seven onwards. So you have to start early.

Speaking in chorus is good, for language is a social element. It is also easier to speak in chorus than alone.

Two teachers:— Reported on the Latin and Greek lessons. There were two classes in Latin, the lower one only having two boys in it. The upper class was gifted and willing.

Dr. Steiner: There is good progress in languages.

A teacher:— Reported on the Kindergarten that had thirty three children. She asked whether cut-outs could be done in the Kindergarten.

Dr. Steiner: If you want to let the children do artificial things like that you will find some of them talented at it. It will not be many of them and you can coax the others. If these things are pretty they are pretty, but they are artificial. I would only give in to it if you see that a child has a tendency in that direction — there are some children like that. I would not introduce it as such.

Painting should be started with water colours.

You mean cutting out and sticking on? If you find one or another child gifted in making silhouettes you can give in. Do not do things the Fröbel way, on no account do that! Probably the best way to occupy the children you get would be to let them make meaningful things with the roughest objects. They can make anything. You have to try and get a feeling for what interests the children, don't you? Some of the children, especially girls, can make a doll out of any old handkerchief. The dolls write letters to one another and these letters are taken by post. You can be the postman. Meaningful articles out of the roughest things.

Then when the change of teeth occurs, the children will grow right into it, and if they have the tendency to want to use their own imaginations, one child will be a hare and another a dog; they will imagine they are something that has meaning. The principle of play is that up till the change of teeth the child imitates meaningful things, puppets and dolls; puppets for the boys and dolls for the girls. Or there is a large puppet with a small one beside it. They need be only two pieces of wood. From the seventh year onwards you gather the children into round games and circles and they use their imaginations. Two of them can be a house and the others can make a circle round them or live in it. The child now identifies himself with the object of his imagination.

For children with a good ear you can play different things; the sort of thing that encourages their gift for music. You ought to cultivate dancing and eurhythm, so that the unmusical children can develop a basis for music. You must be inventive, or it becomes stereotype. It gets easier later on when you can combine it with what they learn in school.

A teacher:— Said she brought the consonants home to the children through activities, e.g. the growth of plants.

Dr. Steiner: That is fine — You have not got children that are strongly differentiated. You have only a few really ungifted ones, but you have not many highly gifted ones either. They are average. You also have hardly any choleric or deeply melancholic children. Actually they are phlegmatics and sanguines. That also plays into it. You do not have all four temperaments represented.

You will only get phlegmatic children moving if you do difficult consonants with them and easier ones with the sanguines. Do R and S with the phlegmatics, and do consonants with the sanguines that contain the beginnings of movement: D and T. If we have other temperaments in future years we can try further ones. It is a remarkable thing, but the children that are not good at other kinds of school-work do a lot of eurhythm. Progress is quite good, but I would like you to be aware of where the progress lies. It would be our task to speak with the children about the particular subject matter so that you aim more at the training of the life of thought and feeling. In Arithmetic, for instance, you can make a point of showing the children that minus five, minus A, means that they have five less than they should have to hand over to the other person. Talk about it in great detail.

Sometimes it is a good thing to digress with the children.

Another thing you will notice is that it will take a long time till the children

write perfect essays. Those that are good with their heads will write perfect essays, and those that are good with their limbs will be good at eurythmy. You must try to bring about a balance by means of conversation. When conversing with the children you can bring it down from the head if you discuss and bring depth into something taken from outer life.

A teacher:— Asked how they could deal with the Perfect tense.

Dr. Steiner: I should discuss very thoroughly with the children the parallelism between what is past and what is perfect. What is a perfect person, a perfect table? Take these connections between what is complete and finished and the Perfect tense. I would then go into the matter of the Imperfect, where we are still in the process of becoming perfect.

If I had had the time today I would have read the children their story in the Perfect, — though of course one cannot translate every sentence — and that would bring life into it, and life brings eurythmy into the education of the head. I would do a lot between the lines. I have already said today that I can understand people saying they do not like digressing. But it ought to be an ideal to bring in things like that all the time. For example: I would have loved to have treated your children in class three to the 'hurtig toch' because that stretches their thinking. It means express train. That is the sort of thing I mean — to do something with the children between the lines.

There was a discussion about the Eurythmy Room.

Dr. Steiner: I have never had the good fortune to hear anyone praising the room. Frau Dr. Steiner would be happiest to have just the meadow with a roof over it. Eurythmy awakens the most beautiful physical affinities in the children and that makes them terribly sensitive to all the effects the room has on them — and that makes them tired. We know the lovely Eurythmy Room; they forgot to make the ventilators large enough, so we cannot use it. It is essential to have a well-aired room for eurythmy. None of the rooms we have used up till now has been good for doing eurythmy in, and we can only create a substitute. Eurythmy rooms would require especially good ventilation. We shall have to build an Eurythmeum.

CONFERENCE HELD ON 14th JUNE 1920

Wednesday afternoon, 3.00 pm — 5.30 pm and 9.30 pm — 12.45 am

A teacher:— Reported on the free Religion lessons in the lowest and second group. There was a discussion about verses from the Mystery Plays and the "Cherubinischer Wandersmann" (Angelus Silesius).

Dr. Steiner: The important thing is to bear in mind whether the children's feeling life is sufficiently mature. Can you give me a concrete example?

A teacher: With the top group I have been reciting "Lass mich ruhend in dir wirken".

Dr. Steiner: Did you find that the children could make anything of it? If so, you can persevere with it.

A teacher: Perhaps we could divide the courses.

Dr. Steiner: Yes, that is certainly possible. If the lowest group were divided into two, and the top group stays as it is, there would be three groups. (That is: classes one to three, four to six, and seven to nine).

A teacher:— Reported on the preparation lesson for the Youth Service, saying he had taken three hours over it.

Dr. Steiner: Isn't that overburdening the pupils? How many are there?

A teacher: Twenty-six.

Dr. Steiner: It will be difficult to say anything about it until we have made a real success of it. It is a good thing to give it a try. If it does not work we shall have to see how else we could do it.

A teacher:— Reported on his lessons on Social Science. He had had two lessons a week with classes six to eight and a few children from class five.

Dr. Steiner: Of course that is difficult time, the eleventh to fifteenth year, but it is a lesson apart.

A teacher: We also visit factories.

Dr. Steiner: If you do it in a really living way and connect it with life in all kinds of ways just at this age, then it will be all right. I should try to see that the children do not get too much of it, and connect it with life as much as possible.

I believe there is too much demand made on the children's time. The over-strain has to come out somewhere, of course. It would be a good thing to avoid eight lessons in one day.

I cannot see why you need three hours to prepare the Youth Service. Why shouldn't one hour be enough? It is not the amount that is the important thing but the period of time during which the whole thing is carried out. These things can certainly be curtailed, and perhaps it would be better if they were. What you could do would be to let those preparing for the Youth Service miss the Religion lesson and use that time for preparing for the Youth Service.

There was a question about the people allowed to the Sunday Service.

Dr. Steiner: That really is a difficult situation. It was not the intention that people other than parents should come. Once you start with that, of course, it is difficult to draw the line. What shall we do? Why were non-parents admitted? If you allow K to come you have no reason to refuse other members. Where does it start and where does it stop? Aunts will come anyway. There have been other disturbances caused by strangers interfering in the running of the School. What I found most disturbing was people interfering in matters of discipline who had nothing to do with the School. I have no objection if admission to the Service is strictly limited to parents. Brothers and sisters and aunts also to be excluded. We are not holding the Service for them. There is no limit to it. Only the parents or those the staff recognise as responsible guardians.

A teacher:— Asked whether an old member could come to the Sunday Service.

Dr. Steiner: She will readily stay away if you explain it to her properly. The trouble is that the moment you allow someone to come who has no child, it is difficult to draw the line. The Anthroposophical Society would be the place where we shall have to make exceptions. Or we leave it as it is.

A teacher: That has just proved unworkable.

Dr. Steiner: Perhaps you can cope with these exceptions on one or two occasions, but they will increase.

A teacher: It is not a School matter as such. After all it is separate from the School.

Dr. Steiner: The Sunday Service is part of the School as a whole. It is one detail of it, just like saying we would arrange a lesson for a certain Craft, or something. That would also be a special matter that could exist within the framework of the School without being a part of the general School. We ought to keep it like that, otherwise we have these troubles. People asked me recently how one should set about starting

a Sunday Service for anthroposophical youth in H. At the present moment, when attacks are being made from all directions, that is the stupidest thing to do. That would be asking for trouble, for Herr L. to set himself up and perform a ritual service for anthroposophical children. He has already obtained permission to see to it. I definitely do not want to have anything to do with arranging a Sunday Service outside the framework of the School. It only makes sense through the fact that a number of children in our School have anthroposophical Religion lessons, and the Sunday Service is for them. Other children could be admitted, but we could never admit anyone who is not at School.

A teacher: Then we must leave it like that.

Dr. Steiner: We can leave it as it is. There will be exceptions then, but I really cannot see how you are to refuse anyone else if you tell Frau G. she may come. Herr S. ought also to be refused admission, but he is in the Waldorf School Association. It would soon become a kind of right: anyone who belongs to the School.

A teacher: Can the teacher's wives be counted as part of the School?

Dr. Steiner: Of course they cannot be admitted. If they have no children they are not entitled to come.

A teacher:— Reported on the lessons on manners. I tried to teach the children a dietetics of the soul.

All sorts of tittle-tattle had been brought into the School by pupils.

Dr. Steiner: It cannot be helped that the anthroposophical children pick up something at home. It does no harm if the parents themselves are sensible. Even if it penetrates deeply, a healthy attitude on the part of the parents can prevent the children from going crazy. Things such as you have been telling us about O.R., and with which we have often had to deal, stem from stupid talk on the part of the parents.

You will have noticed that the lessons are bearing fruit. I should just like to add that in particularly critical cases a certain kind of story can work wonders. If you see that a child has a bad habit, make up a story in which this bad habit, through the natural sequence of events, is driven to absurdity. Something you have made up on the pattern of the story of the dog who crosses a bridge with a piece of meat in its jaws, will have a powerful effect on a child who has done something like that, and pull him up, especially if you allow a bit of time to elapse between the committing of the offence and the telling of the story. As a rule you can achieve more if the child has slept on it, and you do not talk about it until the next day at the earliest. Dealing with it directly you have caught them at it is the worse thing to do. This is something that is very theosophical, but it is simply true.

Another thing that would be extremely good to do, if it can be managed, would be to discuss individual children as such, either in groups or separately, and make them the concern of the whole college. This strikes me as very desirable. But you have to give it your interest.

I asked about P.J. this morning; he slipped through my fingers. The position is that his father has come to me with certain complaints. It would be a good thing if you could compare what the boy is like with what the father says about him. Because his father appeared to be just an idle talker who is throwing his weight about. I will certainly have a talk with the boy. I get the impression that the father is just fussing and grossly exaggerating little things the boy has done, thus making the boy do what he suggests. He really does not know what he is after.

This is a major business in every school, just because it is so difficult to organise and control. There should be absolute clarity in the minds of the majority of the staff particularly about such matters as the individual pupils.

Certain things are interesting if you really study the statistics. I have visited all the classes. I am very struck by the fact that very few are either extremely ungifted or extremely gifted, most of them are average, fairly talented. Their good progress is evidence of this. I always distinguish between progress as such and the nature of the progress. Some things may not have improved — the tempo is good.

On the whole in class four, there are only those two particular children who are without much talent, and three who are partly so and cannot manage, whilst the other children show by their writing that they are gifted enough. There may be plenty of rascals among them, but, for example, those that are called rascals are gifted rascals; that really hits the nail on the head.

That is connected with another phenomenon which is seen in the fact that when the general moral tone is higher one thing will balance another. A characteristic of Waldorf pupils is that they are very possessively proud of their own teachers; they haven't a good word to say for any of the others, and it is their own teacher who does everything right. This is a fact. This has its good and its bad sides, hasn't it? The important thing is not to take too much notice of it. You must not feel flattered when it reflects back on you. This will also be clear to you from the behaviour in the lesson. Herr A. has already ceased to be human, they think of you almost as a saint.

Why shouldn't the children laugh? That is more like a school. Anyone with experience knows that the most significant people were rascals. If you look at life as a whole it takes on a different aspect.

It would be good if they were to shout a little less. Class four shouts terribly. But these are things you shouldn't get too upset about, either. If you could break the children of one such outstanding habit, it would be a big moral achievement. If you stop class four shouting so much, or break B. Ch. of the habit of hitting out with his satchel. Quite apart from whether you look on it as more or less good behaviour or not, getting rid of an outstanding habit like that has an extraordinarily powerful effect on their moral bearing. If only some of the boys in class four would stop the habit of shouting so horribly.

In general I should like to say that the matter of how much choral recitation you do would be a question of economy in teaching. If you cultivated it too little it would be detrimental to the social principle which is developed through choral recitation. If you overdo it, their power of comprehension will suffer, because it has a strongly suggestive influence. When children recite in a group they can do things which they would otherwise be incapable of doing, just like mass action by a crowd. The younger they are the more you can be deceived by it. It is a good thing to pick out odd children to repeat it by themselves, then each one has to have paid attention to what his neighbours were reciting. When you are dealing with a story, take it in sentences and let different children carry on. There was a certain point in it when I said "Will the child at the left end of the middle row carry on!" — "Will the individual sitting in the corner continue!" You should do things like that to get them to pay attention and join in all the time. Too much choral work would encourage laziness. We see this in Music in the way they shout.

Where class four is concerned I should like to draw your attention to the imponderables. I am speaking quite factually when I say that the imponderables consist of certain tensions in the class. For instance there is simply the numerical relationship of girls to boys. I do not mean you would have to arrange it like that. You must take life as you find it, yet try to take such things into account. If I am not mistaken, in class four there is the largest number of boys in relation to girls. Now it occurs to me that a certain feature of the class depends substantially upon the relationship of the number of boys to girls. It is different in Fräulein Lang's class. Attention has to be given to such things. Fräulein Lang has considerably



fewer boys than girls. There were certainly more than twice as many boys today; there were twenty five boys and eleven girls. What I say about class four is true. In class six there are twelve boys and nineteen girls. We should really pay attention to this, shouldn't we? It was interesting to see class five, where it is equal, with twenty five of each. (To a teacher:) It was an ideal opportunity, too, because you had interesting material. That is the right way of introducing anthroposophy. These are things to which we must turn our attention.

A teacher: I think I have made the discovery among the children that a deep voice is connected with a phlegmatic temperament, a medium pitched voice with a sanguine temperament and a high voice with a choleric temperament. Am I right?

Dr. Steiner: The first two are quite right, but there is something remarkable about a high voice. On the whole the low voices belong to phlegmatics and the medium voices to melancholics and sanguines. Sanguines also have high voices, but the choleric temperament is distributed among all three. There must be a special reason for this. Do you think tenors are chiefly choleric? Certainly they are on the stage. The choleric temperament is found everywhere.

A teacher: Why is it that we can have such different opinions about a child's temperament?

Dr. Steiner: This question cannot be solved mathematically. That is out of the question. In judging certain borderline cases it is possible for one person to think this and another that. Nor is there any need to solve these cases mathematically. It is like this — you see the child, understand him from one or another point of view and find your own way of dealing with him. After all, the way you deal with a child arises out of your mutual relationship. Do not imagine that it is something that should be discussed.

There was a further question about temperaments.

Dr. Steiner: The choleric temperament is easily annoyed and gets angry over everything that cuts across its own activity. When engaged in a rhythmic activity it will get angry and flare up, and it will do the same if disturbed at any other activity. This is because rhythm is intimately connected with a person's whole being. More than anything else rhythm is bound up with man's whole being, and a choleric has a strong rhythmic basis that is usually somewhat defective. Napoleon can be seen to be a choleric. In his case his inner rhythm had turned inwards. From one direction he was destined to grow taller than he actually did. He remained dwarfed. His etheric body was larger than his physical body. So his organs were dwarfed, and all the rhythm was condensed and perpetually caused a disturbance. Because a choleric temperament of this type is based on a perpetual foreshortening, it lives within itself.

An enquiry was made whether, with a temperament like that, one could say that one of the senses predominates?

Dr. Steiner: As a rule you will probably find an abnormally developed sense of balance (Scales) in a choleric, and at the autopsy see the proof of it in the ear canals. The experience of rhythm, sense of balance and sense of movement; the interplay of the two, rhythmical experience. In the case of a sanguine (Virgin) the sense of movement would predominate over the sense of balance. With the melancholic (Lion) the sense of life predominates, and with the phlegmatic (Cancer) the sense of touch predominates physiologically because the organs of touch are embedded in little cushions of fat. This can be proved physiologically.

It is not as though the organs of touch conveyed the stimulus. What happens is reflex movement, like when you press on a rubber ball and it springs back. The organs of touch exist in order to pass on to the ego the stimulus that is in the etheric body. This is the case with all the senses.

There was a report on Eurythmy lessons.

Dr. Steiner: In the case of Eurythmy the enthusiasm is getting somewhat theoretical. We always have the ideal eurythmeum in mind, but we always have too few rooms. When we do more Tone Eurythmy it would be desirable to have someone who can play the piano. A thing like that can become a necessity. Up till now we have done relatively little Tone Eurythmy. Fraülein X has started a children's Tone Eurythmy in Dornach and has been extraordinarily successful. It is noticeable that except for very gifted older people children learn Eurythmy more easily, especially in the way of being graceful, so it is certainly valuable to have Eurythmy lessons. Grown-ups have difficulties because they do not want to accustom themselves to being light on their feet, but children learn how to do it very gracefully. Nobody would say of the children who do Eurythmy that the way they spread their legs (spreizen) was ugly. It is not ugly at all, and I am convinced that people would not think so, either.

A teacher: Reported on Gym. Some play truant, too.

Dr. Steiner: You would have to find out whether these children are avoiding Gym or whether they are sneaking off to fool about.

A teacher: M.T. is skilful in Eurythmy and unskilful elsewhere.

Dr. Steiner: In his case, I could image he plays truant so that he can get up to something else.

A teacher: He is lazy.

Dr. Steiner: If he gets up to such pranks he is very active. He is a very polite boy.

A further comment was made.

Dr. Steiner (concerning O.N.): I find it a good characteristic that he copies hand-writing. Experience shows that when people get married the husband acquires his wife's hand-writing, or vice versa.

There were reports on Gardening and Woodwork. Concerning difficulties with certain children; they were unsocial and lazy and not inclined to help one another.

Dr. Steiner: Are there a great number of them? You can hardly do anything else, can you, than make one group of them, with a particular area to work, so that they have to be ashamed of themselves if they do not get it finished. Give them a job that you can assess when it is finished, so that they will be ashamed of themselves if they have only done a quarter of it. Not the motive of ambition! what I said does not reckon with ambition but with being ashamed. Then you could commission somebody to inspect it in the presence of the children and express dissatisfaction. I really think if you choose Frau Molt and Herr Hahn to look at it then even M.T. will decide to work, so as not to cause dissatisfaction. Another way of doing it would be to group the children together and keep them near you in the lesson. But that is difficult to carry out. You must make them ashamed of themselves if they do not get the job finished. I would not arouse ambition but rather a feeling of shame.

A teacher:— Asked if Bookbinding could be laid on.

Dr. Steiner: I wonder whether that fits in with the school. Bookbinding would be something that could be incorporated into the continuation school syllabus. The binding of books could be tried out. Is there someone among you who could take on such a continuation course? One or two of you, because Bookbinding is something that can be developed as a craft. There is nothing in between the beautiful old volumes that have gradually disappeared and the real utility ones. The things they are trying out now are mostly arty-crafty frivolities. It would be attractive to make something worth using. The sort of things they are making nowadays are not books! People ought to make real books again. That would come into the category of the continuation school as an art and craft.

The work itself is simple, but it would be something worth doing. Of course you would have to be good at the technicalities. You would have to correct the work. If you go as far as gold-tooling them, I think there would be quite a bit of correcting to do. What has to be learnt is comparatively easy. It is practice.

A teacher: I do not know if I can still take it on.

Dr. Steiner: That is a question that would have to be dealt with in connection with the continuation school.

A teacher: Should I give up some lessons in my class for it?

Dr. Steiner: That brings us into the realm of specialist teachers. We should avoid that for as long as we possibly can, if someone is available and it is tacked satisfactorily.

A teacher: Two lessons of Handwork a week are not enough. Can't we have them increased?

Dr. Steiner: In the Handwork lessons I have seen that there is a lot of skill. As soon as the Waldorf School Association brings in millions we can have lots of rooms and appoint lots of teachers. But we can hardly spend more time on it. We must achieve the rest by dividing the classes. Two lessons a week should be enough. We must split the classes, and then it is just one lesson.

A teacher: Should boys and girls be taken separately?

Dr. Steiner: I would not do that, better not to start separating. But you do let the boys do other Handwork than knitting, don't you? The same applies to the girls. But nevertheless I would not divide them, we should not start that. We must apply a different principle.

A teacher: Ought the pre-school classes to be like kindergarten?

Dr. Steiner: That is where the children are that have not yet begun school. We cannot bring any subject matter. They should be kept busy playing; there ought to be some games available. You can also tell stories in a way that does not encroach on learning. For instance, do not make demands as they do in school; do not insist on everything being re-told. I think it is quite unnecessary to aim at any achievement, but just try to discover how best to engage them. They do not need to reach any level of attainment.

Let them play games, listen to stories, solve little riddles, but I would not draw a pedantic line between what you do and what you don't do. I would keep them as long as the parents want to leave them. If it were possible, we could have them all day. Why not, if we can? You can also try Eurythmy, but it should not be allowed to have a bad effect on them. Nothing must be allowed to do that. As I said, the chief thing is to mother the children and not to do Fröbel activities. You can do with them what they like doing, but certainly nothing of a learning nature.

The following observations can be made about playing: If a child shows a certain approach to play, he will show the same approach in the way he encounters life later on. A child who plays slowly will be slow in his twenties and think slowly in regard to everything in life that comes under the heading of life experience.

A child who plays superficially will become superficial later on as well. A child who says, "I will smash my toy because I want to see what it looks like inside" will become a philosopher. That is the way thinking works in its grasp of life.

Certainly you can do a lot through play. A child with the tendency to play slowly can be brought to play faster. You do that by setting him games that require some speed.

There was a question on speaking in chorus.

Dr. Steiner: It can be done. You can also tell fairy tales. There are lots of fairy tales

you cannot tell to six year-olds. I don't mean the ones the Ethical Culture Association reject, but the complicated ones. I would not let the little ones re-tell. But if they themselves want to re-tell something, listen to them. You will have to wait and see.

There was a question about reports.

Dr. Steiner: We have talked about this before. You should try to mention some details, but not in a pedantic way. You should try perhaps just to have the personal particulars at the beginning, and then individualise for each child. Something like this, perhaps — "E. writes well and describes things in an interesting way," so that you form the text yourself. A freely formed sentence in which you emphasise the separate subjects. Perhaps it is necessary to mention every subject, or perhaps it is not. Have the report printed with just one heading: Independent Waldorf School, Annual Report for..... and space in the middle for writing.

Each teacher will characterise the pupil's ability. If there are more teachers involved, each one must write something. It would be desirable, however, that the various statements are not too contradictory. If one says "he reads excellently", the next should say something that is in keeping. The class teacher will be the first to describe the pupil, won't he? And the others will follow. The class teacher can hardly say "he is an excellent boy" and someone else says "he is a little horror". They have to blend.

A question was asked about the denominational Religion teachers' reports.

Dr. Steiner: The Religion teacher will also have to have his say. The gentlemen will have to discipline themselves in this respect. They must agree to do it this way, or they cannot write anything.

A teacher: Do the reports have to pass through any form of control?

Dr. Steiner: I would simply make the arrangement that the parents who wish their children to return to school should sign the last year's report. If they are not coming back there are no arrangements to make. If they want to come back the parents should sign their name below. We have managed without an interim report. Have the parents asked for one?

When the child returns he brings his report and gets it back at the end of the year when it has been made into a book. It can certainly be a book, a perforated one. Imagine a child who is naughty to start with, and you have had to find fault with him. When he improves perhaps he will want to remove the previous reports, so do make them perforated.

You do not have to praise only. In the case of these two children you cannot say their writing is excellent. But without censuring them you can characterise how far the child has come in writing. I would say about little M. that she still has difficulty in copying simple words, and often adds unnecessary strokes to the letters. Characterise the children!

Dr. Steiner (in answer to another question): Then the child will not move up to the next class. I would only make a distinction between those that make the grade and those whom one decides will go to the remedial class if they return. I would not want to start with making them stay down a class. Both those children came soon after Christmas. Now that we have started the remedial class we can put children into that who show no sign of keeping up with the curriculum, e.g. the weak-minded. Where other children are concerned, it is not a good thing to start putting them down a class. That should have been done when the child came to school. It would be better not to cultivate the principle of leaving them behind. I do not see what reason you have for it. Apart from the two in your class who can go to the remedial class, there are at the most only three candidates for staying down, and strictly speaking you ought to be

able to carry them. Do not praise them unduly, nor find fault with them either, but say they have not quite attained the standard. It was up to us to put the child in the right class when he first came to the School. It is not wise at this stage to leave him behind

It is important to discuss the matter of H, and what we shall do about her, later on. She should be put into class three; if it is as marked as that, she should go to the class to which she can go. On the whole, though, we should not keep children a whole year and then make them stay down, especially those that have come from other schools. They are here now anyway. There are no really bad children among them, and in these particular cases they should be carried. But in future never accept a child into too high a class.

A teacher: Into which class should we put children from other schools? Shall we go by their age, or make allowances?

Dr. Steiner: In future we shall be getting children in their sixth year and keeping them throughout the school, so that will not happen, will it? We must try to put them in the classes where they belong both according to age and ability.

There was a question about whether a child should go into the remedial class.

Dr. Steiner: I don't think it is possible. In class one you should not go as far as separating them by putting them into the remedial class. You are right, of course, as I have seen. But on the other hand such a lot is lost if a child still writes badly in class one. If you could manage it, children like this would gain an infinite amount, of course, if you could do the kind of exercises with them that I inaugurated at one time.

If you do something like this with them (Dr. Steiner demonstrated an exercise): Pass the right hand over your head and grasp your left ear. Or if you draw things with them like a spiral moving inwards — a spiral moving inwards to the right and a spiral moving to the left, they will gain a lot. Exercises like this, that make the children think.

Regarding writing, there are a few children who write very badly and a lot who are first-rate. The children will not gain much from your telling them they will learn to write better if they correct their writing. Make their fingers skilful! Then they will learn to write better.

I do not think that making efforts to write better is the way to improve bad writing. You must make efforts to get the children to become more skilful in the drawing of forms. If they were to play the piano they would learn to write better. It is a correct observation that this really bad writing arose at the same time as children's toys became so extraordinarily materialistic. It is shocking that most toys consist of building bricks. This sort of thing should not be a toy at all because it is atomistic. If the child has a simple forge the point will be for him to work at it. I should like to have moving toys for children. That is in the "Education of the Child". Toys are awfully bad nowadays, and that is why children do not learn finger agility any longer and do bad hand-writing.

It would be sufficient if you were to get the children who do bad hand-writing to do very simple forms with their feet — though this cannot be done at School. That has a good effect on the hand. Draw small circles, semi-circles and triangles with the feet. Get them to put a pencil between one toe and the next and draw circles. It isn't easy, but it is interesting. It is a difficult thing to acquire but very interesting to do. It would be a good thing to have them draw figures with a stick outside in the sand with their toes; that has a very strong effect on the hand. Or let a child pick something up with his foot. Picking up a handkerchief with the foot instead of the hand works very strongly. I won't say that they must eat with their feet. But the point is that you must not work directly with the hand-writing. You

must try to do it not by correcting the writing but by making them skilful in drawing artistic forms. A complicated symmetrical drawing. (To a teacher): Marking the beat is a good thing for developing rational and logical forms.

A teacher:— Asked about writing with the left hand.

Dr. Steiner: On the whole you will find that children who are spiritually inclined can be left to write with whichever hand they like. But children who are materialistic will become idiots if they write with both hands. There is certainly a reason for using the right hand. It is a fact that in this materialistic age children become idiots because of lefthandedness if they alternate between the two hands. In the case of intellectual activities that might in certain circumstances be a harmful thing, but not at all where drawing is concerned. You can very well let them draw with both hands.

The question was raised as to whether fairy tales that included references to blood could be told.

Dr. Steiner: If it is the kind of story that intends blood to be blood it would be inartistic. What counts with a fairy tale is that it is in good taste. Then it will not matter if blood comes into it. I have told a mother that if, at all costs, one avoids any mention of blood in fairy tales, that is coddling the child, and later on it will faint at the sight of a drop of blood. Harm is done for life. You mustn't make children unfit for life by establishing a principle like that.

A teacher:— Mentioned L.G. in class three, who was nervy and who stuttered.

Dr. Steiner: The only thing that would help would be to try and do exercises involving K and P — I don't know whether there is that sort of thing among our exercises. She should do them walking, and she could also speak them. It would be good if she were also to do K and P in Eurythmy. But things like that shouldn't be taken seriously, for they usually get rid of them later.

Mention was made about E.M. in class five who stuttered.

Dr. Steiner: Did you show her to me? I should see her. One has to know whether the cause is organic or psychological. It could be both. If it is a psychological defect we could certainly formulate sentences that she should work with. If it is an organic defect we should have to do something else. I must see her tomorrow.

A teacher:— Asked about A.W. in class five. He had a habit of writing titles to his name and underlining the "T".

Dr. Steiner: He is a criminal type and could become a forger. A definite tendency towards the criminal type. He can write much better. A marked criminal type. We should arrange a kind of psychological correction lesson for him. We should make him do three of those — [?] bang off. I will look at him tomorrow. His father is infantile.

The question of a closing festival was raised.

Dr. Steiner: I would arrange a closing festival of the year like this, that if I am there I will speak, Herr Molt will speak and the teachers will speak, in such a way that what we would like to say to the pupils forms a harmonious whole. Don't do pupil productions, those can be done in the last monthly festival. Our theme would be to look back over the School year, look forward to the holidays, awaken hopeful anticipation for the coming School year etc. That is how I see it.

A lady intended making a film about the Waldorf School and the Threefold Social Order.

Dr. Steiner: I am not quite clear what the intentions are in this direction. If someone wants to film the house, for instance, that won't do any harm; there is nothing

bad about that. If she puts on an international film and helps the Waldorf School become known, we would have no objection to it being shown; after all, we would not be responsible. Our responsibility is to keep the Waldorf School in order. We are not responsible for what she photographs, any more than you are responsible if you are photographed when you are in the street. We can safely say we will do what we can. We can't avoid it. After all, if we can photograph Eurythmy lessons, and I have even had photographs taken in Dornach for reproduction; I picked certain moments, but it was unsuccessful. It is a technical problem. I don't think much will come of it. She wants to portray the Threefold Social Order in a film — why shouldn't something good be filmed instead of something bad? We shall have no say in the matter, if she invents a piece in which two people talk about the Waldorf School. We do not need to let her into classes. She cannot expect more than to be allowed to photograph a public performance of children's Eurythmy, if there is one. As she is advertising for Eurythmy that is her contribution to the work the members are doing. It is pretty senseless if she wants to film the classrooms; she could film any school, and it would not look so different. She could record the terrible shouting in class four, for instance, and that would then appear on the organ.

If anything can be done to make the Threefold Social Order and the School known, I have not the right to stop it right from the start out of some false modesty. It would be lovely if one could stand in the way of everything that is in poor taste. I would not dare to stand in the way of anything out of a false sense of dignity. We have the greatest interest in making the School as perfect as possible, but if someone is filming it we have no interest in incriminating them — I could say, if she came and filmed the lecture, what could I do about it?

There was a question concerning the journeys to Dornach to the first anthroposophical High School Course at the Goetheanum (26 Sept. — 16 Oct.).

Dr. Steiner: These things are not so easy, you know. We really want to have this Course in the autumn where various people will lecture. Stein and Stockmeyer have also been invited. Of course it would be gratifying if a lot of you could come. But accommodation is as difficult in Dornach as it is in Stuttgart. It is not easy to be invited. The problem is currency. Now it is possible that if this problem can be solved we could put up a number of people after all. I am trying to arrange it so that everyone in agreement puts up two others from Middle Europe. But it will not necessarily be what you are used to. We could do it as we have done it for the doctor's courses. But we must not forget that we have not got rich people in Dornach and Basle.

A teacher: There are passport difficulties, too.

Dr. Steiner: It is alright as a rule if people want to go to Switzerland for their health. But you must not have any other reason for wanting to go there; you must not have the intention of earning anything there. The way we are treated is really horrible. You now have to pay for residence permits, otherwise you don't get them. It is bad enough already. This is the sort of thing that is creating such difficulties in connection with the Dornach Building. If the Goetheanum does not bring about a change of mood, people of other countries will not be able to visit it.

A comment was made about the reproduction of paintings in the Goetheanum cupola.

Dr. Steiner: What has been painted in the cupola out of the colours must be understood as being painted out of the colours. If people try to reproduce these in a photograph they would only achieve results if they made it as big as it is in the cupola. It is not a matter of merely reproducing something. The less the pictures resemble the pictures in the cupola the better. The black and white just gives an

indication; it cries out for colour. I would never agree to these inartistic reproductions. It is all artificial. I don't want any colour photography of the cupola paintings. The reproductions are not meant to be anything in themselves. I should like to specify that this is not what they are meant to be like.

It is just the same with the glass windows. If you want to try to achieve anything with reproductions, I would object. There should be no attempt to reproduce these things as faithfully as possible. Nor is it desirable to reproduce a piece of music by means of a deceptively imitative phonographic record. I don't want that. I don't want to have a modern, technical human being. The way these pictures appear in reproduction never does them justice; they are a novelty, but that is the least important thing. You get the feeling where one of another colour should be. It strikes me as being just like the beautifully made dolls you should not give children, for it is better to give them ones made out of a handkerchief, (as you will find in my booklet on "The Education of the Child").

CONFERENCE HELD ON 23rd JUNE 1920 Wednesday afternoon 2.45 — 5.00 pm

The question was raised as to whether a public first-aid post should be set up at School because it would then be cheaper to get bandages, etc.

Dr. Steiner: I think we shall have to buy the things ourselves in bulk. It would doubtless be desirable to have a room to bring a child to. On the other hand it is not very desirable that we should set up the whole thing with outsiders coming in. We should attach special value to this. Therefore it is a good thing that we have Dr. Koliski; it really should be taken care of by the college of teachers. It can't occur umpteen times a day. Certainly there will be little things, if you have three hundred children, cases for which you need a surgery in which you can do sterilising and disinfecting. You are likely to have about one incident a week. One room would be sufficient. It mattered a great deal to me to have a doctor on the college. The more independent we are of the outside world the better. We must try and get cheap bandages.

Yes, I thought there might be some questions. I have already touched on the real progress that has been made on the whole. In this first year there has obviously been some struggle with the teaching material. Progress has been made in all spheres. It is always a question though as to what kind of progress it is, and in the years to come this will be more and more in line with the ideas connected with the Waldorf School. In spite of everything I think the children have learnt something, and also the teachers have gradually found the way of handling the pupils. Everything has progressed, even the mischief. The rascals are tough rascals, but that doesn't matter. That is just a side effect. Some of them have even grown more mannerly, cultured and intellectual. That is quite a good thing and does no harm.

I think that in future we must lay more and more stress on psychology. Work with psychology! That is not to be taken as abstractly as it might seem. It looks as though we want to analyse the children. If you get used to really trying to know the children psychologically this will gradually result in your acquiring a different relationship to them. This relationship will be one of more than just knowing the children; if you make an effort to get to know them it will become a relationship of a different sort. You still have some way to go, of course, in establishing a real relationship to the children based on understanding. You will have to be clear about the fact that just because it is such a personal thing, your knowledge of the children must be as analytical as possible. Therefore certain things that have happened in the past will not happen again.

It is hard to describe individual cases, and that is not necessary. Work with psychology! When you think about it you will discover what I mean by it. It is not so much a matter of thinking that the children must achieve this or that, but of asking yourselves what the children can achieve according to their particular psychological disposition. Take the children as your starting point! You can acquire this in practice only if you have the sincere endeavour to get to know the children according to their individual make-up. Every child is interesting.

Fräulein Lang showed me a female rascal, B.N. She sobbed bitterly. She played true again today. But she is an interesting case and we shall have to study her. I cannot promise that she keeps her word; that might take years. I can well imagine she went to see the tight-rope walkers, but that only makes her more interesting, doesn't it?

If you make demands as to what the child ought to be like you can easily make definitions. But to know from a psychological point of view what the children are really like is a matter for hard study. This is one of the things I think we should consider to be our chief aim after the first year: learning to understand the children. No preconceived ideas of what the child ought to be like.

Then there is another thing that struck me forcibly in almost all the classes. There is something we should try hard to do — and it works in a very enlivening way on the child's whole forces — namely to incorporate Anthroposophy organically into the lessons, in the sort of way you did, Dr. von Heydebrand, in Anthropology, and you, Dr. Stein, in History. With some of you it is there of itself. You cannot do Eurythmy without Anthroposophy. You must try and bring Anthroposophy into the lesson in such a way that it becomes part of it, without teaching it theoretically if you can possibly avoid it.

It occurs to me that a lot of Anthroposophy would be in it if you were to try and introduce what we call rhythm into the work, — this is an ideal, of course — if you were to try to connect the Music, Singing and Eurythmy lessons with the Craft lessons. It will have an extraordinarily good effect on the children. I recommend Karl Bücher's "Arbeit und Rhythmus" ("Work and Rhythm") in this connection. That book ought to be here. Every kind of activity used to be based on musical activity, such as threshing, hammering, plastering. We hardly hear it any more today. But if you went on to the land in earlier times and heard threshing, the flail was used rhythmically. I think we can reinstitute that. That is the sort of thing I have in mind when I say that spirit shall enter into things again. You will find this in principle in "Arbeit und Rhythmus" even though it is thoroughly learned and pedantic.

I cannot help wondering what the breaking up festival is going to be like. That has to be carried out with a certain degree of festivity, hasn't it? Today is the twenty third, so I shall not be able to come. I shall not be able to manage it, although I should have liked to be present. The holidays must begin at the right time. I think the teachers have just had enough now, otherwise they will collapse. Of course I should have dearly loved to be there when the School breaks up. Otherwise it will have to take the form of every teacher giving an address. Perhaps Herr Baumann will be so good as to provide some music. Compose something that portrays the breaking up in Eurythmy. Not an ordinary Eurythmy performance but something that gives a eurythmic portrayal of the close of the year. It would be wonderful if something like that could be done. Let it begin with Eurythmy accompanied by music, continue with music by itself and close with Eurythmy. I mean this just as an example, that it could be more the kind of thing that is composed just for the breaking up festival. Fräulein Röhrle can do something with two or three of the oldest girls. Then there should be a kind of speech — and this is very dear to my heart — something in the nature of a talk about life — concerned with being discharged and returning again. Something that has a reference to that particular day and going away and coming back again.

[The following was found written on a black-board. "The weather is fine the sky is clear we want to go walking, teacher dear" Dr Steiner was furious.]

Dr. Steiner: We have seen things like that before! Occasionally when there is a real heat-wave you can let the children out, but I do not think it would be the right thing to finish School early. I am not in favour of letting the children out of your charge as long as you can hold them. You would be discharging them earlier than you actually should. Of course you can soft pedal a bit, but only if it is too hot. It would almost be better to keep them and take them out under your charge.

It is better, isn't it, to have the children in the kindergarten. The longer you have them the better. You can just accept all the children that do not come to School yet. Up till now we have accepted the children in the main just as they do in the State School. When the age of imitation is over then we can begin. It would be fine if we could bring a few things into the first seven years of the children's education. After all, we ought to have something at the lower end; higher up it is far less important.

You want to put up school huts for other things as well. We can discuss the details at the end of term. The general plan is there. But we must discuss it. Things will be necessary that cannot be arranged if we postpone the discussion until School begins. Singing lessons must be extended and we must have a Singing teacher. That is necessary. In various other respects it will be necessary to make arrangements in case we want to add on another class. Also we must think very seriously about who will take on class one. We do not assume, Stockmeyer and Stein, that your work will stop. That must be discussed in good time. For these reasons it would seem necessary for me to be at the end of term unless there is urgent business elsewhere. Perhaps I need be here only four to six days. It is too soon today.

A teacher: How do we deal with children who are late for School? I was held up as I was coming to School today, and I saw three girls dawdling along, in no hurry at all. The person who was with me said, "Those children won't mind being late". Now what attitude do we take to late-comers?

A suggestion was made that they should be made to come to School a quarter of an hour earlier.

Dr. Steiner: Then you run the risk that they will not come. At all costs you must avoid giving a punishment that you cannot carry through. With disciplinary measures you must never have to give in. If you say a child has to come earlier your orders must be carried out. Those girls were in class seven or eight. You have had it as soon as you have to close an eye. That is the thin end of the wedge, and you would have to give in more and more. It is better to omit punishment than not to carry one through. In certain circumstances it could produce the opposite effect. The children might club together to take turns in being late. I don't know whether we could have that. It would make us look rather ridiculous. They just dawdle, of course. It wouldn't be a good thing to make them come any earlier; better to make them stay on a quarter of an hour longer. Children do not like that.

Have you tried out whether that works? If a child is ten minutes late, keep him standing for thirty minutes. Make them stand uncomfortably! Your boy was rubbing his head along the wall and playing with all kinds of things. If the punishment is to fit the crime I think you can achieve good results with things like this if you make them stand in an especially uncomfortable place. These big ones will then see to it that they are not late. You could buy a number of small stocks, then you won't have them coming late six at a time. Perhaps they will have a little bit of cramp in their legs. The stocks could also be made in Woodwork lessons.

A teacher: What should happen when teachers come late?

Dr. Steiner: You would induce the children to put the teachers in the stocks. — It is important to be able to make a distinction in such matters. I would punish them less severely in winter than in summer. As soon as the children see that you can be reasonable about the disciplinary measures they will see the point of them. You could carry out the punishment less severely in the winter and make them stand for only twice as long. They are disturbing; and they are the sort of children who are themselves inattentive. The hard workers would hardly come late.

A question was asked about the windows.

Dr. Steiner: Going past them makes you want to climb in, yourself. We should put up something like bars, so that they cannot get in.

A question was asked about F.R. in class four.

Dr. Steiner: It is a very difficult case; if he leaves the School, it is a case against us. Not exactly desirable. On the other hand the child must not suffer because of it, nor should the School become a godsend to the people he goes to. The kind of school masters will be there who would be very pleased to hear someone saying he could not stand it here. I shall have to make up my mind tomorrow what is to be done. Very difficult to solve.

This is the question, otherwise we could see how it goes with a parallel class. Nothing else is likely to come into consideration here, though, other than his going into the class below or the class above. Under no circumstances would I like to put him into the class below. So he would come into the class above, into your class. I don't believe there is any other solution. That will cause a great sensation among the children. We shall have to do it in such a way that it appears as an exception. We shall have to think about how we are going to do it. It is repugnant to have to say that it is for personal reasons. The danger is this, of course, that they will say "So he has managed it. We can try and do that too" — But what can we do with a boy like that when we don't want to send him away? Perhaps I will come to the class tomorrow.

It is not he himself that is bad. It is an inherited thing, and it has its constant effect on him. It lies in the family. It would certainly be a desirable thing if we could get the boy over this trouble. Maybe he will become a really capable person. He is most enthusiastic about Eurythmy and Singing. It is in Main Lessons he doesn't want to behave. He finds them absolutely horrible. There are other things that are taken too seriously; he has taken five marks. That is a game. He is very open, very open. The boy needs a certain objective treatment, because he is treated very subjectively at home. We have all done the same thing. The father is like the type of teacher who tells his pupil, when he is being scatty, "I'll teach you how to concentrate!" That is what his father is like.

We cannot take him in class four. We run the risk of him throwing himself in the river. That wouldn't be pleasant. I can still remember with horror — I was at a school for mechanical engineering — the janitor's son was there and he was ambitious. A teacher, Professor Binder, was hot-tempered, took hold of the puppy and whacked him one. The boy left the room, and knowing from his father where potassium cyanide was to be found, took it and poisoned himself. Ever since then the teachers went red if anyone left the room during lessons.

(To Dr. von Heydebrand). I wanted to discuss it now, because he will be coming into your class five. He doesn't belong in class four. That is a mistake we made.

Work with psychology! You must study the children's soul nature!

A teacher: - Asked about lace bobbins and needlework.

Dr. Steiner: That is a very time-consuming occupation. These things were always done under the most terrible conditions. Everybody got ill doing it. Pariahs were used. Brussels lace is a terrible thing. I would never introduce it.

The handwork you are doing at the moment is beautiful. In Handwork we have to see to it that we are quite correct. I noticed a girl, today, sewing without a thimble.

A question was asked as to whether there should be no school on Peter's and Paul's day.

Dr. Steiner: They can have the day off. "Peter and Paul, those two, have nothing to do".

The following short notes belong to this Conference: The cause of bad teeth is in the soul and spirit. There is a connection between Eurythmy and tooth formation. Handwork: Knitting develops good teeth. Knitting makes children skilful.

CONFERENCE HELD ON 24th JULY 1920

Saturday afternoon 6.00 pm

Dr. Steiner: May I call on Herr Molt to speak.

Herr Molt: Thanked the teachers for their work during the first school year and gave special thanks to Dr. Steiner.

Dr. Steiner: My dear friends, I, too, cannot help thinking back to when we began our course last Autumn, and we can become aware that it was the impulses we endeavoured to kindle from out of the life of the spirit that have worked on in our life of soul. I should like to remember that moment in particular, and implore all the good spirits connected with our venture to give us their blessing on our work and give our hearts the strength to carry it out.

I should like to refer once more to something I mentioned this morning. I said, my dear friends, that we can appreciate very much that you had the faith, at a significant moment in the evolution of European humanity, to put all your efforts and the whole of your personality into what we intend making of the Waldorf School. Let us dwell on the fact that I referred to what I have just mentioned now in the introduction to a course I gave on pedagogy in Basle. I said that there are a great many pedagogues who have drawn up excellent principles of education and instruction, and that it is not the task of the art of education which we as anthroposophists apply to replace what is forthcoming from Pestalozzi and Froebel, or Diesterweg and Dittes. In principle, the abstract theories of didactics and pedagogy that come from the great pedagogues of the 19th century stand up very well, on the whole, to critical judgement, and we should expose ourselves to justifiable criticism if we were to speak of renewing the science of pedagogy.

In reality something radically different is involved. Anyone who reads Pestalozzi or Froebel nowadays, or Herbart or Dittes, will find a lot of splendid things said about education. But if you look into how their teaching and education really works, even in the Pestalozzi School, you will find that although their principles are absolutely acceptable in theory a corresponding spirit is not at work there. You have only to read the bitter criticism Froebel wrote about the Pestalozzi institutions. And if you look at the way education and teaching developed in the 19th century in particular, you will see that although, in many cases, people thought the right thing, they could not put the right thing into practice.

Why was this? There is only one answer, and it is this. No matter which branch of culture you turn to, the entire 19th century came under the influence of the current spirit of materialism. Any educational principle we formulate today out of our basic anthroposophical convictions could sound the same as that which the pedagogues of the 19th century said. But we must have different intentions. We speak from out of the spirit, whereas those people spoke out of the impulse of the materialistic world outlook in which they were steeped. However idealistic things may sound, they were nevertheless conceived out of the spirit of materialism. It is not a matter of getting hold of a new abstract idea but of discovering a new spirit.

I should like to talk to you today about something that has to be taken into account at the present time — something I have spoken about repeatedly at various places. People talk about materialism nowadays as though it were a wrong world conception that therefore ought to be rejected. It is not as simple as that though. Man is both a soul-spiritual being and a bodily-physical being. However, during our life between birth and death the bodily-physical is a faithful copy of the soul-spiritual. If men become as hidebound in their materialistic thinking as they did in the course of the 19th century, and which is still the case in present times, their bodily-physical will become more and more similar to the soul-spiritual which actually lives in

materialistic impulses. In that case it will not be untrue to say that the brain thinks, for then it will be so. For being firmly immersed in materialism does not only produce people who do not think properly about the bodily, the soul or the spiritual nature, but produces people who think and feel in a material way. That is to say, materialism makes man an automaton in his thinking, a person who thinks, feels and wills as a physical being. Anthroposophy's task is not merely to replace a false world conception by a correct one -- that is a theoretical demand -- the aim of anthroposophy at the present time is not only to aspire to new ideas but to achieve a deed, namely to extricate again the soul-spiritual part of man from his bodily-physical nature, to raise man into the sphere of the soul-spiritual, so that he does not continue being an automaton in his thinking, feeling and willing and responses.

At the present time mankind is in danger of losing its soul-spiritual nature -- I will say more about this in the group lecture to-morrow. Because of the way many people think, because their soul-spiritual nature is asleep, their bodily-physical part, which is an image of the spiritual-soul nature, runs the risk of passing over into the ahrimanic sphere, and the spiritual-soul part will disappear into the universe. We live in times in which the materialistic impulse threatens to make men lose their souls. This is a serious situation. This is what we face to-day. And this situation has to become the mystery -- the more and more open mystery -- out of which we want to work constructively. You see, it is not just to alter a theory that such things as the didactics and education of the Waldorf School have arisen, but they have arisen out of a knowledge of man's necessity to turn to spiritual work. And it is out of this kind of spirit that the work we do here should be done.

Let us appreciate above all that you have formed a circle here in which you feel more or less distinctly that you have to work in this way. You need only compare the seeds that are being sown here in the Waldorf School with all the stupid nonsense that is gathering force like a hostile storm.

The founding of the Waldorf School came about as one of the end results of what we have been trying to do in Stuttgart since April 1919. A lot has happened since then. Our well-meant appeal to the Cultural Council last year has completely failed and fallen through, we mustn't forget. We can see why it was bound to fail if we look at the ugly scandal at the Goetheanum or at the ghastly decline in German spiritual life of which the affairs at the Goetheanum are after all only a symptom. We shall of course now have to apply our strength in quite a different way from before in order to counteract this decline. The Waldorf School cannot do this on its own. But through the insight our Waldorf teachers have shewn in devoting themselves to this task they are marked out to work in this direction in a general anthroposophical, cultural way.

This is what I felt so strongly today at the end of the first school year, and what I meant with the serious words I spoke to the children this morning. The children will not have understood them, but that does not matter. We know that the important thing is not only to present the children with things they understand but also with things that will only dawn on them later. Herr Molt expressed his thanks, and I should also like to add warm thanks in the name of the spirit that has to become the spirit of the Waldorf School and that has to become in ever greater measure the spirit of middle European culture. The people who make themselves materialistic and lose their souls, thus turning civilization into a materialistic civilization, could still be saved if the Waldorf spirit we have here could become more widely spread in the world.

We must of course protect the Waldorf School from becoming a mere attraction. We must be quite clear about the fact that we have to be more on our guard against the sort of people who as soon as they have heard that the Waldorf School has been founded have to dash off at once and poke their noses into the school to see what is going on and to borrow a few ideas for use elsewhere. We must be clear that the important thing is not to promote the visits of sight-seers but to develop the anthroposophical spirit out of which further schools will grow.

A few months ago a person who wants to found something like a Waldorf School in France, too, came and asked me if I could give her some advice and whether she could visit classes in the school. I told her I would only recognise the school she wants to found in France, in Paris, and regard it as a real Waldorf School, if the arrangements for founding it were made in exactly the same way as for the Waldorf School. Our French friends would first of all have to declare their readiness to call me to Paris to give a course of lectures, wouldn't they, and to give a clear explanation of how the school is being founded in the same spirit as the Waldorf School, otherwise I should be absolutely against there being such a thing as a further school.

Do not imagine that I give such answers out of wilfulness. You will have to realise that we shall not get any further unless we keep firmly to what is really anthroposophical and keep away from compromises of any kind. If we make our position absolutely clear it is not impossible that we shall be able to found a Waldorf School even in Paris. We have just to see to it that we do not allow ourselves to be persuaded to compromise. You get furthest nowadays if you keep firmly to a definite point of view. Outwardly you may be conciliatory, but inwardly, when it is a matter of principle, the important thing is to keep firmly to your point of view. You have to have the strength to penetrate to the heart of the matter, and to have no truck with compromises. You know the way we have been trying to strive towards a firm spiritual basis in this first school year, at least as far as the purpose and spirit of the school is concerned. I hope these will come to a clearer and clearer expression. You yourselves, as Waldorf teachers, will find your way more and more into the penetrating power of the spirit and find it possible to avoid any compromise. All kinds of people in the outside world will try and interfere in the business of the school, and we cannot escape that. We must only see to it that we ourselves do not give up anything of our essential conceptions, and on the whole we ought to be more inclined to be sad than happy when someone in today's educational world agrees with what is being done in the Waldorf School. If the kind of people who belong to the educational life of today praise us then we ought to ask ourselves where we have gone wrong. We do not have to throw everyone out the moment they praise us, but we must realise that we should take a careful look at where we have gone wrong if we receive praise from people belonging to the present educational system. Of this we must be absolutely convinced.

Because I appreciate so much the great significance of your devoting your whole being to the cause of the Waldorf School I should like to add one more thing to what I have already said. As Waldorf teachers we must be real anthroposophists, in the deepest sense of the word, in our inner life as well, and we must be able to sense the reality of an idea that has often been expressed in anthroposophical circles, and which is important for us. We came down from the spiritual worlds to the physical world at a certain time. Those we meet today as children came down later; they were still living in the spiritual world for a while after we had already come to the physical world. There is something tremendously heart-warming and soul-inspiring in regarding the child as a being who has brought something down from the spiritual world that we ourselves have not experienced in the spiritual world because we are older. Being older than they are has a special significance for us. Every child brings us a message from the spiritual world about things that happened after we left there.

Being conscious of the message that the child brings down is a positive feeling which can gain ground among the Waldorf teachers, a feeling, however, which is opposed, in fact stamped out by the declining course of civilisation. Even traditional religious confessions do this, preaching about eternity as immortality after death, the kind of eternity people have in mind out of a subtle sort of egotism, a desire to continue existing. Man does not perish, but the important point is what his conviction of the eternal nature of his soul springs from, whether it arises out of egotism or whether he has a living understanding of the eternal human soul. A living understanding includes the soul's pre-existence and man's experiences before birth, and regards

man's life here in the physical world as a continuation of his previous experiences. Traditional denominations, which are stagnant, are the strongest opponents of a pre-existence which can make people selfless. A conviction of pre-existence would never produce a vague, stagnant, uninformed faith, but would lead to understanding, to the clear light of knowledge

Things like this become practical when we say that the child I have in front of me came down from the spiritual world later than I did. From what the child's life shows me I can guess what has been happening in the spiritual world since I left there. To have the living feeling of this within us is a tremendously powerful and significant meditation for teachers. And by putting anthroposophy into practice in this way we shall in truth become the kind of teachers who work out of the spirit of anthroposophy. The best thing that is being developed out of anthroposophy here is not what the sight-seers hope to get a look at, but the Waldorf School spirit that is growing in your minds and souls. During this first school year this spirit has already become alive in your souls. And what I especially wanted to say to you was that our chief endeavour must be to foster this spirit in the years to come.

In everything we do at school let us try and act out of this spirit. I am sorry I could not come before the 24th, because I should have liked to be here when you were writing the reports. You must foster the development of practical, pedagogical psychology. I have noticed to what a great extent you have made it your business to apply psychology. We want to continue to persevere, for if our decision to become Waldorf teachers arose out of an impulse coming from world history, let us be really serious about remaining Waldorf teachers out of a similar impulse.

[Dr. Steiner, who had been standing till then, sat down].

We will now go on with our discussions. In particular we shall have to discuss things that have cropped up recently, and then we shall have to attend to future arrangements for lessons and the running of the school.

A teacher: — Spoke about the report conferences. They had wondered with regard to some of the children whether they were in the class best suited to their age and attainment.

Dr. Steiner: This is a very important question, and we shall of course have to bear in mind that it will not be easy to solve. But if you arrived at some definite impressions whilst you were discussing the writing of the reports, perhaps it will be necessary to talk over these things in detail. It is alright if we only have to consider a few cases, but it is quite another thing if a considerable number of pupils have not been in their right classes. We must get a picture of how many pupils we are likely to have to put into a lower class next time instead of into the next higher one; we must go into this in detail, especially the numbers. Of course if we have to move a great number of children it will show what an inadequate arrangement we made when the school started, judging children according to the classes they had been in at their previous schools. We shall possibly just have to accept the fact that in this respect we shall have to go back on our previous decisions. We must weigh up each case individually. Please would the teachers who think they have children in their class who have been misplaced, speak out. Can you say anything about them?

A teacher: — Mentioned G.T. in class 4 as being too old.

Dr. Steiner: The point is whether we are going to put G.T. into another class. Or can we do that next year? He is nearly 12. I really think we ought to give it a try. The business with French and English can be sorted out separately. He is very good at learning. His report shows that class 4 is the wrong class for him. It is up to us to put this right.

(To Dr. von Heydebrand) Have you discovered anything regarding F.R.?

A teacher: His behaviour is excellent. He has not attained as much knowledge as the other children.

Dr. Steiner: But he is mature enough. Surely he will be able to keep up. So after all this was not a mistake.

In this connection we can go into a question that I hear you have been racking your brains over. I can imagine how extremely difficult it is likely to be, but we must consider the matter objectively and decide whether to put together a class as class 6 which would have all the psychological qualities of the present class 5, or make a parallel class. Dividing the class in half is not essential; another way of doing it would be that you, as their previous class teacher, would have the right of proposal. There are 51 children, and I think you ought to have the right to form your class 6 out of anything up to 30 children and divide off 20. I would say that you should have absolute right to propose in each case. Choose 15 boys and 15 girls.

A teacher: I had a list of 26 for myself.

Dr. Steiner: As you wish. It is entirely up to you to propose. But it really does look as if this ought to be done, for the class was a bit too large.

What objections do you have against dividing the class? You are so fond of them all that you do not want to part with any of them. It is better, though. You will manage the class 6 curriculum more easily if you do not have more than 30 children. So if you keep the children you think you should keep, and divide off a class of 20, you should be able to agree. That is the right way of doing it. It will also be easier to manage children like G.T. Is there anyone else to be considered?

A teacher: There is A.S. in class 6. He is an epileptic and he had to be away for months.

Dr. Steiner: He should stay in the 6th class again. He would be put into the new class 6. On the whole we want to be careful about leaving children behind. In his case we should talk it over with his parents.

A teacher: It is tricky. His parents will not understand it. They are not very favourably disposed, and there are always difficulties about the boy.

Dr. Steiner: That should not be a reason. It certainly shouldn't! His father is a sensible person; he is not sincere but he is sensible enough. It would be better to talk to him than his wife.

It is obvious that the boy is neglected. It wouldn't matter in itself if he stays in class 6, the question is only whether he will be taken away, and whether we ought to let it come to that. There is also this to it, that if he is actually taken away nothing more can be done for him. If he stays here he will not get any worse.

Judging by his report we can hardly do anything else but let him stay on in class 6. I would advise you first of all to have a talk with his father. You don't need to do this before the beginning of the new school year. There will be advantages if the boy repeats class 6. I would simply explain it to his father objectively; in the same way as you had to assess him, you must tell the father that it would be a good thing for him to have the lessons again that he missed so much of. If you feel that his father would then take him away we will take him up into class 7. But it is a difficult matter. Are there only these few cases?

A teacher: — Asked about F.M. in class 4.

Dr. Steiner: There is no real reason for it, so we shall have to leave him in the class. He is a weak pupil and difficult to handle. We must carry him for the time being. You can help him to learn one thing or another, so that he catches up. Otherwise it would be too great a change of attitude on our part.

A teacher: — Asked about K.A. in class 5, and suggested he should go to the remedial class for a term.

Dr. Steiner (to Dr. Schubert): Perhaps you can take on the task of helping him to catch up, for a term. There is obviously a certain softening of the brain in the family. I would advise, though, that we carry him.

H. will stay on with you in the remedial class, and when you think she has caught up sufficiently we can then decide whether she can go into a class. The rest of the remedial class remains unchanged.

I do not think that M.G. will keep up in the coming class 2. She will have to stay in the remedial class for quite a while. She is the kind of child who could quite suddenly snap out of her difficulties. A break-through might come. Let us keep her in the remedial class and decide later. It will not do any harm to let her join in with the lowest class, if you would like to let her take part there. That would be a good place for her. On the whole we do not need to do a general revision. The cases we have on hand are absolutely straightforward ones. We do not need to do a proper revision.

We manage better where Language lessons are concerned because we do not arrange it so strictly according to classes. Language lessons shouldn't be so strictly arranged according to classes. It has turned out that way, but on the whole Language lessons do not need to be arranged according to classes.

In Language lessons we have this wonderful distinction between speaking in a group and speaking individually. The children speak perfectly well in chorus and cannot say it on their own. So it would be a matter of turning this to advantage. Among our questions on educational methods next year we will deal with getting the children quickly on to reciting individually what they have just been reciting in chorus. It should be done to give them a foundation for learning. It certainly helps.

A teacher: It is difficult to work out a time table if children of different classes are to have Language lessons together.

Dr. Steiner: It would really be quite a good thing to do in Language lessons — though it isn't practicable — to put two classes of different ages together, systematically, so that one child learns from another. In languages it is good if the younger ones can learn from the older ones. If there are weaker and stronger ones in the class, it is a substitute for this. We cannot manage it timewise, but if we could, we should have weaker and stronger ones together in languages.

A teacher: What do we do about the new children in Language lessons? Should we give them coaching lessons?

Dr. Steiner: We ought to let the parents know immediately that it will have to be done in an afternoon lesson. There is nothing else we can do but give them a bit of coaching. Have there really been so many new-comers?

A teacher: I have had 14 new pupils since Christmas.

Dr. Steiner: Nevertheless we do not want to establish a principle on the matter but look at each case individually. By and large, unless there are strong reasons against it, let us advise that the children remain in their old school until the end of the year. But don't let us be too rigid about this.

A separate Language course must be arranged for such children. That is essential. Otherwise we could not take children into the upper classes. Let us hope it works! We have to do what is necessary. On the whole we can possibly put older and younger ones together for languages, because the younger ones learn from the older ones, and the older ones make progress because they have to carry the younger ones. Here we can have classes of different ages together.

An increase in the number of Language lessons was asked for.

Dr. Steiner: You want to have more lessons. But on the other hand we really have

the children at a school long enough. We cannot very well increase the number of lessons. I don't think we should make any changes there. We could think about it later on for the higher classes. Perhaps we can introduce more Language lessons in classes 9 and 10. On the other hand we cannot take any class lessons away; there isn't a single half-hour that can be spared. We cannot very well have the children back at school for another session; as it is they are there most afternoons.

A teacher: What is the maximum number of lessons per week we can give the children at primary school age? There are 26 lessons in class 1 and further up the school they get a lot more with the optional Latin lessons.

Dr. Steiner: We cannot increase the number of lessons.

Why isn't Eurythmy put in the reports as a subject for itself, but combined with Music? It struck me as a shortcoming.

A teacher: Because I had to teach the whole school, I did not get to know the individual children well enough. I should also like to suggest that we add another Music lesson.

Dr. Steiner: We can possibly do something about the Music lessons. You are right, there are not many lessons. Would you like to make specific recommendations as to how many lessons you would like to have with particular classes?

A teacher: We can do it in various ways. We can have choir and ear training separately, or, which is what I prefer, choir lessons only at particular times such as festival times. I assume that I shall still have the same classes. If the classes are too big I cannot get to know the children well enough.

Dr. Steiner: How much Music would you need in class 1? They have 26 half hour lessons.

A teacher: An hour.

Dr. Steiner: That would also enable you to get to know the individual children. We still have some work to do on the time table but we shall manage an hour, also in classes 2 and 3. I wonder whether the choir lessons ought not to be on a regular basis in the higher classes. That can be decided in each case. I imagine you can allot the time you have for Music lessons either to individual classes or to choral singing.

There are also the lessons in manners. But these are not a burden. We can easily add those on. I mean, they can be in addition to the rest of the lessons. It must not deprive you of any of the Music lessons. You must arrange things the way you want it, when you have your new colleague, and have the individual pupils in classes and not combined in larger groups.

Apart from that, the matter is in hand for laying on some Gym as soon as we have the possibility of doing so. We can add it right away and say that we have 'Gym and Eurythmy'.

That would be very nice. We only need to include it so that we can have both physiological Gym and psychological Eurythmy. If we are asked, we shall say that we have not excluded it but have included it. Eurythmy cannot be reduced, but a special lesson would have to be added. It is probably sufficient to add half an hour's Gym a week to the Eurythmy, or fit Gym exercises into the Eurythmy lesson. Apparatus work, especially, must be included.

There is a difficulty regarding Gym. We cannot take boys and girls together. Dividing them is difficult from the point of view of room space. It is impossible with apparatus work to take boys and girls together. But it is quite alright for exercises. It would be possible if they had Gym clothes; after all it is only prejudice.

An objection was made.

Dr. Steiner: Why do you say that? The girls cannot do a lot of things the boys can do.

You would have to divide them into groups and take them by turns. One of you has the girls on the horizontal bars while the other one does rod exercises with the boys. The girls would have to have Gym shorts. Decent shorts would have to be made down at the factory.

The question is only who would take the Gym lessons so that you are not over-taxed. You have to take all the Singing, Eurythmy and Music in the school. Altogether you have a lot to do.

A teacher (who had previously done some Gym teaching): If we have eleven classes, it is very much a question whether it will be possible. Couldn't the class teachers give Gym lessons too? Not all the time, but now and again?

Dr. Steiner: The class teachers are strained. Gym lessons do not need to be given in the three lowest classes. We can cover the needs of classes 1 and 2 quite satisfactorily with Eurythmy. But after that we should have Gym just in order not to be without it. It would be a good thing too, to have it. It would be very nice if it could follow on after Eurythmy wherever possible, so that the children do Eurythmy first and then a bit of Gym.

The Gym would be rather too much for you. I had not thought of that. We must make it possible for someone else to take the Gym lessons, especially as two people must be there. The Eurythmy teacher would have to be there; that is not difficult.

Well, we must bear it in mind. We can either continue without Gym or we would have to see whether we could find a Gym teacher. It would be enough to have the one hour of Eurythmy followed by half an hour's Gym. But then it adds up to too many lessons.

[To Frau Baumann]: We have been having two lessons of Eurythmy. Was your recent time table too much for you?

She replied: I often had 51 children at a time. In class 1 I had 48. I let one half watch while the others did Eurythmy.

Dr. Steiner agreed with this.

A teacher: — Would like to divide the classes.

Dr. Steiner: We shall have to consider the other classes before we do that. We must make the decision at the beginning of the coming school year. The sizes of the classes will not stay the same but will grow. How many children do you think there will be in the new class 1?

A teacher: 65.

Dr. Steiner: They must be made into two classes of course. Class 2 doesn't come into question. The future class 4 is too large too, and will have over 50 children. It has so many new children. I was also thinking of giving the smallest ones to Fraulein Lämmert for Singing. Otherwise there will be too many Singing lessons for Herr Baumann. It would be too much with the Gym as well. We must see how we manage with regard to teachers. So we have to discuss the question of staff. We are increasing the number of classes, so we need new teachers. The two barracks are being built, which we hope will be ready by the beginning of next school year. If they are ready we shall just be able to manage. We may even be able to manage, perhaps, if we divide the coming 4 and 2, because they both have well over 50 children. Then we shall have barely enough rooms, and the rooms for specialised subjects will suffer again. The problem is not solved. We could just manage with the buildings we have now. But then we wouldn't have a singing room for the time being, nor a room for the Kindergarten, nor classrooms for future classes. There is no Library or Gymnasium, nor rooms for a Continuation School — perhaps we can give up the idea of that. We have no Surgery as we said, in fact a whole number of things. We have discussed all these things recently. We should try and solve these matters by adding another storey.

A teacher: That appears to be impossible.

Dr. Steiner: Why is that impossible? What has happened to make you change your minds?

A teacher: It would lay too much strain on the substructure.

Dr. Steiner: I do not understand this. What does the architect say. Didn't he know that before? It is frightful that ideas are constantly arising that turn out to be impracticable. 'Of course we can', you say, and afterwards everything has to be changed. Planning permission ought to have been looked into first of all. I would never, in Dornach for example, have anything to do with a plan that could not perfectly well be executed. It is a waste of time. We are given an idea to work on and then it turns out to be nothing. Weren't we counting on the Eurythmy room being put up there? I think we reckoned on that. You told me about it while I was in Dornach.

A teacher: Not as a firm fact, just as a possibility.

Dr. Steiner: I don't know such things as possibilities. If someone tells me something I take it to be a reality or it is nothing. The planning authorities must definitely be asked first, and the architect must know whether he can build on.

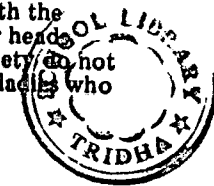
The only remaining possibility now would be to have a Gym Hall including the additional rooms I mentioned here; that would more or less represent the first part of a rationally constructed school building. The question is only where it is going to be put.

We must give very careful consideration to this. Is money available for it? The most important thing is whether there is money available for it. We must lay out money even if it is not justified. It is there. Ten million have been paid in. But the gentlemen do not want to take any risks. The whole question is one of courage. We must build on that. Spiritual values will proceed from the school anyway, and not from elsewhere. Therefore we must have the courage to take risks. We must not allow ourselves however to do a greater number of risky things than we can balance out with reliable ones.

We must travel round in the next six weeks and get the money together. It is only a question of how we set about it. We must also see to it that we make something from inventions. Somehow we have got to acquire some money. So we ought to enlarge the plan for a School Association. It might well be possible that we get money if we were to found an International School Association for all the schools like ours, whilst now you hear on all sides that people in Berlin are saying that they are not interested in laying out money just for the Waldorf School. If we founded an International School Association we might be able to use some of the funds for Stuttgart. It is probably impossible that very much would come our way if people are asked outright to pay for the Stuttgart School. Then we ought to see if we can make anything from inventions. All kinds of things are on the way, but it doesn't go as fast as all that. We have something very promising in Dornach, a shaving soap and a hair restorer (with a name that is a play on words, meaning both a hair-curler and an allurement), but we shall not be able to inaugurate them as quickly as all that. We cannot invent things fast enough to have a Gymnasium, a Eurythmy room and a Singing room by the Autumn. Curls would first of all have to grow on all the bald heads.

A teacher: I should like to try it out, even at the risk of not being recognised by my wife.

Dr. Steiner: Our Eurythmy ladies have already undertaken to apply the hair lotion in order to grow a moustache. Then they will remove it again with the shaving soap. That would certainly make 1000 mark notes grow on our heads. There is still money about. The members of the Anthroposophical Society do not realise how important the Waldorf School is. I recently talked to some ladies who



had no idea how urgent it is. In lots of places people are saying that schools ought to be founded. The only thing to do is to ask people. But we mustn't let people get hold of the idea that we want to absorb all the money here. That is why I discussed the matter of not centralising it all in Stuttgart, but of travelling round to the various towns and making the education better known, instead of sending out leaflets and dictating to people. Now people in Berlin are thinking of founding a school. We must not try to make them shelve their plans. The main thing is not to offend people. So we must travel round. We will apply to the "Kommender Tag" for capital for the Gymnasium, and pledge ourselves to pay interest. We can raise the interest on 400,000 marks, so that our growing needs can be met. Then there is the extension to the school itself. For if we mean to carry on with the school beyond next year and make the necessary extensions, we need much more space.

A teacher: Perhaps we could help out by using one of the larger classrooms in the afternoon for Singing.

Dr. Steiner: Perhaps we could do that until the Gymnasium is built. Now we come to a question that has to be solved one way or another. The school cannot continue to grow. The room problem and the problem of future teachers must be solved.

They talked of the necessity of building teachers' houses, too.

Dr. Steiner: Basically the whole question of space is unsolved. It is only solved in so far as the classes can be fitted in. The extra rooms needed are either incomplete or non-existent.

How many new classes shall we have? A class 1, a 6 and a 9. There is no Gymnasium and no Art room. The Eurythmy room would be the Gym. We shall just have to make the best of it. Only it has to be large for Eurythmy. We must find a way of building a Gymnasium with suitable extra rooms.

It seems to me that we should count up the absolute essentials. The situation shows that we shall not go ahead if we only make plans on a small scale. If we were to start on the Gym now, things may have improved sufficiently by Christmas and it will be right. Everything is in the air, and nobody knows whether in a fortnight everything will be different. We should have definite particulars of what the things will cost. This is not the way to get things done.

A meeting with the architects was planned for the following day.

A teacher: We can blame ourselves for not looking ahead. Applications have simply poured in, so that within three weeks the situation has changed completely.

A teacher: We must restrict ourselves to doing just what is essential. Money must be found for that. The money problem has to be solved. We have not yet made any personal appeals among the parents who have a real interest in the survival of the Waldorf School. Some of them will give loans. Personal canvassing must be done. If we cannot raise it this way we must get a loan from the Kommender Tag. In the next few days we must arrive at a comprehensive plan for finding the money. In my opinion the progress of the Waldorf School must not be undermined by lack of money.

Dr. Steiner: Yes, we must have definite plans to go on. We can't get anything done on the strength of this sort of thing, the architect saying he can do the Hall and then that he cannot do it. It is a terrible business to have to work on the strength of things like that. We have known for a long time that we need a Eurythmy room and we discussed it in the last conference. The plan emerged in connection with the decisions we made then, and you told me the architect had said that it could be built on top. Anyway we have lost three weeks over the architect maintaining he can put on another storey, which turned out not to be so.

We do not want to go on putting up provisional buildings; what we now build new must be rather more permanent. We must have a conference to-morrow at all costs.

Before you present anything officially you can always make enquiries at the planning authorities, to see whether there is a hope of approval.

Anyway we cannot talk about it any further, as we have no plan. I just wanted to point out the principle.

Dr. Steiner was asked to say something about the question of teachers' living quarters.

Dr. Steiner: It is difficult for me to say anything, isn't it, as I am not in a position to lay down the money. That is what we have to start from. Whilst we haven't the money for teachers' houses it is a purely academic question. Apart from teachers' houses there are certain things that we have to get. Things will either not get carried out or they will have to be done. It is important to avoid the mistake we have made of planning things on too small a scale, and to plan them as they should be, regardless of our finances.

I am sure that as the school has begun the way it has, with the self-sacrifice of the teachers, its spirit will succeed and not become a fiasco. The impetus of the first year shows that we can survive. Will the world give us money? I am beyond believing any more that people give money for this kind of thing. People show no understanding for it. I am terribly concerned about it. What we said at the beginning of this session is absolutely right in the spiritual sphere. All the material questions must be put on a reasonable basis.

What can we do about it? The important question is to what extent we can undertake the extension of the school. Somehow we must stay within certain bounds, or we must have people behind us who donate millions. What puts us in such a fix is that we have accepted all the applications. So I should like to propose, in the spirit of the introductory talk, that we now announce that the school will continue in its present dimensions; that we refuse to accept new children if we are not in a position to build a Gym. We will let everybody know that we have no support. The information will have to go out in the most effective way possible. The school will carry on in its present size, but we shall unfortunately have to turn away the pupils we have already accepted. People must know what the situation is, and we shall have to tell them. We must state the hypothesis that if we are not in a position to obtain the means to put up a Eurythmy room and a Gym by the Autumn we shall have to keep the school at its present size. If we don't take radical steps like this we shall not get anywhere. We cannot pay the teachers, either.

A teacher: Could we travel round and make money lecturing?

Dr. Steiner: Certainly you can do that. I don't think your work will bear fruit unless we draw attention to the fact that we cannot work if things remain as they are. I think it is certain to make an impression if we keep the present pupils but take no new ones, and they see that we have to turn new applicants away. If we let everybody know this I think it would help. If we carry on our business in this frightful manner, never knowing where it is going to end, we shall never go forward. We must speak sharply and point out that here is the possibility of something arising through the active work of a group of teachers suited to the task and that people are denying it their financial support.

A teacher: People are asking why everything should be given to Stuttgart. The people in Hamburg and Berlin are not interested in Stuttgart.

Dr. Steiner: The important thing is that the spiritual movement should be helped

at all costs. We cannot say it is important for it to arise here, if we want to found something that is for everybody. It most certainly won't do for us to say that they ought to give exclusively to Stuttgart. We must at least mention that a central institute could be built in Stuttgart to which everybody would be required to contribute.

A teacher: Should we make a statement in the papers to the effect that the number of pupils has increased beyond all expectation, and that we have been put in the position of having to appoint teachers in order to continue the school in the same fashion? And that we depend on support?

Dr. Steiner: We must be positive and say that we are prepared to carry on the school as before, but that we are not in a position to consider applications, if people do not support us. We ought to say something really serious. — We shall no longer make the starting of the new class dependent on how many applications we have.

CONFERENCE HELD ON 29th JULY 1920

Thursday morning 10.30 am — 1.30 pm

Dr. Steiner: Now that you have had plenty of time to think things over, I should like to begin by asking if there is anyone who would like to speak.

Someone said they would like to know something about the economic basis of the school.

Dr. Steiner: As Herr Molt knows about it, may I ask him to speak.

Herr Molt:— Reported on the school's financial position.

Someone asked whether an appeal could be made to the audience at the public lecture that evening.

An appeal drawn up by Dr. von Heydebrand and Dr. Hahn was read.

Dr. Steiner: This appeal is excellent and will certainly not go unheeded. But I don't think it should be put over unless we say at the same time that we can only carry on with our work if the general public supply us with the necessary means.

A teacher: It was just that I wanted to wait with the cancellation of applications.

Dr. Steiner: Why not tell people straight away that we shall have to turn away the new applicants if we don't get the means of support. This would be in order to make our campaign effective! We have to turn the children away because we cannot appoint new teachers. That strikes me as being essential, in order that our campaign produces results.

This campaign has its difficulties, hasn't it? Firstly, the public thinks the School is a Waldorf Astoria School. Lots of people call it that. They think the School is financially supported by the Waldorf Astoria Cigarette Factory and are surprised it isn't. That is the first thing. We must somehow find a way of countering this surprise of the public. We must make it quite clear that public support is essential. That is the first thing.

Secondly, it is difficult to get money from other places for the Waldorf School Association that has been founded for Stuttgart. It is not the same as with the other institutions centralised in Stuttgart. Obviously the Kommender Tag and the Threefold Social Order can be centralised in Stuttgart. These are for everybody. To give money to the Waldorf School people would have to be able to send

their children here. They ask why available money isn't raised in Stuttgart and its locality, as most of the children come from here. People who send children to us from elsewhere can be required to pay so-and-so much for having their children here. We can demand a large school fee. If people outside are going to have to give money, and if a School Association for Waldorf School principles is going to be effective, it must be clear that we have made a beginning here in Stuttgart and are, ourselves, working at the task of giving Waldorf Schools to the world. — Everyone is asking, of course, why we are not raising the money in Stuttgart and neighbourhood. — We must counter these difficulties by telling people that we don't happen to be in a position to extend the school beyond its present size. We should have to turn the children away if we don't get support. So I don't think we should be optimistic in this respect. The two arguments play a real part.

A teacher: Can we change the Waldorf School Association into a World School association, if we are all agreeable?

Dr. Steiner: We founded the Waldorf School Association as a local association, didn't we? We were also somewhat under the impression that it would impress the shareholders of the Waldorf Astoria enough to make them more generous. That was why I imagined the Waldorf School Association ought to be founded.

A teacher: Dr. Steiner, you said that the World School Association can really be got going once we are established.

Dr. Steiner: The essential thing is to work out the details so as to prepare the ground for it. We should point out the existing difficulties clearly, and that will produce an atmosphere we can utilise for the World School Association.

A question was asked whether propaganda couldn't be circulated among the Swiss members.

Dr. Steiner: So many people are asking the Swiss members for money, that there is hardly any chance of success there. I recently had to cross out a sentence in a prospectus being circulated, as it said that people in the middle countries couldn't do anything to help because of the rate of exchange. There is altogether too much insistence on the Swiss, who have an extraordinary number of demands made on them, and anyway, are very loth to loosen their purse strings. We must found a World School Association not programmed to support the Stuttgart school but the founding of schools on these principles. The first responsibility it will have to face will be to support the Waldorf School.

A teacher: I think it would be better to get the Goetheanum finished, and not support the later project at the expense of the earlier one. People belonging to the middle countries can do a lot more for the school. The Swedes and the Norwegians are willing to give money. But if these other countries are asked to give a lot of money to the school the Goetheanum will never be finished.

Dr. Steiner: If we found the World School Association the first priority would be that it has the right to use the money as it chooses, so that the Free High School in Dornach could also be supplied out of its funds. Our idea was to centralise all the finances. We aimed at this, so that all the money given for the anthroposophical cause flows into one central fund. That is what we were aiming for at the time we founded the 'Kommender Tag' and the 'Futurum'. But we were thwarted by the fact that the Waldorf Astoria could not (help) any more. Then the Waldorf School Association had to be founded. Also a number of things had to be founded in Dornach, as well. That is only a formal matter. The Association for Goetheanism will merge with the rest the moment it becomes essential. The things we are responsible for must be founded in such a way that they can amalgamate under one central administration.

That was also the intention when we founded the 'Kommender Tag'. The

'Kommender Tag' is unable to accept annual contributions. In that respect an organisation like the World School Association would not mean a decentralisation either. The point is not that the 'Kommender Tag' has the central administration. It is an institute taking part in it. What we mean by central administration would be much more comprehensive. I didn't say we should look on the 'Kommender Tag' as the central administration. Our idea was that all we get should go into a central fund and be given out according to need.

If we found the World School Association it would be able to have its own money administered. But it would have to be founded in such a way that it can be amalgamated with the central institute, just like the Association for Goetheanism in Dornach that can amalgamate at any time when we have the person to do it. It must be governed by purely objective principles. The World School Association can be founded just like this, and one of its paragraphs must state that it can give its money just as well to a primary school as to the funds of the Free High School.

A teacher: Otherwise there would be no hope for the Goetheanum.

A teacher: The way things are, I don't think that the name Waldorf School is fitting any longer. We could let it apply to the lower 8 classes. For the higher classes we ought to have an 'Association for the Founding of Rudolf Steiner Schools'.

Dr. Steiner: We can't have that on any account.

A teacher (continuing): What I mean is that they are schools of a particular kind. I think that the present name is a bad one.

Dr. Steiner: We must find a description that fits the present situation more aptly. A large amount of the opposition comes from undue emphasis on the name. You will see this becoming even more pronounced. I could give you examples of how well some of my articles were received that I published anonymously, and how completely the tune changed when the name was added. We can have another firm. It is of no help to the cause to be given a personal name.

A teacher: Can't we find the best name for it?

Dr. Steiner: It would be a good thing to raise this question. Then whoever finds the solution would have a connection with it. A School of Goetheanism or a School for Future Days (from — 'Kommender Tag'). It would have to be something that points to the future. We should have to have a bright idea of something that indicated that these schools are independent of the State. It must convey clearly that these schools are independent of the State and are founded without State aid. This will only come to expression by using a neutral description. In the case of the Waldorf School we used the word 'independent' to cover it. The name 'Independent Waldorf School' was alright to start with. And if it had gone on like that, and it had not been necessary to found the Waldorf School Association, the objection to the same name would have been the least thing. But it did not go on like that, did it? The name ought to express the principle of an education that is independent of the State and is created out of the independent spiritual life. The question is whether it would be a good thing or not to found the World School Association.

A teacher: Would it be alright to mention the name of anthroposophy?

Dr. Steiner: We must leave anthroposophy out.

A teacher: So that the interest doesn't flag, the name 'Waldorf School' ought to be kept until the school has reached a certain size.

Dr. Steiner: Apart from class 9, the fact already holds good that we cannot

continue the eight classes on the old basis, either. Unless we are subsidised we shall not be able to carry on the eight classes the way we want to. We shall have to turn away new children from all eight classes if we do not get funds. We could put things on an even keel so that the school could go on running. Then there is the question of space. We cannot increase the number of pupils without enlarging the space. We shall need to engage new teachers. With 53 children in class 4 and 56 in class 2 it becomes a staff problem. In my opinion if a teacher has enough room he could even have a hundred children, but simply because there isn't enough room and the classrooms are too small, we have to have more teachers. It concerns these two classes, so it would be a matter of splitting the coming class 4 and class 2. Classes 1 and 5 must be divided in any case. The question of space has become acute. Then the Eurythmy room and the Gymnasium are absolutely useless.

A teacher: Cultural School.

A teacher: I had also made a note of Independent Cultural School.

A teacher: Perhaps someone else will think of yet another name.

Dr. Steiner: It is not just a matter of changing the name. It is a question of whether the two million marks come in or not. The calamity occurred because we accepted every child. The Waldorf Astoria has done nothing wrong.

A teacher: It is important to distinguish between Waldorf School Association and Waldorf School. We could let the Waldorf School continue as the Waldorf School.

Dr. Steiner: The Financing Association doesn't need to have the name any longer. That would not do the Waldorf Astoria any harm. The Waldorf School is something that has a history and should remain. On the other hand I wouldn't recommend that when we spread to further circles in Germany and Austria we go on waving the flag of a Waldorf School for Stuttgart. This is for purely practical reasons, because people will give it no money. Propaganda for the Association as such will be limited to Stuttgart and Württemberg. On the other hand it appears to me to be absolutely clear that we are aiming at something big, and then we can spread our propaganda internationally.

A teacher: Would we then decide to drop the Association?

Dr. Steiner: I am convinced that carrying on to class 8 is a question of salary. I mean, how much money does the School Association have? Otherwise we shall never know where we are. We shall only be clear about our situation when we have a School Association, and the Waldorf Astoria sets its endowments at the highest possible figure. Then there would be money in the Association's funds. We should have to know exactly how much the Waldorf Astoria would be able to give us. Either so-and-so much per child or a definite figure we can reckon on. Things are unclear at present.

I have the feeling that on the whole the school is financed by the Waldorf Astoria, but above all largely through private gifts from Herr Molt. These are two things that really ought to be distinguished. I have the feeling that from the financial point of view as well, Herr Molt has founded the whole Waldorf School as a private individual. The Waldorf Astoria Factory has certainly added its contribution to what Herr Molt has done personally, but — although this may not be opportune — the truth is that Herr Molt's cash-box represents most of it, doesn't it?

Herr Molt: It is embarrassing to talk about it. The school that is registered as such is my private possession. The building costs were defrayed by me. The school pays no rent. Different sums of money apply where the other barracks are concerned.

Dr. Steiner: It is good that people know this. What we are suffering from is that

the Waldorf Astoria, as a firm, has actually rather benefitted from setting up the Waldorf School for all to see. I don't think it is justified that the Waldorf Astoria, which doesn't even have the ambition to want to appear to carry the school, should take the credit for all the school, when it is Herr Molt personally who has done it. The most one could say would be that the Waldorf was a member of the School Association.

If people want to send children here from elsewhere they should certainly not only contribute to the complete maintenance of the child, but also make a partial contribution towards desks and equipment. Although this is entirely justified, we have to compensate for it by not making the thing into a Stuttgart affair. People will know that we don't have to pay so much if the affair is made general.

A teacher: School fees would be 1,000 marks, as each child now costs us that much.

Dr. Steiner: If we only arrive at the fact that this is the amount the Waldorf Astoria Factory pays for the children of their employees it wouldn't be of much use to us, because, apart from contributions from elsewhere, we wouldn't be in a position to accept other children. We simply must continue to uphold the principle of accepting children who cannot pay fees. Of course the school will suffer through becoming a capitalist school, apart from the children of the Waldorf Astoria. The facts can be openly justified. I have for a long time been in favour of making it known in Switzerland that if every Swiss person would give just one mark for the Dornach Goetheanum we should easily get it finished. If we were to impress this upon people as much as possible, they would see the way to making a cause into a common cause. The way to do it is to accept poor children, but a rich man pays the fees. I merely wanted to say beforehand that the fee for outside children cannot be fixed according to what is lacking. Therefore we must constantly try to get money from the public. That is one of the things, isn't it, where we ought to get some rich man to pay the fees for each of the poor children.

Have we got the godparent arrangement in the Waldorf School Association?

A teacher: I thought 1,000 marks should be the contribution for a member who is becoming a godparent. There are not many godparents yet.

A teacher: People should give bricks for the Waldorf School.

Dr. Steiner: That can be done too, of course. Collecting is a good activity. Of course we can tell people they can give small contributions and then they will give small contributions. The members should go out collecting.

The principle question is obviously the founding of the World School Association. Everything else should follow this. But I still have not heard how much money the Waldorf School Association actually has in hand.

A teacher: 60 — 80,000 marks.

Dr. Steiner: That is what there is in hand, so to speak.

A teacher: There is an annual contribution of 170,000 marks from the Waldorf.

Dr. Steiner: Can we reckon on endowments like that in the coming year?

Herr Molt: If the economy doesn't collapse. The contribution will go up to 200,000.

Dr. Steiner: And if it doesn't?

Herr Molt: That is why I am at the head of the business so as to have sufficient influence on it.

Dr. Steiner: Those would be the expenses that arise for the Waldorf. We have so many wealthy parents who could make large contributions, they cannot expect

the Waldorf to contribute large sums. So we must approach these people who have an interest in the school; if their interest doesn't evaporate as soon as they open their purses. In that case it would be better that the children don't come. We are not here merely to accept children because the school is nearby. This will be put to the test during the coming week. If they don't comply, we will cancel the applications. We shall see who really supports us. If people say that in a school of this kind they understand that nobody pays anything and that everyone is equal, I have no objection. We don't need to count it as an honour if ministers' children come to the school, for in the future the children of the well-to-do will sit beside poor people's children.

Perhaps we could manage to become reasonably clear about the question of the World School Association. Despite all these things we shouldn't forget that we have great difficulty in getting money immediately for the Goetheanum. We shall have fewer difficulties in America, especially, in the way of founding schools. If we want to found sanatoria we shall have least difficulties of all. People understand the need for a sanatorium, they have less understanding of the need for schools, and they have no understanding at all of the need for the basis of everything, namely the Goetheanum building.

A teacher: Then we must combine the sanatorium with the school.

Dr. Steiner: Our schools are built differently; we couldn't bring such a thing about. We could found a World Association of very young invalids. A Health School would be more attractive. But it wouldn't work. The only way of combining them would be to link them in our propaganda and to have a common fund out of which we can make both sanatoria and schools. If we want to found schools, we must also give the Association the right to use the money for Dornach. Otherwise the Association would be an Association in opposition to Dornach and appropriate every allocation. If we transform eurythmy into curative eurythmy we shall soon have a sanatorium. I shall try to make a small and modest start at showing some. I have been asked whether something could be done in the way of curative eurythmy. I will see what can be done. You will see everybody coming then.

But we must put the emphasis on the school as such being the kind of school that is independent of the State and that is created out of the free spiritual life of culture.

A teacher: We ought to make concrete proposals regarding a World School Association. Before we appeal to the public we ought to wait and see how our efforts are succeeding. We shouldn't let people get the impression that we cannot carry on.

Dr. Steiner: We have so many applications that we can only accept them if we receive more support. Are you under the impression that the appeal sounds as though we cannot go on? I wanted to get the teachers to emphasise that the school is an achievement that the public could support out of a common interest. We have stressed the large number of applications. I thought it was important to give an account of numbers. At present there are 100 we could not take if we do not receive the means. I would propose that we tell them in a very well-written appeal that the children are pouring in! Then I would suggest that at least one teacher proposes it, because that will make much more impression. Then we must see to it that the parents don't come and say, 'If the children are pouring in, the children's parents ought to pay for them'. It is a matter of principle that not every school child is able to pay fees. So difficulties arise because we accept children who cannot pay fees.

It was proposed that Heydebrand and Hahn should draft the appeal and present it in the evening.

Dr. Steiner: I have no objection because it isn't a meeting. We can do it. I think it ought to be worked out in greater detail, so that a definite impression is made

on people. An official statement of this kind does not seem to me to be in opposition to private requests. Perhaps it is good to make it absolutely public.

There was a proposal that the matter should be adjourned again so that they could gather all their ammunition. Does anyone object? If anyone wants to call a meeting among yourselves, please do so. I cannot come this afternoon.

A teacher: Asked about the curriculum of class 9 and about starting a boarding establishment. There were various proposals from people who were prepared to take children in as a means of livelihood or who had room to take them in. Then there was the question of the leaving examination.

Dr. Steiner: As far as the class 9 curriculum is concerned it is very much a pedagogical question, and it will certainly come up at the beginning of next school year. A course of 5 — 7 new lectures will have to be arranged on it, and they will have to be given to the college of teachers at the beginning of the school year. The actual planning of class 9's curriculum would only necessitate a course of 5 — 6 days. In that case we could postpone the educational arrangements until the beginning of the school year. We just have to be clear as to who is taking which classes.

Then there is the question of the leaving examination. This is not such an easy matter in view of the fact that if we were to work for State recognition of our Middle School we should actually be unfaithful to our principles. We would make ourselves dependent on the State; and we would no longer have the right to talk of a school that is independent of the State. We can only remain true to our principles if we simply refer children to the fact that they must take examinations themselves if they want to work for the State. They would have to take an exam at a State School to obtain the right to attend a University. As soon as we start having business with the State we become dependent on it. It will probably also stipulate that an officially approved school inspector has to be present at our leaving exams. We cannot give them access to the real management of the school. If they want to look at the school, they may, if they hang around. But we cannot enter into real negotiations. We are not being untrue to our principles if the children who want to return to the old order of things take a State examination.

The founding of a class 9 only makes sense if we intend founding a truly independent High School. It only has a purpose if we intend following it up with an independent High School, in which case we shan't need to mind what decisions are taken about the leaving exam. In that eventuality we shall only have to consider the question of High School qualifications. That is the sort of question we will postpone. By then the situation may have changed to one in which recognition for this kind of High School is likely to be withheld.

The question of a hostel is something we should discuss. It is connected with the acceptance of children who come from elsewhere. It would be splendid if we could put them up. Everybody is talking about sending their children here. We shall get the two (x)-boys from Dornach straight away. They have led us a dance up till now. They can carry on dancing on the nose of the hostel principal. That will be most alluring.

A teacher: Asked what colour the desks should be painted.

Dr. Steiner: The desks can certainly be painted. A coat of lilac; bluish, light. It can be done with ordinary colours. We cannot produce the Dornach colours for financial reasons.

I have brought a folder with me from Dornach. A small group of children in Dornach, under the guidance of Herr B., have made great progress in these things. These are drawings the children have done from real motives that they were given, and the individuality of each child shows clearly. If we come together

for an hour I will get out this folder and show you. It could prove important if we were thinking of publishing something. When I told little G. W. we were going to show her pictures in the Waldorf School she said, 'Now we are doing modelling, too'. — The children's individualities come through splendidly. I don't intend making a norm of this. Someone else might like to do it differently, but there is a lot to be learnt from it. B's aim is to tell the children a story, then, with the minimum of instruction, leave them to express the story in their own way. They talk it over among themselves.

In the afternoon an extended circle of people met, without Dr. Steiner, to discuss the possibility of obtaining money and also of founding the Waldorf School Association. There was a public lecture by Dr. Steiner in the evening entitled, 'Wer darf gegen den Untergang des Abendlandes reden?' (Who has the right to speak against the Decline of the Occident?) — 'A topical talk'.

CONFERENCE HELD ON 30th JULY 1920

Friday afternoon 3.00 pm

A teacher: We must discuss the engaging of new teachers.

Dr. Steiner: It is a question of personnel. The trouble is that the teacher of manual skills cannot manage what is required of him, and we shall have to consider replacing him. Perhaps we don't need to go into detail. I don't know how much people know. On the one hand he could not manage the large classes, and he said that the children in the higher classes did not get down to work. We can see this too in that their work did not get finished.

It was difficult for him to find his way into the work. One can see that he has not the necessary practical talent, and that the work he sets the children cannot turn out well because he himself has not got an eye for what is exact. Some of the children just trifled with their work and didn't reach the point of making anything properly. He didn't teach them how to make their work exact. The trouble with gardening lessons was that he gave all the children their own plots in which they planted just what they liked, and the result was more like a child's garden than a school garden.

But even more serious than this is the fact that his heart isn't in his work. He is interested in studying, but he doesn't go as far as preparing his lessons, so I don't think there is anything for it but to look for a better teacher. I don't suppose he is capable of making the lessons in manual skills into something really artistic. The way things have gone, it is impossible to keep him on the college. He is not a person who will find his way into the spirit of the School.

A teacher: As we have taken him on, it is of course important that we find a place for him, otherwise we shall make an enemy of him when we dismiss him.

Herr Molt: I will make it my business to see what we can find for him.

A teacher: I only wanted to mention that I do not quite understand the matter. Y. has made a great effort to find his way into the spirit of the school. He has sized up my children well. Gardening with my class was a success. He will find his way into the artistic work.

Dr. Steiner: That is hardly likely. The artistic work referred to was handicraft lessons. He will hardly find his way into that.

A teacher: He has the best of good will. He will take it very hard. He wants to improve his carpentry in the holidays and learn shoe making.

Frau Dr. Steiner: He seems to me to have a friendly, trusting nature.

Dr. Steiner: There is no doubt that he likes being with children and that he would seriously like to succeed. There are various things lacking. Each time I was struck by one of his failings I realised that it is impossible to leave him in charge.

A teacher: Is there a reason for excluding him as a person, or could he occupy him elsewhere, in the Library perhaps?

Dr. Steiner: It is difficult to put into words, isn't it? I don't think he has it in him to find his way into the whole spirit of the School.

One member of the college can be carried by the others. But do you honestly believe we can keep him in the long run for all the lessons in manual skills? It would be impossible to have him for all of them. It would work for the four lower classes if we had a teacher for the higher classes. I doubt whether he has the mental capacity to give manual skill lessons in the higher classes. I have seen how they work. That is alright for the small children, if they make some effort. But for later on, where it has to be more professional, it is doubtful whether he can rise to it. There will be a lot of trouble, and a great deal will have to be rethought if he is to stay. I have the impression that this is the general opinion of the college.

The man has ambitions to be a poet, but a lot of it is illusion. He has a fund of goodwill. I am sorry about it, because I think he will be very resentful. There is always trouble when someone of this kind, who brings a certain personal tone into things, gets into something like a school. He brings a personal tone into everything. He finds it difficult to get down to essentials. He would like to have succeeded in becoming a Waldorf teacher. He would like to be a poet. He would like the children to have confidence in him. The particular qualities he has make one sorry for him. We must see to it that we offer him something else instead. But he will always be difficult. For certain things that belong to the spirit of the School he will simply not understand at all, especially in the teaching of manual skills. It is very difficult to allow sympathy to play in where objectivity is essential. It is often misguided.

Would there be a possibility of solving the matter by giving him the four lower classes? That would be desirable. This will mean a huge budget. The school is growing.

A teacher: It appears to me that there is no money to provide a sinecure when we have just seen that we have to count every penny. We shall have to do something in connection with the firm so that he doesn't suffer or get hurt.

Dr. Steiner: He must be taken care of. We shall have to see how we are going to do this. A very difficult case.

The objective fact is that he was not equal to the task. He isn't artistic, and I don't think he can become so. As I said, it would not matter if he were to have the lower classes and someone else the upper classes. This is often the way to get best results. The children will just do work. Later on, if they have to show that they can co-operate, all the better. There is no real reason why he should not take the lower classes, but he is not adequate for the upper classes.

A teacher: Do we intend to leave it all in one person's hands.

Dr. Steiner: These are questions for the budget. With the teaching of manual skills we have to cut our coat according to our cloth. In itself it would be desirable if we could really develop the manual skills department. If we had a teacher for manual skills we would manage if we had these lessons from class 6 upwards. Gardening lessons bring something else in. It also requires a competent teacher.

If we had two, what I should like to see most of all would be that one of them gives the lessons in manual skills for a year and the other the gardening lessons. We must look at it from the point of view of the difficulties there would be for the School if we keep him.

I had the impression that the whole college was of this opinion; I thought initially that it was a fait accompli. But now that I see it is not so it is a good thing we have talked about it and discovered that it isn't.

A teacher: Isn't it possible to notice that a person is not fit for their job?

Dr. Steiner: I noticed a long time ago. I already said so at Christmas and in February. But I did not like to pursue the matter, because I think it is terrible when people have to be suspended, which unfortunately often happens. So I didn't want to pursue it. Matters have come to a head in the last few days, and now it is more plausible. So there isn't anything we can do but seek an alternative solution.

A teacher: Anyway we need to get a main teacher for handicrafts. We could let him assist the main teacher. A little while back Herr X. was interested in doing the handicrafts.

Dr. Steiner: I have already said the best thing would be for someone on the college to learn shoe making. I did not think we were going to engage a craftsman. The handicrafts must be covered by the staff. Y. was suddenly here. He was mentioned to me in passing. It was not our intention to take him on fully as a crafts teacher.

A teacher: He found his way into the college without being properly appointed.

Dr. Steiner: Now we have got caught up to a certain extent. We should not accept things like this. Recently — and we have talked about this — I was very surprised to see someone coming to a meeting who is still far from being considered for college. If someone is not on the college they cannot come to a meeting.

A teacher: I think we could easily let him be the assistant teacher.

Dr. Steiner: The gardening and shoe making will be too much for one teacher. But it would have to be possible to pay him from the point of view of the budget.

Herr Molt: I would like to say that the budget will cover essentials.

Dr. Steiner: Up till now, whilst he was in the School, we haven't seen any obvious harm; perhaps the harm will only show after he has left. He acquired as it were a teaching post in a way I have often seen happen in Stuttgart. If you ask how they got in, the answer is they pushed their way in. They are suddenly there. I cannot figure out how they got promoted. People cannot go on doing this.

You must bear in mind, mustn't you Herr X., that we depend on these things. The point was that we contested the matter of you being responsible for the handicrafts lessons. Herr Molt has asked me whether Y. will come under consideration as your helper. But I was taken aback to see him at the college meeting. We never considered him a Waldorf school teacher. That can easily be confirmed, because he is an employee of the Waldorf Astoria and was detailed to come here. Therefore there was not the slightest reason to justify him coming into the college.

A teacher: I don't think we can deal with confidential matters if we have someone among us who doesn't belong.

Dr. Steiner: Once he is here, that would not be a consideration, if he were capable in his subject, and other difficulties were not involved, preventing Y. from being on the college.

A teacher: It was a mistake to take him on.

A teacher: It was we ourselves who made the mistake.

Dr. Steiner: The Waldorf School will carry him. It is just the same as with the mistakes in the Anthroposophical Society; despite the fact that it was always the same mistakes it was always I who had to suffer for them. Every time someone was thrown out I had to suffer! In this case the Waldorf School will suffer, that is obvious. In my opinion it is better that it suffers from without than from within.

After further discussions:

Dr. Steiner: Well, we shall just have to try and keep him, if we cannot do anything else.

After further discussions the following day, of which there are no reports, Y. was told that he could no longer work at the Waldorf School.

Dr. Steiner: It cannot be taken for granted that all the specialist teachers should be on the college. There ought to be an intimate college consisting of class teachers and the older specialist teachers, and also a larger college.

A teacher: I think nobody should be on the college unless they have been appointed by Dr. Steiner. Just being here in any position does not automatically mean joining the college.

A teacher: Then who should be on the college?

Dr. Steiner: Only the principle teachers belong on the college, and those among them who are actually teaching, not those on leave of absence. Basically the ones on the college should be those who have been at the School since the beginning, and among the teachers who came later those whom we would have wished to have at last year's course. Whoever joins us as a genuine teacher has always been considered. To be on the college they must in the first place be actually teaching and secondly they must be real teachers.

Frau Molt: Then I don't belong on it either.

Dr. Steiner. You are the mother of the School. That was intended from the beginning. Frau Dr. Steiner is on it as the leader of the Eurythmy Section, Herr Molt as School patron. There is no doubt that this was intended from the beginning.

If we discuss it there will be no objection, nor was there when Baravalle came to the college meeting. We discussed it, he stepped in and was actually teaching. We knew too that he was going to be connected with the School, because he will be one of the principal teachers some day. The only question now is which of the teachers should still be considered?

A teacher: Should the new teacher be an anthroposophist or can he be an outsider?

Dr. Steiner: I don't insist upon it. We have already discussed the matter.

For the lessons in manual skills I would propose that you get in touch with Wolfhügel and see if he is interested. I really think Wolfhügel might be suitable. That would be splendid. He is a painter and is working at a cabinet makers.

We must now decide which of the newly appointed teachers are coming to the conferences. Wolfhügel would obviously come under consideration.

I have not attended many Handwork lessons, but on one occasion I did wonder why a child was not wearing a thimble. I keep on saying we must teach the children the habit of sewing with thimbles. Children cannot sew without thimbles, that is impossible.

You cannot know in advance that a teacher will not be able to keep the children quiet. Generally you can tell, but you have your surprises.

Then we would need two teachers for the first classes. I would propose

Fraulein Maria Uhland for class 1B and Killian for class 1A. I think we should take them both on approval and not have them on the college.

Frl. von Mirbach will have class 2

Pastor Geyer will have class 3

Frl. Lang will have class 4

Frau Kögel will have class 5

Dr. Schubert will have the weak ones, the remedial class

Dr. von Heydebrand will have class 6

Then we still need another person. Baravalle would be an excellent teacher for the second class 6. Let's have Baravalle. He can do his doctorate here, as well.

Dr. Kolisko will take over the whole of class 7

Let's arrange classes 8 and 9 the same way as we arranged classes 7 and 8. How did you do it?

A teacher: We alternated weekly. We have the impression we didn't get to know the class well when we went back to the original arrangement and alternated daily.

Dr. Steiner: The view is that it is better to keep to a theme on a weekly basis rather than on a daily one.

A teacher: I am not quite sure why we two did not get to know our classes very well. The fact is that I have come to know the children least of all my colleagues. Could Dr. Steiner say what might be the cause of this?

Dr. Steiner: It won't improve until you get a proper system into the treatment and choosing of your subject matter. You felt stifled. You had hardly any contact with the children. You held forth too much.

CONFERENCE HELD ON 31st JULY 1920

Saturday afternoon 5.30 pm

Dr. Steiner: What is there to be brought up? Who wishes to speak?

A teacher: I wanted to bring up the allocation of language lessons.

Dr. Steiner: The main thing would be that language lessons continue classwise, and that the teachers keep the classes they had last year. Only class 1 will be a new class. How many class teachers have given the language lessons in their own classes? Frl. Lang and Frau Kögel gave both languages; Geyer, Dr. von Heydebrand, Frl. von Mirbach and Kolisko gave one language. Frl. Uhland will take on both languages in her class 1 next year, and perhaps Killian will do the same in his class.

Dr. Schubert will take the beginners in class 4 for Latin and Geyer will take classes 5 and 6.

We shall see how many pupils apply to take Latin. There is not much enthusiasm.

Hahn will take classes 1 -- 3 together for the independent Religion lessons, likewise classes 7 -- 9. Then we need someone for 4, 5 and 6. What shall we do about this?

How would it be if we were to invite Herr Uehli to join us? That would be a solution. He hasn't much time, but perhaps he could manage two lessons a week. So I would propose Herr Uehli for the group comprising classes 4 -- 6.

If there is nothing else to discuss, I should like to bring up something that



some of you have requested, the question of the World School Association.

A teacher: We were thinking that we ought to go right ahead and found a World School Association for collecting money, be it for schools or for the Goetheanum. The Waldorf School Association would then become a member of the World School Association.

Dr. Steiner: How do you imagine these funds becoming centralised and administered in one place? We cannot centralise what was asked for last night after the lecture. That will be collected for the Waldorf School. What is to be collected for the Waldorf School should not be allowed to slip into the background. Shall we call a meeting and tell them that in addition to what we arranged yesterday we are also doing this?

There was lengthy discussion about what had transpired the previous evening.

A teacher: What was done yesterday concerns a collection for the Waldorf School in particular. And what could be done by a World School Association would be concerned with getting money for all the undertakings, so that there would no longer be any competition between these various collections being made in different places.

Dr. Steiner: In a sense there is competition. We can wait until the matter that was aired yesterday has become realised, then we can think of founding a World School Association. When we know for sure what is forthcoming for the Waldorf School Association we can approach people with the founding of the World School Association. We cannot try things out the whole time. For what happened yesterday thwarted our plan for the World School Association. I am not saying that that is a pity. But we cannot undertake two things of this kind simultaneously.

A teacher: Couldn't the World School Association be founded from Dornach?

Dr. Steiner: We do not need to decide that here. Collecting here for the Waldorf School would not get in the way of that. If it came from Dornach then it would be our duty to support it.

A teacher: The plan for the Eurythmeum ought not to be put aside. It shouldn't be squeezed out.

Dr. Steiner: It has probably been squeezed out by the whole atmosphere created. After all, it was quite absurd that I had to put up a fight against it and correct it in an absolutely inadequate way. But now this thing has happened, and we must draw the consequences. Blunders we make are there to be put right, and something important should not suffer in consequence. They make isolated phenomena appear to be the expression of a corporate whole.

A teacher: Dr. Steiner, you set us the task of thinking about the name of the School. So we assumed that the matter of the World School Association was our concern.

Dr. Steiner: I said that the name should show that it is independent of the State. What I meant then was that difficulties arising because of people living elsewhere who are unable to come to Stuttgart, and who want to have their schools in other places, could be avoided if we were to found a grand World School Association with the task of founding schools of this kind everywhere. I said that the first thing to do was to support the Waldorf School and that included meeting its financial needs. But I did not mean that we were going to take on that side of it. It could really have materialised if people had wanted it that way. That is certain. As things are we can only postpone it now until yesterday's appeal has done its work. At this point we cannot stand up and say 'Well, we said that 256,000 marks are going to be collected for the Waldorf School'. Now we are back where we started, only we are giving the child another name. Now we are collecting for the World School Association.

A teacher: It was not meant like that. What I meant was that we should stand behind the intention of bringing this kind of World School Association into being.

Dr. Steiner: What does that mean in reality? If in your speech yesterday, after saying that the School had proved itself and that we wanted to organise another collection, you had added that we want to found the World School Association, it would now be on the agenda. We cannot found the World School Association here. I didn't intend the college here to found the World School Association. It won't get anywhere, however determined we are.

A teacher: As I understand it, I thought we wanted to ask Dr. Steiner to give us some further advice on it.

Dr. Steiner: Some things seem premature. It does seem premature to say anything about the work of such an association. The time is not ripe. It would have been the right instrument if we had stood firm on the principle that we will not carry on with the school if we cannot get everyone to see that they have to make sacrifices on its behalf. That was what we intended to say in the first place. The picture has changed chiefly because the ridiculously small amount we need has become known. It is an illusion, because it will be exceeded by two and a half times that amount. But now this sum will certainly be raised, won't it? That has been fixed. So the immediate object has been achieved.

A teacher: Should we put articles in the Norwegian and Dutch papers? Would that help?

Dr. Steiner: If someone does it, certainly. All these things are helpful if they are done; very helpful in fact. We don't need to make a resolution on that, somebody can just do it.

That should conclude our questions, unless there is something arising from the college. I am very sorry that all sorts of things have come up over which we were perhaps not in harmony.

I just wanted to say that I am sorry we did not close in a better way. We won't have any more meetings now. I should like to wish you all a really good holiday, a holiday that will prepare you well for next year. For some of you it will mean a time of hard work, if you get down to what we have been discussing. There isn't an opportunity now for me to talk at greater length. We want to be fresh and strong when we start school again.

CONFERENCE HELD ON 21st SEPTEMBER 1920

Tuesday morning, 11.00 am – midday

[After the third lecture of the course on
"Meditatively Acquired Knowledge of Man"]

Dr. Steiner: Professor Abderhalden was in Dornach. He couldn't understand what to do with the front and back nodes of the spinal cord. This sort of thing makes people like him inclined not to have anything to do with the matter except to imagine how unpleasant it would be if they were to enter into it. Better to stay at a safe distance.

In other respects his views are fairly radical. He referred to my description of Gym – that from the physiological point of view Gym is a barbarity! I told him he should say that as he was a professor. If anyone else said it it annoyed people. But a physiologist would get it across.

One thing is highly interesting. He said that at the time when the revolution was taking place some people received a jolt. At that time he proposed that each

professor should arrange his own subject as he wished. The others did not know what to make of it. He said that himself.

Let's get down to our other more pedagogical work. There are certain things we have to sort out which, partly because of overwork in other directions, we were obliged to a certain extent to leave unsorted out, and these can be clarified today

(There had been differences of opinion about the position of the School and the college of teachers vis-a-vis the Waldorf Astoria Factory. Then a statute had been worked out which said, among other things, that the teachers were no longer to be engaged, as hitherto, by the Waldorf Astoria Factory, and that Dr. Steiner was going to be established as the School Director.)

Dr. Steiner: Do you want to speak, Herr Molt?

Herr Molt: — Talked at length about the difficulties in question, especially about his own position vis-a-vis the college of teachers, about the statute and about the suggestion to choose Dr. Steiner as chairman.

Dr. Steiner: I think this choice of me as chairman can be dismissed at the outset, and this transpires from what our friend Molt has said. I don't think that the paragraph about me in the statute would have changed anything.

I also beg you to remember that the nominating of new teachers has always been discussed in the college of teachers. I should like to keep it this way. I think that ideals must at least play a part, and that it ought to be like this: that the college of teachers anticipates that we make the nomination with a certain amount of penetration and take our decision very seriously. I would always report what has happened. I would never exclude the consideration of proposals made from the other quarter. These things cannot be settled by statute. If they were settled in this way they would not meet the case. Perhaps this is no more than a bit of rectification so that no more misunderstandings will accumulate.

It seems to me that there are certain things in the background that explain a lot. When I heard of these things in Berlin I thought they were more superficial. But there seemed to be certain underlying anxieties, something that has nothing to do with a disharmony between Herr Molt as patron and the staff, but something to do with certain anxieties. And it would of course be desirable to go a little bit into the real underlying factors, these common anxieties. External influences must not be allowed to play a part. But it would be better to discuss our common anxieties than that they should come to explosion point, as has been the case. Who wants to speak?

A teacher: I made the statute in order to bring form into our working together. It is important that the college should be independent in spiritual matters, like a corporation of spiritual workers, and the appointing and dismissing of teachers belongs to this. What concerned me was the finding of the right form to express Dr. Steiner's position vis-a-vis the college.

Dr. Steiner: I find it hard to come to terms with a statute, because statutes mean nothing to me. We can only take each day as it comes. Statutes are necessary where the outside world is concerned, so that it looks like something. That is why I always find it difficult to come to terms with a statute because they mean so little to me. I don't think a statute can make any appreciable difference to anything.

We can only sort this out if people will really speak up from among our circle of friends. The college itself must say how they think things should be done. A number of teachers gave their opinions.

Dr. Steiner: That is why I meant. Things that play into one another in life have burst out in the statute and expose affair, but in the statute they could be kept apart. The anxieties I meant are to be understood in this way. There can be endless discussions as to whether or not it is a spiritual matter for the college to deal with School finances; you can prove that it is the college's business to deal with the finances, although a certain feeling of security that the School will continue belongs to it. You cannot exclude this feeling of security or insecurity about the further existence of the School. And I really believe that what finally sparked off the explosion that has taken place over the last few days — it was already smouldering — is this expose, and the things that came out at the end of last term in the discussion on the further financing of the Waldorf School. The measures we discussed were so drastic that I already began to wonder what would have happened to our Waldorf School by Easter. Not so much because we haven't the money; obviously we have to think in terms of money that isn't there yet. What struck me as being vital was that there should be agreement among the Waldorf School teachers about ways and means of getting financial security for the future of the Waldorf School. It is impossible to work as a teacher when the future is absolutely uncertain. The most symptomatic thing of all was the fact that at the end of last year we had no idea of how we should stand this Autumn with regard to the future prospects of the School. I haven't any idea either how we stand, and whether we can maintain over a hundred new children. But I knew that if we carried on like this we should be in exactly the same situation again next Easter. And this is what I imagine produced the feeling that out of existing relationships between the Waldorf School, Waldorf School Association and the college of teachers it would be quite impossible to come to any clear solution concerning the security of the school. As I see it these issues were just added to the main one, for what they were worth. People were simply raising the question of our survival.

I must admit I was very uneasy. For if we ever have to give up the Waldorf School it would mean that the ground would be taken away from under the feet of our whole anthroposophical movement. The Waldorf School must be something that succeeds on its own merits, because it is a test case. There are only two ways in which we could permit it to close. Firstly that a school law rules us out, which would be the kind of closure we could stand. And secondly if people don't receive us with sufficient understanding to enable us to finance what we are capable of. We could endure this instance too, if the School closes because of finances. I am not prepared to think of a third possibility.

Yet it is just this third possibility that has been produced by the events of the last few days; namely that differences could arise within the college of teachers to which Herr Molt also belongs. People would like that. This is what hovered before my eyes. Something might be going to happen that shouldn't happen. We can close for financial reasons with our honour intact, but we cannot on any account endanger our position in this sort of way. It would be a very bad way of disguising our financial troubles. That is why I think it is much better to be frank. It strikes me that the whole business has blown up simply out of concern for what is going to happen about the School. I think that all these conflicts are caused by financial conflicts. Why should we embellish them like this?

There can be no question of criticising anything. It is tremendously hard to deal with these matters, because our circles are not waking up to what is necessary. Up till now there hasn't been the possibility of putting our ideas into practice, because people put up a certain inner opposition against catering for their financial realisation. People are to be had for all kinds of muddled business, but they have a certain opposition to our kind of work. We see this most obviously of all among those people who would be in a position to help us professionally.

This is one of our chief worries. It shows us all the more clearly that we must do it ourselves. We ourselves must see that our work continues.

A teacher: In our attempt to separate the School from the Waldorf Astoria the brunt fell on Herr Molt, which was a misunderstanding. The college, which Herr Molt belongs to, represents the Waldorf School. The relationship of the college to the Waldorf School Association and to the Waldorf Astoria is still not clear to-day. The conflict is only an expression of the fact that the college wants to take the management into its own hands.

Dr. Steiner: In a certain sense we have come to the heart of the matter. The point is that the college will always be prepared to go along with Herr Molt in everything to do with the School, but it doesn't want to have anything to do with the Waldorf Astoria. This is actually how it has worked out in practice, as far as I have been concerned. I should like to do business with Herr Molt, but I couldn't have anything to do with the Waldorf Astoria because they don't want to have anything to do with me. That is the trouble, and we ought to find a better and more positive way of dealing with it. We must not merely say that we are going to deal with it, but how we are going to deal with it.

The important thing is not to overlook the position we were in at the end of our first School year. We had, as I often mentioned, a spiritual credit belonging to the account of the college of teachers, and a real pecuniary deficit which has to be placed in sharp contrast with that. It must certainly be said that the college has shown an understanding for the Waldorf School cause, but that a lack of understanding has been shown by the people who should have stepped in to supplement the obviously limited means of those within our circle who can do something. I myself emphasised at the end of last year that the house, for instance, was not a gift of the Waldorf Astoria but of Herr Molt.

My personal opinion is that everything to do with the School is anathema to the Waldorf Astoria, and that Herr Molt took a great deal of trouble to combat that feeling so as to bring harmony to the concerns so dear to his heart. Those are the sort of difficulties we are up against. This is already producing a certain mood and the desire to separate ourselves from the Waldorf Astoria. This in itself makes it essential that Herr Molt should belong to the college as patron of everything to do with the School and certainly not just the finances.

When this is taken for granted we shall have a sound basis for discussing things objectively. We must just make up our minds to accept Herr Molt as an individual and not as a representative of the Waldorf Astoria. If we have a sound basis like this we shall reach a better understanding. This seems to me to be the heart of the matter. Our difficulties will go on increasing if we don't try to put ourselves on a sound financial basis, that is, by ourselves. I see no other possibility than that we acquire a sound basis by ourselves.

Herr Molt: If the School had not grown beyond its original scope these difficulties would not have arisen. The Ministry of Education allowed the School to come into being because of the reputation of the Waldorf Astoria, and their guarantee still holds.

Dr. Steiner (to Herr Molt): In the light of what is being said about the Waldorf Astoria you really should be protected from the Waldorf Astoria's opinion. It is not quite true that the School would have been dependent on the Waldorf Astoria's children. We could equally well have founded one with anthroposophical children. It would certainly have been successful, too. The special thing about it was that you were the first person in the whole of the Society to take up the matter of founding a school. That has nothing whatever to do with the Waldorf Astoria but solely with your personality. I do not see why you identify

yourself with the Waldorf Astoria. It wouldn't have understood the first thing about it. You yourself founded the school. That is why I talked of Herr Molt's enterprise. I really mean what I say. The children just happened to be workers' children, because of the circumstances connected with the inauguration of the social movement of 1919. As to the question of confidence, it is the confidence you have in the anthroposophical cause. That is what brought the school into being. I don't imagine for a moment that as things then stood the Württemberg Ministry would have had any less confidence in you than in the reputation of the Waldorf Astoria when it came to condescending to the School. It is vital to hold on to this.

This is something that to a certain extent justified our breaking away from the Waldorf Astoria, because we had to come to grips with the matter at all costs. When we presented the School to the public it was not my intention to limit it to the Waldorf Astoria but to make sure that everybody knew they had to do something about preventing it remaining a Waldorf Astoria School. In its present mood the Waldorf Astoria would be perfectly happy if you were to announce one day that the School was going to be thrown out. Perhaps that would raise the reputation of the Waldorf Astoria. The founding of the School may have lowered its reputation in the eyes of certain people.

You actually have no definite reason for bringing the Waldorf as such into connection with the School. For as a matter of fact as far as we are concerned you are the person who developed the initiative. As I see it, we want to have all our dealings with you and none with the Waldorf. If anyone else had been in your position the cultural fund would not have increased by 80,000 marks. It is you alone who have anything to do with that and not the Waldorf Astoria. Therefore this sum of money was channelled off instead of the Waldorf Astoria having the goodwill to put it at our disposal.

How many Waldorf children have we and how many others?

A teacher: 164 Waldorf children, 100 anthroposophists' children, and 100 from elsewhere.

Dr. Steiner: This works out in the worst possible proportion. Of course if it were straightforward for people to move to Stuttgart we should be absolutely overrun with applications. There is no doubt about that. There are a tremendous number of enquiries that cannot be followed up because the children cannot find accommodation. People cannot send the children here, otherwise we should get ever so many children from elsewhere. It is not a favourable moment at present to launch out into the outside world. On the other hand this would have been just the time to say that we cannot accept the 100 children for lack of funds. We could have done this at the end of last term. Then we would have had 365 children to start this school year with, in the old rooms, instead of 465. Then the situation would have been clear. And we could have said that the Waldorf Astoria should pay for the classes.

What matters at the moment is what the Waldorf School Association will make out the real balance to be.

A teacher: There is one in preparation.

Dr. Steiner: Things are always in preparation! I am told that right up to the moment before I leave. We should arrange matters so that these things are in the preparation stage while I am away. All the financial matters are always in preparation when I go away, usually when I come back, too.

It is immediately obvious that it boils down to financial problems. After we have begun the term it won't be as easy to stop as it would have been at the end of last year. Next Easter we shall face the same situation. We must get money. It is quite clear that

the Waldorf School has to continue to be financed. But it is doubtful whether the Waldorf School Association is the right authority to do this. It has not proved so up to now.

A teacher: Wouldn't one way of doing it be to tell the parents who are now applying that we have no more?

Dr. Steiner. That would be a kind of scandal. But we could do so next Easter. It would be better to see to it that we get money.

If only we could put the business on to a more general basis! It would be a good thing if we could find ways of doing it. It would also be good to do something during the present High School course in Dornach. School business must be carried out on a different basis.

You know, I have told you that it is the hardest thing to get money for Dornach. It is easiest to get it for a sanatorium. Getting money for a school would come in between. We had a practical example in Dornach of a group of people whom we could see hadn't the slightest interest in doing anything for Dornach. When someone else came along to found something in the sanatorium line, that was taken up with the greatest interest. They were running around like quicksilver. The moment something like this crops up, you get money. Education would come in between. We would know how to find ways and means if we were not perpetually having hindrances put in our way by our own venture. Everybody working for us ought to pull together, and there shouldn't be any opposition from within as there is now.

At present everyone has the goodwill to keep accounts of what we pay out, but we have no ideas about something also coming in. People offer to work all night when it is a matter of paying out. But they find an inner opposition when it comes to the most essential thing, taking something in.

If we cannot put our financial affairs on a sounder basis we shall no longer be in a position to get money from people. We must find people to superintend the money we squeeze out of people. At present the only people we can find are those who want to create a new office for the writing of 5 figures! That has been said in the college of teachers. It must not become a catchword. However, our faithful anthroposophical friends must know where our trouble lies. Our anxiety about the School is closely connected with the other matter. We are extraordinarily short of people who can do things in a businesslike way. This is what we are suffering from. There is not need to remain in this plight. Herr Molt knows this as well as I do. He is terribly worried. He is shattered by the absolute impossibility of finding people who can pursue the work in the economic sphere.

We owe the School to you. The others took up a passive position. If people speak about the Waldorf as such in public we cannot help it. But if the Waldorf School is spoken of, the two must be separated. They did not supply the means. You channelled it off. They said that they were in agreement, as a father says he is in agreement regarding his son who is spending too much. That is how things really stand.

We shall see that we have a short college meeting, but before that we must have the committee meeting of the Waldorf School Association. That will be followed by a college meeting so that somehow or other we sort things out.

CONFERENCE HELD ON 22nd SEPTEMBER 1920

Wednesday evening 8.00 pm - 12.15 am

Dr. Steiner: My dear friends! As this is the beginning of a new school year, and there are a few things that need a short explanation, I must say a few words first before we get down to detailed discussion. One of the things we talked about was my position in the college of teachers. For the moment I just want to speak about

the inner aspects of this position today, and not about the outer aspects. This seems appropriate this evening, because the inner aspects of this position have already been touched on, at least between the lines. Where things connected with our spiritual movement are concerned — and the management of the Waldorf School, insofar as it is a spiritual matter, and insofar as it is a pedagogical and didactic matter belonging to the teachers' conference, is connected with our anthroposophical movement — where matters of this kind are concerned I feel towards you as an esotericist, and shall never be able to feel otherwise. I shall have to say a few things today about an esoterist's own conception of his position, which in this case you can apply to the particular situation of the Waldorf School.

When someone wants to tell his fellowmen things about the spiritual worlds it is reckoned of course that although these things are perhaps not accepted on authority they are approached with the feeling that these are the results of research, and that in these particular circumstances they can only be made known in the first place by someone who gives them out in this way; they can of course be understood once they have been given, though first of all they have to be brought by one or more persons as the result of investigation. The whole basis on which truths of this kind are received is not one of authority but is a kind of acknowledgement that a source exists from which these things can be drawn.

My dear friends, many things one tells one's fellowmen, like the things I have been telling you recently, look simple, but they are not easy to discover. The specialised field of pedagogy in particular can only be discovered after years of experience along the paths of investigation. Understanding these things is easy and can take place quickly; investigation is by no means easy and cannot take place without following the paths of initiation. When the person who communicates these investigations addresses his fellowmen, however, he does not wish to be an authority in the extra-ordinary sense of the word, as it is understood in the external, exoteric world.

I beg you to take what I say in this connection very seriously and literally: the person who speaks of these things does not speak in such a way that what he says shall be accepted on authority in the ordinary sense. For then, my dear friends, it would not be effective and would not be passed on to his fellowmen by way of the imponderable forces through which it should be passed on. The whole relationship must be different. There must be the kind of relationship in which everything that is said is received by the hearers of their own free will; nothing may be permitted to depend on the will of the speaker, but everything must depend simply and solely on the will of the listeners. This is the relationship that has to exist, expressed as clearly as it can be in human language. I do not speak out because I want to put anything in the right light, but because all the effectiveness of work built on esotericism can be based on this in our times.

If we wanted to introduce something in an authoritative way in our times, by force of suggestion or any of the numerous other methods of psychic influence, it would gradually lead to the worst possible harm. We are just at that stage of the evolution of humanity where it is essential that a greater and greater number of impulses of freedom should be brought into the world by people mature enough to do so. If we work as teachers should, then the very thing that will bring progress into the world from out of the realms of spirit must on no account be received by way of any soul-compelling authority. Ideally everything must be received on the strength of goodwill and the listener's insight and feeling that the person who is speaking has something to say. There should be no other kind of relationship. When people collaborate to carry out external work based on listening to communications like this, the effectiveness of the work would be spoilt by any other kind of relationship than the one described. When the spiritual investigator also collaborates in the work, the whole relationship

must be based on speaking without asserting authority and listening born of free will

External relationships shouldn't be based on anything else. Therefore my position regarding the college of teachers must in every possible respect be one that neither I nor anyone else chooses contrary to the will of any of the members of the college, but one that is accepted wholeheartedly by the college as a whole. It does not matter whether this is documented by an external vote or not. The inner relationship must be as I have said. The moment this were no longer the case my position would not be the same. We must be somewhat vigilant about this relationship.

Groups arise in this sphere not by forming associations but by coming together around a personality who has something to say in the way I have described, and people form a group out of their own free will because they want to receive what is given. Whatever the outside world may require regarding such a group its only inner justification is as I have said.

You will feel, my dear friends, that I wish to characterise my inner standing with regard to the college of teachers by begging you to understand it in this way. The healing forces of all future time will have to work on this principle. We shall also have to aim for this in our various spheres of work. You must be conscious of the fact that I always do and always shall aspire to be in harmony with a particular individual when I bring the decisions I have to bring because his insight has led him to ask me for them. If you think this through properly you will be able to distinguish clearly what the esoteric relationship between us must be and the only way in which this esoteric relationship can be fruitful.

Let us make this our starting point today, my dear friends, and you may already have observed in life that things that are created out of the spirit are successful only if they are based on this kind of spiritual relationship. So do keep separate from our essential inner relationship certain things that the world requires of an exoteric organisation, for then we shall really be able to make progress not only in a rationalistic way but also in our spiritual work.

What I have just been telling you can also be a kind of inauguration of the coming year's work, an inauguration that I particularly hope will bring spiritual forces into our work. I assure you that I will constantly call down upon the work we will do this year as a whole and in all its detail the blessing of the spiritual powers that support the whole of our movement. If you, too, are conscious that this is so, and you as it were not only work together but also think and feel together, receiving good spiritual forces into this united thinking and feeling and into the harmony of all your soul forces, then this year too our work will succeed.

We can now pass on to the various items for discussion. Does anyone wish to speak on the agenda?

The question of the authorities recognising the Waldorf School as a Primary School was raised

Dr. Steiner This is the kind of question that can produce different answers depending on the goodwill of the various school authorities. We shall only succeed in acquiring a bit of security regarding the actual existence of the School if we appreciate the importance of personal discussions. And here I should like to mention explicitly that we must speak absolutely emphatically and not use the 'phone. Personal discussion, with all the possibilities of emphasising sentences and words and the possibilities of conversation, altogether, that are available when addressing someone personally, create the sort of mood that gives confidence. If we pursue the matter in a bureaucratic way we shall come up against the same thing again in the future.

So I think the best thing would be if Herr Molt could do something about the matter personally, and put in a personal word. It is the kind of question where we can only stop worrying about the Waldorf School if you yourself could present a case to one or another of the people who have a say in the matter. I am convinced that when you have exchanged a few words like this, and driven one of the heads of the authority to say something he has to stand by, you have better protection than by writing reports to and fro. This is particularly the case here in Württemberg where you can possibly achieve more in this direction than in Prussia. After permission has been granted in Prussia the next thing would be that the School would have to be cut back.

First of all the matter would have to be dealt with in this way. For this should not be underestimated — unfortunately I had far too little time in Berlin to give adequate answers when questions of this sort were raked up — Headmasters or teachers of ordinary schools keep coming along wanting Waldorf School education and asking what they can do to help their school acquire it. This is absolute nonsense. The first thing to do would be to renounce a connection with the State. An unreasonable demand like this only goes to show how incapable people are of thinking consistently.

What should happen is that more and more people should get hold of the idea of what we might call our School Movement, the movement to have independent schools, so that a really big movement to have independent schools arises as part of the Threefold Movement. We might use the term standard school where it is opportune, though for my part I must confess I never liked the choice of definition — although it had to be chosen as it was opportune — because it does not sufficiently emphasise that we do not want what the State means by a standard school, and that we attach more importance to the school being independent than being standard. Then it is bound to come about. The kind of standard school the present German government is aiming for is the direct opposite. Giving in to things like this would be like grovelling to something we abhor. We must worm our way through. We have to be conscious of the fact that this is done in life — not through an inner provocation, then it would be the way Jesuits work — but done with a certain mental reservation in response to external requirements. We have to be conscious that in order to do what we want to do, at least, it is necessary to talk with the people, not because we want to but because we have to, and inwardly make fools of them.

Herr Molt: I will try and settle the matter.

There was a request for the class 9 curriculum.

Dr. Steiner: The best way of getting this curriculum together for the time being — I will write it down for tomorrow — would be to build it up as a continuation. Therefore I should like to ask you to specify what you have been working on and what you have completed in the way of German language and literature.

A teacher: I have taken Goethe, Schiller and Herder but nothing else yet. In History I have included various discussions like Dante's "Divine Comedy", but it was essentially Goethe, Schiller and Herder. In language we have done compositions, and I have tried to tackle spelling mistakes from the point of view of pronunciation I haven't gone into grammar at all.

Dr. Steiner. It would now be time to take Jean Paul by studying individual parts of "Asthetik oder Vorschule des Schönen" (Aesthetics or an Introduction to Beauty) with the pupils of class 9, especially the parts dealing with humour, but not going into the story very much. Then, without dealing very much with its other connections, pass on — and this can take half a year — to reading and discussing various chapters in Hermann Grimm's lectures on Goethe — after all they are 14 and 15 years of age That would be the Literature.

With regard to Language I should recommend you not to pay much attention to pedantic grammar for the first half year but to discuss Grimm's Law of the shifting of sounds with the pupils in a great variety of ways. And in compositions — the correcting of which will provide the opportunity to discuss any points of grammar and syntax — I would recommend you to concentrate on compositions on historical themes, so that the pupils will be working mainly on material that you gave them in History last year. Before they write the composition you must get the pupils who were there last year to speak about the theme for the sake of the new pupils.

Then there is History. What have you done there?

A teacher: We have reached the Reformation, taking Luther's biography in great detail. I followed on after that with Buckle's history of civilisation in England, making use of this to throw light on the present time.

Dr. Steiner: I would recommend not going any further for the time being but working all through it once more recasting it in a spiritual scientific way, taking Lecky's history of modern civilisation as a basis.

A teacher: I now have classes 8 and 9 together for German.

Dr. Steiner: It might be a good thing then for you to take the Hermann Grimm studies on Goethe first. You can repeat a certain amount of the work you did on Goethe, Schiller and Herder so that you do justice to both classes, and leave Jean Paul for later. You can do History with both classes together.

Then there is Geography.

A teacher: Our main subject was the ice age; the movements of land and water, and a lot of Geology of that age.

Dr. Steiner: I would recommend a thorough study of the structure of the Alps including everything that can be brought into such a subject. Northern limestone Alps, southern limestone Alps, with all the river valleys that form the boundaries, the mountain chains, the structure, then the landscape and a little about the geological formation from the Maritime Alps through the whole of Switzerland right as far as the Austrian Alps. Whilst discussing this you can keep referring to the fact that there is actually a kind of cross in the structure of the earth indicated in the external mountain formations. If you continue the Alps through the Pyrenees, then through the Carpathians, passing on through the wooded mountains as far as Altai, you have an extended East-West chain of mountains which, continuing subterraneously, encircles the earth like a ring, and this is crossed perpendicularly by the direction of the Andes-Cordillera, which cross over in another ring. You can easily show the children that the structure of the earth is made up of two rings that form a cross. This gives them the conception that the earth has an inner organisation of its own. Do not spend too little time on all this. You do not need to take the whole of the Geography curriculum in one period.

Then there is Mathematics. You have taken equations. How far have you gone with squaring and cubing, and altogether with the raising of numbers to higher powers? Have you found the cube of binomials and trinomials?

A teacher: There would be no difficulty. I saw no reason for taking the binomial theorem $(a + b)^2$, $(a + b)^3$, $(a + b)^4$.

Dr. Steiner: Which way can your pupils do this?

A teacher: I let them multiply them one after the other.

Dr. Steiner: I mean do your pupils know that $(a + b)^3$ is equal to a^3 etc. as a formula? Can they do that? If you haven't asked for it as a formula you haven't started raising numbers to a higher power, nor let them work out 355^3 or

355^2 according to the formula. I would carry on with this line by raising numbers to higher powers with the use of the formula, and do square roots and cube roots too.

A teacher: I didn't think it was important enough.

Dr. Steiner: The whole point of doing things like this is not just to do them in the way they will be used later on, but to exercise certain forms of thought. The thought forms you practise when you do squares, cubes and roots, this particular activity of abstracting as it were from the concreteness of numbers and grouping the numbers in a different way, leads so deeply into the whole structure of numbers and is such as education in thinking that it really should be done.

Practical calculations would also be an essential. I think it would be a very good idea if you were to do things with your pupils like, for instance, practical calculations of volume which follow exactly on the lines you have been working on. The sort of thing I mean is if a watering can is shaped like a cylinder or a cone it will contain a certain amount of water. How much water will it contain if the bottom of the can has a diameter half the size of another can of similar height and shape?

I should also include sums of approximation, so that the children acquire these concepts. You could very well start with the Nivellier Diopter and the finding of the average by means of some sort of practical example, using a chemist's scales, for instance. Also include examples that link up with calculations of exchange. Then we must consider Geometry, mustn't we? You should start by calculating the volume of solids, and then I should advise you to take the first elements of descriptive geometry.

A teacher: — Said what he had been doing in physics.

Dr. Steiner: You should try to work in two directions in physics: firstly acoustics and electricity, including magnetism, so that your pupils get an exact understanding of the telephone; and secondly heat and enough mechanics for the pupils to understand a locomotive properly. That is the class 9 curriculum.

A teacher: Last year we divided Geography and I took a group for Astronomy.

Dr. Steiner: The obvious follow-up to that of course would be the Doppler principle, the movement of the stars in the line of vision. You have omitted movement of the stars in the line of vision. Take everything that leads to experiencing the movement of the stars in the line of vision. You must work towards that.

A teacher: No optics then in Physics, but only heat, mechanics and electricity?

Dr. Steiner: You can include what optics you need in order to explain the Doppler principle. Also discuss examples from acoustics.

A teacher: Is it justified to conclude from the shifting of the lines of the spectrum that the movement is forward?

Dr. Steiner: Why not? If you have two spectra and the line is now in one place and now in another it is perfectly correct to conclude that you are dealing with different distances. That conclusion is correct.

A teacher: One might be able to conclude that from the sun.

Dr. Steiner: I would only apply the Doppler principle to double stars. I would not apply it in general beyond that. It is really only to be used to distinguish the fact that stars rotate round one another, for it has been established that stars move cyclically in the line of vision. Just work towards this.

Chemistry: What we decided for class 8, the first elements of organic chemistry, what an alcohol is and an ether should be continued in class 9.

Anthropology: Continue with the study of Man so that they learn it properly. It should expand each year and link up with the rest of natural science.

Dr. Steiner asked a teacher what he was thinking of doing in the music and singing lessons with the pupils of class 9.

A teacher: I couldn't do what I wanted to do because the pupils had no musical education behind them.

Dr. Steiner: Would it be practicable to give music lessons in the Eurythmy room if they do not coincide with Eurythmy?

A teacher: We can hardly fit all the Eurythmy in.

Dr. Steiner: Then until the large hall is built we shan't be able to sort out the music lessons satisfactorily. We won't do justice to the music lessons until we have a large hall.

There are two things that are important. Music lessons must be formed as ideally as possible. If we want to train the children's ear, we cannot be careful enough about the quality of the instrument. If they hear bad instruments their musical ear will be spoilt. These are important considerations.

You could very well carry on with old Church song.

A teacher: I wanted to draw attention to major and minor, to the quality of the pure tone.

Dr. Steiner: That is just what should come into class 9's curriculum. You should certainly aim for this. It is just the thing to work at a little, both in theory and as a feeling, the feeling content of major and minor.

A teacher: In my lessons on manners I dealt with this contrast from the point of view of masculine and feminine. The children appeared to become involved.

Dr. Steiner: I think it would be nice to connect this with singing and deal with it in connection with female and male voices. Not very much has been tried out in this direction and a lesson beginning just at this age based on observing the pitch of male and female voices would certainly be an extremely effective antidote to the false feeling for sex that is so pronounced nowadays. That would do a lot of good.

It grieves me that we cannot go on to the playing of instruments. You cannot do without that. As for private lessons — well, private lessons are private lessons. We should have to see that we do it in such a way that it becomes a part of their whole education. A private lesson contributes nothing to this. It is certainly a pity we cannot do it. I am afraid it will be a long time before we can.

A teacher: We have some instruments, but we need rooms and we ought to have a teacher.

Dr. Steiner: We foresaw that. Is it only a matter of rooms?

A teacher: We have about fifteen instruments. If we had our music room we could do things like Haydn's Children's Symphony.

Dr. Steiner: That would be fine.

A question was asked about language lessons.

Dr. Steiner: I should try to put a lot of stress on recitation at this age. Through reciting they can learn a few more things about mastering the language. They will learn the meaning of expressions, and then apply them elsewhere.

In Eurythmy carry on with the work in grammar.

In the lessons in manual skills I should imagine that in the course of the

work you ought to develop an artistic touch for every aspect of it. The thing is to let the children work at one thing and another in turn, each thing being brought to a finish. Don't make them only do serviceable objects but toys, too, sensible toys. I think it would be nice to let the children make those smiths that work facing each other. The children will get skilful. You can also let them make presents. I would also let them work at that.

If — and this will create a festive mood — if you can manage to have moss gathered and let them make little cribs for Christmas, so that they shape them themselves and paint the sheep, etc. you get a great deal out of it. Don't neglect serviceable objects, of course. They especially enjoy making things like rattles, which involve a surprise and make you laugh.

A teacher: There is still the question of Handwork lessons. I have talked to Fr. S. She is a drawing teacher, but she is also qualified to teach handwork.

Dr. Steiner: It would be the right thing to do to have an artistically trained person to look after the handwork. We ought to realise that this proves that someone is qualified. She will find her way into the work well.

But there is something else we might have to consider. She lacks an asset that another lady has, and that is Fr. Hauck. The latter has the advantage of belonging to these parts and is the daughter of the former Professor Guido Hauck who wrote an article about Arnold Böcklin's Elysium and Goethe's Faust. He also wrote about Techniker's interpretation of Faust. Hauck was one of the last of them. If this lady could make the decision to become a handwork teacher there would be the advantage that she is Swabian, which would be quite a good thing. She has been teaching up till now in a school for workers. However, I would consider that as a reason for not asking her to come, because it is a good thing for people of that sort to get educated. The workers' schools say that isn't essential for people to learn nonsense like descriptive geometry. The whole lesson has to be devoted to class war and preparations for revolution. That is the one thing, and the other can be understood from the history of the times. The other thing is that they prevented her from having a professorship at the Technical College. I should like Herr Strakosh to pass judgement on whether people ought to learn descriptive geometry while doing engineering at a factory, or whether such stuff is not necessary any more. I think — and I should like you to give your opinion as well — that architecture and engineering would have to stop if people didn't learn descriptive geometry at college. That would be sinking into barbarism. In engineering they can't put a plug through a hole; the people can't construct an interpenetration. It is absolute madness.

I think the lady would be suitable. But I am afraid that in that case the requirements might exceed our present circumstances. She has been an assistant at the Technical College for a long time. These two ladies would come under consideration. Fr. S. would prefer, for personal reasons, not to be asked to come. Perhaps we can telegraph Fr. Hauck tomorrow to see whether she can come.

In the independent Religion lessons with this group of classes 7, 8 and 9 we can pass on to giving them a theoretical explanation, in free form, of things like pre-existence and life after death; all that results from pre-existence. Give them examples. Present them with broad cultural connections, showing them how to look at them. Man's mission on earth. You only have to look at Goethe or Jean Paul from this point of view and you can see and demonstrate at every point that their capacities stem from pre-earthly lives.

Then there is a very good picture that can really be raised into the religious sphere, and that is the figure of the Laocoon. What is really happening in the Laocoon is that the etheric body is separating from the physical, hence the distortions of the latter. You can demonstrate a great deal in connection with

this falling asunder of the Laocoon's physical body. You ought to have a picture of the group. But it should be raised on to the religious level, this awe in the presence of the breaking down of the human body.

The Sunday service is fixed. Someone must be designated in place of Frau Koegel to lead the children in. Please make suggestions. This is something for which you should feel a special calling. Is anyone going to volunteer? Would you like to do it with Fr. Röhrle?

A teacher: There has been an application for a girl who is deaf and dumb.

Dr. Steiner: We certainly cannot take her into the Waldorf School.

A class teacher: — Asked about another child who had applied.

Dr. Steiner: What is his condition? The boy makes one sorry for him.

A teacher: He is impossible where class lessons are concerned.

Dr. Steiner: That may only be a passing phase. When he was with me her certainly gave the impression that he could be helped to improve. I am convinced, too, that if we carry out with him what I have prescribed he will be better in six months. We cannot expect him to get better, though, if he is completely isolated. We can't do that.

A teacher: Then my children will come off badly.

Dr. Steiner: I think it will only be for the time being. It is probably due to the effect of just having come to the school, and his anticipation of coming.

A teacher: He was very nervously excited.

Dr. Steiner: There is considerable irregularity in this child's whole constitution. You can break an arm or a leg of your physical body but not your head — yet this boy has something like this, namely a broken etheric head, and so of course he can get agitated all the time. It shows in him more than in other children. But I think it will pass. At any rate we must tell his parents to have patience until we have a remedial class. Have you known him a long time? Was he always like this? An upset of any kind throws him out completely. Is he having medicine? Has he had any illnesses? We came to some conclusions, and you said rickets of the brain. That is right. Hypophysis cerebri is used to combat brain rickets. Has he any brothers or sisters? He has a disturbance in growth caused by something that happened to his mother before he was born.

A teacher: She told me afterwards that she was half insane the whole time.

Dr. Steiner: The boy's condition is due to what happened during pregnancy. So we will carry out our plans for him and take him into the School as soon as Dr. Schubert starts his remedial class.

You will surely have other questions.

The question was raised again with regard to determining the position Dr. Steiner should hold in the School's dealings with the outside world.

Dr. Steiner: My position can only be determined when the opportunity is there. It would have been a good moment to do so when you were submitting the college of teachers, and my name could have been included. Now it can only be done if the authorities require an exact statement.

Herr Molt: If I might make a proposal, how about submitting an exhaustive list and putting your name at the top?

Dr. Steiner: It would look funny now, because they would compare it with the old lists.

Herr Molt: But it must be put right.

Dr. Steiner: We can hardly do anything else except put in writing that it was forgotten and we are now adding it. I can't see any other way of getting round it. It looks funny otherwise to do it without saying anything. Even if we were to make a new list.

A question was asked about the opposition to Anthroposophy.

Dr. Steiner: These rumours occur again and again. This is going on all over Switzerland. Now we are on the track of further ramifications of these slanders aimed at blotting out my connection with Anthroposophy and spreading it from other directions. They are trying to spread the teaching themselves and disguise the fact that it comes from me.

Is there anything else?

A teacher: — Asked about the World School Association that was intended to be sited in Dornach but function in Germany. If we were to found the German section now, all the arrangements could be made at the Dornach High School courses.

Dr. Steiner: Oughtn't we to have a World School Association first before we found a German section? At present the only way of having a World School Association would be to start it at an obvious international centre.

The centre for the World School Association could be Dornach, but it doesn't have to function from there. Previously we would have been able to agitate quite specifically and put the strongest possible emphasis on the fact that our school is still small and that we have to turn children away because we cannot go on. The reason for agitating now has been removed. We must now start the World School Association in a different way. Of course if we have a good number of visitors in Dornach we can begin to make propaganda. I don't think it ought to be done from here, because we cannot fall back on the excuse that a hundred children are waiting to come.

Now we must set about it differently. We can agitate for it in Dornach, and I also had the idea that it ought to be done at an international place, the Hague perhaps. We have reasonable hope that we can still do something for our movement. But we should bungle the whole thing of course if we were to found the World School Association here. We can do all sorts of things for the Waldorf School, there is so much feeling for it, but we should not found the Association from here. I was previously of the opinion that we could start some energetic agitation here. I should be much happier if the foundation could be centred in London. But we cannot manage that yet. And besides, we hope the other business will go much faster.

[The Report is disjointed and uncertain here, both as to punctuation and as to who says what. Possible gaps have been marked with dots.] The manuscript says:

...that is hopeless, from the Hague. . .nobody is there. . .in the Hague; all the better perhaps. . .

Dr. Steiner: That is what I meant earlier on with regard to the World School Association, that I ought to do it. We have a number of anthroposophists in the Hague.

A teacher: I think they are in a state of confusion.

A teacher: You cannot count on H. He never admits that he belongs to anthroposophy.

Dr. Steiner: If I went to the Hague H. would be of help to me.

A teacher: As long as you were there!

Dr. Steiner: More than that is not required. It is sufficient if he helps the one thing off the ground; if he smooths the way.

A teacher He blocks the way. He does not tell people that there is a Goetheanum. The students were amazed to hear of its existence, although he had brought a party of them to Switzerland.

Dr. Steiner. People are like that! But unless you take people as you find them you will never get anywhere.

In the further debate Zürich and Geneva are mentioned as well as the Hague.

A teacher: Aren't there several more prerequisites to see to at this end? We ought to think about the name of our particular school. We cannot hit upon what you had in mind.

Dr. Steiner: I don't think it is especially urgent to find the name of the particular school. What conditions do you want to create from this end?

A teacher: I am not sure whether we have thought of everything.

Dr. Steiner: The important thing, after all, is to rise to every occasion, and that means today. I have told you. If such elementary propositions were a help to our movement, then it would be alright. We must understand the world situation.

We must make use of things. For instance the publishing company has been founded here, and up to now it has done very little. Two books have appeared, though, Dr. Stein's book and Poltzer's book, that is, large editions of almost their first work. In a matter of weeks both books were sold out. We were told today that the book against Traub is sold out too. The people that are there sleep away their time. The movement is already a real force, if people would take it up. The spirit of it is already there. Nobody will join it. It must really be said that the spirit is there, but nobody will go along with it. You can see it from the public lectures that always draw large audiences. It is a fact that the movement is there, but people do not realise it.

In reality — these things are of course said in confidence — it is necessary to make a remark. It happens that the management of the 'Kommender Tag' doesn't really grasp the fact that there is a threefold SOCIAL movement. We shouldn't use this to agitate among ourselves, but we should become conscious that people are asleep.

Many things are started and then fizzle out. If I were to give all the orders myself, I would only say that everything can be done. But we couldn't have meetings till 3 o'clock in the morning.

In Berlin there is hardly any support. They haven't the inclination. If we could spend a week there we could do something. Three days wouldn't be long enough. In Berlin they cannot see beyond their own noses.

A teacher: When would it be possible to do this in the Hague?

Dr. Steiner: If we would see to it that we arouse interest people in Dornach would soon follow it up.

A teacher: Then we ought to make up our minds about the best way of arousing interest.

Dr. Steiner: You know, sometimes you have to learn to agitate in a magnanimous way. Now if you could listen to the Haass-Berkow group in their coffee break you would see the knack they have for creating a mood. For instance when visitors are there we ought to manage to include other topics. It is a matter of creating a mood. That doesn't mean that we have to be vulgar. The point is we have to create a mood instead of just talking about — I don't want to say what you talk

about! When so many people come together, so much can be done through personal contact.

It is a matter of creating the right mood for the purpose of founding the World School Association. Suppose you manage to get fifty people to realise that a World School Association has to be founded. If these people go home from Dornach and spread the word properly, then in three weeks time five hundred people and in six weeks five thousand people will realise that a World School Association has to be founded. You must have the means of getting lots of people convinced of this idea.

A teacher: Wouldn't it be possible for the Waldorf teachers to make propaganda straight after the lectures?

Dr. Steiner: Of course you can. The propaganda would have to run parallel with them.

Why doesn't an esprit de corps, in the best sense of the word, ever arise in the anthroposophical society.

Several teachers tried to answer this question.

Dr. Steiner: While we were merely an anthroposophical society we didn't depend on that sort of thing, for we didn't need money. Unfortunately we need it now. And even now it isn't that we are greedy for money but that the movement must be supported. We won't achieve this in any other way than by making propaganda. What people really want is something that makes me sad, namely there is a certain inner opposition in a great number of people who ought to be doing something. They don't want to do what I consider right, but something different. They put up tremendous resistance. This is customary these days — as though we only need to work from out of the spirit, and didn't need any money. If one needs money one must do something about it. It doesn't need to be unidealistic, but something has to be done. I really believe there is much more opposition than you would suppose, inner opposition. There is such resistance to it and people are so asleep to it, they absolutely form cliques. It would be a good thing if esprit de corps were developed.

We cannot found a section out of something that doesn't as yet exist.

A teacher: The initiative could come from some centre.

Dr. Steiner: It ought to come from a wider circle.

A teacher: Perhaps we could approach representatives of local school endeavours and entuse them for the World School Association. Rector B. in Br. for instance.

Dr. Steiner: It is not just a matter of establishing the name World School Association but of setting up an organisation in the world. B. is enthusiastic enough. The moment we have the World School Association he will be there and will pull his weight. Having the support of B. in Br. merely means making another opening for cadging money. Whether you go around collecting money as Waldorf teachers or as World School Association is not the point. It is only a new name for the same thing. We must create a real organisation on its own basis.

A teacher: We must utilise the occasion of the Dornach High School courses.

Dr. Steiner: It is essential to get these people to help support our manifesto. We shan't get much from the people themselves. They will be poor wretches who prefer to receive rather than give out money. We have people like this too. The thing is that these people must carry the manifesto and spread it abroad. It is also a matter of keeping it alive. If we inaugurate something in the Hague we need not be an association, we only need start agitating — we must not want there is a great deal of propaganda to help Middle Europe recover. They want to



to do that. If we strike the right note there, something will happen. We must try and formulate the feelings that are there so that they will take the right course. Thoughts are already moving in the right direction there. We could certainly succeed with this. It could happen soon, if people would wake up. You are wide awake enough. It wouldn't be at all a bad thing to apply the same energy to bawling out something really intelligent in Dornach.

After all it would be better if the association for the impoverished were not founded by beggars and tramps but by people who have something in their pockets.

There was some talk about the Stuttgart High School courses the following winter, and a report on the subjects that various teachers were intending to lecture on.

Dr. Steiner: There has been a lot of talk about it, something ought to be done. I wouldn't wish it to be taken in hand from here though, with these university type lectures, and then come to nothing. That would be the worst thing that could happen. I would speak about anthroposophy, philosophy and things like that.

A teacher: We had envisaged university type lectures.

Dr. Steiner: We can group the subjects differently. I wouldn't stick so much to the old patterns. I would group them more according to subject matter. You, Herr von Baravalle, could certainly deal with Einstein's theory and the quantum theory.

A teacher: I think we find it easier to present it to students. People will understand it.

Dr. Steiner: I expect a very strong health-giving effect from the projective geometry. I am in agreement with your proposals for a programme. It is a lot, these completely different thoughts people will have if, in addition to determining an ellipse from an equation, they grasp how an ellipse arises out of a pencil of rays.

I am wondering whether it wouldn't be interesting to start with the fundamental concepts of analytical geometry, and then take projective geometry followed by parallel conic sections, analytical and projective. Nowadays the usual method is to have a course in analytical geometry and another in projective geometry. It would be fascinating to learn the whole theory of conic sections both analytically and synthetically.

I think we must conclude for today. I would warmly recommend you to the High School courses. Bring the programme to Dornach with you. In Dornach we arrange things more for the individual. The students want it arranged according to subjects. We could specialise, of course — Dr. Schubert, not much research has been done yet on the soul of language!

May our work together develop in the spirit of my opening words.

CONFERENCE HELD ON 15th NOVEMBER 1920

Monday evening, 8.00 pm

Dr. Steiner Today, let us begin by hearing the wishes and reports of the members of the college.

As this is the first part of the conference, are there any wishes on the part of individual members, or questions arising from the college that we should discuss before the augmented college of younger teachers come in?

I should like to ask how the lessons in class 9 are going, according to the experience of the teachers concerned.

[In classes 8 and 9 Herman Grimm was being read in German.]

Dr. Steiner: Have you had the opportunity of introducing various other things into the reading of Grimm? How far have you got with your pupils in History? What did you do about the section in the first lecture of the second part where, in the course of characterising the last few centuries, he speaks about Rome?

A teacher: The children didn't know the history of that.

Dr. Steiner: You should deal with the history of the 16th, 17th, 18th and 19th centuries, at least in class 9. Perhaps you should do it that way after all. Class 9 haven't had it. In the process of going through these centuries you should aim at giving the pupils an understanding of present times. They are already 15 years old. You could take the themes that are given in Herman Grimm's chapter for each century, with the 19th century being a confluence of the nation's histories. I mean, take the themes of the past four centuries as leitmotifs. Actually this ought to be done in both classes, only in different ways. In class 8 give it more in the form of a narrative, and in class 9 enter more into the leading ideas of the times. You should really aim at being able to bring the key ideas to the children. There is a great deal of material in the cycles which can simply be padded out by taking literature from here, there and everywhere.

(To another teacher:) You have had the mathematical subjects. Have you done geometrical drawing with the children yet?

I have been so busy in other directions that I have seen too little of what you are doing — but do you find it necessary to do so much intellectual theory in physics? Doesn't so much purely conceptual work act as a hindrance?

A teacher: I only want to bring as much as is absolutely essential.

Dr. Steiner: How much of the purely factual knowledge do the pupils actually master? When you are doing electricity you should of course see to it that you bring the phenomena themselves into the foreground in as rational a way as possible. Avoid theoretical speculations as much as you can. Perhaps not very much of that would remain, and from a purely didactic point of view it shouldn't either. I would think you should see it as your ideal to develop the necessary concepts as far as possible purely from the experiments as such. Don't draw more than necessary on the blackboard to start with, but develop the whole thing out of experiments. You can also try the Socratean method which you apply. If you develop the thing so theoretically the Socratean method is of no use. Where would the children get their knowledge from? You could hardly ask them any questions. As I have seen that you have the possibility of experimenting, I should make use of that. You save a great deal of time that way. If you would like to take electricity this way, you will manage it. The children will learn much more from it than having the concepts of tension explained to them. It wouldn't be a clever way of doing it from the didactic point of view, either. They must also have geometrical drawing for two weeks. Only two weeks of descriptive geometry.

[In language lessons the Forum scene from "Julius Caesar" had been read.]

Dr. Steiner: Couldn't you let them write it too, as a kind of composition? It is essential to include something of this sort in German as well, so that they have to give a description, and really formulate it.

(To the German teacher:) Don't you set any themes? It wouldn't do any harm if the material were repeated beforehand in lecture form, so long as they bring their own formulations.

There was a report on French.

Dr. Steiner: At least we can carry out what we planned for class 9.

The German teacher: I must now take Jean Paul.

Dr. Steiner: I didn't mean that you have to take these things one after the other. It is now the middle of November. We must get through some history; the four centuries as a connected whole to begin with. You could really take up to the middle of January for that, in both classes. — The curriculum has been given for all the other classes.

A teacher: Won't this curriculum hold good as a general norm?

Dr. Steiner: To begin with it is necessary to know what we have to do this year.

A teacher: Ought we to be doing something like the history of literature yet in language lessons?

Dr. Steiner: They are still such children. So it isn't necessary to do more history of literature than to say something about Shakespeare or anyone else you are taking as you go along.

They have the ghastliest methods of teaching Latin and Greek in State schools, the last word in decadence. We must bring our children to the point where they find a connection with it. When we have developed our methods to some extent we must really get them to that point. Our methods are not yet sufficiently developed. Once the problem of discipline is solved, you will be able to do this. The crux of the matter is that the children get out of control every few minutes.

The Austrian Grammar schools were model institutions. Their curriculum was the best imaginable, if people would admit it. Leo Thun, 1854; Gautsch spoilt it. History was well arranged. In Weimar I found the following conception of world history: 50 pages from the creation of the world to the Hohenzollerns and three volumes on the history of the Hohenzollerns.

Then we have these independent Religion lessons for this class. How are they divided?

A teacher: We have 9 classes in 3 groups.

Dr. Steiner: Why have the classes become so large? If the dividing out is done properly there is no harm in large classes, but in your class they really are sitting on one another's heads. Herr U.'s class is too big and should be split. 73 children! They don't fit on the benches and they push one another off. That is disastrous. The worst children were not there today. It is essential to split this class, isn't it? I certainly think so. And since so much depends, particularly in this lesson, on keeping individual contact and being able to ask the various children questions as often as possible, you must have the opportunity of fitting in another two lessons and dividing off half the children.

At the most it will be a question of rooms. But it must be solved, otherwise this lesson is going to be wrecked. Who else could give this lesson?

A teacher: I would gladly give it.

Dr. Steiner: It ought to be someone who wasn't previously in a religious profession. You may have left it years ago, but in your forms of thought you certainly won't have done. There is no one on the college of teachers. It is a difficult problem to solve, of course. You must also overcome what hinders you from bringing warmth into the lessons. Warmth, warmth! I would even suggest A. for instance, but I don't know if he could adopt the necessary pedagogical quality. Suppose we try A? For who else in the anthroposophical movement could we suggest, at this time of crisis? There is nobody. People freeze a lot here!

I know of nobody else. No more can be put on the shoulders of the teachers that are here. — Class 9 is so small that you can have real contact with the individual pupils.

(To a teacher:) I am of the opinion that you could really do with help in your class, Frl. H. A possibility would be that Frl. S. helps you. We must talk about it. Especially when the children have to be put down to work. The class is too spread out to teach as a whole group. You can't quite reach them all. I should prefer it, too, if it could be made into two classes. I wonder whether a possibility would be for Frl. S. to take part in the lesson and help you put the children to work and when they are painting and drawing. The class goes to pieces. The individual children are not actively enough engaged in the lesson. They have spells of being inactive. I have also thought about whether it would be possible for you to teach for an hour and remain in the class while Frl. S. teaches for the other hour. That would also take care of the discipline. We could still think about the best way of doing it. In the abstract one can have as many as 150 pupils. We won't have classes as big as that. You have 50 pupils, and to all practical purposes, Frl. H., your class is too big.

A teacher: May I ask whether we should keep to the C major scale, and whether in Tone Eurythmy we should attach great importance to absolute tone? I wondered whether Tone Eurythmy could be taken as relative Tone Eurythmy.

Dr. Steiner: You can certainly do that.

A Eurythmy teacher: I always used absolute tone.

Dr. Steiner: You can certainly hold the eurythmic movement down by remaining in the absolute. But you don't need to hold it down pedantically.

What are the children making with you in the craft lessons?

A Woodwork teacher: They have gone on with what they were doing last year.

Dr. Steiner: Is the discipline in the Handwork lessons alright this year? In the last lesson of last year both the discipline and what they were doing was very satisfactory.

Have you got a lot to do? I am asking because I think it would give a certain stimulus if you were to work through the material of last year's educational and practical courses. Would it be possible to have a conference on the various subjects once a fortnight? That would be apart from the School as such. See that you formulate questions that will produce something positive. It would be a good thing if we could keep a certain contact regarding these things, by your asking questions on doubtful points, and me choosing themes that can be discussed when I come. I hope I shall have time to devote myself to the Waldorf School in the future. You would have to prepare your questions and send them to me so that I can answer them when I come.

[About Painting lessons.]

Dr. Steiner (to a class teacher): You have begun to build up your Painting lessons?

A teacher: You saw some attempts today.

Dr. Steiner: As such they are quite good. But you must do more to get away from conventional methods and get more into the way of developing writing through painting and drawing. I have given indications for class 1. In course of time colour must be further developed.

A teacher: At the moment I can't find my way and I am just groping.

Dr. Steiner: Some of these children have done some quite good work. Something ought to arise out of the colour. T. F. has something in hers.

A teacher: I find that the children have great difficulty in making forms with water colours.

Dr. Steiner: Chalks shouldn't be encouraged. The point would be to master the art of stopping the flow of colour — but we haven't got as far as that yet. First of all we must have a proper, clear-cut curriculum in the lower classes. The others too, of course, must almost do the same, only you would have to consider the age of the pupils. The main thing still is to awaken in the children an inner feeling for the building up of colour, an experience of the world of colour, so that they get a feeling for the life of the world of colour in connection with fairy tales.

A teacher: But you have to give the children forms, definite motifs.

Dr. Steiner: They will get forms alright if you get their imagination going. You must let the forms grow out of the colour. You can talk to the children in the realm of colours. Just imagine how stimulating it would be if you get the children to understand you when you say: "Here is a coquettish mauve, and a cheeky little red is sitting on his shoulder. They are standing on a humble blue".

If you make it graphic, so that the colours are really doing something, it will have a formative effect on their souls. You can find umpteen ways of doing things out of the colour. You must get the children to live in colour by saying: "When the red peeps through the blue", and really let them do it. I would try to bring a great deal of life into this. You must make them a bit less heavy and inactive. Fire must come into it! These days it is necessary, in general, to develop this feeling for colour because things have not become so corrupt in this direction as they have in music. If the life of colour is cultivated it will have a favourable effect on our relationship to music.

A teacher: Would you be in favour of our practising drawing as well as painting?

Dr. Steiner: Not drawing with lines. Only use lines when it is a matter of understanding geometry. In any case it is important to work out of light and shade! In this direction class 9 have not shown much life yet. We must make use of everything.

A teacher: Could classes 8 and 9 have Painting lessons?

Dr. Steiner: That must be included in the lessons they already have. It is quite obvious that more artistic work should be done. That is why I was anxious for Fr. H. to come into the manual skills lessons, so that the Handwork should be artistic. In Handwork you can work with lines. On paper they haven't got much substance. You can build a link from the Handwork lessons to the manual skills lessons. There are a whole number of objects that can be painted. There are things in the household that people ought to paint themselves. If the children were to make doll's things a great deal of art could be fostered. They could develop style, a sense of colour, in fact everything. If you could succeed in overcoming naturalism when you make dolls, so that something living arises — laughing dolls, artistically made — you could do a lot of good with these.

Just as you can accustom children to writing bills of exchange, I don't see why you can't accustom them to making placards, and to feel and understand what makes them beautiful. They should also recognise what makes a placard ugly and unacceptable. But people look at things without getting furious about them. Taste ought to be fostered. A feeling for style must be developed. What is taught on this subject, even in Art Institutes, is really atrocious.

A little while ago we had examples here of the ugliest type. You know the trademark design of the Threefold Social Order. It was altered. They wanted to make something that was up-to-date. What does the artist do? He constructs his motif by repeating on the right hand side what was there on the left. He makes a Gothic window of it. These things do happen.

It could really be possible for classes 10 and 11 to produce something beautiful. There is one of our manufacturers who wants a vignette for baby food. Let something be created out of a feeling of inner connection. There are inner necessities. Nowadays people are only aware of art for art's sake. It has to be like that if it is an imitation of something. There is a Handicraft teacher in Basle who says he doesn't see why he has to paint one eye here if he paints the other there. That has something to be said for it as long as you don't enter into the things. I mean an inner ability to experience things. That is what I mean by a feeling for style. You must be able to experience a triangle or a square, not just copy them. People today make dolls by copying them, not by working out of an inner experience. You must be able to experience a doll weeping and laughing, from the inside. It must be made in a logical way, right down to the clothing. — The girls can make dolls and the boys puppets. The capacity for inner experience ought to be taken into account in colour painting.

A teacher: Could this also be applied to the tones in any way?

Dr. Steiner: Yes, I believe that there, too, you can certainly have an inner experience.

A Music teacher: Should we try to explain this to the children? The melody as such or the separate tones?

Dr. Steiner: It is only possible with a theme or melody. If you handle tones in this way something artistic will arise. I think Goethe meant something like this when he was learning the piano.

There was a question as to whether the children should make Eurythmy shoes.

Dr. Steiner: That would weaken the children and make them sickly. I think it might lead to difficulties. On the other hand, is there such a terrible lot of work involved in making Eurythmy shoes?

A teacher: At present a lot of children are doing it for the others.

Dr. Steiner: How long would it take a child to make a pair of Eurythmy shoes? I should imagine there are several ladies among the members who could make at least a dozen such shoes a day, or 9 or 10.

A teacher: In class 5 there is a pupil who doesn't want to do Eurythmy. He has no interest in artistic things, he is only interested in physics and electricity.

Dr. Steiner: Just as there are unmusical people there can also be uneurythmic people. I should not excuse him. The only reason for excusing a child is partial idiocy.

[About a pupil called S.]

Dr. Steiner: Who crept out from under the desks?

You always have to ask yourself, for instance, 'Do I put the drawing in the corner, and do I draw it small or large?'. He must be made to develop an inner activity. He must be prevented from sleeping away his time. He must be inwardly active. It is better if the boy has to do something that he has first to make up his mind to do. You will achieve the best results with the boy if you are considerate and friendly. He can also be well-behaved. It has struck me as odd, but I have only noticed him being punished. I have never noticed what he does.

CONFERENCE HELD ON 22nd NOVEMBER 1920

Monday afternoon, 4.00 — 6.00 pm

Dr. Steiner: I should like to tell you a little about the impressions I have had during these past days. What I should have liked most of all would have been to discuss the following matter with you, but I am afraid we shan't manage it this

time. It was not so bad before, but now I am struck by the fact that the classroom walls, especially in the new rooms, ought to have some pictures. The lack of pictures in class 4 is frightful. I was so struck by it, as I mentioned to Herr U. when he had the Religion class, because it is deteriorating so badly. We should do something about it. Class 5 also leaves much to be desired. It struck me that it is essential that the walls do not confront us as walls, but should have something in the way of pictures. We should have to take great care over it.

[A member of the anthroposophical society was mentioned, a Herr G., who was prepared to supply pictures.]

Dr. Steiner: I am a little anxious about that. It would have to be entirely in keeping with our education. So it must wait until I come.

Are there any painters who could do something? The class teachers concerned are the ones who ought to be making the suggestions. The matter ought also to be dealt with in a really artistic way. We can't have anything inartistic. Something ought to be made specially for this school, really.

This is very important — Frl. L. dealt with the "Riesenspielzeug" (Giants' Toy). Now if you present this poem of Chamisso to the children in the way Chamisso intended it to be taken, you can easily go in the direction of becoming rationalistic and take the magic out of it. In this poem the giants of the castle are the landed aristocracy. It is fundamentally a deeply social poem. The giants' toy is the peasant who is being used as a toy by the aristocracy. This morning I should have shrunk from indicating such a thing, it so easily becomes rationalistic. So instead, as the children liked it so much, you ought to try to transform it into a painting, yet maintain the inherent thought of the declining aristocracy playing — so that the magic of the poem is not lost. That is, don't transform the poem into prose, as it were, but into a picture. It makes a deep impression on the children to have something like this hanging on their wall that has arisen out of a lesson and which the children have entered into with their feelings.

A long time ago, when the Waldorf School was beginning, I spoke with Frl. Waller of the need to create something that presents the thought of metamorphosis in living things in a real work of art. Something similar to what has been done in Dornach in the transitions from one architrave to another. It would be a tremendous help to the teacher to be able to make use of this for explaining similar things arising in the lessons. If G. supplies us with something, it will be the sort of thing he likes himself. That is not what we want. Think about it. We really need something like this.

A teacher: Is it bad pedagogically if the children do something themselves?

Dr. Steiner: Your niece came and saw me and brought me her first painting. She said it was not only for me to look at, but I was to hang it up at home.

It would depend on what the things were like. I have no objection to your also putting up things the children have done. It is very difficult with pictures. To hang an ordinary picture on the wall is actually nonsense. What is the purpose of a picture on the wall? In artistic eras people never had the idea of hanging pictures on the wall. A picture must be suited to the room. Leonardo's 'Last Supper' is in the refectory of a monastery. The monks sat in a circle, and the fourth wall was painted. He shared their meal and belongs among them. It was painted for that room and those particular circumstances. Such things are their own justification. Simply hanging up pictures makes things worse.

A teacher: I should like to hang up copies of the Dornach glass windows.

Dr. Steiner: Let's leave it for a while.

The question was raised whether they might put up pictures by an anthroposophical artist.

Dr. Steiner: It depends on how it is done. It certainly means something if the children have pictures that make a lasting impression on them.

Then there is another subject I must speak about. We have all kinds of things in the melting pot. Music lessons are in fact impossible because of the lack of suitable rooms. This is disastrous. It is a calamity if the music teacher goes deaf because he has to teach in a completely unsuitable room. We must do something about it. People are very happy about the Waldorf School if a quartet performs on occasion. That shows what could be done if we were properly equipped. It would be good if we could be assured that music will be properly provided for in the next three to four years.

A teacher: A music room is under consideration.

Dr. Steiner: Has the music teacher been asked to give his professional opinion? It is essential that you yourselves arrange for what you want. You must see to it that the musical part of the School has a share in the Gym Hall.

The Music teacher: I also need a suitable room for preparing my lessons. I have to try out what things sound like.

Dr. Steiner: These things must be arranged the way you want them.

Will there be a sufficient number of large rooms for the manual skills lessons? How do you manage with all those children? If you always have such a crowd you must hardly be able to manage.

A teacher: It doesn't start till class 6.

Dr. Steiner: All the same I don't know if you will manage. There is not much room for many more, as the rooms have so many corners. The children will get ill. We should have kept our eyes open for such signs.

Now I should like you to bring up what you would like to have discussed.

A teacher: I would like to ask how we should handle lethargic children.

Dr. Steiner: What is Sch. like in the manual skills lesson? He walks in such a peculiar way. Last year I gave some basic exercises for dull-witted children, to make them think of their own bodies. 'Touch your left shoulder with the third finger of your left hand'. Things like this make them think of their own bodies. I also showed you that you can make up a drawing for them, and they have to guess what it is. Or they have to complete it symmetrically. You illustrate things that are connected with the structure of the body. Introducing exercises like this into the lesson is extraordinarily effective for waking up sleepy children. The boy is asleep.

Don't allow the children to be careless over small matters. Don't allow them to hold their chalks like a pen, or be clumsy in any way. I should keep a very sharp eye on things like that. About half the children hold their chalks badly. You must not let that pass. You must be extremely watchful of these things.

I wouldn't let it pass that the children walk as badly as that little girl did today. I would try to see that she improves her walk. That has an extremely awakening effect.

N. in class 6 is also very apathetic, too. He would be helped very quickly by exercises like this.

I would keep an eye for a while on that little girl in class 4 who sits at the back on the right hand side. She has the tendency to live a lot in a world of phantasy. In her imagination she believes that the whole scene of the "Lied vom braven Mann" (Song of the Honest Man) takes place in the Mediterranean. She has written it all on the basis of the song of the honest man. "The warm wind

came from the Mediterranean Sea'. Starting from there she has invented her own imaginary geography. You must talk to this little girl a lot. She suffers from flights of fancy. 'The Aegean Sea flows into the Mediterranean Sea'

Some of the children have delightful writing, some are very advanced. The boy, the little one, writes like some communist speakers talk. He doesn't pay attention. He writes incoherently like a communist speaker talks. Exercises like these would have an awakening effect on him, too.

A teacher: - Asked about F.L.

Dr. Steiner: The boy F.L. ought perhaps to have his attention aroused quite often. It isn't so bad. It is only that he is a dreamer. He has difficulty taking hold of himself. He ought to feel that people are interested in him. Then he will be alright. He is better already.

A teacher: He doesn't join in the choral speaking.

Dr. Steiner: Can't he pull himself together? He is afraid all the time that people don't like him. That is his basic problem. You needn't look further than that.

A teacher: What would you advise for Ch. D. in class 2?

Dr. Steiner: Has she grasped anything of the lesson? What have you got against her?

A teacher: Her character still puzzles me.

Dr. Steiner: Sit quite close to her and take no notice when she flirts with you. Don't take any notice of it at the time, but on the following day say a few words about her silly behaviour the day before. Not when she has just been silly but twenty-four hours later.

A teacher: I have W.R.K. in my class 4. He is disobedient, he doesn't learn and is constantly disturbing the other children. He is sleepy and apathetic.

Dr. Steiner: I should also try these exercises. Whatever you are doing with the children start from fundamentals, so that they don't have any set forms to copy.

A teacher (who had taken on class 5 because Frau K. was ill): It is the same everywhere, and that is because there have been so many changes of teacher, knowledge of arithmetic in the different classes varies. Would it be better to stop arithmetic and take another subject?

Dr. Steiner: How long do you think it will take you to get every child up to a satisfactory level?

A teacher: Most of the children are not bad at it.

Dr. Steiner: I think that teaching in chorus is good if it is done in moderation. If they speak in chorus too much, I must beg you to remember that the group soul is a reality, and that you can never depend on the children being able to perform individually what they can do in chorus. One can have the feeling that they can be kept more easily under control when the children are speaking in chorus. Good as this method is when used in moderation, for bringing the group soul element into activity, it is not so good if the children are left too much to the group soul. They cannot perform individually what they can do in chorus. This has to be dealt with in a wiser way. You must address a lot of questions to the individual children. You have to do it; it is of great educational value. Don't imagine that when the children get restless you must get them to speak in chorus.

A teacher: What can we do about restlessness?

Dr. Steiner: What do the children do then?

A teacher: They talk, chatter and make a noise.

Dr. Steiner: This appears to be during the arithmetic lessons. On a recent visit of mine the children were marvellously quiet.

A teacher: They were afraid of Dr. Steiner, so the others said afterwards.

Dr. Steiner: You must try for a while to arouse the children's curiosity, so that they pay attention to the lessons. You must do this by means of the subject itself, and not make use of anything disconnected with the lesson.

(To Frä. H.): I have never found the children naughty in Handwork lessons. I think it will be alright. The children will get used to you. Actually class 4 are well-behaved and active. They followed a difficult explanation and really thought about it. I said something about it. You are still very young and new to the work as a teacher of the Waldorf School, and you must wait until the children know you better.

A teacher: G.Z. is homesick. He has a great urge to ask questions.

Dr. Steiner: He is very attentive in physics lessons, too. I was surprised at his good behaviour. The lady he boards with says he is very critical and says awful things about the teachers and the school. He says he learnt much more at other schools. We ought to know whether that is so.

A teacher: The child G.D. feels easily offended and unjustly treated.

Dr. Steiner: Her mother imagines herself to be clever, and she seems to be talking a lot of nonsense there. She has said a lot of stupid things over the years. What is the matter now?

A teacher: She complains that I am overstraining the child.

Dr. Steiner: I don't think it will be so easy to get the mother to see sense. She is a social butterfly.

You often find that quite amenable children have the most frightful family backgrounds. The smaller brother, who would be an excellent boy with careful handling, cannot get on in that setting. He is gifted, but he has all his mother's illnesses to an even greater degree, only in a different form. If you ignore these things you will do the right thing straight away.

A Eurythmy teacher: I can't manage to get R.F. interested in Eurythmy.

Dr. Steiner: Have a go at teasing him! He used to be in a Convent School. The main thing is that he doesn't join in Eurythmy. Start him off on drawing eurythmy forms. He should draw forms for you. When he has drawn them let him do them.

A teacher: . . .

Dr. Steiner: Now we have your reading book. The thing is excellent and would be extraordinarily stimulating to use. Many things could develop from this. It would be a very good thing to give it out as an example of the spirit prevailing in the Waldorf School. Altogether I think it would be a good thing if things of this kind were published, especially things that have a reference to lessons. Not just articles, but things that can be done in the lessons. But it costs a lot. It is a question of how we are going to manage it. It must be printed as you have compiled it, complete with illustrations. We can manage to get the type. That can be made. We will also make the title page. The types available nowadays are frightful. We shall have to do it throughout the book. The whole thing would cost 20,000 marks. If we reckon on turning out 1,000 copies to begin with we should have to sell a reading book like that for 40 marks. How are we going to manage financially! It would be interesting to discuss how we can do this. We shall have to think about it. Books are terribly expensive. You can't do these things with ordinary type. This is something so special, and

such a distinctive reader, that it ought to be promoted. I would give it an epilogue. If it comes out like that not a soul will understand it. People would talk about it.

They now have a system I find quite usable for a picture book with moving pictures where you pull the strings. You have a short text and the moving pictures above. A picture book like that would be extremely necessary for the Kindergarten. It would be lovely if you could follow this up. Present-day books are very inartistic.

A teacher: I should like to ask whether we can also draw on ancient documents in Religion lessons.

Dr. Steiner: Of course you can. Also things you make up yourself. I really think we ought to suggest to Herr A. that he takes over half the Religion class. Give him only half. You choose those you want to get rid of. Despite his age he will be just as young and fresh.

A teacher: Would Herr A. also take part in the services?

Dr. Steiner: That will be necessary very soon.

(To Frl. H.): I should now like Frl. S. to come to you. I think it would be a good thing if Frl. S. were in your class so that you can hand over the latter part of the lesson to her. You teach for an hour and be there to keep in contact. Someone else can be there in between. It seems to me that you ought to want to do this. Of course you don't have to keep to it in a pedantic way. I only mean you should make a start, for in this classroom you can't manage this class on your own.

I was sure I could give you this report. I have so much to do that I can't send it till I am in Dornach. I was relieved to know that you haven't finished either. I have already written for the Goetheanum, but you haven't yet.

A teacher: I should like to have the year's report fixed now.

Dr. Steiner: I will really write it when I reach Dornach. I will give it to Herr M. These contributions ought to be edited. If only I had time! I ought to take it with me and do it in Dornach.

Dr. W. is unhappy too and looks so cross all the time. You are supposed to do Herr H.'s lectures? My father used to write the love letters for all the lads in the neighbourhood, as I always tell with a certain soulful sensation. They always came to him to have their love letters written. The girls were awfully pleased. But that you should do H.'s lectures! I shall have to give lectures in Zürich. I will tell H. that he must do his own lectures.

Another thing I must think about is that you would like to have a kind of ritual for the Christmas service.

Are there any outstanding questions to discuss?

Making things illustrative is not solely for the purpose of making explanations more vivid but also for making the mind more mobile. So I shouldn't find it the least unjustified if you were to illustrate the greatest common measure by means of drawings, showing the prime numbers contained in both numbers thrown into one vessel, which would then hold only the prime numbers contained in both. You have the possibility of illustrating this. Using a large vessel, take the prime factor of 2 and throw it in. This is a measure you can compare them both with.

The important thing is not only to reinforce what you want to explain, but to strengthen the memory by introducing spatial concepts which can be observed. It makes the children think in spatial concepts. I am not attaching any blame. The lesson was an excellent one. You could just add something to give the children spatial concepts.

If nobody has any further questions we will close. I must confess that although people are saying that the School as a whole is losing its intimate character because of the increase in numbers, I don't find this a shortcoming. I can't say this is something we ought to be sorry about. We must take it as it comes. I can really say that apart from that I think the school has made very good progress in every direction. Does anyone think otherwise?

Something I should like to mention still is that our Stuttgart ventures must in a certain respect form a harmonious whole and must be felt to be such. Our working together must become more and more harmonious. If everything else had gone as smoothly as the educational side of the Waldorf School did last year, it would be fine. The Waldorf teachers are making a valiant contribution to supporting the rest of the venture. What we have here in Stuttgart must be looked at as a whole. The Anthroposophical Society together with the Waldorf School is the cultural part of the threefold organism. The association of the Threefold Social Order must be a political part, and the Waldorf teachers must contribute to this by giving their advice. The 'Kommender Tag' would make up the economic part of the whole. The Waldorf School would be continuing. Each part must do what is necessary to prevent the other parts from falling asleep. Especially the association of the Threefold Social Order, on whose activity everything depends. We must bear in mind that with each new step new tasks arise. Through the fact that the Del Monte factory has been added, we have a large number of workers. From the point of view of today's social conditions the kind of factory meeting we had is really quite significant. Every bridge has broken down between the workers and the leading classes. If, by means of the Threefold Social Order movement we are not in a position to arouse a common interest, as there was among the peoples of Europe in the 1870's, when the proletariat was interested in the idea of democracy, and because of their common interests people thought of more than just their bread — if this is not the case, we shall make no progress in any sphere. We must create a spiritual atmosphere. The spiritual life of Stuttgart has been fast asleep over the past five months and it must be reawakened.

This has been evident from the fact that the Threefold Social Order news sheet, which is as good as it can possibly be, has acquired no new subscribers during the past five months. It has acquired no new correspondents either. We need correspondents for the Threefold Social Order news sheet. Our aim must be to change the Threefold Social Order news sheet into a daily paper as quickly as possible. If certain conclusions are drawn, if we annex businesses as such without accomplishing anything positive for the political movement of Middle Europe, we shall not survive. We cannot annex one business after another without at the same time giving the impulse for something worth while.

In political life and in the social sphere things are not true in the absolute sense, but they are — well, — if you go to that kind of meeting nowadays, and say something, it is true today, but if you don't act accordingly in the months that follow, it is no longer true, and it becomes untrue. If the 'Kommender Tag' remains like an ordinary venture, it will become untrue. It will be true if we go ahead with real impetus. It is a question of how far we can push ahead in the near future where real issues are concerned, despite all the prejudice we shall encounter.

A man like Stinnes will play a big part in the immediate future. His ideas are gaining ground. Especially in his party, the German Idiotic Party, i.e. the German Industrial Party, his ideas are stirring things up. It is clear that there are some very clever people backing him. By pooling cultural life and economic undertakings in a big way he aims to have the proletariat grovelling to be admitted. He is on the best way to doing this. And he is systemic in what he

does. The spiritual movement in Germany has a certain connection with people like this. We have far too little understanding of this humbug. Count Keyserling (in Darmstadt) understood it very well. He has strong financial backing. What is emerging with Stinnes — you can read it in the Baden newspapers — is regarded as the recipe for salvation. It is a kind of threefold order, but an ahrimanic version of it. It will be the work of the devil if it isn't done in the way we can do it.

What we must do is to open our eyes, our ears and all our senses to what is emerging. It is a fine thing, setting up absolute theories. It is essential that the highest aims are connected to actual particulars. Our work must be alive to the present moment. I connected my lecture in the Liederhalle with the miners' strike. We must get people away from everyday matters and help them to see wider aspects. Everything must work together in this respect. This will probably get the 'Kommender Tag' to function. It won't hurt the association of the Threefold Social Order if we sometimes make things a bit hot for it.

The immediate problem is what is to be done about the children of the newly-annexed factories? This problem will turn into a reproach if we don't do something about it. Dr. Unger's business has a number of children, hasn't it? And the Del Monte business has, too. By taking them over we have acquired the duty of founding a Waldorf School for them. We ought to provide for them.

I should like to remind you, too, of something I said yesterday somewhere else: we have the sacred duty not to leave the students in the lurch who have taken on the task of circulating this appeal. We must stand firmly behind them. The appeal is a very brave undertaking, and it is catching on. The students of agriculture in Hohenheim have responded to it. We must realise that our movement is the kind of movement that cannot remain stationary but that has to go further every day, otherwise there is no point to it. We haven't reached the point yet where we can sit back on our laurels.