

RUDOLF STEINER'S CONFERENCES. VOLUME TWO 1921-1922

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

1921-1922

Volume Two

371.119
356/STEL

**RUDOLF STEINER
CONFERENCES
WITH THE TEACHERS OF THE
WALDORF SCHOOL IN STÜTTGART
1921 to 1922**

**VOLUME TWO
Being the end of the Second Year
together with the Third Year**

1987

Steiner Schools Fellowship Publications

Michael Hall
Kidbrooke Park
Forest Row
East Sussex
UK



This publication
 is a translation of material from
 the Archives of the Rudolf Steiner-Nachlassverwaltung
 and is published as study material for
 teachers of Waldorf Schools

The subject matter was originally published in eight booklets.
 These were subsequently revised and reissued in four volumes.

The present publication
 — Volume Two of the English —
 contains material from
 the third and fourth booklets of the original German
 as revised.

The relevant School and Conference dates
 are given below:

3rd School Year: June 1921 to May 1922
 4th School Year: June 1922 to March 1923

Conferences from: 16.1.1921 to 6.10.1922

Translated by Mrs. Pauline Wehrle
 with permission of Rudolf Steiner-Nachlassverwaltung
 (Biographie-Nr 300/2)

All rights for the text are held by:

In German: Rudolf Steiner-Nachlassverwaltung
 Dornach/Schweiz 1975

In English: Steiner Schools Fellowship Publications
 Michael Hall, Kidbrooke Park,
 Forest Row, East Sussex, UK
 1986

Readers will note references throughout the text to
 the Subject Index.
 This is to be published at a later date as Volume Five.

CONTENTS

PREFACE by Erich Gabert. i

CONFERENCES

16th January	1921	1
23rd March	1921	11
26th May	1921	14
16th June	1921	22
17th June	1921	25
11th September	1921	34
16th November	1921	39
14th January	1922	47
15th March	1922	51
28th April	1922	60
10th May	1922	66
20th June	1922	68
21st June	1922	73
22nd June	1922	78
4th October	1922	83
6th October	1922	88

CHRONOLOGICAL TABLE)
 REFERENCES)

To be printed and issued as a separate volume

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 1930's 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

CONFERENCE HELD ON 16th JANUARY 1921

Sunday morning 9.45 am

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

Dr. Steiner: As this is all the time we have, we shall have to limit ourselves to essentials. Perhaps you would be so good as to bring forward the college matters that need discussing.

A teacher: Although the School has been approved, the authorities have now issued a regulation which determines how many children we may accept in class 1. That ought to be discussed.

Dr. Steiner: Discussing it doesn't help much. The regulation clearly states that as long as the government sees fit we may at best make our first classes as large as they have been during these two school years, and we are not allowed to accept more children than that. That is what it says. It is right out of the question to imagine we can carry on the School as we choose. We may not accept more children than we had before.

What can be said to this is that if we had a working fellowship of the threefold social order it would have to agitate against this school law. Nothing can be done about these things separately; we must make a comprehensive stand against the whole trend. There is nothing more to be said about it. We can't do anything else about the regulation.

Whilst speaking of restrictions I must turn to another matter. There has never been any tendency in the Anthroposophical society to do anything publicly against the restrictions enforced by the tyranny of the medical profession, yet there is always the tendency to make us out to be quacks. It is this secret longing for something for which nobody will make a stand publicly that is ruining our movement, because it goes on festering. [To a teacher:] You showed some courage today when you called a spade a spade. It may have consequences, but that certainly won't matter.

It absolutely has to be stated as a fact that not one single person has subscribed to the journal for the threefold social order since the end of May. It has to be said that the fellowship of the threefold social order doesn't function at all.

A teacher: The school building will not be ready in time. Perhaps we shall have to make use of a temporary building.

Dr. Steiner: It will probably come to the point of our having to build that kind of thing. It looks extremely unlikely that such a large school building as this, costing millions, can be put up in the near future. The money ought to be put up by the 'Kommender Tag'. It is not very likely that it can be got together though, for if the 'Kommender Tag' proves successful it has a whole list of things that absolutely must be done. And it is almost impossible to spend the first sum on the building of the School. If we cannot spend the first sum, there is no use in thinking the building could be ready for the coming school year. It could be done technically but not financially.

Several teachers spoke about ways of getting money.

Dr. Steiner: There is nothing to prevent us getting money somehow. This kind of propaganda needs to be carried out with a certain amount of humour. Recently I haven't been able to look around the Waldorf School sufficiently, have I? It made me really miserable; I have never been as miserable on going away as I am this time. I will say a few things. It doesn't strike me as being possible that our present Waldorf teachers could contribute anything to propaganda of this sort.

On the whole I had the impression that the Waldorf teachers already have enough to do seeing to the High School courses. If the School is to flourish properly it is essential that they are free to do certain things. I have the impression you cannot be burdened any further. If you want to teach, you really need time for preparation. You must thoroughly digest your subject matter. Some of you are so overburdened that you cannot do this any longer. — Therefore I would strongly recommend to Dr. Stein, if work is palmed off on him by the fellowship of the threefold social order, to send it straight back, so as to help put things right. If the fellowship of the threefold social order saddles you with things for which it is really itself responsible, and confines itself to retreating to its rooms, this sort of thing can't go on any longer, a few people being overburdened to death whilst the others do nothing.

A teacher: I ought to give lectures. I have known for a long time that I have in no way been able to do sufficient preparation.

Dr. Steiner: I am not blaming anybody! I didn't want to criticise. It would be out of place to criticise our best institution. Things have to be planned properly. As and when the arrangements are in order we could agree on your doing things like they are doing in Darmstadt, but that would entail much closer co-operation with the fellowship of the threefold social order. At any rate you must see that you are not saddled with something that is obviously the responsibility of the people of the fellowship of the threefold social order. Your other colleagues too.

Our main concern is to take care of the School; that is our primary task. The research institute and the School belong together in order jointly to create understanding. The two of them are one.

A teacher: I would like to ask you about adding music to our lessons. I have had a piece of piano music played at the beginning of the lesson in order to prepare a mood.

Dr. Steiner: What you have just told us is nonsense. We cannot introduce this sort of thing, for on the one hand it would harm our teaching to produce an atmosphere artificially, and on the other hand we cannot make that sort of use of art. We must take care that art remains an end in itself and is never used to create an atmosphere. It strikes me as coming horribly close to spiritualist seances. I don't think that should be continued. It is a different matter when you are explaining acoustics.

A teacher: I have always tried to find connections.

Dr. Steiner: There is no connection between the Punic Wars and a piece of music. What kind of connection is there? What would be the use of it? Don't use eurythmy in this way, either! You surely cannot put on a eurythmy performance in order to create a mood for a shadow play. Do you want to put on eurythmy performances so that you can follow them up with writing assignment notes? That would be stretching things in the other direction. Our task is to form the lessons themselves as artistically as possible, not add things that are purely external. That is as bad for the content of what you are teaching as for the art itself. You cannot tell a fairy story in order to follow it with the theory of colour. Lessons would be brought on to quite wrong lines. The lesson itself has to be formed in such a way that it creates a mood. If you find it necessary to produce the mood first by adding some sort of decoration, which is also bad for the art, this would show that you neither could nor wanted to produce this mood by means of the content of the lesson itself. I didn't like it when anthroposophical talks were sometimes prefaced by a piece of music, but that is quite a different matter, because it concerns grown-ups. It won't do in School. We must be able to get rid of it there.

A teacher: Could we make use of it in physics as a bridge from music to acoustics?

Dr. Steiner: The best thing to do would be to make acoustics more musical, to arrive at the sort of acoustics that can be linked up with music by means of a kind of artistic bridge. There certainly is this possibility of bringing something artistic into the subject. But you mustn't try to do it in the way we were speaking about before. And I cannot imagine how much time there would be left for the Punic Wars if you take away half an hour for all that.

A eurythmy teacher: It was a very short poem.

Dr. Steiner: That is a phantastic kind of education! It is the best way to bring eurythmy into ridicule.

Eurythmy teacher: It produced great interest in the class.

Dr. Steiner: Perhaps it would produce even greater interest if you were to show a short film. We must never be guided by the interest a thing arouses. We could have a little dance performed for them. Getting them interested is not the main thing; that would be a terribly phantastic kind of education. It that were to spread, our teaching would suffer and eurythmy would be discredited. Either a thing is right in principle, in which case it ought to be done, or it is wrong. You cannot argue about it. At any rate we can't have this.

There is the boy T.L. in class 6b who has difficulty with his writing, running one stroke into another. In cases like this, where there is a slight tendency in the central nervous system in the direction of cramp, which might lead later on to writer's cramp, we should try and counteract it straight away. This boy should do eurythmy with dumb-bells. These need not be particularly heavy, but he should do the eurythmy movements holding dumb-bells. You will notice this having a good effect on his writing. — There are other things you could do too. You could try giving him a nib that goes in a different direction. There is a type of nib, though I don't know whether these have been available since the war, that is fixed on the penholder at an angle. A boy like this would first have to get used to the new position. If he brings consciousness into the way he holds his fingers that will be good for him too. — He also has eyes that focus too close. You must get him to keep his eyes a little further away from the paper, so that his eyes don't focus so close. We must wait and see how his writing changes under the influence of these more organic methods. If you see that he is really trying and that he manages to do a bit of reasonably good writing, he can be taken in hand and his will can participate consciously.

The other boy R.F. is a bit stupid. I haven't seen him writing.

A teacher: His writing is quite good. He wrote for one and a half hours.

Dr. Steiner: There is no need to give him treatment. He was always a problem. There is not much we can do for him at the moment. Until the time comes when he has a breakthrough you must often ask him questions, despite the fact that he causes problems, so that he sees you love him. It will also put him on the alert and make him wonder when he is going to be asked a question.

You must remember to ask children of this kind a lot of questions and sometimes digress for their sakes. There is not much else you can do for them. This boy is short-sighted as well. He is dull. There is probably something organically wrong with him, and he ought to be thoroughly examined. I was under the impression he ought to be given worm powders every other day for a fortnight. I believe he is suffering from worms. If this can be cured, the trouble will improve. You should concern yourselves with pupils' problems of this kind. Dr. Kolisko, perhaps you would have a look at him sometime, to see whether he has something like this wrong with his digestive system. Perhaps there is another reason

for his very sluggish digestion. The actual cause of his stupidity lies in his digestive system.

If there are any other problems like we have had with these two pupils, please don't forget to bring them up. This is not so much because of the cases themselves, but so that you will gradually acquire experience through discussing a number of cases involving individual children. And don't forget to bring up anything else that seems necessary or valuable to you.

How is the situation with regard to children leaving the School?

A teacher: A lot of parents are taking their children away after class 8 in order to start them on a job. The working class are excessively sensitive.

Dr. Steiner: If we are not in a position to add subjects for our higher classes that look like a substitute for an apprenticeship, it will probably be difficult to do anything about it, won't it? We ought to arrange our higher classes like I have described in my lectures on a social basis for education. Then we could get the children to stay. But if we don't bring about this change, it will be very difficult for the parents to leave their children here. A lot of them won't realise how it is going to work out for their children. We always have the difficulty of preparing the children for exams. That is a technical difficulty, and we ought to find a way of solving it. It would still be possible to prepare the children for exams even though they were to do practical work. Those cut out for practical work would need to have a more practical education without our splitting up the School. If we allow the School to become a School for higher education, I don't think we shall be able to avoid many children leaving in their fifteenth year.

A teacher: All I want to see is that the proletarian children are kept at School as long as possible.

Dr. Steiner: In the first place the parents have no understanding, for there isn't much of that in social democratic circles. 'We want our boys to move up in the world' is something they might understand. But they don't think much in this way yet. If they did they might have seized the opportunity of giving their girls an inexpensive education. This would be the best way of doing anything about deep-seated habits. It won't be an easy matter to continue the education of children who have not at least gone through the whole of the eight classes, that is, children who came later and whom we have only had for a year in class 8. These children are not capable of going up. We haven't had so many proletarians in the eighth class.

A teacher: Nine have left. It is difficult to teach the pupils in class 8 what they need for the higher classes.

Dr. Steiner: Their whole constitution — and I am not trying to suggest anything else — their whole inner constitution of soul works against their reaching the level of a normal higher school. A higher school is a kind of middle-class institution, and if a proletarian wants to move up to the middle class he can go to a higher school if he is prepared to work his way up. We ought to organise the School the way I described in my lectures on a social basis for education. Then it would be clear how these children could be properly taught. As long as we are compelled to be partly a grammar school, which is the absolute middle class school — everything is arranged for the middle class — the working class will not fit in!

About the point of merely giving instruction, that is, of not getting the subject matter into the child's *being*, I would just like to say that the methods we have begun working on and which I have described in my practical lectures on education can contribute a great deal to economy of teaching, if developed

in the right way, and that even more should be done in this direction. This economy is absolutely essential, isn't it, so that the other things can be included?

I am not finding fault with the fact that the children cannot write yet. There will be other things they can do in this period of their lives! I would like to mention the example of R.F.M. When she was 9 she couldn't write and she learnt this much later than all the other children. She used to paint the letters. Now she is 16½ and is employed. She has proved herself extraordinarily capable in the way she is helping at a local establishment. That is a different story! Although she learnt to read late she was given the last year at the commercial school free of charge and was appointed secretary to the director! Things like this are not sufficiently taken into account. It has a decidedly good effect on a person's efficiency if things like the reading and writing of our modern script, that have no connection with Man's nature, are not learnt too early. There is certainly something to be gained from learning to read and write late.

A teacher: The parents are saying that there is a contrast at School between the working class children and the others.

Dr. Steiner: In what way does their mutual behaviour show this?

A teacher: I didn't notice anything among the children themselves. Only little W.A. drops remarks like "The rich are always allowed to go out; it is only us poor who are not allowed to!" In spite of this there has never been the feeling that there is anything against the working class.

Dr. Steiner: That is not particularly characteristic of our School, for he has improved here. He is much more civilized than he was. He was pretty wild when he came, but he has much improved. I don't think *he* is characteristic of this contrast of the working class.

A teacher: He cannot concentrate.

Dr. Steiner: If you can deal with the children from the pathological point of view, then the right thing for W.A. would be to bleed him several times. That ought to be part of education. At present it would cause a fearful commotion.

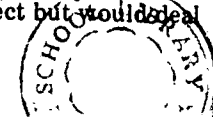
It would also be good for him if you were to get him into the habit of carrying something out from beginning to end absolutely consistently. If he fools about in the course of one of these tasks he would have to write it down. In his case you must somehow manage to carry the thing through clearly to its final conclusion. You can achieve a great deal if you get him to carry on with a thing until he has absolutely finished it. His main trouble is an over activity in the blood. There is fearful tension in him, and he is what I would call a physical bully. He wants to swagger. His body swaggers. That would be substantially changed by treating his blood.

A number of children could be greatly helped if we set about it properly. I will look out a few in each class who ought to have physical treatment. It is obvious that K.R. ought to have proper treatment. He ought to be given a diet, the sort of things I have spoken to you about.

We ought to institute a school doctor, and it must be run in a way that would be acceptable to public opinion. We ought to make a special institution of the school doctor.

A teacher: Surely that could be tackled very quickly?

Dr. Steiner: I do not know whether Dr. Kolisko could do a thing like that. My idea of a school doctor would be someone who knows and keeps an eye on all the children. On the whole he wouldn't teach a particular subject but would deal



with children from any class, wherever there was a need. He would have to know the state of health of all the children. A lot could be said about that. I have often drawn your attention to the fact that people say there are many illnesses but only one health. But there are just as many healths as there are illnesses.

This institution of a school doctor who knows and keeps an eye on all the children would be that of a full member of staff, and he would have to be with us full-time. I don't think we can do it. Our finances are not yet on a sufficiently firm basis to justify it. We would have to stand fully behind it in order for it to be acceptable. He would have to be someone who is right in the School.

Questions were asked about W.L. and R.D.

Dr. Steiner: R.D. has much improved. He was not in this condition last year. Why have you put him to sit at the back? Last time he was sitting beside the stove.

A teacher: The main reason was because he took too much notice of E.

Dr. Steiner: At any rate R.D. is better now. In W.L.'s case that is only his general state of health. I haven't gone fully into the matter yet. He has something physically wrong with him. R.D. is hysterical. Pronounced masculine hysteria. Perhaps the other boy has something similar. He ought to be examined to see if there is something organically wrong.

A teacher: May I ask whether you remember the boy D.R.?

Dr. Steiner: The boy has remained physically small. He looks very inquisitive. I believe the boy needs constant reassurance and frequent reminders that you like him. He won't experience much love at home, even if his mother does go round talking cleverly. He should be given some love at school. You should often do things like talking to him, which is difficult because he gives an unpleasant impression. Talk to him a lot and ask him about one thing and another. He really looks as though this is how he ought to be tackled. The boy is just a bit frozen.

A teacher: Ought I also to do something special with the girl N.M.?

Dr. Steiner: The question is whether she could be really awakened.

A teacher: She is very scattered and she squints.

Dr. Steiner: She has a weak intellect. We ought to have a class for feeble-minded children like this, so that they could be dealt with systematically. These children would benefit greatly if instead of reading and writing they were given things that still call for a certain amount of thought. Elementary work like putting a number of little balls into a row of 9 jars and there must be two red and one white ball in each third jar. Do this sort of thing, where they have to make combinations. Then you certainly would achieve something. We need to have a teacher for these psychopathic children.

A teacher: In history in class 9 I have reached 1790. I ought to have reached the present time but I am making slow headway.

Dr. Steiner: I haven't been able to gather recently what your rate of progress has been. Why do you think it is going so slowly?

A teacher: It is because I myself know so little about this part of history. It takes a long time to prepare to cover a whole epoch.

Dr. Steiner: What did you start with?

A teacher: With the Reformation.

Dr. Steiner: The next period is short. You should try and get up to the present as soon as possible.

A teacher: In teaching projections and shadows in class 6 is it better to start from the point of view of art or geometry?

Dr. Steiner: The best thing, circumstances permitting, is something that forms a bridge between a mere geometry lesson and one that will lead to art. I don't think you can deal with it artistically. What is meant is the conic section. I would think the children really ought to know what the shadow of a cone is like in a given plane, so that they visualise it.

A teacher: Ought we to use expressions like light rays and shadow rays?

Dr. Steiner: That is a more general question. It isn't a good thing in projective perspective geometry to use things that don't exist. Light rays don't exist and shadow rays exist even less. It isn't necessary to work with these concepts when teaching projections. You ought to work with spatial concepts. There are no such things as light rays and shadow rays, but there are cylinders and cones. And there is a shadow body which arises if I have a cone that is oblique and that is illuminated from a point that casts a shadow on an inclined plane. Then I have a shadow body that is really there. The child certainly should understand this shadow body as such, the boundary of the curves of the shadow body, just as later on in projective geometry he has to understand how one cylinder bisects another that has a smaller diameter. It is tremendously useful to teach the children this. It does not lead away from the artistic sphere but keeps them in it. It makes their thinking flexible. You can think flexibly if you know from the outset what kind of intersecting curve will arise when cylinders bisect. It is very important to give them things like this and not abstractions.

A teacher: — Asked about projective geometry. perspective

Dr. Steiner: Perhaps you were in the middle of the lesson when I came in. Judging by what I saw you should make things more pictorial. The children could have been made to answer in a more systematic way. Things were disconnected, and what the children said was confused. That would be different, of course, if you give them livelier concepts. I would start from a more pictorial aspect, and draw the children's attention to how different a building looks if seen from an air balloon, and what a building looks like if you look down at it from a mountain lying behind it. This is the way to pick out from a complicated object the concepts of ground plan and elevation first, before going on to the projection of a point.

The children could get passionately fond of geometry if you showed them how. It is a tremendously valuable subject. I felt there was too much talking round the subject of placing a point on the surface of a triangle. If you put in the point at the beginning of the lesson, and at the end of the lesson you are still saying all sorts of things about it without even having got to drawing the lines, I think you make the scope too wide. If the child has so many thoughts to think about he loses the connecting thread. It all becomes so vast that the children can't grasp it any more. It has been torn apart.

A teacher: Is there any artistic value to be gained from letting the children learn "Das Lied von der Glocke" (the Song of the Bell)?

Dr. Steiner: You could do it if you put a wider conception on it. The Song of the Bell is one of Schiller's poems in which he pandered to philistinism. Some of it is really prosaic. A lot of the ideas are quite untrue. So it is dangerous. The working class children will of course say it to their parents. And we wouldn't want that, either. It is considered a philistine poem.

How are things going in class 1?

A teacher: — Gave a report.

Dr. Steiner: I am impressed by how homogeneous your class is. In both class 1's the children are neither outstandingly gifted nor outstandingly lacking in gifts.

A teacher: Some of them are a bit difficult.

Dr. Steiner: That is alright; some of them have to be woken up. On the whole I was happy about the way both class 1's can be comparatively quiet, whereas class 2 is a terribly noisy class. They already make themselves infernally difficult to handle. They are restless, too. In this respect the class 1's are very good.

A teacher: Language lessons are a bit more difficult.

Dr. Steiner: On the whole you can be satisfied with what this class is like. A couple of them are backward. The little one in the front row on the extreme left will have difficulty in keeping up. And little B.R. is not especially gifted.

Dr Steiner had suggested that a younger teacher, Frl. S. should help an older teacher, Frl. H. with her lessons. They now raised the question of how this should be worked out in detail.

Dr. Steiner: I was thinking that they could alternate. However, the one that is doing nothing should not merely listen but should move among the children to help maintain discipline.

A teacher: We didn't do it like that because we didn't think it was a good way of doing it.

Dr. Steiner: You may be right in the abstract, but among colleagues it is different. Frl. H. is under fearful strain. So if you were to move round at the back you could see to it that the children stay in their places. That would do more good than just listening.

Frl. S.: If I tell the children to do something Frl. H. says the opposite.

Dr. Steiner: That would not happen if you simply attended to keeping the children in their places. I don't think we want to talk about principles. It is typical of this class that they rush around. You could prevent them from doing that. In what way does Frl. H. contradict you? I hope you are not at odds with one another. I don't mean you should restrain a child if he has good reason for leaving his place. I mean the obvious cases where children are naughty, discipline is difficult to keep and the children chatter a lot. Do it completely unobtrusively, so that you can't do anything to make Frl. H. contradict you.

Is it really so difficult to do this? I am suggesting it to help Frl. H. because the class is too big for her and it is a collection of children that are rather difficult to handle. We cannot do an experiment like this if it remains an experiment. But I should imagine that you could manage five minutes discussion together on what to-morrow's lesson will be.

A question appears to have been asked about the telling of fairy stories.

If you feel it positively justified. I would like to warn you not to tell fairy stories to fill up time. Everything must be arranged in a soundly pedagogical way. I wouldn't like anything to be overdone because lessons haven't been properly thought through, and you tell a story because you don't know what else you should be doing. Every minute of the lesson must be planned. Telling fairy stories is alright of course if that is what you have planned to do. According to our educational views these two hours of the morning should actually form a complete whole without any diverging interests.

You will only succeed if the two of you are really united, heart and soul, if you are burning with enthusiasm to get on with the work together. You will hardly manage it unless you are one, heart and soul.

A teacher: Frl. Lang will be leaving us to get married.

Dr. Steiner: All we can say is that it is a pity.

We shall have to have another teacher. It is absolutely essential to appoint someone who will find their way wholeheartedly into the spirit of the Waldorf School. There is hardly anybody left who would come under consideration as a teacher. Not many more of you can get married!

When might X be free? I received a very sensible letter from him. We shall have to see whether he can join us heart and soul. He is not very connected with the spirit of the School. [Note: X was then working at a boarding-school.] I had the feeling that he might be prejudiced where education is concerned and not quite find his way into our methods, because teachers at those schools have strange ideas. Various indications show that he has not come round to our methods. I would have to know, of course, whether he can join us heart and soul. I should very much like to get to know Herr X personally.

Other candidates were discussed.

Dr. Steiner: We will leave it that we will give Herr Ruthenberg the one class and try to get X or someone else. May I get to know X personally?

Are lessons on behaviour still taking place?

A teacher: I have included them in the music lessons.

Dr. Steiner: It is effective if it is done properly. Only the subject has to be arranged on the basis of repetition, so that the children's interest is held by the rhythm of the repetition.

I have hardly seen any eurythmy.

A teacher: — Asked about curative eurythmy and how especially difficult cases were to be treated.

Dr. Steiner: I have been thinking for a long time of developing this system of curative eurythmy. It has been difficult for me to do this recently. Curative eurythmy ought to be developed. Of course things could be done for psychological pathology. We shall manage to do a certain amount if the children are there.

A teacher: — Reported on singing lessons.

Dr. Steiner: The use of two-part songs is hardly to be recommended for small children. Don't start that until class 5. I would keep mainly to singing in unison up to the tenth year. Do you have frequent opportunity of also letting the children sing the class songs individually?

A teacher: Is it possible to do that now?

Dr. Steiner: That is something that ought to be done, generally. I mean that you must attach considerable importance to seeing that the children do not only sing in chorus, but that solo singing is not neglected. Especially where chorus activities are concerned you will find the group soul making itself felt. Some of the children speak very well in chorus, but if you call them up individually they can't get a word out. You must insist on their being able to do individually what they can do in chorus, especially in language lessons.

What are the older ones like in singing lessons?

A teacher: The boys' voices are breaking, so they have theory and rhythmic exercises. I give the older children various things to do. Perhaps we could form a mixed choir. They would enjoy that.

Dr. Steiner: You really must do that.

How are things going in handwork?

A report was given.

Dr. Steiner: When you choose work for them to do you must be guided by what is required. You haven't got the chance to apply artistic treatment to *everything*. You must not neglect to develop the artistic element, or let the children lose their sense for what is artistic. But you can't do much for their artistic sense if the children have to knit socks. You can always let a child stop when he has knitted one sock and make something dainty in between. We want to introduce attractive things of social interest, in the evening get-togethers. Things made of paper hanging on pretty little ribbons. But keep away from the Froebel manner of doing things! Make things that have some use and significance for life, and which can be made artistically and in good taste. Don't make any compromises! Don't let them make things that are merely clever or showy. There are lots of things you can't make out of paper. I hope I can still look in.

Herr Wolfheugel, I don't suppose very much will have happened in your woodwork lessons yet!

Herr Wolfheugel: The children have started making toys, but they haven't finished them yet.

Dr. Steiner: I have no objection at all to the children making cooking spoons. They don't need to make very outlandish things. No white elephants!

Mention was made of a biennial report.

Dr. Steiner: It is always a good thing when the annual report is published. We can't produce enough about the Waldorf School, its principles, intentions and method. It is a pity if it isn't done regularly, in a proper manner. I will have to see that I write it. It won't be lengthy.

A teacher: I gave my children's parents a lecture, at a Parents' Evening, and told them all about what I have been teaching the children.

Dr. Steiner: There is no objection to that. But it can never become a rule. You can do it if you want to. But you would have to be convinced that it is necessary. Not everyone would be able to do it. You would need to have an abundance of energy, like you have, to do extra things like that.

Of course you must bear in mind that the Waldorf School as such — even if we do not aim at increasing the number of pupils, which is impossible owing to lack of space, not to mention the regulations — it is a fact that the existence of the Waldorf School is doing a lot for our whole cause. The School is important. It is important to have the aims of the Waldorf School put in the right light. Within the movement of the threefold social order it is much more important to have these aims of the Waldorf School presented properly. Not as an advertisement for the School but to give a picture of the enterprise as such. It would be much more important to talk to the members of the fellowship of the threefold social order about this than about Tolstoy. People already know about it to a certain extent. They ought to know much more about it, particularly its principles. You ought to make a strong point of the freedom of the college with its republic-democratic organisation, in order to show that even with out limited possibilities a free spiritual life is possible.

A teacher: Wouldn't we be well advised to go further north to hold lectures?

Dr. Steiner: It is really a matter of deciding in each case whether it is worth it.

If things are well arranged it is always worth as many people as possible going and giving lectures.

Frau Dr. Steiner: Herr L. wants to speak to me to-morrow about a performance in another town.

Dr. Steiner: It won't do for the Waldorf School children to travel around in a big way. I don't know whether we ought to start that, considering the whole thing is only a social gathering. We can't send the Waldorf School children around all the time, but only for an exceptional occasion. Waldorf children mustn't be turned into a travelling company. This time it doesn't call for it. We must strongly support children's eurythmy. We must make the people come here to see it. It must be put on a much more serious basis than Frau P. and Herr L. would do. They are trying to be busybodies. It is too much of a waste of strength to give a lot of lectures in that set-up. We mustn't encourage this tea-party anthroposophy.

Anyone who has time can go if they like. It is rather a waste of strength. Anyone can go to lectures if they want to. The popular celebrities have already given lectures. It is pretty certain that there won't be a promising audience over there. A bit of a mixture of Bohemians and social butterflies, not people who will in any way contribute to furthering the anthroposophical movement.

In Bavaria the leading party is absolutely philistine. Those idealists have done stupid things, so it is easy for them to get away with being philistine. When a Bavarian says a Wittelsbacher he means a good sausage.

CONFERENCE HELD ON 23rd MARCH 1921

Wednesday, probably in the evening

Dr. Steiner (to X, who had stepped in to take class 5b): How are you getting on in class 5?

A teacher: The children are talkative and restless.

Dr. Steiner: How do you account for their talkativeness? Their former teacher, Frl. Lang, always got on well.

A teacher: I attended her classes, and the children were always quiet for her.

A teacher: This class was always particularly difficult.

Dr. Steiner: That is a peculiar thing. Frl. Lang used to keep them quiet, so there is a mystery somewhere.

A teacher: She was very strict.

Dr. Steiner: Notice that something important is involved here. Frl. Lang is a qualified teacher from Württemberg. If inspectors come to the School they will be inclined to say that her strict discipline is due to her training in Württemberg. The time the three inspectors were at the school, one of them said, with particular reference to Frau K's class, that they had seen that discipline was bad in the case of the unqualified teachers. They had noticed the effect on the class when a properly trained teacher was present.

A teacher: I am under the impression it is due to the fact that I didn't have enough chance to prepare.

Dr. Steiner: Now we are coming to the imponderables. What the teacher does is not the only thing that matters but what he is like, the frame of mind he is in. It is really just like that, and it must be taken into consideration. You come across

this kind of thing especially in secondary schools, where the teachers very often come to school with a hang-over because they go to the pub in the evening. There is the devil to pay, and all because the teacher has a sick headache. This belongs to the realm of imponderables and is an extreme case. But as soon as you are in a state of not being sufficiently prepared, the soul vibrates in a different way from usual. This is very likely to produce a lack of discipline. Being fully prepared is a particular difficulty of our Waldorf School teachers. Your activities are so strenuous that it is terribly difficult to prepare. Why are you laughing?

A teacher: Because it is like that!

Dr. Steiner: Let us recall our teacher requirements. There is class 6. That doesn't need to be divided. You can cope with 54 children. But we must think about class 9. And we must add a class 10. We will decide how they are to be divided.

They went through the classes, assigning them their specialist teachers.

Dr. Steiner: I would like Dr. Roeschl to come here. I find her very suitable. I would very much like to have her here to do Latin and Greek. She cannot come until the autumn.

Is Ruhtenberg free? Bearing in mind that I definitely want to have Dr. Roeschl here, I think it would be good if Herr Ruhtenberg were to take class 5b permanently.

So it is only a question of two new teachers.

Frl. Clara Michels is a specialist teacher, isn't she? So she would only come under consideration for a higher class.

Dr. Kolisko said that he can start here in the autumn. If Dr. Kolisko does come then, we might move teachers round a bit. — It is not easy to find teachers. A tremendous number of people have applied, but nobody that we can make use of.

A teacher: In history in class 9 I have reached the present.

Dr. Steiner: You thought of going on to Jean Paul. I think we ought to keep strictly to what we have already decided to do. Have you also reached the present time with class 8?

I would recommend you to read the first few chapters of Schiller's 'Thirty Years' War' with class 8. It has great educational value. There are a great number of things in it that continue on into the present time.

A teacher: Oughtn't it to be possible to read something from a book in English lessons in class 7?

Dr. Steiner: Perhaps that is possible. How much time will you have for reading? What arrangements could you make to read 'The Christmas Carol'? It is extremely instructive if each child has a copy and you call them out and let them read to the others in an informal way, so that they read and think together. Classes 6a and 6b; poetry, and prose after poetry.

In the Latin course you can read Ovid or Vergil. Plutarch, short stories.

A teacher: — Said he had read Ovid.

Dr. Steiner: Keep at it until they know it very well.

Someone asked about Pliny.

Dr. Steiner: Pliny is good reading matter. Livy for the oldest pupils; there you would have to go into the subtle points of the language. Livy has been very badly

recorded. he is the famous writer that people always make conjectures about.

In Greek I would take aphorisms like this [Dr. Steiner gave an example]; there are lots of them in Greek, consisting of two lines.

A question was asked about religion lessons.

A teacher: I attended class 6b's lesson, and it went very well.

Dr. Steiner: You can be a great help to someone if you attend their lesson.

How are things going with the eurythmy business? I would like Frau Dr. Steiner to hear this.

An account was given. An extra class had been formed.

Frau Dr. Steiner: It isn't a bad thing for some young ladies and gentlemen if they just watch.

Dr. Steiner: The principle of showing the eurythmy of the School is undermined by forming an extra class. If it is a proper school principle it should not be done; we should not prepare a special group. It would be removing eurythmy from the ordinary course of school lessons. It would be damaging to school pedagogy to make a pupil aristocracy.

A teacher: It was done because some children were needed for performances.

Dr. Steiner: There must be some pupils among the ordinary ones whom you can make use of. To prepare some of them specially, in a group apart is unpedagogical.

A teacher: I have talked to Herr N. and he wondered if it wouldn't be better to have a course outside school.

Dr. Steiner: Then we can never say we are showing the Waldorf children. That is a point of view that must be considered where it concerns the public.

We have never mentioned a special class of this kind in a conference.

A teacher: That occurred at the first performance.

Dr. Steiner: Such decisive matters ought to be discussed in conferences. Otherwise someone might decide one day to pick a number of children to form a chess class. That is the same thing in principle. That just won't do. You would be forming an aristocracy.

Frau Dr. Steiner: I understand that.

A teacher: I would like to ask whether the idea of a kindergarten has been abandoned.

Dr. Steiner: It has not been abandoned. We just have to wait until we can arrange it.

A teacher: We wanted to bring up the question of the School of Further Education.

Dr. Steiner: Are there any real possibilities? Sometime we must carry on with the class 10 curriculum. We must include something that is part of actual practical life. But a School of Further Education? Are there any real possibilities?

A teacher: It would have been a matter of providing something for the children who have left. This time it wasn't possible because of lack of both space and money. We ought to prepare something for next year.

Dr. Steiner: It would be a preparation to make sure that the authorities don't put a spoke in the wheel.

A teacher: It is a fact that non-Government Schools for Further Education have

been envisaged. They have to prove that their curriculum is not inferior to that of other schools.

Dr. Steiner: We ought to have been mad enough to put the children on to specialised subjects. We cannot go along with that if we want to stand by our pedagogy. We can only include things that contribute to human progress. If we want to establish Schools of Further Education we must arrange things in such a way that the children get something from it for their own development as *human beings*.

We shall decide what kind of school we want to establish. There was no doubt in anyone's mind that Strakosch was well qualified to run a School of Further Education. It ought to be a kind of practical-cum-classical education. A school for the further education of the human being. There isn't the slightest need to found anything of a different kind. It really isn't necessary to do the same thing as other people are doing.

A teacher: It is like this — the children that are going to enter a profession must attend one of the state schools.

Dr. Steiner: Children who already go to that kind of technical school won't come to us. We shall have nobody in our classes. What we lack is the possibility of teaching children from fifteen upwards on the basis of our curriculum. We realised that the last time we talked about it. The question is finished with for the time being. We have dealt with it once, and we cannot discuss it any further. This whole question is an acute one: what to do with the time between Primary School and University. If we could get the authorities to recognise us we would become extremely popular.

If someone hasn't had an apprenticeship, is there a possibility that anyone would give him a job?

A teacher: No one can be employed unless he has learnt his trade from a recognised master.

Dr. Steiner: You can't do anything! Everything is so strictly defined that the only thing they don't tell you is how to hold your knife and fork.

A study ought to be made of the question of how the type of Schools for Further Education, that I described in my articles on general education, can be set up. The Waldorf School ought to try and get the authorities to pass it. We must see to it that the School acquires more of a reputation.

CONFERENCE HELD ON 26th MAY 1921

Thursday, 8.00 pm till 2.00 am

Dr. Steiner: We shall doubtless have to talk about the end of the school year. Have you a lot of questions?

A teacher: The question of how we deal with moving children up a class. Various things regarding class 10 and upwards. A request for a course on the education of the over-fourteens, including religion lessons. How we can overcome our tendency to teach in a bourgeois way. A question about instrumental lessons. Ought we to be doing writing in language lessons in class 3, or oral work only. A question concerning lessons on preparing the children for life and social studies. A question on the special eurythmy course. And further questions about a teachers' meeting, educational weeks and a news letter.

Dr. Steiner: Let us work through the various points by starting with the things

the individual teachers have to say about the follow-up and the end of the school year. Then it will be easier to discuss the question of moving children up. Let us begin with class 9. I will ask the various teachers whether they have any experiences they wish to bring up with regard to the end of the school year.

Beginning with class 9 each class was talked about.

Dr. Steiner: I was present when Jean Paul was being discussed. Are you satisfied with the way the children participate?

What is there to be said about eurythmy? The lethargic boy, U.A. is not really lethargic. He only gives the impression of being so.

If a class 10 were to be started, all the children would have to go up.

Now we come to class 8. Do any of the pupils qualify as being so weak that they ought to stay behind?

A teacher: We ought to consider whether H.K. wouldn't get on better in a lower class.

Dr. Steiner: My impression is that he should not remain behind. Is he one of those children who is more backward in particular subjects?

A teacher: He goes right off to sleep.

Dr. Steiner: He is physically weak. He used to have Quaker meals.

A teacher: He has such bad home conditions.

Dr. Steiner: In a case like this the question is whether you think he will be disturbing in next year's class 9 or whether it might be possible to carry him. With conditions like his we want to avoid giving him a shock.

A teacher: I don't think he will be disturbing.

Dr. Steiner: Can you get anything out of him in eurythmy?

A eurythmy teacher: He makes an effort. — P.R. is deformed. Should I work with him on his own?

Dr. Steiner: Have we a number of children like that throughout the School? You must deal with each child as well as you can within its own group. It won't do to take P.R. out. Has he any difficulty linguistically?

There is still H.K. to consider. I really think there can hardly be any doubt that we can take him up into class 9. Perhaps I will visit the class, tomorrow, or the day after. We must have the remedial class. We must think about that. Pupils like that would be just as disturbing in a lower class.

A teacher: The children have bad memories in my class 6. That must be the fault of the teaching.

Dr. Steiner: You cannot say that all the children's memories are weak.

A teacher: The children don't remember things. They haven't any clear pictures of, for instance, Egypt.

Dr. Steiner: How do you set about giving them mental pictures?

An account of the geography lesson was given.

Dr. Steiner: The children remember the pyramids and obelisks. You must ask yourself whether you did everything in sufficient detail to give every child a picture of the actual position of Egypt, so that there are no gaps in their mental picturing when it is a matter of remembering it. If you just pick out Egypt, and

the child has no idea how he would get from here to Egypt, that is, if he has no picture in space, then it can easily happen that his memory will fail him. Perhaps you must see that you do all the details, so that the children have a really spatial picture, with no gaps in it, of the actual position of Egypt in relation to their own homeland. The child will know something about pyramids and obelisks, but will not know that they are in Egypt. You must think hard whether you really do everything to give them a complete picture. Do the children only draw Africa? Perhaps, in addition to drawing the particular map, you ought always to let them draw a map of Europe or something to give them the overall view.

A teacher: I asked them in which direction they would find Egypt.

Dr. Steiner: Perhaps you should look for the towns you would pass through to get from here to Egypt. This kind of lack of memory arises because other parts of the picture are missing. If the children acquire complete pictures, there is no doubt that their memory will improve. This didn't happen with Herr O. The children were interested, they understood it all and were enthusiastic, but they did not remember anything, because he lifted things out of their setting and did not connect them with anything else. Making broad connections is a good way of cultivating the memory.

There are endless ways of doing this in the different subjects. It applies especially to things like geography. It also applies to certain aspects of natural science. It is particularly important in history, of course. Where history is concerned it is important to look for every way of giving the children concrete images.

When you are discussing things like the Persian Wars don't miss the chance of describing an individual, especially where important times of transition are concerned. Today you had the Athenian runner. Always make use of the opportunity of giving the children a real picture of how long ago it was since a man like that was living — i.e. let them count up the generations of grandfather and son etc. I would build up the whole line right back to the Athenian runner. There would be 55 or 56 men standing one behind the other. This gives the children an idea of the length of time. I should ask them which one is a contemporary of the Mystery of Golgotha. Make use of ideas of this kind and let the children dwell on them. You talk of Egypt and want to show them how they get from Stuttgart to Egypt. Stop in Venice and then try and digress for a moment and crack a joke connected with Venice. There must be humour in your lesson otherwise their memory will suffer again.

A teacher: — Talked about some ungifted children in class 6a, especially W.G. He is over-sanguine to the point of being almost mad. He separates his letters and leaves words unfinished. He says anything that comes into his head.

Dr. Steiner: This child is not very old psychologically. He is 7 or 8 years old in his soul development. He is the sort of child who wouldn't mind being kept down. The question is what we hold to be our principle regarding putting children up. W.G. would be one of the eligible ones. It would do him good to have the same subjects a second time. We will discuss the principle of it.

A teacher: I should be very sorry to give him up.

Dr. Steiner: He would be the only one among those you have mentioned. We would put E.W. in the remedial class.

A teacher: Several of them cannot write properly yet.

Dr. Steiner: All of these would simply go into the remedial class. W.E. is definitely a candidate for it. He can't collect his thoughts. What is he like musically? The majority will be musical. He won't be very good at manual work, either. W.E. will be hypnotised by vivid colours.

We must consider starting remedial lessons.

About some children in class 5, especially E.E. . . .

A teacher: He cannot keep up. He is gifted in languages. He is sly, cunning.

Dr. Steiner: You ought to give him occupations and talk to him now and again in a way that takes his individuality into account. Then you should vary this, coming back to him again and again with special things to do.

A teacher: Shouldn't he go into the remedial class?

Dr. Steiner: What would he do in the remedial class? He is emotionally overstrung. It would make a deeper impression on him if he were given a pair of shoes to make. He ought to be given the opportunity of hammering in nails and making shoes. Proper boots for someone else. You ought to let E. make shoes in the handwork lessons, that would be something. He will enjoy soling the shoe, putting on double soles.

About class 4. . .

Dr. Steiner: I visited the class, and I must say they are a good class except for three or four children who will soon catch up. In arithmetic some of them are weaker and some of them very good. I think it is a class which has suffered somewhat through having three different teachers.

The whole class can go up into class 5. The previous teacher could keep discipline extremely well. She was what they call 'strict' in bourgeois schools. The children were very fond of her. Then you came. The discipline was exemplary today.

A teacher: I have earned the reputation of being strict.

Dr. Steiner: You will only see the result of that when you have had them for longer.

L.H. seems to have weak eyes, so we must make the axes of his eyes more parallel. They converge too strongly. Try to get him to acquire the habit of holding his book a tiny bit further away from himself, half a finger's length further away than he usually does. Push the focus of vision further away.

I noticed that B.E. suddenly woke up one day. The other children were quite amazed that he actually said something.

A teacher: M.I.'s mother is worried that he has acquired a trait of his father's.

Dr. Steiner: He is rather childish. He is obviously a Prussian, a little one. He is not actually pathological. You can call him slightly pathological if you want to. He was born in Berlin, and the way he speaks is a bit sickly sentimental. If he is handled properly he can become quite normal.

A teacher: He collects statistics about the trams, and keeps himself to himself.

Dr. Steiner: He must be treated with love. The only matter for concern is the tramways' statistics. You must try and interest him in something else, so that he gives this up. He must learn to do Gothic writing.

You have a few very good pupils in class 2. Your difficulty is that the class is so big. The pathological children, G., H.N. and M.H. must go into the remedial class, too. B.R. is not quite normal. He ought to have special help in the afternoons. Some of your children are difficult cases. B.R. has too small a brain. You only have to look at him. It has remained smaller than it ought to be. Yet you must try and combat this characteristic of his. It is impossible for him to give his full attention. You must often call on him and often talk to him in

the corridor and the street about all sorts of things, so that he has to think a little bit while he is listening. His mother is just like him.

A teacher: Some of the children in class 1 have already got their second teeth, whilst others haven't got them yet.

Dr. Steiner: No child can have finished changing his teeth in class 1, for that does not happen until the eighth year. The question with regard to school age is only whether they have *begun* to cut their second teeth.

O.N. will also have to be considered for the remedial class. He turns his words round. He can spend a while in the remedial class, where each child is dealt with individually.

A teacher: — About T.M. . . .

Dr. Steiner: He is less pathological now, and healthier.

A teacher: He has attacks of asthma in the night.

Dr. Steiner: Treat him with a moderate amount of arsenic in the form of levico water. This boy's irregularity in the astral body can be cured by physical means. Dilute a quarter of a tumblerful with water, twice a week.

So you will be taking all the pupils up into class 2.

A teacher: — Asked about F.O. in the previous class 1a.

Dr. Steiner: He ought to be given help in the remedial class so that he could go into the old class 2, new class 3.

I presume we have now finished talking about the various classes.

There was a report about language lessons.

Dr. Steiner: We can try to achieve something through the way we group them. We can put together children with similar knowledge and capacities.

A teacher: I think it would be good to read a printed book in class 6.

Dr. Steiner: How old are the pupils? You must look out a fairly long story, the sort of story that has substance and isn't superficial. You could read something like a historical piece out of Mignet. They would also learn a lot from that.

We shall have to organize the language lessons differently. A further point is that it is so difficult to keep the pupils satisfied. You must ask the pupils a lot of questions in the language lesson, as the general opinion is that the pupils are not satisfied. They learn most from reading. It is a great help to get absorbed in a story that has continuity. Learning by heart is only an aid to learning. Take sentence by sentence. Keep to speaking with the little ones.

A teacher: Should we do writing too in languages in class 3?

Dr. Steiner: You can begin with the writing of short and easy sentences that express one simple thought.

A teacher: — Asked whether three songs by Dr. Steiner could be printed for the children to sing in choir.

Dr. Steiner: You can safely send those songs to the Dornach publishing company. They will sell well.

A teacher: Can we depend on getting texts for children?

Dr. Steiner: There is something available now, but it is for the youngest children. It is Spring Song.

Instrumental lessons could only be a substitute. We must leave things like that for the time being.

A teacher: I have used some things from curative eurythmy. Shall I continue to do that?

Dr. Steiner: What I saw today was very satisfactory.

There are a lot of boys in class 5 who could be having Gym lessons. According to our school programme there should be a lesson. We will spiritualise it as soon as we can.

A teacher: Modelling has started in class 9.

Dr. Steiner: What I saw was satisfactory.

I would like to ask you whether we are going to draw up the reports again like we did last year. That was a good way of doing them, the way we did them last year.

A teacher: We kept them in an optimistic strain.

Dr. Steiner: The important thing is to find the right expressions for what we have to say. If we don't find it easy to write for the individual, and this is difficult, if we are too abrupt, a lot of them will be repulsed. If a child is a good-for-nothing, the thing to say would be that it is earnestly desired that he will pull himself together in the coming year. A lot will depend on the way you formulate it. Be positive too, in expressing deficiencies, but be strict regarding formulation.

So we agree about drawing up the reports like last year. As true a picture as possible. Include a verse again at the end of each child's report, as a guide for the child's individuality, a leitmotiv for the future. Now since the child will keep this report, I would like each report to be signed by all the teachers by whom he was taught. It is not without significance that the children have all the signatures of the teachers who have taught them. The name of the class teacher should be there with the title 'class teacher' beside it, so that the child is conscious that it is the teacher to whom he belongs, and the other names come below. It would be good if the teachers write their texts by hand, the class teacher writing the longest, and every other teacher writing a short remark.

Regarding the question of moving children up. . . .

Dr. Steiner: Apart from the two P.s there is hardly anyone else besides F. H.M. can also go to the remedial class. The others should go up.

Now about the question of the remedial class. We must make up our minds whether we need a teacher. Dr. Schubert should take it on.

A list was made of the teachers giving main lessons.

Dr. Steiner: How would it be if we were to ask Dr. Schwesbich to come here from Berlin? He should be coming this way on June 11th.

We are acquiring Dr. Roeschl for Latin and Greek in the autumn, which will make a very good addition, of course. — There is another improvement still needed, a new teacher for modern languages. How about young Englert? He is still very young. He is also coming here on June 11th or going to Dornach before that.

There was a report on independent religion lessons.

A class teacher: — Said he had attended his own class's religion lessons, to keep order, and he felt like a watchdog.

Dr. Steiner: This one exception is perfectly possible from a certain point of view, and that is that we are maintaining what we reckon to be part of our pedagogy. We must take it for granted that the teacher and his class belong together. As various classes are combined in religion lessons I think it is perfectly possible for the teacher concerned to attend the class whilst another teacher is giving the lesson. There is hardly any other way of getting over this difficulty except by trying to make smaller classes.

A teacher: The children do not always participate properly because there are so many of them.

Dr. Steiner: The groups are too big, which they ought not to be if the lesson is to have an intimate character.

We must awaken in the children a feeling for the seasons of the year. And we must pay more attention to giving the children as living a picture of the Christ as possible and making that the focal point, at all the stages, so that we come back to it again and again, and the whole of Christ's earthly life is at the centre. A personal relationship to the Christ must be fostered, even in the lower classes, so that it arises like a kind of inner cult. Foster the children's personal relationship to Christ! There must be an ideal cult in the lesson. Symbolism and image must play their part, so that the children's feelings are very strongly engaged.

As religion teachers you do not belong to the School. You give the lessons as though you were a visiting clergyman from an anthroposophical church.

When I return on the 10th we will see that we spend a few hours on the question of the education of the over-fourteens. This has something to do with what you have called bourgeois methods.

A teacher: Last year lessons preparing for life were introduced as optional lessons on social studies.

Dr. Steiner: That is connected with the whole teaching of the higher classes. The best thing would be if we ourselves were to give the lessons preparing for life. Language lessons would have to be given up to make way for them. The old hands who have had two years' teaching experience would have to teach this kind of subject.

About a special eurythmy course. . .

A eurythmy teacher: The performance was extraordinarily valuable. It did a lot towards making the Waldorf School known. It will appear that a special group is going to be formed.

Dr. Steiner: We have two alternatives: either we give performances with the Waldorf School children, in which case we must limit ourselves to choosing children from the crowd, or we forgo that and do it with a group. These children wouldn't be Waldorf School children. We wouldn't be able to show their work to the public and call it a product of the Waldorf School as such. We have these two alternatives: either we put on performances with Waldorf School children, in which case we cannot have a special group, or we form a separate eurythmy group at the Waldorf School outside the regular lessons, and this can be arranged. It can be done quite officially. Then we can say 'Performances by pupils of the special Waldorf School group'.

A teacher: If the children were to sing in a choir they would also have to be picked out.

Dr. Steiner: The formation of a choir of individual pupils is something that could hardly turn out well. Either we accept the children's achievements, whatever they are, or we form a separate eurythmy section. We can do either of these things; perhaps we shall even be driven to it merely by sympathy or antipathy. There will be a great number of gifted eurythmists who can be made use of in this way. But then we cannot call it a Waldorf School performance.

A teacher: We could form a group of the older girls.

Dr. Steiner: We could very well do that, if we are giving performances from the Waldorf School. You will see, the little scamp will have great success. It will be a separate group of advanced eurythmists. The only thing is that those who are going to do eurythmy professionally in this way are let off ordinary eurythmy practice. Such things can happen. You would have to organise it as something quite separate from the School.

I believe there are children who would dearly love to do eurythmy. Only I do think it would be good if some of the boys could come into this category too, even if only as understudies. In Dornach, S. is the only male, and he needs six months to prepare anything, so we never see male eurythmists on the stage. When eurythmy was inaugurated in Munich, gentlemen appeared then. We made our debut with four men. Since then the masculine element has withdrawn more and more into the background. The ladies were more gifted. The students are very gifted here. It is quite remarkable what better doctors ladies make than men.

A teacher: Children in the higher classes wanting a musical training must start practising. Couldn't they be excused from the kind of lessons that involve such hard work that it prevents their fingers becoming skilful?

Dr. Steiner: We could individualise the curriculum in this direction. We could certainly do that. We should also bear in mind that we shall need special practising rooms. Subjects that foster human development must carry on, otherwise we can specialise.

A teacher: Pupils have been asking in the pupils' library whether they may read works by Dr. Steiner. Shall the older children have something in the social line?

Dr. Steiner: When we start class 10 we shall have to give them educational reading matter. On the whole it is still a little early to give them these things. On the other hand it might be possible to give them one or another of the cycles, if they were suitably edited. "Christianity as Mystical Fact" and also perhaps "Theosophy". Some preliminaries would have to be worked out.

A question was asked as to whether children would be allowed to attend Dr. Steiner's lectures.

Dr. Steiner: Do you think that sort of lecture is so edifying? We shall probably have to leave this matter to the parents. We cannot make the arrangements. The parents must do that themselves and also take the responsibility for it.

There were questions about the publishing of a news letter and about arranging 'pedagogical weeks' for teachers. The discussions with teachers had been most satisfactory.

Dr. Steiner: What are you discussing?

A teacher: The relationship between school and state, and also various educational points.

Dr. Steiner: I consider that superfluous. They understand the essential matters least of all. If you want to make headway with the movement you must go to

the consumers not to the producers. You can have a pleasant chat, but the result will be nil. I have never stood in the way though, and if you think you ought to do it, do it by all means. So much strength has already been wasted through your constantly taking on new things that are actually hopeless. In Switzerland they can allow themselves the luxury of agitating among teachers, too. At the Easter course we heard the Swiss saying that their schools are independent, whereas their schools are bound hand and foot. I don't think we need get worked up about that.

The only thing we can do is make a model of the Waldorf School principles. We shall not be able to found a second school. It will remain a model, so all we need do is maintain this school as a model until people are angry enough about it to abolish it. It would only make sense now to oppose this school law by means of a world movement. It is high time we did something about the World School Association. The essential thing to do is to create the World School Association, so that a gigantic international movement may arise to bring about independence in education. That is why I think we ought to make this School, with all its pupils, as inwardly sound as we can, and extend it at the top. Add a new class each year and make further developments at the top.

The news letter won't come off because there are not enough people to work on it. An educational week is a luxury. Is there anything else?

There was a question concerning the breaking-up festival.

We could have the breaking-up festival in the domed hall of the Art Gallery. It would be a good thing if it is done in such a way that the children have a proper close to the school year and absorb a few ideas. It rounds off their soul experience, otherwise the children just go away and then begin a new school year again, and they eventually become too indifferent. The breaking-up festival forms the conclusion of a whole school year. It is an exception that we are only having a week's holiday. Each class of children is then going to begin a *new* class. It must not become prosaic.

Why have there been no more monthly festivals? It is a great pity. I really think we ought to have them.

CONFERENCE HELD ON 16th JUNE 1921 Thursday afternoon 4.00 pm

Dr. Steiner: It would be a good thing to begin today by hearing all your problems. The school association conference will not last very long to-morrow, and probably there will still be time then to say what we have to say. I would like to know what comes from the college of teachers itself.

A teacher: Saturday is the opening festival, and we haven't talked about that yet.

Dr. Steiner: It is a difficult matter that the closing and opening have come so close together. Have you had any ideas as to how you would like to begin?

A teacher: May we ask you to speak, Dr. Steiner?

Dr. Steiner: I would be very happy to say something. But I consider it absolutely essential that the answer to that question again includes the class teachers giving their children a short welcome. And I am wondering whether we shouldn't altogether develop the visible symbol of the School opening. It certainly makes an impression on the children if their class teachers welcome them, and also

representatives of specialist subjects, such as a language teacher, a eurythmy teacher, a craft teacher and a handwork teacher. It is rather a long array. It makes a certain impression if you say a few hearty words to them to start the year. You will see that it does make an impression. I will give the address first, then that can follow, and would it be at all possible that there is some music for the children? Could something be played to conclude the festival? It would be good if the festival could close with music.

A teacher: We can sing something.

Dr. Steiner: That is the sort of thing I mean.

A question was asked about the distribution of classes.

Dr. Steiner: That is not an easy question. Some of the new class teachers are already quite definite, whereas others cannot start until later. Fr. Dueberg will take class 1a, Fr. von Grunelius 3b, and Herr Ruhtenberg 5b.

Then there are classes 8, 9 and 10. It won't be easy there either, to keep up the previous system that would otherwise be desirable.

(To Herr X): Would you be able to take mechanics and surveying with topographical drawing in these classes as well? If we could arrange it, it would be a good idea to have three teachers in class 10, and that would then involve having three teachers in class 9, too. It would be good if we could run the last three classes in such a way that they are taken by three teachers.

We have to substitute for Dr. Schwebsch until the beginning of July. We have very few teachers. Englert is not here. Dr. Kolisko will not be coming until the autumn.

We would distribute the subjects like this — I should actually have preferred four teachers for these three classes, but we cannot manage that at present. What would you prefer to teach, Dr. Stein?

Dr. Stein: I should prefer it if Dr. Steiner were to set me a task.

Dr. Steiner: I think you should keep to the subjects you have been teaching, take on history of literature and also history in class 10 as well. That is, literature and German language in all three classes and history in class 10. I would think Dr. X. should take on the history in classes 8 and 9, and you, Herr X., mathematics, physics and natural sciences in the three classes, and mechanics and surveying with topographical drawing in class 10. — Only there is a difficulty here in that this is only a third of the time. We won't make a time-table, just fix the amount of time for each subject. I wanted to have four teachers, but we cannot manage it yet. Try young Englert out with Gym.

A teacher: I had reckoned I ought to take on the lessons preparing for life, in one of the higher classes or in the lesson for the ones who have already left.

Dr. Steiner: Lessons preparing for life do not come until class 11. Someone ought to teach spinning and weaving, which is a special subject in the technical college. Or our people at the research institute can do it.

A teacher: I can learn that.

Dr. Steiner (to Dr. Kolisko): If you start in October you could take hygiene and first-aid in class 10, couldn't you? We must have that.

All that remains now is a substitute for class 1b. (To Frau Stein, who had had a few months leave): You want to get back to eurythmy. Couldn't you take class 1b for 6 weeks? The only stumbling block would be your agent, which the children would copy. [Frau Stein was a Hungarian]. — Perhaps the best solution would be to ask Dr. Schubert to be the substitute for class 1b.



I have been trying hard to find someone for the religion lessons, but I cannot find anyone. It is essential to divide the children according to classes. I would like to avoid making the religion lessons appear as a school subject.

They discussed the arrangements for language lessons. Someone mentioned that there were very few children in some of the Latin and Greek groups.

Dr. Steiner: Even if you only have one, he has to be taught. It can't be helped, it has to be done. Dr. Roeschl is coming in the autumn, and we shall then be able to tackle the matter with energy. We will talk about the curriculum another time. We will start in class 5.

Regarding handwork lessons, class 10 is the only class that can still be included, and we must do it more and more artistically.

Mention was made of the various teachers who were overburdened.

Dr. Steiner: Herr X. has 22 lessons and that is too many; Herr Y. has too many as well, with his 24 lessons. Herr Z. could take on more; he has 16 lessons. Herr V. has a great deal too, with 22 lessons.

Questions were now asked about the connection of the various inner organs of man with other epochs of history. Four days before this, at the end of the first lecture on the course "Waldorf Education for Adolescence", Dr. Steiner had said that teachers could learn from the way the liver functioned how to deal with the history of the later Egyptian period.

Dr. Steiner: You should not do it terribly consciously. It would be forcing things to do it too consciously. I would rather leave it to the history teacher to acquire some knowledge of the human organism. Then he will find the particular organ that sets the tone.

There still isn't enough liveliness in the lessons, in every case. In most of the classes you have difficulties with regard to the children's participation. Not all of them are attentive; not all of them participate. That is something that still has to be overcome.

It struck me, for instance, that the children were somewhat lethargic in the discussion on Jean Paul.

A teacher: That was only on the occasions when I was too abstract; when I tried to give them too many concepts. When I gave them examples and suchlike they were very attentive.

Dr. Steiner: It is essential that you don't overtax their concentration but really introduce a kind of relaxation, without letting the children get out of hand. You achieve this by letting go the tense concentration at certain points and bringing in something else, like talking about a trivial thing or cracking a joke. It is very good for the children if you let something come in that doesn't belong to the lesson but that establishes human contact. It is very important that without becoming a laughing stock for the class you let human contact arise that includes mutual human contact among the children.

Dr. Steiner read out a letter from the town doctor in which he said among other things that the Waldorf School children had bad teeth.

Dr. Steiner: That is an imposition! A thing like that can only be proved if it were followed up. It is sheer nonsense! It would have to be proved which of the children have bad teeth. That would have to be done. They would have to determine how many children have bad teeth and eliminate the ones that have good ones. Then they would have to find out in detail where the children with bad

teeth come from, and see whether they are proletarian children. The children would have to come under observation. The bad teeth are really also due to our having a lot of proletarian children, and the proletarian children in towns have bad, uncared-for teeth. Have you any observations in this direction?

A teacher: I have examined my class, and their teeth are not especially bad. K's teeth are the worst and he comes from America.

Dr. Steiner: It is a very common thing that children who come from a very long way away have one or more decayed teeth. The facts ought to be examined to see why this is so. It is altogether nonsense to say that the Waldorf School children have bad teeth. The Waldorf School had not been going quite two years when the town doctor made an inspection. So in any case, even if the children had been brought together by demonic powers, and supposing also that the Waldorf School could be having a bad effect on them, it would not show yet. Even if one went so far as to say that there really was something in the Waldorf School that destroys teeth — and one could believe that, where the eurythmy room is concerned — it wouldn't become evident in a year and three-quarters.

The gym hall is very bad, it really is. Obviously the foundations are faulty. Something must have rotted. The cellar is damp. There is a mouldy smell in it. The eurythmy will be moved into other rooms. How are the new rooms getting on. Someone reported.

Dr. Steiner: Next spring we shall have a class 11 and then we shall need a number of new rooms. Our chief need is rooms that would be more suitable for music lessons; we really do need those. On the whole, what we have is still only a make shift; a deplorable one. It is a great anxiety. A very important part of the new buildings is still lacking — the money — two to two and a half million marks' worth.

We cannot spare anything out of the funds of the Waldorf School Association.

Herr Molt: — Suggested that the firm should do it and take out a mortgage for it.

Dr. Steiner: Doesn't that come to the same thing?

There was further conversation about how to get money.

CONFERENCE HELD ON 17th JUNE 1921

Friday evening 8.00 pm

Dr. Steiner: My dear friends, we shall have to concern ourselves with class 9. Having more thoroughly considered the outcome of our discussions yesterday, I don't think, after all, that we can cover the lessons, as that would undoubtedly mean that certain teachers would be overburdened. It also strikes me that it is necessary to engage another teacher for class 1b, and it would seem to me a good thing to appoint Dr. Plinke as a Waldorf teacher. She happened to be here today. I enquired after her a few days ago, but couldn't even discover where she was staying. I should think she should take over class 1b, and Schubert's work will then be arranged differently.

With regard to class 10's curriculum we shall have to think about the following. German language and literature or something like that will have to be considered first. That will surely be the continuation of what you did in class 9, won't it?

A teacher: We read Jean Paul.

Dr. Steiner: You have done a study of Jean Paul and have finished it.

A teacher: We have concluded the chapter on humour which was set.

Dr. Steiner: The thing to do would be to embark on a period of versification and poetry and continue it at a later date. The children will understand various things more easily now that they have studied Jean Paul. You must avoid the ordinary pedantic methods that still apply elsewhere. That is, what is usually called versification and poetry must be made reasonable by treating it in a living way in connection with living poetry.

The Song of the Nibelungs and Gudrun should be done in this class. Aim to do it in Middle High German, if possible. The way to set about it, if you have the time, would be to study it in Middle High German, but also discuss the whole background from which the poem has sprung, its artistic significance and how it arose, and tell the children the whole story in addition to the parts you pick out for reading. Do some Middle High German grammar too, basing it of course on the Song of the Nibelungs, and compare it with modern High German grammar. That would be the curriculum for class 10, beginning with versification.

A teacher: Would you please recommend a book for my own study on versification for the German lessons?

Dr. Steiner: They are all equally good and equally bad. If you look in the Goeschen collection, which is one of the worst methods, you will see the sequence of concepts. There is no good German book on versification and poetry; possibly Bartsch or Lachmann. — In Simrock's version of the Song of the Nibelungs he has attempted to keep to the original.

I gave the elements of versification in a lecture in Dornach where I showed that it has a physiological basis in the harmony between the pulse beat and the breathing. You can study the hexameter, including the cesura, as the harmony between pulse beat and breath. We can't go into the theory of versification today.

The best way to go about things in classes 8, 9 and 10 would be for the main lesson teachers to move around. . . [A teacher: We have done that!]. . . so that when one of you starts at 8 am in class 10, the others start in classes 9 and 8 respectively. It wouldn't be good to change round every week. You need more time for a subject like that. We hold to the principle of taking one subject at a time and carrying on with it as long as possible. Try and arrange it like that. Dr. Schwebsch will be needed as a fourth teacher for these three classes, when he comes. Everything else on the time table stays as it was, throughout the school. That is, Schubert will now be able to take all of it, because he is dropping 1b.

Then there is History in class 10. In order to teach economically this has to be very well prepared. Classes 8 and 9 will have the same curriculum as before. In class 10 you would go back to the earliest days of history and go from there to the downfall of the freedom of Greece; i.e. the ancient Indian epoch, Persian epoch, Egypto-Chaldean epoch and the Greek epoch up to the downfall of Greek independence, until the Battle of Cheronæa, 338 B.C.

Geography lessons for class 10: Description of the earth as a morphological and physical whole. In Geology you should describe the whole form of the earth's mountain ranges as a kind of cross, two rings crossing one another in the East - West direction and the North - South direction. Morphology: the forms of the continents the formation of mountains; processes that become physical; then rivers. Geological and physical aspects, isotherms, the earth as a magnet, northern and southern magnetic pole. Do Morphology in this way. Then go on to ocean currents, air currents, trade winds and the interior of the Earth, that is, everything that embraces the earth as a whole.

How far have you got with numbers?

A teacher: Raising numbers to powers and obtaining roots, in algebra. I have done geometrical drawing, descriptive geometry and the calculation of areas. Also simple equations, equations with several unknowns, quadratic equations and finding the circumference and area of a circle.

Dr. Steiner: You can teach them the concept of π . When you introduce π it won't be a matter of giving them theories about decimals. They can learn the number of π to a couple of decimal places.

A teacher: We took the number for π from the polygons that arise on the outside and inside of the circle.

Dr. Steiner: What curves are the children familiar with?

A teacher: Last year we drew the geometrical loci of the ellipse, the hyperbola and the parabola.

Dr. Steiner: The children should now learn the first elements of plane trigonometry. I think we can consider that as the next thing on the curriculum. Descriptive geometry would come after that. How far have you got?

A teacher: To the point where they understand the construction of intersecting planes and surfaces. They would be able to solve the problem of the intersection of the surfaces of two triangles. They could also find the point of intersection of a straight line and a plane.

Dr. Steiner: Perhaps that isn't necessary. Your method ought to be to begin with projection, orthogonal projection — point, line, and taking the construction of the plane as plane, not the plane as a triangle.

Then you ought to pass on to the theory of planes and the intersections of two planes. And that will be followed by the first elements of projective geometry, won't it? The most important thing is to teach the children concepts of duality. You need only teach them the very first steps.

A teacher: In connection with trigonometry will we have to go into logarithms yet?

Dr. Steiner: Haven't they any idea of logarithms? That really ought to be included in mathematics, of course. It is part of it. They will only know the basic concepts: sine, cosine, tangent. A few theorems can be considered on their own merits, so that they begin to understand $\cos^2 A + \sin^2 A = 1$ and understand it as pictorially as possible.

A teacher: Ought we to try and introduce logarithms as early as class 9?

Dr. Steiner: It is enough if you get so far with logarithms that they can carry out simple logarithmic calculations.

Then there is physics.

A teacher: I ought to get as far as the locomotive and the telephone.

Dr. Steiner: You ought to aim at that, so that at one point or another the children cover the whole domain of physics.

A teacher: — Explained what he had done.

Dr. Steiner: It seems to me rather like a tall story to say that we have covered the whole of physics. Everything should have been covered by this time. They need only have an idea of it.

A teacher: We have done less mechanics than anything else.

Dr. Steiner: It is just the right time for it now. You should start with mechanical forms (formulae?). The best time to do it would be after mathematics. You need only take it to the point where simple machines are understood properly.

Now to chemistry.

A teacher: My main aim was to show them the difference between acids and bases.

Dr. Steiner: All that is fine, of course. Have the children got a clear idea of the whole significance of a salt, an acid, a base? These things must be done first of all. It is frightful to talk of organic chemistry. We ought to go beyond that and extend the concepts. You could achieve a great deal by making a thorough study of what belongs to this year, namely the characteristic qualities of bases, acids and salts. Then speak about alkali and acid reaction, and finally add the physiological processes so that they acquire an understanding of them. You can take your start from opposite reactions, for example food-sap and bee-blood, as one is an alkali and the other an acid, and observe their opposite reactions. This is how you see the working of physiological processes. You need only develop the concepts of alkali and acid, bases and acids. Then, as I said, bee-blood and food-sap of the bee, as a characteristic example of opposite reactions. The reaction of food-sap is acid and that of bee-blood is alkaline. Show them the polar opposites of blood and food-sap which are in the bees' digestive organs. It is the same in man; only it cannot be substantiated so clearly. With bees it is very easy to do so in the laboratory.

How far have you got in natural history? We have 14 to 15-year-olds.

A teacher: I have done very little.

Dr. Steiner: It is really essential that we simply arrange the lessons to include a fourth teacher to help you.

A teacher: If I take all that, I will have at the most a term available for my subject.

Dr. Steiner: You can manage that in a term. You could save time if we were to take two and a half hours in the morning for these three classes and compress the subject matter accordingly. But then a fourth teacher could be added. You ought to begin the three classes a little earlier and finish later.

A teacher: That would make difficulties for other subject teachers, because the change-over must be in the 10 am break.

Dr. Steiner: It won't be necessary to have as many language lessons throughout the school as we have been having. We do not need so much English and French any more in class 10. It isn't at all necessary. We have too many modern language lessons. There are so many in the lower classes that it isn't necessary to have so many in the higher classes. The number of language lessons can be reduced.

In natural history the essential thing to do now would be to look at the mineral world in a certain way. In class 10 we should now come to a study of man. And mineralogy must be done. Now is the time to take mineralogy.

A teacher: What should be done in anthropology in the tenth class?

Dr. Steiner: You must make the human being comprehensible, as it were. Of course you must make the opportunity of helping them to understand man as an individual being, so that you can take ethnography later on. There is much you can take from anthroposophy to make man comprehensible as an individual being. There is more about that than anything else, without your having to acquire a reputation for teaching anthroposophy. It is objective reality. Physical man with his organs and organic processes and their connection with soul and spirit.

The arts and crafts lessons must be brought into a really artistic direction. You have already done that in modelling. You can alternate this with painting,

i.e. do painting with the ones who are skilful at it. The young people who are now coming up into class 10 can be regarded to be on secondary school level, and therefore we can now strive towards perfection in arts and crafts. I think we still need a more aesthetic approach, and that is where Dr. Schwebach can come in and establish a connection between the visual arts and music. He has had much to do with music. In the aesthetics of music — which ought to be present in principle — you should form a kind of sub-college. Bring the manual work up to the more professional level of arts and crafts and then go on to music, so that the aesthetic element is developed and not theory of music. I would think you should teach the children as early as possible the concept of what makes a chair or a table beautiful. They must stop thinking that a chair has to be beautiful to the eye. That is nonsense. Its beauty should be something one feels when one sits on it. Just as I said yesterday in the handwork lesson that the children ought to have the feeling that when something opens on one side this feeling is expressed in the embroidery. I think these things will all begin to converge. Handwork lessons, arts and crafts, artistic feeling and music will all begin to have something in common. Of course you must master these things properly.

In secondary schools this sort of thing used to be or still is in a terrible state. Hermann Grimm always complained that when he showed pictures to people that came to him they couldn't say whether a person in the picture was standing at the front or back. They had no idea how to look at things properly. The secondary school pupils didn't know whether a person was standing in front or behind.

In music itself class 10 will carry on with some instrumental music.

A teacher: We ought to begin it earlier.

Dr. Steiner: By class 10 anyway.

A teacher: In class 10 they all play instruments individually, and I want to put them together and organise a small orchestra. Most of them belong to it.

Dr. Steiner: You must make sure that those that cannot participate in it at least consider themselves to be members.

A teacher: We really ought to have two hours for this class, otherwise the choir will hardly achieve anything.

Dr. Steiner: We can do some study of harmony with class 10, that is, harmony with reference to counterpoint, so that they acquire the longing to perform something themselves. Don't force it; see if the idea comes from them.

In eurythmy lessons you ought to be aiming towards some proper group work. They are already young adults, and they can do proper group forms. In music it is important that something which is started as an exercise should be brought to a certain degree of completion. It is better to do three or four things during the year to a certain level of perfection than starting all kinds of things. You will manage not to bore them.

The time has now come when they should be taught the simplest concepts of technical mechanics. These lessons can easily be in after-break periods. We only need one lesson a week for technical mechanics and one lesson a week for surveying and plotting. Do mechanics for half a year, and then surveying and plotting for the other half of the year. Although it is not usually done this way you could begin mechanics by teaching them about the screw. Other people don't do it this way. But it should be done like this because technical mechanics ought to start from the nature of solid matter. You should come to dynamics later. And anyway, if you go far enough you have plenty of work for half a year. To teach technical mechanics you deal with all the aspects of a screw. You

must show the children how to draw it, of course; the whole thing, including drill, screw and wormgear.

For surveying it will be sufficient to get as far as levelling. Do very simple plotting to begin with, such as vineyards, orchards and pastures, so that the children get an idea of how to construct these things.

In spinning you ought to start by teaching them about the implements like the spinning wheel, loom etc. and, to begin with, primitive spinning and weaving. They won't get further than acquiring an idea of the very simplest things. They just need to know how a thread is made, and what has to be done to produce cloth. Be happy if you yourself acquire the knack in three years. The essential thing is that they get to know the material and also, in story form, the history of weaving. The latter will add spice to the lessons. They will of course have to become acquainted with the more intricate weaving patterns, as the primitive ones are no longer used.

In hygiene do simple dressings, more or less what is called first-aid. Let the boys watch; they will manage to be gentle and well-behaved. Never mind if they imagine it looks easy. The point is that they get an idea of how it is done. Have one lesson a week for half a year.

You must get the girls to watch boys' activities and vice versa. The boys shouldn't take part, but instead — and this is very good for them — they should get used to showing sympathetic interest. Let them have a little discussion on which of the girls are best at it.

While the boys are drawing screws let the girls get used to talking about the theory of the subject. The peculiar thing about technical mechanics is that it takes a great deal of time to do very little. So all sorts of things can be included to enliven the lesson, otherwise you will not hold the boys. Incidentally, it would be a good thing if there was more stimulus at this age. It struck me that the boys and girls are a bit sleepy.

French in class 10: Literature, culture. I suggest you begin with modern times and work backwards. Do it in reverse order. What are their capacities in French?

A teacher: Simple conversation.

Dr. Steiner: You could read "Cid". They must progress to the point where they can begin to understand French classical poetry. Molière comes later. I would recommend you don't rush from one thing to another. If you like the idea, do the whole of "Cid". You can do something else later in the year.

A teacher: What should we do in English? I have told them the whole story that precedes the text we are reading.

Dr. Steiner: Go on with that. Then see whether the children can somehow construct a few sentences freely on the theme, as their own independent work. I would like to tip you the wink that some of the pupils in these language lessons think they know better than the teachers. That is easy to see. A teacher of foreign languages is seldom accepted unless he is a foreigner and has the accent. You have to be a bit wary. It is a difficult problem, and we will stand by the view that time will cure it.

You overburden the pupils if you do not work with utmost economy. So you must avoid losing time. Some things cannot be carried out as though time were endless. We have already seen examples of the fact that you depend too much on time being unlimited.

A teacher: — Asked whether he ought to read Dickens.

Dr. Steiner: The curriculum we have already worked out is alright.

There is still Latin and Greek. What are the children capable of in Latin and Greek?

A teacher: They cannot always translate Ovid.

Dr. Steiner: Carry on with that. They must now reach the point where they can understand simple things in Greek.

We ought to give them as much Latin and Greek as we can. We don't need to keep everything in separate pigeon-holes like they do in secondary schools. That is nonsense. You must put a bit more emphasis on Latin and Greek and a bit less on modern languages. Get so far in the lower classes that you do not need to spend too much time on it later on. After all, it is our duty to convince as many pupils as possible that Latin and Greek are worth learning. I cannot understand why there are not more boys wanting to learn them. A few more Latin and Greek lessons in the upper classes.

A teacher: . . . [? shorthand].

Dr. Steiner: Questions like this are arising: if we intend including shorthand in our curriculum we should start it now.

A teacher: Most of them are learning it privately.

Dr. Steiner: That doesn't concern us. The point is whether we want to use these two lessons a week to do shorthand in class 10, and which system we choose. Gabelsberger is just alright, it is the popular one here and in Bavaria. Gabelsberger would appear to be the least soul-destroying. It would have been wonderful if shorthand had never been invented. But as it has been, we cannot dispense with it any more than with the telephone. So we will have Gabelsberger. Two lessons of shorthand.

You cannot address the class 10 girls as juniors any more, since there might be a particularly young teacher.

Evening lectures for an hour or two for those who have completed classes 8 and 9 and have left school. The things they will need in a practical way they will learn elsewhere. For their own good it would be worthwhile teaching them aesthetics, history of art and history of literature.

In the independent religion lessons we haven't got as far as doing psalms with the children yet. The ten-year-olds would understand the psalms. Discuss the whole subject matter contained in a psalm, make a kind of inward study of what it contains, and then you can crown it all by singing it.

A teacher: What shall I take now? I am coming to an end with fairy tales.

Dr. Steiner: Symbolism connected with suitable themes. The significance of the festivals of the year. There is such a lot of material in the Christmas, Easter and Whitsun festivals in our lectures. You can discuss most of what is in these lectures. If you bring it in the right way, it will be good just for this age. Link it up with festivals as far as possible. You can begin before the festival and continue beyond it. Work at the Christmas festival for four weeks.

A teacher: When I take the prophets, can I take Michelangelo's figures?

Dr. Steiner: Yes, that would be alright.

A teacher: Shall we choose something from the realm of sculpture?

Dr. Steiner: It would be good to know how far you have gone and how you yourself would have continued.

Pass on to the study of psalms. Then take the Laocoon, so that we can

dwell on the element of tragedy and what is sublime. The Laocoon is the moment of death.

A teacher: May I continue in this way in religion lessons in classes 3 and 4?

Dr. Steiner: Don't imagine you can leave the Christ out. You mustn't do that.

A teacher: I had history of the Old Testament.

Dr. Steiner: Not exclusively history of the Old Testament.

A teacher: What shall I start with in class 1?

Dr. Steiner: Actually on the whole we have always tried to start by reflecting on the phenomena of nature. That was actually one of the themes for the youngest group. And then we gradually passed on to stories that have been made up (on this basis). Then we came to the gospels and worked on scenes from the St. John's gospel. We started with a kind of nature religion. It is a matter of leading the children in a natural way to the experience of religious feelings, by drawing their attention to all kinds of things.

Regarding the lessons of a Religion teacher who could not make a contact with the pupils, and they were walking round the classroom. . .

Dr. Steiner: That sort of thing must never happen a second time. That is a colossal failure. It mustn't be like it was in Haubinda. Some of the pupils lay on the floor and stuck their legs in the air, whilst others lay on the window sill and the table. Not one sat properly on a chair. A story by Keller was being read to them. There was no religious atmosphere at all. That was in 1903.

A teacher: Jean Paul was to be studied in class 9. And Herman Grimm was set. What ought to be read with class 8?

Dr. Steiner: Also Herman Grimm.

A teacher: I have started reading Jean Paul. The chapter on humour was set.

Dr. Steiner: You will deal with the whole story. History of the times, history of literature.

A teacher: What should I read in French with class 7? I have been doing poems.

Dr. Steiner: Read fables. Lafontaine.

Someone asked a question about anthropology in class 4.

Dr. Steiner: It must be done in accordance with their age. In class 4 you could keep to what is more external. It would be possible to do it in almost any class. The skeleton is of course the most abstract of all. I wouldn't look at it by itself but as part of man as a whole. Don't deal with it just as a skeleton, even in class 10. It would be better to deal with man as a whole. It was good the way Dr. von Heydebrand did it. Try to bring home to them a number of ideas relating to man.

A handwork teacher: Would it be a good idea if the new pupils learnt knitting, or can we let them join in the work of the classes?

Dr. Steiner: It would be good for them to learn knitting first, if possible, but then they should go on to what the class is doing.

A teacher: Is it advisable to do employment and business affairs in arithmetic lessons?

Dr. Steiner: They fit in there just as well as anywhere else.

A question was asked about how to deal with business compositions.

Dr. Steiner: I asked the 'Kommender Tag' to do a small job for me, and I received a message from them yesterday. I have told them I won't accept such a thing. You ought to be able to gather from it what has happened. Though usually you cannot gather what has happened. Firstly the address was wrong, secondly I was told various other things instead of what I wanted to know, i.e. whether the thing had been transferred from one place to the other, and thirdly I was told that an account was debited, which didn't interest me at all. What I wanted to know was whether the job had been carried out, and they didn't tell me that. That was not in the answer. They even put a different address. All this comes from people being superficial, because they don't stop to think that things must be exact.

All you need do is put into words what has to be done. You must try to grasp the course of a particular business affair and write out of that. It is best done in a critical way. Try experiments of this kind. Try to get behind what the gibberish is all about, and put it down properly.

Business composition: If you need expert advice in business and you ask for expert opinion — the advice of an expert is a business composition. Information, agents' reports are business compositions. It is not so terrible if you do something incorrectly. Anyone who is capable in some respects will find his way into things quicker than someone who is altogether incapable. The people who write them usually can't write them properly.

Any simple mode of expression is better than tradesman's jargon. My experience of it doesn't bear repeating. It is frightful. It hurts your tongue to speak that way. But it isn't so intimidating; you only need grasp the situation and write it down. Everyone can understand it. This doesn't only apply to trade. Read a legal document, a certificate like this one: A railway is a line of straight or curved progression in a plane or in an altitude with a lesser or greater deviation from the plane, with the particular objective etc. — There were 16 lines of it.

When we form the curriculum, notice every time how we base it on the nature of the child.

When an inspector comes, take care that he doesn't find that not a single question of his is answered. It can happen that he asks the sort of questions that the children don't answer. We must do things in such a way that the children can also cope with stupid remarks. Let us keep more strictly to the curriculum, and let us help the children, so that by the end of class 3 or class 6 they know the answers to the questions that might be asked, without our preparing them especially.

It mustn't happen to us like it did to the teacher who had drilled each child to answer one particular question. The inspector asked "Do you believe in God?" — "I believe in God. — "Do you also believe in Jesus Christ?" — "No! The boy who believes in Jesus Christ is in the desk behind".

We must be very careful that class teachers are not late for their lessons. That is the main cause of rowdiness, when the teacher doesn't come and they are left to themselves.

A teacher: . . .

Dr. Steiner [to a teacher whose class was going to be split]: You must try dividing it like this. As you know the children, you must do what you feel is best, or you take the children who are there already and the new teacher takes the new ones.

School library?

Dr. Steiner: Grillparzer, Hamerling, Aspasia as late as possible. The King of Sion as soon as they have had the history of it. You can let them read Ahasver.

Lessing for the 15-year-olds. There would have been an occasion recently for giving them "Der Zerbrochene Krug" (The Broken Jug). There is no need to devote time to the Prussian plays. Read Shakespeare in English. You should try to read works like Shakespeare's in the language in which they were written. When people have grown so old that they normally wouldn't learn a language any more then let them read a translation of things that are as typical as Shakespeare is for the English language. You should not let the children read Racine and Corneille in German, only if there is no prospect of their reading them in French. Fercher von Steinwand; 24 books of general history by Johannes Mueller; they must get used to this style, this diction. Other things will have to be arranged for children.

The fairy tale of good and evil from the Mystery Play would be good to take with children. But you can't give them the complete books.

First of all we have to consider the immediate college. We need a new teacher, and that is going to be Dr. Plinke. Please forgive me for saying so, but it would be good to alternate — man, woman, man, woman, otherwise the school will become too feminine.

A teacher was suggested.

Dr. Steiner: He is only half a man, he is still growing. Are we training equal numbers of men and women?

A teacher: Men are in the majority.

Dr. Steiner: I am very much in favour of a balance, but the opposite of imperialism is dangerous too. — Frl. Gertrud Michels ought to come as well, as a gardener. We could telephone her.

About the school opening festival the following Saturday. ...

Dr. Steiner: I can speak first, then all the teachers. Let us have the class teachers of each class, and representatives of specialised subjects, one after the other, from the top downwards. It can start with class 10 and work downwards. Specialist teachers must speak as well. We had occasion to invite someone from the ministry but I don't think he will come. But that is another matter. There will be others.

Someone asked for some guidance as to how they should speak.

Dr. Steiner: At the beginning of the school year you are bound to be full of inspired ideas about what you want to do with your classes. You could more likely do with some guidance as to what to leave out. You all have your intentions and aims in mind. It would be embarrassing for you to be told what to say.

It is regrettable that no fresh eurythmy can be put on. It would be lovely if it could be. The festival must be very dignified. It is a terrible pity that we are obliged to have it in the Park Hall. It is a great shame that it isn't possible to hold the festival here. We wouldn't even get the children in, let alone the other people. They would have to stand. The staff should do something for the school opening. We will divide the children classes 1 — 6, 7 — 10; we shall be forced to do so next year.

CONFERENCE HELD ON 11th SEPTEMBER 1921

Sunday afternoon 5 pm

Dr. Steiner: School begins on the 13th. Now that the number of teachers has increased, the first thing we ought to do is to talk over the curriculum once more. So let's go through the classes. Have you got a time-table here? We can go through that.

They ascertained who were going to give the main lessons in each class.

Dr. Steiner: The first thing we should give our minds to is the re-establishment of the remedial class. We need it. The only question is who is going to take it. I would be very happy, Dr. Schubert, if you would take on this remedial class. You mustn't imagine that you will die without your old class.

Dr. Schubert: Was I doing it badly?

Dr. Steiner: No, you really caught the children's imagination. — So I think Dr. Kolisko should step in for Dr. Schubert and take history in the three upper classes.

I would be pleased if Dr. Schwepsch would give a kind of aesthetics, lessons on art, so that Dr. Schwepsch, with aesthetics, would be in addition to the three teachers who already take main lesson in the upper classes. We have discussed it in part. It would not be continuous. It would be the kind of lesson that is included for a period of a few weeks. The four of you would rotate.

A teacher: That would result in one of us being free for a while.

Dr. Steiner: That doesn't matter. In the upper classes that is essential.

Now we must go through languages.

The teachers talked about arrangements for the modern language lessons.

Dr. Steiner: In Latin and Greek Dr. Schubert should take on the younger children. Then I would ask Dr. Roeschl to deal with the rest of the Latin and Greek lessons. I will say more about how we are going to deal with them.

A teacher: Wouldn't it be a good idea to take the children together according to class for Latin and Greek?

Dr. Steiner: Things are in such a muddle that we can only aim at doing that by degrees. We can try to have them on an equal footing by the time the children are 16 and 17. We will discuss that at 2 pm tomorrow. The teachers who have been relieved of Latin lessons could help in the teachers' library.

Today someone mentioned employing a librarian. I consider this madness. If you take it in hand you will be able to cope with the entire library. My guess is that it would take three hours a week to keep it in sufficient order that nothing could go wrong. We must try and be a bit economical in these crises. I think it would be good if the college of teachers were to look after it. We cannot do such a thing as engage a librarian who would need a large house at the very least. It is a pipe-dream. A person like Dr. R. would cost us 30,000 marks. You can save us these 30,000 M. by spending your free periods on this midget library. I think this is the best way to do it; we must be rational.

The theological course is due to take place in Dornach from 26th September to 10th October. Hahn, Uehli, Ruthenberg and Mirbach will be going to it. The independent religion lesson will have to drop out and another lesson would have to be given instead. If Dr. Schwepsch were free at this time it would be interesting for instance if he could do some history or history of art that was suitable for this age. Or it could be something else.

Would you please bring forward any questions that have arisen.

A teacher: What kind of reading matter could I introduce in class 7?

Dr. Steiner: We cannot keep the whole class back for the sake of a few newcomers. None of these less advanced ones can read "A Christmas Carol".

One of the new teachers: I consider Dickens much too difficult for this level. Couldn't we introduce a textbook in language lessons?

Dr. Steiner: I have no objection to the introduction of a textbook, though the

textbooks are all very poor. The class hasn't got a common tie to unite it. Look out a textbook and show it to me when I come back.

The business about Dickens — I can't agree with you. A class 7 can manage Dickens. Or you could choose another prose work yourself. I only gave that as an example. There are some school editions that would be quite acceptable for our school. They must do some reading at some stage.

A teacher: In other schools we begin Dickens in class 10.

Dr. Steiner: Look for specimens you think you would get on best with.

A teacher: I would be grateful if Dr. Steiner would say something about rhythm and versification.

Dr. Steiner: It is difficult to hold forth about individual subjects. Why, can't you find anything suitable?

A teacher: I can't say exactly.

Dr. Steiner: The task is that the children learn about metre and verse — that means you have to learn about it first. The various metres must be understood out of the harmony of the pulsebeat and the rhythm of the breathing. That is your task. I don't believe you can find nothing on the subject. Don't make the excuse that the books are poor, you must make them good when you use them.

A teacher: I wanted to ask a question about the teaching of algebra. It seems to me it would be good to give the pupils homework. In this subject it seems to be especially obvious that the children ought to be doing sums at home.

Dr. Steiner: The principles of a sound education must come first. A fundamental principle is that we must make sure they do their homework, and see to it that it never happens that they don't do it. Homework should never be set unless you know the children are going to be eager to show you their results. The thing must be alive, and should be done in a way that makes them more active and not in a way that kills their enthusiasm. One way of doing it would be to give them a task arising out of the particular subject matter you have just been dealing with, and tell them 'Tomorrow I will be dealing with the following kind of sums'. And then wait and see whether the children have the initiative to do the preparatory work at home. Some of them will volunteer, and that will make others want to do it too. You must get the children to do what they ought to do for school because they want to do it. It should come from the children's own willingness to do something from one day to the next.

A teacher: Can't we give them exercises in multiplication, etc., too?

Dr. Steiner: Only in this way. Exercises could be given them in other subjects too, any amount of them. Then we will get pale children. What we must aim at is to master our own teaching material so well that lesson time is all we need for it.

A teacher: Another question I would like to ask is what we might do towards the end of the maths lesson.

Dr. Steiner: If they are tired at the end of the lesson then change to easier exercises. You could do the kind of thing you were thinking of giving them for homework.

A teacher: I have not had the impression that working hard at maths tires the children.

Dr. Steiner: All the same it is not a good idea to keep the children working with the same intensity for two hours.

You can fire the children's imagination, you can suggest that they do one thing or another at home, but do not insist on their bringing it.

A teacher: May I ask for some guidance for the aesthetics lessons?

Dr. Steiner: The children are about 14 — 16 years of age, so I would use actual examples to introduce them to the concept of what is beautiful, what is art. Show them how the concept of beauty has gone through a metamorphosis in the styles of the successive periods; the beauty of Greece, the beauty of the Renaissance, etc. It is especially important at this age to give a certain concrete reality to what would otherwise be an abstraction. The sort of aesthetics we find in Vischer and Carriere has no value whatsoever. But if, just at this age, they are given the opportunity to understand the nature of beauty, of dignity, of comedy, and how comedy is expressed in music or in poetry, this will have an extraordinary capacity to raise their ideals. At this age the young person is not yet able to receive concepts of a more general kind in abstract form. And so it is just now that questions like 'What is declamation and what is recitation?' should be introduced.

When I was lecturing on declamation and recitation I made the discovery that the majority of people do not know that there is any difference between them. If you take the way Greek verse has to be spoken, that is the prototype of recitation, because it depends on metre, on working it out on the basis of longs and shorts. But when it depends on stressed and unstressed syllables, and you have to work out the way the Song of the Nibelungs has to be spoken, that is declamation. We demonstrated this in an example that clearly shows the difference, namely the first version of Goethe's Iphigenia, which he later remodelled into the Roman form. The German Iphigenia has to be declaimed, the Roman version recited.

A teacher: When we share the work with Dr. Schwebsch, may I ask how much time, roughly, must be made free for the aesthetics lessons?

Dr. Steiner: It would be good to divide up the time equally. This will relieve the German teaching.

We must acquire somewhat different concepts. Just imagine, the Austrian secondary schools have eight hours Latin in the first class. All this is a consequence of awfully irrational teaching. We must be more moderate, of course. The mathematics done in Austrian schools is allotted very few lessons; three in the 4th, 5th, and 6th classes, and two in the 7th and 8th. If you do these things over this period of time in such a way that the material you are teaching is given its correct amount of time, the children will get the most out of these lessons. These are children of 15 to 16 years of age.

When you are doing projective geometry, get through the basic concepts as far as the law of duality with perspective until you have brought the children to the point of being dumb-founded and amazed, then proceed to win their interest for a few of the figures of the new thesis (by Baravalle) and you will have got as far as you should.

Did you begin with descriptive geometry?

A teacher: I took the construction of point and straight lines. We did cavalier perspectives and shadow constructions until the children mastered the concept. At present we are just doing shadow construction. Then mechanics. We have done comparatively little mechanics.

Dr. Steiner: Then take mechanics again as far as projection, the simple machines, using trigonometry. It is better to deal with projection by means of equations.

Will the children understand the equation of a parabola? If you demonstrate a concrete example you don't need to go into it. Pedagogically speaking, the main point of teaching the children projections is that they grasp the parabola equation and understand its law. The main thing to aim for is this coincidence of reality with the mathematical equation. 'Philosophy begins with wonder' is partly untrue. In teaching you must arouse wonder at the end of a process, whereas when philosophising its place is at the beginning. The children must be brought to the point of wonder. You must have something that completely holds their interest. You must bring them to see that it is so marvellous that even a Novalis would fall on his knees before it.

I heartily recommend a thorough study of Baravalle's thesis for all of you who have anything to do with drawing. I have been trying to draw attention to it in all sorts of ways. The things are on show at the congress. Baravalle's thesis is also of extreme importance for aesthetics. Everyone ought to study it. Handwork more than anything else gains a tremendous amount from Baravalle's thesis. It certainly tells you a lot that could be useful for the making of things like collars and belts according to this principle.

A thing like this thesis of Baravalle's — but this is not to make him proud — is of fundamental importance, especially for Waldorf teachers, because it paves the way from mathematics to pictorial imagery. This could be carried further. What he has done for forms can be done for colours and even for the world of sound. You will find several indications for the world of sound in Goethe's draft of a theory of sound in the last volume of my Kürschner and Weimar edition. There is great scope in this direction. The theory of colour can also be dealt with in this way.

A teacher: Perhaps we can find a parallel in the sensual-moral side of the world of sound. Our feeling for colour follows the order of the spectrum. Everything going towards blue corresponds to the sharp keys and the other side to the flat keys.

Dr. Steiner: That would make a good theme.

A teacher: When you look at both spectra a parallel appears.

Dr. Steiner: The thought is almost right. But you must always avoid mere analogy.

I would like to add one more thing to what I have already said, that will strike an anthroposophical note for you. I told you it would be good to get to know Baravalle's thesis. I would like to mention that, in any case, for basic occult reasons, it is of great importance for the enlivening of the teaching in all subjects if there is a lively interest taken in anything original produced by members of the college.

This is extremely important; it enlivens the whole college of teachers if proper interest is taken in original work done by members. That is actually the idea behind the programmes of the various schools, but it has now become completely corrupt. A programme ought to come out every year, and the whole college ought to be involved in it. It is really true that the spiritual forces of the college of teachers are carried by the sharing of inner scientific experience. Nothing must be closed off; there must be mutual co-operation. Here, where we come together, there is of course considerable mutual interest. There is the assumption that a lot more of you are producing original work on the quiet, so I would like to recommend that you let the others benefit from your work.

A teacher: Quite a long time ago we talked about getting a Gym teacher.

Dr. Steiner: Herr Baumann tells me that we cannot consider a Gym teacher because we haven't a gymnasium. Englert will come when we have a hall.

A teacher: He wrote to say that he wouldn't be available for this. He is in Norway.

Dr. Steiner: For the next half year we haven't the slightest need. He will just have to wait until something else turns up. We must try to make the boys more skilful. It is impossible to say anything about Gym because Baumann isn't here.

They talked about the public congress in Stuttgart from 29th August to 6th September, 'Cultural Perspectives of the Anthroposophical Movement'.

Dr. Steiner: The congress was such a success, it far exceeded expectations. The congress was an outstanding success, but the Sunday meeting, the members' meeting on 4th September was so pathetic, it was the most pathetic meeting you can imagine. The threefold social order regional group meeting was worse still. You could have expected that at least the people who want to bring new life into anthroposophy would have made themselves noticed. We ought to have seen them on Sunday. There is plenty of initiative, you can be sure of that. There were small groups of people having meetings in almost all the nooks and crannies, but none of it came out into the open. It would have been a good thing if it had. I hope things will go better in the future.

CONFERENCE HELD ON 16th NOVEMBER 1921

Wednesday evening 8.30 pm

Dr. Steiner: I am very sorry I can't be here long. We shall have to get things dealt with today.

A teacher: — Asked whether certain pathological children ought to be rejected or whether a trial period ought to be introduced;

Dr. Steiner: The question can only be decided when we have analysed the cases.

A teacher: One of the children, B.O., has stolen something.

Dr. Steiner: Is the child pathological or only damaged?

A teacher: He is considerably damaged. We are wondering whether it is fair to the other children to keep him.

Dr. Steiner: You should find out whether the boy is pathological. I hope to come to school for a short time to-morrow. We have, of course, had children before who have stolen things, and they are still here.

A teacher: — Spoke about H.M. and asked for her to be excused from language lessons.

Dr. Steiner: There is no reason why we shouldn't have this child at school. It is for children like this that we need the remedial class.

• We don't want to reject children that ought to be learning something, even though they are pathological. It is a different matter with B. This is a case where you could say he is difficult to cope with. If he were pathological he should go to the remedial class. It isn't an easy decision to make. We can't solve it either by sending children like that away again. If we accept children and then send them away again we shall soon be running the whole school in a philistine way. We should become as narrow-minded as the rest of humanity. On no account should we send away children we have accepted. There are not many children like B., are there? And probably, if we were to look at all the stupid things he does, we would see his characteristics even more clearly. The time he gave his name wrongly there must surely have been some provocation that would explain it.

A teacher: He has a bad effect on other children. When he is with them they behave differently.

Dr. Steiner: They do that. It is very contagious. It won't be easy to find a method for accepting children. In any case, before I think the matter over I would like to meet B.

We have surely had theft before. We have never considered whether we should keep the children or not. What sort of criteria should we set ourselves?

It is difficult to set a criterion and keep to it. Ways and means must be found. How shall we draw the line between those who are genteel enough to conform and the non-conformists? How would you diagnose a tendency to stealing? We will note the question. It is easier to ask questions than to answer them. The matter is not solved yet. I am not inclined to answer these questions in general. Each case must be dealt with individually.

A teacher: The independent anthroposophical youth group has asked the teachers to give them a course.

Dr. Steiner: Most of those young people will be the ones who came to the meeting house in the Landhausstrasse last time. There have been several small gatherings like that. Why not give them a course?

A teacher: — Asked for guide lines.

Dr. Steiner: It would be a very well worthwhile thing to do. But it must be pedagogical in a broad sense. Surely they mean, too, that they want something in general on pedagogical thinking. They certainly do not mean pedagogical methods in particular, but more on the cultural pedagogical level. There really is a great deal in youth today, there has been ever since the beginning of the century, and even a few years before that. Many things are going on in the sub-conscious. There are definitely supersensible reasons for the Youth Movement, and it must be taken very seriously.

I was in Aarau last Friday. There wasn't a discussion, but a few people spoke. A most peculiar man spoke. At our first high school course we were embarrassed to receive a telegram saying that two students had run away and set out on a pilgrimage to our high school course. What dangers we encounter in Switzerland! We put ourselves on the look out for them and Dr. Boos caught them and we gave them their money back. It was one of these youths who spoke last Friday. The vicar spoke first, a middle-aged man, who had nothing more impressive to say than that history contains more than murders. Then a teacher spoke and then this youth. The boy spoke considerably better than the others. It wasn't the vicar but the boy who spoke best. What he said was right. The conversation culminated with the vicar saying that present-day youth recognises no authority. To which the boy said "Who is supposed to have authority? Don't take offence if I say something radical. If a person wants to have authority he must deserve it. Don't older people make compromises? When we see all that, are we supposed to look up to them with a feeling for authority?" — It was very profound and made a very good impression on me.

We should take notice of the Youth Movement. It is a cultural movement of great significance. And when making an approach to this Youth Movement, any kind of philistinism and pedantry should be specially avoided. Teachers could hold lectures for three days at Christmas and the New Year.

A teacher: — Expressed concern regarding the way the older boys behaved to the girls, and also regarding smoking.

Dr. Steiner: Has anything unpleasant happened? Let us leave smoking for the

moment and discuss that later. The other things can be dealt with by themselves. Has there really been any trouble that has gone beyond reasonable limits? When there are a lot of children together you get a certain amount of unpleasantness, of course. Has anything gone too far?

Several teachers mentioned improper behaviour, also towards the girls.

Dr. Steiner: It could be quite naive.

A teacher: It was more uncivilised than naive.

Dr. Steiner: It depends on their character. If someone is uncivilised he can be so in an absolutely naive way. With regard to this matter it is tremendously important that you don't interfere in any way if you can help it — and this is why I want to stress the point — avoid dealing with cases directly with the children concerned, if you possibly can, so as not to lead them on. Doing so would make them naughty in earnest. To take an example. A girl went and sat on a big boy's lap. I can assure you that a thing like that must be ignored, if possible. You must try and prevent it. On no account go as far as ticking them off. That is certain to make them more conscious of it. You must be extremely careful how you handle it. You cannot take the risk of teaching boys and girls together unless you can avoid dealing with things in a direct way.

In this connection the materialistic age has brought some horrible preconceptions to light. It is by no means a rare thing for mothers and fathers to come to me for advice because their children are developing a perverse sexuality. When the child is brought along it is a child of five. A five-year-old is supposed to be developing a perverse sexuality! He hasn't any sexuality at all yet. It is sheer illusion. Finally the Freudian theory appears, which explains a baby's sucking of a dummy as a sexual act.

What is needed in these situations is a feeling for tact. Occasionally something might occur that has to be tackled severely. It is better to deal with this kind of thing indirectly rather than directly, otherwise you will really draw attention to it.

On the other hand it would be very good if we were to take note of these incidents by having a psychological report of cases that could be justifiably discussed. I was asking whether there are any cases of this sort? It doesn't appear to be the case.

A teacher: One girl, Z., has a host of admirers.

Dr. Steiner: There have actually already been some intense tragedies. These things must be dealt with indirectly. A tragedy took place, for example, and in the course of it one of the older girls told one of the teachers something which she considered to be absolutely confidential, and then discovered that you had passed it on. She found out that you had told another teacher what was intended for you only. The girl shed a lot of tears over it. You really must accept the fact that, after all, these things are also an enriching of life. These are things you just can't deal with in a stereotyped way. Each human being is different, even as a child.

A teacher: During discussions of the Song of the Nibelungs in class 10 I have come across various suggestive passages. How should I deal with them?

Dr. Steiner: You must either skim tactfully over them or treat them seriously. I assume you always try to deal with things in a natural way, without any suggestiveness or frivolity. That is a better way of doing it than trying to cover things up.

As for things like smoking, it is very possible that the children succumb to things like that.

A teacher: One boy smoked a whole packetful, I heard them calling the school a cigarette school. It is not pleasant for the school when the pupils smoke.

Dr. Steiner: The best thing to do would be to teach them sense about smoking — in Dornach the eurythmists smoke much more than the men.

A teacher: They were impressed as soon as they saw they were doing themselves harm.

Dr. Steiner: I think you can tell them how it affects the organism. Describe the effect of nicotine, that is the best thing to do. Temptation can arise if you do the one thing and not the other. Giving them information, if you can manage it, would be a better way to cure children of bad habits of this kind. From the pedagogical point of view you will have then done fifteen times as much good as by forbidding them to smoke. Forbidding smoking is the most convenient way of doing it, but if you get the children to understand why they should stop, that will have an effect on them for the rest of their lives. It is terribly important not to forbid or punish but to do something else instead.

A teacher: Some of us teachers have started a consultation period for pupils. We have been discussing matters of world outlook.

Dr. Steiner: It has not been noticeable that the church-going children do not attend. At any rate the consultation period is a good thing. If you discuss matters of world outlook you cannot prevent it taking on an anthroposophical character. You can avoid it in religion lessons, but scarcely even there. In your discussions you cannot avoid it. Nor is it necessary that you should.

A question was asked about language coaching.

Dr. Steiner: It is a question of how far it would be possible to make the language lessons independent of class levels, so that in regard to languages a child could be in class 3.

A teacher: That would be difficult.

Dr. Steiner: It is a question of whether it could be solved.

A teacher: It would hardly be possible to have language lessons simultaneously in all the classes. That is why we thought of temporary coaching courses.

Dr. Steiner: We can do what we can in this direction. In the Dornach school for further education children between 8 and 18 have all their lessons together. A woman of 45 is sitting there as well. I really cannot say that this is such an awfully bad arrangement. It is not at all bad. A policeman was there yesterday wanting to take the children away from us.

We have no possibility of arranging a lot of classes. On the one hand we can do something like that. But then the teachers would be more overburdened than they would be if we were to try to get over these little difficulties.

A teacher: It would be better then to leave the children in their classes.

Dr. Steiner: That would be an ideal. You can give them extra lessons. Don't take them out of the class. That would also be too much of a strain on the child. You can do that. Otherwise you would have to put the children into different groupings for language lessons than for other subjects.

A teacher: That would be extremely difficult.

Dr. Steiner: We cannot easily increase the number of teachers.

There was a discussion about the teaching of art in the upper classes and designs for crafts.

Dr. Steiner: In art teaching you can do any amount of things in the most varied ways. It is not possible to say that one thing is entirely good and another entirely bad. In Dornach Frl. van Blommestein is beginning to teach out of the colours. This is a good way to work. We noticed that it has a good effect on people. We let the child lay on the paint out of an elementary colour imagination. For instance you say to the child 'Here is a yellow patch in the middle of your painting. Make it blue. Then change all the other colours in the picture accordingly'. The child's feeling for colour will be considerably deepened if the child has to change a colour and then change all the others to correspond, i.e. on a design for a bag or something, and then sews and embroiders it, so that each colour is just in the right place. All that you have been describing is moving in the same direction, which is good. Only you can't tell which class to start it in. You will get the best results if you do it from the lowest class onwards, and develop the teaching of writing out of it.

A teacher: Wouldn't the class teacher clash with the handwork teacher?

Dr. Steiner: You must just see to it that whoever gives the art lessons is aware of the fact that those children have done it before when they were small. Today we can do it as you say. Later on we must be conscious of what the children have already done. First of all you must rid them of their bad taste. People haven't had an opportunity of learning much in this regard. There are people who embroider something, and the design they embroider might just as well be on something else.

A teacher: I don't agree with painting being done in handwork lessons in my class 3.

Dr. Steiner: The children do pictures like this in class 3, but they don't have artistic handwork lessons until class 8.

A teacher: I thought the children were too young to do artistic designs.

Dr. Steiner: Your class doesn't have artistic handwork lessons yet, anyway.

Information was given about the disagreement.

Dr. Steiner: The various teachers who teach in a class must come to a common understanding. The only excuse for not doing so would be lack of time, but in principle you should always be in touch.

The craft teacher: It seems to me that in classes 9 and 10 the children should have more chance to do craftwork. I only have them once a fortnight.

Dr. Steiner: Once a fortnight? Why is that?

The craft teacher: I can only have 25 at a time.

Dr. Steiner: It isn't possible to spend more time on it. Rather than this dissipation, which is pedagogical nonsense, it really would be better to concentrate it into a week. Take one group of children each day for a week. It is an extremely important aspect of life that the children are sorry to have a considerable gap in the work. Dividing the work up into periods is also of significance in this respect. Perhaps our principle of concentrating the work should also be applied here.

Why is it necessary to move this lesson to the afternoon? It is a time-table problem, but we ought to be able to solve it.

A teacher: If only we knew what to leave out.

Dr. Steiner: Main lesson shouldn't be touched.

A teacher: So for a whole week there would only be craft lessons.

Dr. Steiner: Perhaps, after all, one third at a time could have craft lessons.

The one subject that suffers less when it is not concentrated is language teaching. That suffers least. Main lesson and art teaching suffer not only from a psychological point of view but damage is done to the human being when the lessons are broken up into weekly lessons instead of being concentrated. The children don't need to do handwork, knitting and crochet for a whole week. Later on you can do that sort of thing. But it shouldn't be done systematically. I can imagine it would be fun to knit at the same sock for a quarter of an hour every Wednesday at 12 am over a period of six months. You can learn to knit socks like that, but to work at a sculpture every Wednesday would be a different matter.

You must do what the subject requires.

A handwork teacher: It feels right to me that the children have their lessons once a week.

Dr. Steiner: If it isn't a craft the long intervals certainly don't matter. With craftwork you must try and concentrate the work to a certain extent. If you are doing bookbinding you need to work in a concentrated way when you are making boxes. We will be getting to this. We already have practical lessons in class 10. In a class like that you wouldn't do any other craft.

Shorthand should be learnt in your sleep, without particularly concentrating on it. It really is a barbarity that shorthand has to be learnt at all; it is the height of ahrimanism. That is why the ideal would be to learn shorthand in your sleep. As you cannot do that, it is very important to do it casually instead of doing it with intense concentration. Because it is nonsensical. It is cultural nonsense to do shorthand.

A teacher: The handicraft lessons have been combined with gardening. Now that FrI. Gertrud Michels has come, how shall we arrange it?

Dr. Steiner: FrI. Michels will relieve Herr Wolfhugel of it. The best thing to do would be to arrange things among yourselves to suit the circumstances. Talk it over together.

A teacher: — Reported that an optional extra lesson in tone eurythmy was going to be started.

Dr. Steiner: That is possible with tone eurythmy. It isn't anything that will overburden the children. However it is possible that there is going to be a rush on work. If you have a coaching lesson added to every lesson, there will be a lot to do. You would have to teach all night.

A teacher: — Asked about eurythmy for the children in the remedial class.

Dr. Steiner: I hope I have time to look in. The best thing for the remedial class children would be if you bring eurythmy into the lesson, and this means making use of all sorts of things.

A teacher: — Asked about the working out of the curriculum.

Dr. Steiner: There is a lot of theoretical material in the pedagogical lectures. We also have our practical experience.

A teacher: Attempts have been made to provide hostels.

Dr. Steiner: Hostels are good things to have in certain circumstances, but that is very rarely the case nowadays. They don't lie in the same direction as the Waldorf School. The Waldorf School is not out to create special conditions or a particular

setting, but to bring about the conditions in which we can teach best within the existing setting.

If the hostel is good we can recommend it for the children.

A teacher: Frau X. was asking if there were other parents who would like to involve themselves.

Dr. Steiner: The only way to do it is that the parents apply to the school, and if the school thinks that Frau X.'s hostel is suitable, the teachers will recommend it to the parents.

At present we are something unusual. What we ought to work for is the founding of as many Waldorf schools as possible, so that it becomes unnecessary to put children into hostels in order to get them into a Waldorf school. While there is still only the one Waldorf School the existence of hostels is justified. It really ought to be possible for children to go to Waldorf schools anywhere, otherwise Stuttgart will just remain a model school.

There is an awful lot of busy-bodding going on. Judging by the letters I receive — just counting those in the last three days — people want to start hostels by the dozen. It is happening the whole time. People have good intentions, but we must be discerning about it. People start busy-bodding straight away when there is something like the Waldorf School. Then the meddlers get to work.

They talked about a course for further education which had been started.

Dr. Steiner: There is no objection in principle. You must just take care not to admit the sort of chaps who would poke fun at the others.

Someone asked whether Dr. Steiner would write something for the two-yearly report.

Dr. Steiner: I will write something.

There is a lot more to be said now.

There was an enquiry about the reading book.

Dr. Steiner: I haven't got the reading book. I did have it for a long time. I have nothing against it, if it is carried out in good taste. If I have to design the lettering I would need to have it back.

A subject teacher: — Complained about interruptions caused by the confirmation class.

Dr. Steiner: Does it really involve so many? That is breaking into the wholeness of the curriculum.

A teacher: The wish has arisen to have a special Sunday service for teachers.

Dr. Steiner: We have discussed something similar before. I would need to know whether the request is general.

A teacher: The wish has been expressed.

Dr. Steiner: Something very fine could come of it, of course. I can well imagine that a common striving is possible. The way to set about it would not be so easy to find. Who would take it? Let us assume you would elect the people to take it and they would alternate. That sort of thing is very difficult. There would have to be a very strong common bond among you. Who would take it?

A teacher: It never occurred to me that this would be a point of contention. We can't allow ourselves to be ambitious.

Dr. Steiner: If each of you has a different opinion as to who takes it well, it is difficult. You will all agree that it should be taken by someone who does it well, that is obvious. But then the story changes. That is still like it was with Stockerau (a place very near Vienna). A Viennese was asked whether it was a long way to America, to which he replied, "It isn't far to Stockerau, but after that it is a long way!"

A teacher: Ought it to be confined to one person?

Dr. Steiner: Then each week you have to bother about who does it well.

A teacher: — Suggested Herr N.

Dr. Steiner: You ought to do a secret ballot.

A teacher: Surely what matters is that we have it.

Dr. Steiner: Certainly. It is as difficult a matter as electing the pope.

A teacher: I would accept any of the others.

Dr. Steiner: Let us think about how to do it. I would never venture, myself, to nominate the person to do it.

A teacher: One of the three gentlemen who takes the services for the children.

Dr. Steiner: If everyone accepts them without turning a hair. A service is either a matter of mere form, in which case you can introduce and do it together, or it is a ritual, which must be taken very seriously. There must not be any ill-feeling.

Another teacher spoke on the subject.

Dr. Steiner: I don't follow any more. Now I am completely baffled.

A cult is esoteric. A cult is the most esoteric thing you can possibly imagine. I suppose what you were saying was that you cannot vote democratically where a ritual is concerned. Once a ritual has been started, it can be fostered by a college, of course. For that, the college would have to be unanimous.

A teacher: I was of the opinion that no sort of authority ought to be exerted over individuals.

Dr. Steiner: That is what I have in mind. Just the way the ritual for the children was introduced. That wouldn't at all be the task of the Waldorf School.

The question is, whether something of this kind, that has to be built up so carefully from a certain point of view, isn't something that cannot easily be started nor fostered as a common cause by the college of teachers as such.

Let us presume that you are unanimous to start with. Then next time you would have confined yourselves to taking on to college only those teachers who are also in agreement with you. An esoteric community is only for people who are really esoterically united. A religious service is possible in esoteric circles only if it is meant to have significance, otherwise you must have a kind of mass. But for this again you need an esoteric element serving the ones who receive it unesoterically for you cannot read mass without priests. Members of an esoteric community should be united through the esoteric content.

There was a request for esoteric meetings.

Dr. Steiner: That would be very difficult to start. Up till now I have always had to stop anything I have started. You know, years ago there was plenty of esoteric activity, but I had to stop it, because it was being disgracefully abused. People were simply making free with esoteric matters in public, and they were becoming distorted. What happened in our esoteric movement was the most disgraceful

thing that has ever happened in this regard. Esoteric matters of any kind, even if they were disreputable, have always been treated confidentially. This has always been so, down the ages. But a system of cliques has sprung up in the anthroposophical society and they lord it over everything, even over esoteric matters. It isn't the anthroposophical cause as such that has first consideration, it is the interests of the cliques which conflict with this all the time. The anthroposophical movement is breaking up into a multitude of cliques. In some respects it is worse than in the outside world, isn't it? I don't want to show lack of understanding for the history of the thing, but just ask yourselves what we see throughout the external bourgeois world among real philistines? If a privy councillor is transferred from one town to another, he has to make polite inaugural visits to all the people of the opposite camp. But what happens in the anthroposophical society is this: if someone goes to a town where there are several groups, it can happen that he may rejoice at the thought of visiting them all. But if he has been to one, the next one shows him the door. The naive fellow imagined he would be welcome everywhere. There really are towns where a number of anthroposophical groups treat one another in this way.

Esotericism is a painful subject in the anthroposophical movement. Constant harping on what has happened in the past is not the only thing. It is an actual fact that in every new article that Kully of the 'Birseck-Post' writes, you can see how well informed he is about all the latest events that have happened over here, right down to the most trivial matters.

We really ought to be able to find a way.

A teacher: Can we find a way?

Dr. Steiner: We really have to find a new way of doing it. You will have seen the wonderful movement that has led to the theologians' course. That was run in a very esoteric way. It involved the founding of a cult in the highest sense of the word. You can see from that how united we were.

At any rate I will be able to think about the matter, and try to come to an understanding of your needs.

Isn't the childrens' Sunday service an esoteric experience for the individual who attends it, irrespective of whether he is a child, or not?

After all, you must realise that the layman has a minister — Protestantism doesn't contain any esotericism any more — the minister has a deacon, who in his turn has a bishop, and it goes on like that right up to the pope. But the pope, too, has a father confessor. This shows how the human situation is changing. The rigid acceptance of principle is essential. The father confessor is not superior to the pope, but in certain circumstances he can reprimand the pope and lay a penance upon him. The Roman Church, of course, gets into the most terrible situations.

I will think the matter over.

CONFERENCE HELD ON 14th JANUARY 1922

Saturday evening 7 pm

Dr. Steiner: I asked you to come so that we can discuss very briefly any problems you have on your minds. Are there any immediate questions?

A teacher: The school inspector has said he is coming in February. He wants a report on what we have been teaching.

Dr. Steiner: You must make the report as brief as you possibly can. Don't wax eloquent. Write it like you would a curriculum, i.e. the binomial theory, computations of permutations; do it in a thoroughly matter-of-fact way.

You must work on the assumption that a person in office is bound to think that anything that differs from the normal is wrong, and you will annoy them by pointing out the differences. You mustn't expect them to have any feeling. That doesn't belong to officialdom. If you give them long-winded descriptions of where we differ from Primary Schools they will come down on our heads. We mustn't expect that we can ever really satisfy these people. We must try and get along with them by telling them that we do such and such, and so on. It is no good hoping they will understand anything at all. A school official is the last one you can expect it of. It is much better to tell them what we have been teaching up till now. Make as little as possible of the differences.

A teacher: N.G. wants to have half-day school and spend the other half doing technical drawing.

Dr. Steiner: He is in class 10. Obviously we couldn't consider such a thing for the lower eight classes, but only from class 9 upwards. For cases like this we could discuss the question of taking student visitors who might possibly attend only a few lessons. That might be feasible. N.G. wouldn't be a regular pupil then, but a visitor. Accepting young people in similar circumstances as school visitors could altogether be the solution to the problem.

A teacher: Shall we put T.H. in the remedial class and allocate him to a class after main lesson?

Dr. Steiner: Just have him in the remedial class and send him home at 10 am.

A teacher: The Independent Anthroposophical Youth Movement has asked for a pedagogical course in Jena over Easter.

Dr. Steiner: That depends on whether you want to do it. And can! Which members of the college find it attractive and would be willing? It would be fine if the Waldorf School idea could be strongly propagated, especially if it were to take root among the young. Then the Waldorf School idea would really spread, and the Waldorf School would come to be regarded as something big and special.

A teacher: Wouldn't it be better if we were to undertake something on our own account?

Dr. Steiner: That is true. And if you succeed in arranging something independently and attracting young people to it, that is preferable of course. Unless we win over the young people we shan't get anywhere with educational matters. We must win over the young, especially the young people in the Youth Movement. On the other hand if the Jena Youth School Movement applies to the Waldorf staff I do not see why you should not be just as independent as if you were to do something for yourselves. The only thing that matters is how you present yourselves. I think there are great possibilities in this sphere.

I do not know whether I can take part myself, because if this project comes about it would be just when I am due to go to England. As you know, Miss Cross wants to bring her school into this movement in England. Now it may be quite important to have something like that, although it appears to me to be difficult to carry out. If there were a possibility of some of the people who took part in the 1921 Christmas Course in Dornach being appointed as teachers there, that would be a concrete beginning.

In a Movement like this I don't think you should have too many scruples in this direction. I don't know whether you have heard the well-known Bismarck story. With great reserve this could also apply to something like the Waldorf School Movement. It is the story in which Bismarck, because of his official position, was invited to certain court functions. However, as a not very high-born

aristocrat, he was not entitled to sit high enough up the table. When Frau Bismarck accompanied him some of the dignitaries complained about their not sitting higher up the table. Eventually a big-wig, the master of ceremonies, was sent to Bismarck to explain the situation, which was that although his official position fully entitled him to sit further up, his wife was not eligible. To which he replied, "Let me tell you, my wife sits where I sit. You can put me wherever you like. Where I am sitting is always the top!" — I think it might be like that here, too. It just depends on what you do.

What else do you want to bring up concerning individual children or classes?

A teacher: — Mentioned L.R. in class 4. He had talked about suicide.

Dr. Steiner: He would be a candidate for the remedial class. But let us leave him in your class until I have seen him.

A teacher: In one of the two class 1's the children's health is bad.

Dr. Steiner: The first war children are in this class. But as the children are simply divided alphabetically, and the parallel class is healthier, it is clear that some of the trouble with the class, though not all of it of course, is due to other causes. It is the dampness of the classroom and the heating conditions.

A teacher: There are bad family backgrounds.

Dr. Steiner: Several of the children themselves are also in a bad way, and these infect the others. Not a lot can be done about it. But at least better heating could be installed. Central heating would be the best. We shall just have to do it. The most sensible thing to do would be to have it in the new building.

A teacher: — Spoke about D.M. in class 7 in Latin lessons.

Dr. Steiner: You achieved a lot with the ones you had for Latin today. They took the whole reading passage in their stride. That is the very best way. Comparatively speaking they have learnt a lot. Who is D.M.?

A teacher: — Spoke about him.

Dr. Steiner: That is the boy on the left in one of the last rows. I know now.

A teacher: He likes writing Greek letters but he doesn't know what they mean.

Dr. Steiner: You ought to try and help him indirectly by means of artistic intellectual activity. Supposing you let him draw a spinning-top a number of colours, red, orange, yellow, green, all seven, and then try to rotate the red over them, so that he has to apply his intellect to the artistic element. It is difficult to spend so much time on one boy, but you could also try to get him to arrange noun, verb, object etc. in a way which is then interchangeable; exercises in which the intellectual element appears in an imaginative form. That could help him a lot. You could occupy him with things like that.

A teacher: I will try some of Amos Comenius' ideas.

Dr. Steiner: That is a good idea. It must be done really imaginatively, but so that it is both intelligent and visual.

A teacher: I have finished the fables of La Fontaine in class 7. Some of them have a twisted morality.

Dr. Steiner: Make a joke about it. You must take them as fables.

A teacher: La Fontaine appears to me to be quite devoid of humour.

Dr. Steiner: You will be able to create the humour yourself. You might just as

easily find misunderstandings in other settings. You must find your way into him. When you have finished La Fontaine I should take longer prose works. You could do Mignet with those children.

A teacher: "The Tempest" should be read after "A Christmas Carol".

A teacher: I shared out the parts when we read "The Tempest".

Dr. Steiner: That is a pedagogical matter par excellence. It just depends how you do it. The children have had the material, so they will not acquire anything further there. But perhaps that makes it ideal for introducing them to the spirit of the language.

A teacher: I wanted to read Jules Verne in class 9.

Dr. Steiner: I have nothing against Jules Verne so long as you deal with him in such a way that he doesn't make the children's imagination run wild. But you can certainly do him.

A teacher: Would it be a good idea to select some short stories?

Dr. Steiner: That would be alright for 13 to 14 year olds. That is what I meant when I suggested Mignet. In both English and French you must choose and read pieces that are characteristic.

A teacher: Won't we have to fall back on school editions for economy's sake?

Dr. Steiner: You can get your reading matter wherever you like. You must see that every pupil has his own copy. The kind of school books that are sometimes used are actually harmful. Textbooks for lower classes sometimes contain frightful trash.

A teacher: K. has been at School for two years and is now leaving with very defective knowledge. What kind of report shall I give him?

Dr. Steiner: Write the truth. Say exactly why he is behind. You can put all that. You won't be able to stop him going. One day he will have a break-through.

A teacher: In class 3 the stories should be on biblical history. I don't know how to do it.

Dr. Steiner: Take one of the older Catholic editions of the Bible. That will show you how to retell these stories. They are done quite well, but you must do them better still, of course. This will give you the chance of avoiding Luther's frightful translation. It would altogether be a good thing to take the Catholic translation. Also I would recommend you to study the pre-Lutheran translations, so that you can escape the imaginary merits of Luther's translation of the Bible. We are badly haunted by the idea that Luther did a great service to the formation of the German language. It is something which is really engrained in the minds of Middle Europeans. If you go back to earlier translations and look at long passages you will see what splendid work has been done compared with Luther's translation, which has actually stunted the evolution of the German language to a frightful extent.

There is an edition of the Bible for children, the Schuster Bible. You will always get it in an area where there are a lot of Catholics. You should begin before the Creation, with the fall of the angels. The Catholic Bible starts with the fall of the angels, and the Creation comes after that. It is very nice. A simple, straightforward narrative.

There was an enquiry about a boy in 7a who had muscular atrophy.

Dr. Steiner: The right thing to treat him with is hypophysis cerebri.

There was a request for an assistant teacher for Music.

Dr. Steiner: We haven't many good musicians, but there are still a few. I will keep my eyes open on my journey.

Dr. Steiner discussed the problem of music with Dr. Schwetsch and recommended "Vom Musikalisch-Schoenen" (Beauty in Music) by Eduard Hanslick and a review by Robert Zimmermann on the aesthetics of music by Ambros.

There was an enquiry about a Gymnastics teacher.

Dr. Steiner: I think we must realise that in the teaching of Gymnastics we must be very careful about the matter of the personality. Perhaps we shall have to put the Gymnastics teaching on to a broader basis in order to deal with it properly. We must find someone who is interested in it.

In the Christmas Course in Dornach I showed in connection with the study of man how the soul gradually takes hold of the whole organism. This should happen especially in the case of Gymnastics. I should like this Course published as soon as possible. For this is the one that will supply information about things like that. This is the first time I have had the opportunity to speak about these things in such detail — this ensouling and developing of the organism — so that the Gymnastics teacher could go into the matter. -- I will think about the question.

CONFERENCE HELD ON 15th MARCH 1922

Wednesday afternoon 3 00 pm — 7 45 pm

Dr. Steiner: The reason why we have come together today is to discuss the results of the School inspection by the authorities. I have a picture of it from what I have been told over the phone. Before we come to a conclusion about it, however, it would be a good thing if I could hear what you teachers have to say about it, so that we get the full picture. I told the gentleman several times that I was willing to have a talk with him, but he still hasn't come along.

We have to discuss it so that we know what attitude to take in dealing with the public. For it is both unnecessary and useless to try and make objections to the authorities. If these had any hope of success with the authorities we would have no need of a Waldorf School. The Waldorf School exists just because the authorities do *not* understand our method and our way.

Let us go through the classes, and the various teachers can tell us what happened in each class.

There was an account of the inspection in each class. He asked very superficial questions.

Dr. Steiner: A boy in Zurich said he wouldn't go to school any longer because doing object lessons was just too silly. At the University Course in Berlin I spoke about learning to read. Topical things like that should get into the Threefold Social Order Journal, and proper use should be made of them. About children learning to read, and that our children, as I keep on saying, don't learn to read until their eighth or ninth year, thank goodness. We must rub these things in. That is more important than an essay on the World Congress in Honolulu. — We must also draw attention to the subject of children moving up with their class. That must be mentioned.

A teacher: In Arithmetic he wanted quick answers.



Dr. Steiner: If a child cannot add up quickly its body is still heavy.

A teacher: I find that the grammar work we are giving the children is still alien to them. Must it be taught in class 2?

Dr. Steiner: It depends how you do it. You don't necessarily have to teach the children the terminology of noun and verb, but just begin from those kind of practical opposites. A child of seven and a half can distinguish between an activity and a thing. It can make this distinction. There is no need to deal with the terminology but base it on stories and show the difference between things and activities. A child of this age can grasp that. It should be able to see the difference between running and jumping and a man or something. It should be able to grasp that. You don't need to do it in the form of pedantic grammar. Above all you should completely avoid giving definitions in the lower classes.

There was further reporting on the inspection.

Dr. Steiner (laughing to a teacher who was rejoicing over something the School inspector had approved of): You *will* have to pull your socks up!

The subject teachers also gave reports.

Dr. Steiner: He will wait until a lady inspector comes with him (before visiting Handwork lessons).

It is obvious that in an inspection of this kind you find the most blatant lack of understanding for the essential quality of any school. For if you ask yourself how much goodwill the man brought with him at least to try to get to know what kind of school we are, the answer is none. He merely tried to find out the extent to which the children meet the demands of an ordinary school. They must realise that they can only find out what it is all about if they themselves ask. But he would first have to find out from the children themselves what kind of questions to ask. First and foremost he would have to discover from the children what they have learnt. The children would have to give him the opportunity to ask questions.

Of course you cannot learn very much either, if you just listen to the teachers asking the class questions, especially if you haven't the possibility of judging it. And I assume he hasn't. For there are all kinds of psychological undercurrents that prompt children to answer well or badly where their own teacher is concerned. You only have to call to mind that even at universities it was easy to study for a doctorate if you had had the same professor for your seminar. Whereas students who had not worked with the same professor had a hard time of it. You can do it easily if you know the professor. It is not just a matter of listening, for not everyone has the same method of asking questions.

It really is important that the things we consciously avoid doing should again and again be brought to public notice. That is why our space in the Threefold Social Order Journal should be used to bring these things to the public. We must bring co-ordination into the various anthroposophical authorities, or else they will all go to pieces. Everything is already falling apart. We must co-operate. So articles must be published — but not in such a way that it looks as though it is meant for these people in particular; that would be quite wrong. But the School inspection should come into it. Articles ought to appear which show from many different points of view how important it is for children not to learn to read until their eighth or ninth year. Examples can be given showing that Goethe could neither read nor write until his ninth year, and that Helmholtz learnt to read and write much later on. Then you can add examples of people who turned out to be fools in comparison, and who could already read and write at the age of four or five.

These are things which must be worked on. If they are presented properly, if we find ourselves exposed to the danger of having them talked about everywhere, they will take their course and find their own public. And we cannot say that we are expecting it to be such a limited public. This would correct some of the wrong impressions going about. What a man like that does is a sample of the general outlook. So if we were to appeal to the whole civilized world because of what someone like that is doing it would be worth while. You can see from the inspection what things should not be like. Now we should try and tell the public how things ought to be.

A teacher: I have written an article for "Die Drei".

Dr. Steiner: Point to things shortly, concisely and several times over, but don't write ten pages about it. Of course an article appearing in "Die Drei" can also go into the Threefold Social Order Journal.

The following things have emerged from our discussion:

A tactful presentation of the fact that people cannot discover the nature of a school like ours by means of that kind of inspection. It must be discussed in connection with a theme.

And most important, we must counter the objections made to our main lesson periods.

Also the man came to a conclusion that was extremely characteristic, namely that you have to learn to add up fast because adding up fast is something that life requires.

Almost everything you have described today is a glowing example of what things should not be like, of things that have to be put right.

Especially not moving children up with their class.

Then the point you have already stressed, of his calling the children weak or strong, in front of them; that sort of thing is quite impossible.

He will probably also do what all bad teachers do, he will ask questions which require a particular answer, refuse to accept any other ones and show no feeling for the way a child thinks. It is very good when a child answers in its own way. — It would be helpful for understanding his psychology if we knew which part of the poem he misunderstood.

Then someone quoted him as saying that our foreign language teaching would lead to becoming mechanical.

These things must be published afresh:

Not learning to read and write too early;

A justification for starting foreign languages as early as possible;

Moving up with their class;

How questions are asked; and

The assumption that the children should answer exactly as he expected. You should also describe the asking of absolutely superficial and pointless questions.

The kind of culture we have today is just like this. This mode of thought has been in existence for decades, and the present generation have the kind of mentality, the sort of soul configuration, which shows the bad effect this had on them in their youth. Only those healthy enough to resist it can survive. Many of our contemporaries are both physically and psychologically in a sad state. This is the result of having been asked questions in the wrong way. It is revealed even in the

physical organisation if a person's soul forces have become incoherent. Some people get their five senses jangled later on; but some who still have their five senses intact notice the effect of the maltreatment in their heart and lungs.

We must realise that if our aim were only to satisfy the school authorities we would have to close the School. We could send the children to an ordinary school. — They see the Waldorf School as an attack.

It is not a matter of developing the form of the letters on a historical basis, because it happened differently in different places; the important thing is that the whole process of working out of the realm of art is renewed. You do not need to give historical forms. This point ought to be clarified. You must learn from these things what needs to be clarified.

A teacher: I asked the children in my class 7 why they responded so excellently. They said they did not want to let me down.

Dr. Steiner: That was wonderful of the children.

I would like us to make a note of these things so that what we publish can be drawn from actual facts. There would then be a lot of interesting material for our journals. Activities directed outwards, and particular questions. We must see to it that we pay more and more attention to the mode of thought prevailing here, if we intend thinking of enlarging the Waldorf School Movement.

During the University Course in Berlin something happened that needs putting right in print. [To Dr. von Heydebrand]: You had just been describing things, hadn't you, when a pedantic schoolmaster upped and said that you had exaggerated the bad side of a number of things. We shall have to reply to that. We must show that it was no exaggeration, that things are in fact much worse. Experimental education is alright where a few basic ideas are concerned, and wrong in other respects. It is alright for private lecturers who have to make experiments, and as many of them as possible.

The organisation in Berlin was impossible. Scarcely an hour's discussion! There was time enough for one or two extremely stupid things to be said, but no opportunity to defend ourselves. In such circumstances it isn't worth having a discussion. Our people shouldn't have to take a back seat. The most sensible thing to do is to have no discussion. Our opponents must not be the only ones to speak. It was wonderfully arranged so that if anybody wanted to harm anthroposophy, they could.

Activities directed outwards refer to outside, but they also belong in the college.

A teacher: — Asked whether Greek and Latin lessons should be taken together right from the start.

Dr. Steiner: Ideally speaking the right thing to do would be to begin Greek earlier, and start Latin two years later; but this is difficult from a practical point of view. We should really have to leave out something else in order to do Greek, but that goes against the grain. Our curriculum is based on the individuality and its development, but it does not work in this regard. Latin must be taught for external reasons. The particular things I said in the Berlin lecture will be a great help towards a gradual understanding of language.

I based the whole evolution of language on an Imagination. K. on the contrary spoke of Inspiration and Intuition. People are not conscious enough these days to listen properly. It is essential to consider things like this. The things I explained must gradually become a feeling. They can be acquired very easily in the learning of Greek. Latin is not so essential because it doesn't arouse the same feeling as Greek.

A teacher: How do we pick and choose so that the right ones come to this lesson?

Dr. Steiner: As long as we only have a few schools we are not capable of doing anything about it, of course. If there were more schools we should be able to pick and choose ourselves according to characteristics, if we had any influence on the further course of the child's life. The 30 per cent that now come to the lessons are too few to warrant making any alterations in the curriculum. Everything we have is essential.

Advice was asked for regarding two pupils in the upper classes, N.G. and F.S.

Dr. Steiner: One can only offer full understanding to a difficult boy like N.G. if he can keep a remnant of faith in someone who can be absolutely neutral towards the sphere of life where the boy gathered his experiences. From an early age the boy had an extraordinarily active intellect. He gave very bright answers. Now he is growing up with a mother who is untruthfulness personified. She is one of those people who gets heart spasms and collapses, but always falls in a convenient place. Untruthfulness personified. A woman who was perpetually trying to bring her husband to anthroposophy, and he is a frightfully superficial person. The children knew these things at quite an early age. Life was a comedy, but the kind of comedy that was bound to have the most tragic effect on the children, and leave them with no confidence in life.

Now the boy knows all this. So all he needs is to have his greatest need satisfied. He must be able to believe in someone. He needs the chance to have people around him who are bent on speaking the truth even in everyday matters.

A teacher: He says he can smell anthroposophy everywhere.

Dr. Steiner: In a case like this we must look at things from every point of view in order to make a sound judgment. The essential thing with a boy like N.G. is to cure him of his conviction that everybody tells lies. This will be difficult, because he knows that he has been forced to come to the Waldorf School. He wonders who is actually in the right. That is one thing.

If he comes to the Waldorf School, it will have to be anthroposophy that gives him the chance of believing in something. It is quite a herculean task. The normal thing for him would have been to go to a school where life would have approached him quite externally. It was the greatest mistake to send a boy like that to the Waldorf School. It is not essential to come to the Waldorf School. There may be a good school where you can spend your time from the ages of six to fourteen doing the sort of things that please the school inspectors. Waldorf Schools were not made for everybody. He just found himself here.

I do not know if it is the right thing pedagogically for F.S. to be here. He was busily digging deep holes in the garden. When anyone came near him he kicked them in the stomach. He never gave an answer. An old lady wanted to give him a treat and he took sand and threw it in her eyes. He smashed nearly all the coffee cups. He called himself "you" because someone said "that belongs to you". If he behaves like that here, but on a higher level, it won't be any better. "I" now, and previously it was just a different case.

We must manage to deal with F.S. and N.G. Someone who has never had anything to do with N.G.'s situation, and whom he can trust, must take him on. "You" can only be cured if someone makes an impression on him. He has never known his father very well. To start with he needs someone who can make an impression on him. [To a teacher]: Can't you do that? You have made an impression on quite a number of them. It worked so well with X.Y. that he actually realised you could make an impression on him.

Someone came to me in Berlin and told me about this boy. From what she told me I gathered that the main cause of these troubles is the place where he lodges. We should prevent anyone being put up there. They say that he doesn't like the Waldorf School. I promised the lady to put the problem to you to see if he couldn't stay with one of you teachers. He came to me with some questions about Schopenhauer, and that is quite a good thing. He greeted me in a very friendly way.

A question was asked about a child with curvature of the spine.

Dr. Steiner: He should be in the remedial class for a while. He should only do the things he enjoys doing, otherwise let him watch.

A language teacher: — Complained of difficulties with her English lessons in 7b.

Dr. Steiner: That is not surprising considering how tightly their class teacher holds them. That causes them to make comparisons. He knows what he wants. If they had someone else instead of him it would be easier for you (the language teacher). You have rather a vague disposition, and your own thoughts influence the children's thoughts. It wouldn't happen to this extent, of course, if you had a colleague like yourself. Their class teacher impresses the class because he is so single-minded. You must rid yourself of this terribly vague lyricism, this sentimentality, when you enter the class.

The language teacher: — Said something about slapping.

Dr. Steiner: If you slap them you must do it like Dr. Schubert does.

Dr. Schubert: Has someone been complaining?

Dr. Steiner: No, but surely you are always slapping them.

Dr. Schubert: When am I supposed to have done that?

Dr. Steiner: I mean astral slaps. You can give physical and astral slaps. It doesn't actually matter which sort you give. But you mustn't slap them sentimentally.

The class is a reflection of your thoughts. You must become more definite in your thoughts. If I were in your class I should behave just like that. I should be very naughty. I don't know what is what. I don't know what you want. You must think less vaguely. A whole class fighting against a teacher is unreal. There is nothing tangible. We can talk about individual children but not a whole class. Study Baravalle's brochure; keep it until Whitsun. You cannot have a lyrical discussion about a class. You seem to me today to be like a book by Husserl [Ruskin?]. Do get out of the habit of thinking like a Husserl book. That is a case of introspection.

The art of the teacher is to be very strongly one with your subject, to be selflessly one with your subject. These are rare qualities.

7a has become a well-behaved class, and one can get down to work with them. How much value a lesson has depends on the totality of the impression the teacher makes on the children, not on accidental distractions which cause the flouting of authority. Through a small matter of dress or something the teacher can very easily become a laughing stock, but it will soon pass. If you have a split shoe you shouldn't pay too much attention to it. These are imperfections. The most important thing is the teacher's humanity.

[It is not clear what the following refers to.]

You had command of the hall. Bruckner's 4th Symphony was performed in the Viennese Hall in 1887. I was at Schalk's performance. That was the first performance of the Bruckner Symphony.

There was a question concerning four pupils in 7a.

Dr. Steiner: Will they enter an apprenticeship? They are all nearly the same type. Let us hope things will improve if you give these children Buddha speeches to read, keeping strictly to the content and the form, with all the repetitions, and let them learn short passages by heart. Or the Bhagavad Gita. You can do it with the whole class. Take something like this with the whole class, and get these four children to copy it down first of all, and the next time let them present it. Pick on these children in particular. You can bring it into the History and the Language lesson. You could even do it every day.

A teacher:— Mentioned a girl whose parents did not want her to do Eurythmy.

Dr. Steiner: Persuade the parents. She shouldn't stop Eurythmy.

A teacher:— Mentioned a pupil with a paralysed hand, P.R.

Dr. Steiner: We should think about what vocation we ought to direct him into. He is clumsy with that hand. He writes badly. He should do something like book-keeping; a vocation like that, where he would not depend on his hand. He cannot be an actor. The best thing to do with children like that, if we ourselves could manage it, would be to give them a grounding in the unspecialised lessons in the mornings, and then they could have lessons for further education straight after Handwork. We must try to help P.R. to cope with his handicap and still do book-keeping teacher for him.

A teacher: The lower and middle school has more Handwork lessons here.

Dr. Steiner: It is nonsense to have so many Handwork lessons.

A teacher: R.L. in class 4 does not come to school.

Dr. Steiner: We have no means of forcing them if the parents do not want them to.

We must really work on the sort of things that have emerged today, and bring them to practical realisation. For there is no doubt whatever that considering the way our Movement is spreading we have a greater and greater responsibility for keeping things going and not letting them peter out for one reason or another. The whole world looks to the Waldorf School; the whole of the civilised world. It is really vital that certain things that are not so satisfactory in other spheres of the Movement are put right where the School is concerned. The main thing is that we really cooperate with one another in Stuttgart; that all the various circles connected with the Movement as a whole, really keep a connection and find a means of working together.

If you go around in the Anthroposophical Movement you always find that people in the outside world do not know what to make of what is happening in Stuttgart. A lot will depend on the Waldorf School Movement really containing what it should contain. If we are going to fall short in other spheres there is all the more reason for the spiritual aspects to be really well represented in the world. The Waldorf School is the kind of thing that has to work harder and harder at making itself understood, and you teachers must also make your contribution. The sort of lectures that Schwebsch, Stein and Heydebrand have given are extremely effective. There is great misunderstanding of the way we deal with concrete matters.

Waldorf teachers really cannot allow themselves to do the sort of stupid thing that is customary today, like writing such a ridiculous article as X. did about S.G. recitation. Our work will gradually go to wrack and ruin if we introduce into our

circles the habits of ordinary, subjective journalism. Of course it is impossible, isn't it? [meaning S.G.'s recitation]. I am very fond of S.G. He must gradually try to learn what is really at stake. He is still a baby. - It makes our Movement a laughing stock; it is a eulogy in the worst sense, in the worst journalistic style. I should have preferred to say this in X.'s presence. It is sad to see this happen, really very sad. We must keep up our standard. There is not one edifying thought in this whole article, except the business about declamation and recitation. If things like this, showing so little goodwill for our cause, become a habit, we shall soon go to wrack and ruin in this sphere, too.

[About an education conference...]

Dr. Steiner: If we want to get something over to people and not just waffle away like they do in present-day congresses, we must place this kind of thing within a larger perspective, and then we shall also have a chance to start presenting our pedagogical principles properly instead of compromising. You ought to create the feeling that our people know at least as much as they do, and don't need *them* to tell us anything. It is essential that you are thoroughly versed in the questions on the programme. It must not be said of us that we poke our noses into everything yet have very little to show for it when confronted by specialists. - The event must be organised to allow time for us to answer anyone who speaks.

That is imperative. There was an impossible situation in Berlin, where the impression was created that our people didn't know what they were talking about. Quite regardless of who was in the right, the platform agreed with the stupid fellow, and even the organisers agreed with him. At all events something outrageous happened, which spoils the scientific approach right from the start. The first thing Rittelmeyer came out with was that we had showed up badly. Things like this must not happen. If it were to happen here in the sphere of education, it would be terrible. We must convince the audience that we know our subject. This must be so with every speaker.

Up to now great efforts have been made to do things. The congresses have been very successful, but nobody can be persuaded to follow up these congresses. If only people would see to it that achievements are followed up. What you teachers have to say hasn't really reached people. People don't know a thing about all you could be telling them. More intensive use must be made of our work. We must establish a reputation. I am convinced that the X. business will be forgotten. For instance, we have suffered for a long time from the fact that we have incorporated an Economics Movement, but the economists cannot be induced to speak. Economics is an important part of the organisation. Leinhas' lecture was good. That ought not to be forgotten. Dr. Unger's essay on calculation, too, is the beginning of something that must be worked out in terms of economics. Now we should speak about the three divisions that have arisen, which should lead to something comprehensive.

Throughout the long series of lectures I held I kept telling people about Leinhas, and I kept mentioning your lecture, too, Dr. v. Heydebrand. We must establish a reputation. The Movement must acquire drive. The education has need of it. A reputation that conveys the substance of the Movement. The negative criticisms can be forgotten. We must put the right thing in their place.

I am very sorry to have to emphasise this, for the Waldorf School has developed a good spirit. It should not be said of the Waldorf School itself, a huge task falls to the Waldorf School through the fact that in other spheres they are not paving the way. The work of the School is going very well, but the Waldorf School has to a certain extent to take on a task that involves a far greater responsibility.

If on top of having this growing number of adherents someone makes a blunder - even if it didn't have anything to do with the School - it would be a frightful disgrace. Things are already in existence that could make a spiritual movement topple. Therefore you people who work at the Waldorf School must help to support the whole Movement. That is how we stand today. Because it has basically lived up to all its expectations, the Waldorf School can put itself on a broad basis and thus be a pillar for the whole Anthroposophical Movement. We need a pillar like that today. The responsibility is growing rapidly. I should like to ask each one of you to give it your best support. We have not the slightest cause of rejoicing over the increased number of adherents. We must realise that any increase in interest only increases our responsibility.

A question was asked about an educational conference in Kaiserslautern.

Dr. Steiner: We have declined in Bremen. We raised the big questions; not much will be achieved if you discuss a systematic education before you have had the chance to awaken any interest in the educational problems of the times. The seventy people there will be the sort who would come out of politeness. They won't know what it is all about. First of all you have to tell them that something is wrong with the world. You must give a lecture on education through the ages. That would not be superfluous. To arrange a three-day course for people, with whom you cannot follow it up, would be squandering too much strength.

We have seen it here. The ones who were least available for it were the teachers. They all said they couldn't. I do not know whether it is supposed to have improved. What is going to happen otherwise?

We have to awaken an awareness of what has to happen. I am afraid people imagine that the Threefold Social Order *has* to be introduced. If two or three of you would like to give lectures on the way back from Holland, I think that would be good. People should be aware of these things. - For goodness sake, we have already had a congress in Stuttgart and in Berlin. These things must become known, otherwise we shall have to go and lecture in every single village. It is quite enough to do it in various centres, it is not feasible to run all over the place. We ought to do more about economising our work.

A teacher: What can we do for Berlin in a practical way?

Dr. Steiner: A great deal! After all, a whole lot of questions were raised and discussed in a way that isn't happening anywhere else at present. It had too strong a theological character. A great number of questions were raised that are not being dealt with anywhere else in the world. The lectures must be circulated now too, but it is just a question of how. Steffen has published the Christmas Course in "The Goetheanum", so I would almost prefer to publish his version than my lectures. It is an excellent way of dealing with things.

If the reports are going to be as dry as some of them have been - not reports on my lectures only, but on other lectures as well - and written in an indescribably pedantic way which are very difficult to wade through, all I can say is that there is no goodwill behind it. R. can do better than that. When he gives lectures they are quite good. But when he writes, it is enough to drive you up the wall. There is no goodwill there. These things take the ground away from under our feet.



CONFERENCE HELD ON 28th APRIL 1922

Friday afternoon, 4.30 - 7.00 pm

Dr. Steiner: Are all the eurythmists away at the same time? Why all of them simultaneously? In future, something like that shouldn't be done at the same time. If it is so short, you must still manage to arrange it so that they are not all away at the same time.

The class teacher of class 7 asked a question about K.F.

Dr. Steiner: I will talk to him when I come on the ninth. In my opinion he should go into the parallel class. He can come back again, but the situation is such that he should be dealt with by a man. You cannot deal with it. It is only until he is better. As there is this possibility, we can do it, he must undergo a kind of treatment. I will tell you what to do. I will talk with him, and then we must deal with him rigorously. It won't do any harm if he has the rest of his lessons there.

If I were to leave him with you someone else would have to do it. We could do it another way, and Dr. S. and W. could do the treatment, and he could stay with you. Then it won't be such a disgrace for him; besides, it is a fairly light case. A sexual perversion is the cause of his trouble.

Work together with a will! Understand one another as colleagues! There is improvement in this respect. You must take an interest in discussing educational questions. We shouldn't need to have to prepare pedagogical talks. Do it quite sketchily, like a running report, and let it lead to fruitful discussion.

You notice it throughout the world. It was especially noticeable in England, that you have to tell people things ten times over, nowadays, before they begin to understand. Two and a half years ago we made a discovery among the working class people. Those who remained seated had a good grasp of what was said about the Threefold Social Order. Whereas the speakers showed that they had heard nothing but the words that occur in statements they are accustomed to hearing in their marxist propaganda pamphlets. You could see that these people had heard nothing of what was said. This happens in other places too. In the educational sphere people remark about lots of things that are said but do the same things themselves. You must make them realise that this is not so. And you must tell them as often as you can. Keep on emphasising the fundamentals of the education, so that people hear it. They only hear what they are used to hearing.

A Professor Cizek has made his appearance in Vienna. He teaches in the school in Zugbrueck [?]. He looks like a pedant of pedants, a real old billy-goat. He has acquired a certain knack of getting untalented pupils who have just come to school to paint what people who know nothing about art consider accomplished pictures. It is impressive what perfect pictures they do. This phenomenon disappears when they reach the age of fourteen or fifteen, and they cannot do it any more. The children paint out of the forces that are working in their metabolic systems until puberty, and then these forces go through a metamorphosis. Their disappearance is connected with the process at work in the rhythmic system. When the human being comes to himself, they cease. People were beside themselves with amazement. The inherent stupidity of such things must be recognised. It is absolute nonsense. People were beside themselves with excitement. I will counter this by emphasising that artistic painting comes out of quite different forces. They paint madonnas with all the trappings. They paint battles, Constantine and the other Caesars. It is unbelievable how absolutely accomplished it is. He looks like a very decrepit billy-goat.

You can see that the fellow has this evil genius that simply goads the children's forces into action. You see what passes for education today. It is vital that

that our teachers learn to recognise more and more clearly how modern education has gone astray, and acquire clear insight into what a human being really is.

A teacher: - Raised a query about a Parents' Evening.

Dr. Steiner: As I am pressed for time, I think the best thing would be if the Parents' Evening were on the evening of May 9th, with the Association Meeting beforehand. The General Meeting is in the morning. Waldorf School Association at 4 pm. Parents' Evening at 7.30 pm, which would be open to the members of the Waldorf School Association. So you would have to call it Parents' Evening and Evening for the members of the Waldorf School Association.

A teacher: - Raised a question about a child in class 1 who could not do Arithmetic.

Dr. Steiner: You must do special exercises with the child. Draw a circle for him and then draw him half a circle, asking him to add to it what he sees in the whole circle. You draw a symmetrical figure, but only one half of it, and let him complete it. You must send the child to the remedial class as well. He will certainly have to go there.

There was a query about a particular examination and the corresponding report. *

Dr. Steiner: You mean the boys. Why do you need to give them an exam as well? You ought to write them the kind of reports that will serve as documents.

The reports can simply be optional. Give them a report that shows what standard they have reached according to their age and class.

But I don't think the report will have any effect.

A teacher: The question has been raised as to whether the Waldorf School supplies sufficient knowledge. The pupils of class 9 make comparisons and find that they do not know enough.

Dr. Steiner: The question has been answered. When the School was founded I wrote a memorandum in which it was stated that we have a completely free hand from the time the child begins school until the completion of class 3, when the children would fit into any other class 4. The same thing applies when they are 12 years of age, and we can continue it up to the age of 18. The question is answered. Of course it is not only a matter of saying this, but, with the greatest possible economy, of really achieving these standards. These standards can be attained in quite different ways. But we can, in fact, bring children to the point of really attaining these standards with us, too. Examine a child in the Upper Fifth on his knowledge of History, making allowances for everything he has forgotten. You will find that a child of ours can know the same amount at this age. Of course we don't achieve everything, because sometimes the teachers have too little chance to do their preparations. If the lessons were prepared more carefully, we could write the report with an easy conscience.

A teacher: In some subjects we do not yet reach the level where a pupil could enter the Upper Fifth. In English in class 9 some of them are still at the stage of infants.

Dr. Steiner: We shall only solve this problem by working through out curriculum from the bottom upwards. We cannot solve the problem with the children that come into classes 4 and 5. But we must solve the problem with those we have from class 1. If it were not possible, we should be to blame there. In the most important subjects we must bring the children to the point where they can pass exams. We could give them a supplementary report. That would be easier to formulate. We could give them supplementary reports saying that the pupil has reached class 6 or class 3 standard in such and such a subject in the following way. We shall not use marks. We will put it in a few reasonable words. This applies to classes 3, 6, 8 and 12. We

* An exam to decide whether a boy could be conscripted for one year instead of two.

have committed ourselves to do this. This special report **must** be given for class 8.

If the children are not leaving, it is not necessary. We write them for those who need them. In the higher classes they only need them as leaving reports.

A teacher: We have been ordered to give the children a copy of the constitution of the country when they leave.

Dr. Steiner: We can do that.

A teacher: - Raised a query about Greek and Latin lessons.

Dr. Steiner: You can translate, as they are not living languages. You do not yet teach with sufficient economy. It is an important principle in the upper classes which I always miss. Teach certain material in considerable detail, something in Physics, for instance prism experiments. And then, after they have thoroughly got hold of it, you can take a few things later on in a more or less aphoristic way. Follow this with another section in greater detail. Otherwise it always happens that you teach the children too little subject matter, and they do not get a complete picture. In Physics you haven't been teaching them particular sections of the work in detail. This detailed teaching holds good for all kinds of things, i.e. Eichendorff; and you can subsequently cover a whole lot of ground in a summary manner. Then take a detailed part again, so that you complete your subject. If the lessons are given like this, I do not think the children will fail to reach the necessary standard. It is essential, of course, to get the children to take part in the lesson with energy and concentration. This is tremendously important, if you really want to make head-way. Then it will be an easy matter to reach the proper standard.

A teacher: There wasn't enough time for Mathematics and Physics. We got a certain amount of work done through having main lessons.

Dr. Steiner: A normal middle school elsewhere has 32 lessons. Five of these are Maths lessons, three Physics and two Natural Science. Anyway, this is not the way to look at it. You have to plan the lessons so that you get the work done. Time must not be the determining factor.

A Religion teacher: - Thought that three quarters of an hour was too short for a Religion lesson.

Dr. Steiner: It is a blessing if you can have Religion lessons more often. I cannot see why three quarters of an hour should be too little. I really think it is better if the children have it called to mind twice a week. I should prefer it to be shorter still but oftener.

A teacher: By class 7 the children ought to have a feeling of responsibility for their homework.

Dr. Steiner: You must arouse in the children a feeling of curiosity about their homework. If you give the children the sort of questions that make them curious to know what kind of answers they will find, you will arouse their initiative. I should do it like that. They will not develop a sense of duty until you can teach them the significance and consequences of the concept "duty".

Give them subjects for composition like "the steam engine as a proof of human strength", and immediately after that "the steam engine as a proof of human weakness". Give them themes like this, one after the other. I think you will arouse their interest then. The lesson can be built up in such a way that you arouse interest in the first place. The children can be held in suspense, but you must be sparing with this. In between, they must follow the lesson attentively, even if there isn't any suspense. Duty takes such a long time to understand, and it is such a difficult subject, that you must start discussing it in childhood. You must introduce it with examples. You must teach them about the kind of people who have a sense of duty and those who haven't. The children will have understood that the cuttle-fish is a weeping

human being, the mouse an observant eye. The things we teach must be worked out and developed so that the children receive pictures which work strongly enough to become engraved in their being. That will stimulate them. Give them pictures like this that make a deep impression. This takes time. It takes time for the children to get hold of them, but once they take to them they will thirst for pictures.

A teacher: I read "Faust" in class 8.

Dr. Steiner: I would not read the Gretchen tragedy with fourteen to fifteen year-olds. There are parts of "Faust" you can read. I have given much thought to it. This question means a lot to me. I have thought about the way Shakespeare should be used in school. We ought to make a special edition for school, because the Shakespeare plays have been edited to contain masses of distorted passages. The Shakespeare plays were not given the way they are acted. You can give the contents of a Shakespeare play by adapting it for the young.

We mentioned this in Stratford. When you lecture in England you can go further in certain directions than in Germany. So I mentioned that Shakespeare was a writer for the stage. Just as a real painter knows that he only has a surface, Shakespeare knew that he had space. That is an essential part of it. If you make the Shakespeare characters alive in this way they will remain alive when you transport them into the spiritual world. In the higher worlds they do not do what they do on the physical plane, yet they remain alive and go on acting there. It turns into a different play. If you take a Hauptmann play into the spiritual world the characters lose their life. They become wooden dolls. The same with Ibsen's characters. Even Goethe's Iphigenia does not remain fully alive on the astral plane. Shakespeare's characters move about there and carry on in the same style, so it is permissible to rewrite a Shakespeare play in the same dynamic and style. They can all be modified.

It was a surprise for me too. I only tried some experiments arising out of my present study. You can do it with Euripides. Iphigenia does not remain entirely alive on the astral plane, it depends on something else. It would have to be worked out in detail. Sophocles' and Aeschylus' characters, like Prometheus, are alive on the astral plane. Homer's characters are too, e.g. Odysseus. Roman poets are not alive. French poets, like Corneille and Racine, melt away like dew; they simply disappear. Hauptmann's characters are wooden figures. Goethe's Iphigenia becomes a problem, not a living character. The same with Tasso. Schiller's characters, Thekla and Wallenstein, look like oakum, sacks stuffed with straw, on the astral plane. Demetrius is the first to show any life. If Schiller had completed "Die Maltheser" it would have become a living play. Characters like the Maid of Orleans and Maria Stuart are atrocities on the astral plane. This does not mean that they are not effective on the physical plane. However, Shakespeare's least important characters all stay alive, because they arose out of the demands of the theatre. Anything that copies reality does not live on the astral plane. What springs from the emotions stays alive, not what comes from the intellect. Coarse humour, too, comes to life immediately on the astral plane. It is not written to imitate reality.

I dared make the statement that the most significant pointer to the essential quality of Shakespeare is the great effect he had on Goethe. This is based on the fact that anything written in a learned way about Hamlet and Julius Caesar had no effect on Goethe at all. What impressed him is not to be found in that direction, not even in what Goethe said himself about Hamlet. What he said is very disputable. I said, however, that one thing is undisputable, where he says that Shakespeare's poems are not fiction but are like the Book of Destiny in which the tempests of life blow the pages to and fro. Yet when he speaks about Hamlet Goethe does not convey his own experience.

A teacher: I read "Macbeth" in class 8

Dr. Steiner: You can read "Macbeth". You just need to alter the things you cannot give the children. Schlegel's translation is better than Schiller's.

A teacher: - Asked a question about an edition of the Bible.

Dr. Steiner: You should teach the Bible in such a way that it can be understood. The Old Testament is not intended for children. There are things in it you cannot give them. The Catholics have made a good arrangement. The Schuster Bible is good to take with children. I saw Schubert had it. It is well arranged.

These could be tasks for the College of Teachers to solve. How do you arrange the Bible for each age group, also Schiller, Goethe, Shakespeare?

All the attempts are childish. It cannot be done like that. It must be done with devotion and originality. The things must be changed and not simply left out. You can make good use of Shakespeare's comedies.

A teacher: I am being asked for works that I do not have in the pupils' library, i.e. Hermann Hesse.

Dr. Steiner: The seventeen to eighteen year-olds could read those. With regard to the reading of "Faust", if you read these things too early with the children you spoil their taste for reading them later on. A young person who reads "Faust" too early has no idea what it is about. I did not know any of it until my nineteenth year.

"Wallenstein" is a good book to read with fourteen to fifteen year-olds. Shakespeare can also be read. "Lear" is perhaps the most moving of all modern plays of destiny, so it ought to be read later on and not too soon. They must retain a feeling, and you shouldn't blunt it.

Frau Dr. Steiner: "The Maid of Orleans" is the most beautiful ideal. I was staggered when "Salome" was set up as the ideal twenty years later.

Dr. Steiner: I am not in favour of "Die Rauber" being read. Read Schiller's later plays. "Don Carlos" is a caricature. I find Schiller's historical works very good reading matter. They are excellent for thirteen to fourteen year-olds. None of Kleist is very suitable for school use. At the most "Der Zerbrochene Krug" (the broken pitcher). As a dramatist Kleist has suffered from the tragedy of a lack of education [lack of imaginative pictures?]. He is also a Prussian poet. "The Broken Pitcher" is an exception. You cannot read "Kätchen" nor "Prinz von Homburg". "Hermanns-schlacht" is Prussian. Grillparzer does not have a good influence on the young. Raimund does. Grillparzer is flabby. You can read Goethe's "Egmont". And Hebbel's "Demetrius", but the characters are not alive. You can read "Genoveva" and also the "Nibelungs". Wagner's "Ring" and Jordan's "Nibelungs" can well be taken alongside these. From a historical point of view Calderon is the kind of drama of the Middle Ages that was dying out and losing its life forces at the time when Shakespeare was full of upsurging forces of new life. You have a choice as to which play to introduce to the children first. I think it would probably be best to start with antique drama, for instance "Antigone", but do not take anything dramatic before the age of eleven or twelve. It would be alright to read "Wilhelm Tell". "Herzog Ernst" is hearty Swabian poetry without any special poetic value. It has no substance, and it is dull and badly written. It is not even alive on the physical plane.

Shakespeare plays were running the whole week in Stratford. On the 23rd representatives of the various countries gave speeches. It was amusing that the most important Frenchman (Voltaire) called Shakespeare a "savage gone mad". It is striking to see how much better the comedies are performed. "Julius Caesar" was badly acted. "The Taming of the Shrew" was well performed, also "Much Ado About Nothing", "All's Well That Ends Well" and "Twelfth Night".

In French the children ought to read "Cid". They ought to know something of it. It would also be alright to read Racine, Corneille and Molière. Every educated person ought to be able to compare Corneille and Racine. They ought also to know Molière.

The class 9 teacher asked for composition themes for this age group: I let them write a composition about Faust, about Faust's character.

Dr. Steiner: That goes well beyond their horizon. Even Kuno Fischer couldn't make a good job of that. Go more in the direction of life observation for your themes, like the examples I gave before. Or something like this for class 8: "Describe something beautiful in nature", followed by "Describe a beautiful soul quality". More the kind of themes that need concentration for their elaboration.

A teacher: Shouldn't the theme be discussed in advance?

Dr. Steiner: The theme ought to be discussed whilst you are fully in your subject. You would need to have talked about various things first. While you were discussing Jean Paul you had a lot of good possibilities for themes. The themes you set were beyond them.

A teacher: What sort of composition would you give on the kind of subject like the friendship between Schiller and Goethe?. [Class 9].

Dr. Steiner: I should describe Goethe walking through Weimar as far as Tiefurt. Then I would let them describe "a walk with Goethe" as concretely as possible. They can bring in anything they like.

A question was asked about the exercise for kleptomania - holding the feet and remembering backwards.

Dr. Steiner: It is better if you do both these things at the same time. That is, get them to remember backwards whilst holding their feet. You mustn't make mistakes. You should continue with the exercise for three months.

A teacher:- Asked what should be done in class 8 in Art lessons.

Dr. Steiner: The motifs of Albrecht Dürer. And the kind of music that is related to these, for instance Bach. Deal with black and white drawing like this in a really lively way.

The children do not get a fairy tale into their system unless they tell it themselves. Fraulein Uhland in class 3 can coax it out of them. I think Fraulein Uhland does it very well. She could tell us about it in a conference. She coaxes it out of them. This mustn't make her proud of herself. She works together with the children in such a way that the whole class is interested. She does it very well.

There was a query about the Handwork curriculum for class 11.

Dr. Steiner: Bookbinding comes under consideration here. The main thing is that the children learn the knack of binding a book. Bookbinding and cardboard boxes.

Ironing and mangling should also be done in Handwork lessons. Can the children chop wood?

They do this in Miss Cross's school in Kings Langley. She has no domestic staff at the school. The forty children do everything. It is a boarding-school. They wash their own clothes, tend the fires, cook, clean the windows and do everything. They have a poultry farm, cattle, bees and ponies. They do all the work in the house and garden. In our school each child works out of his own initiative, whereas there all the children are exactly the same. It is difficult to persuade parents to send their children there. Science lessons suffer under these arrangements.

We really do not know how little is taught and how the child actually learns by itself. We have to prepare the child's three sheaths according to his individuality; that is our educational task. A child gains a lot from having to do all those things. But if things that are essential for the maturing of their soul life are omitted, that is a pity.

CONFERENCE HELD ON 10th MAY 1922

Wednesday afternoon, 3.00 - 6.00 pm

Dr. Steiner: I should like to discuss a few important points.

A teacher: What should we take in Art main lesson in class 11?

Dr. Steiner: One possibility would certainly be to take art in its connection with the whole of cultural development; they might show good understanding for that. Call their attention to the question of why music in its present form arose relatively late. What was called music, etc., in Greek times? - This sort of thing. Then it would naturally follow, wouldn't it, that you discuss in detail the sort of things that were touched on in German today from the aspect of literature. Why did landscape painting begin at a particular time? Especially this kind of question. Then art and religion, from the artistic point of view.

A Religion teacher asked a question on this subject.

Dr. Steiner: Religion lessons ought to strike a different note. In the History of Art everything should be directed towards an understanding of the artistic element. In religion lessons I should have thought we ought to aim at creating a religious mood. It should be a kind of religious education. Formerly, a strong emphasis was laid on the intellectual element in religion.

We shall have to discuss the curriculum in great detail, especially for this class 11. For with this class it is even more difficult to hold onto our way of teaching, and we have also to bring them to the point where they can take exams.

A teacher: May I perhaps ask which are the main provinces to be covered in the art teaching in classes 8 and 9?

Dr. Steiner: In class 8 the motifs of Albrecht Dürer. I will think about class 9.

A teacher: I should like to make a proposal regarding the exam question. We should have an Englishman and a Frenchman as language teachers.

Dr. Steiner: That is a question of money.

A teacher: We ought to tackle more grammar. As yet we do not cover all the curriculum.

Dr. Steiner: The compromise is contained in the curriculum. If we achieve the aims of the curriculum our pupils will be able to do exams. Not everything is being done to cover the curriculum.

A teacher: Couldn't we engage special language teachers?

Dr. Steiner: Trained language teachers are used to asking for a salary corresponding to the present rate of exchange. Supposing someone asks for 1200 francs. That would be 72,000 marks. I have always considered the engagement of a Frenchman or an Englishman to be a question of money. We have an overdose of lack of money.

We are thinking of engaging Fräulein Mellinger, Fräulein Bernhardt and Fräulein Nägelin as new teachers. I do not know Herr Rutz well enough yet to make a binding arrangement straight away. He has agreed to have a kind of trial period. He should have this trial period, so that we do not commit ourselves until I know him a little better.

How much capital do we have for this kindergarten? A kindergarten is very much to be desired. But just think for a moment what it means to have four new

teachers. Compare that with the figures of the Waldorf School Association assets. It is very difficult at present to make projects that supercede the essentials. The kindergarten can be built if it is at least self-supporting. If capital is available for it. The financial position of the Waldorf School Association causes anxiety. If it transpires that we can maintain a kindergarten, we shall do so. We must not burden the budget of the Waldorf School Association with it. It must be maintained separately.

There is a matter we obviously have to discuss - merely in order to prevent people criticising us as much as they can - and that is the behaviour between the sexes. I do not want to regard it as something terrible. It is just that it must not take on too large dimensions.

I am not taking it very seriously. K.S. seems to be one of the chief assailants. The girls say the boys get it from books or the cinema. The main thing is that you care. I won't say more than that you must know what is going on and try to cope with it in a gentle way.

I think you should keep an eye on it, so that it doesn't go too far. You cannot do much about it, because that would be throwing fat on the fire. All in all it will only be a few of them. I should confiscate pornographic literature. I should get the boys to stop going to the cinema, because it ruins their taste. It is connected with the cultivation of taste.

A teacher: Are there group exercises in Eurythmy suitable for this age?

Dr. Steiner: That will have to be discussed in the curriculum.

A teacher: Some of the handwork started in class 10 will carry on in class 11.

Dr. Steiner: A few weeks do not matter.

A Music teacher: May I ask a question about the beginning of piano teaching, regarding the way the two different hands function?

Dr. Steiner: That is a very good observation. With piano practising you will easily be able to correct left-handedness. You must always pay attention to this. Left-handedness should always be corrected. In this particular connection you should also take note of the temperament, and in the case of melancholics you should give preference to the right hand. You will often find they have a tendency to want to play with their left hand. With choleric you should give preference to the left hand. With phlegmatics you should see that they use both hands equally, and the same with sanguines. That is how it should be.

It helps, too, if you try as much as possible to get the children to learn to feel the piano keys, and to get out of the habit of playing merely mechanically. Get them to feel the different areas of the piano, whether it is high or low, right or left. It is very good if they play to begin with without reading from music.

There was a query about the Closing Festival.

Dr. Steiner: Tuesday, May 30th. We can plan to start again on Tuesday 20th June.

Experimental psychology can expand beyond that part of the soul which ends with death. - Just as we speak of immortality we ought also to speak of unbornness.

The article in the "Goetheanum", "Goethe the perceiver and Schiller the thinker" has an altogether Western approach.

CONFERENCE HELD ON 20th JUNE 1922

Tuesday evening, 8 pm

Dr. Steiner: The first thing to do today is to deal with School arrangements, and then in the next few days, in the evenings, pass on to educational matters with regard to the rest of this year's lessons, and also the work in the lower classes.

I should like to begin today with class 11, which will come into being as the top class. I should like to say that some things remind me of the introductory course I gave at the beginning of the School year, when there were pupils coming into class 10 who would need to be handled very carefully because they are at a difficult age. I have already mentioned to some of you that I had no choice but to listen to what class 10 wanted to tell me. Meanwhile, from what I saw and was told, and from my observations of the children themselves and what they said, I have had the opportunity to form my conclusions, which are that the Waldorf School could not manage this particular group of children last year. And I have to admit that this business of the top class is a big worry to me. It is absolutely up to us to form the kind of reputation the Waldorf School will have, as it all depends on a few issues. And obviously one of the most crucial issues will be how we cope with the pupils in our top class.

A lot could be said about this. I hope you teachers will also express yourselves on the matter; but I should like to say that my impression is that the way they behave to the teachers is not at all as it should be, and that the position is that this particular class has not got a proper relationship to the School. Of course it can be argued that there are a number of good-for-nothings among them. I have considered all that. The point I am trying to stress is not that some of them are difficult to handle and are useless, but that even allowing for that, the School did not manage this top class last year, and that we absolutely must find the way to correct certain things left over from last year, irrespective of the part played by individual children. The fact is that a lot will have to be put right.

The main thing with this top class was that there was no co-operation in the lesson, or any real relationship to it. A certain alienation had come about, even towards the subject matter. And if some of them then formed the opinion that they had learnt too little in this class, it is a fact that this is something that has arisen as a judgment - children form judgments after puberty - and if we want to uphold the reputation of the School, we must certainly see to it that this attitude is really put right.

I must say that unless we are convinced that this must be put right, I would be extremely worried about the School affairs. I certainly have some anxiety about the former class 10. I should now like you yourselves to say something about this class, so that things can be sorted out. We must be absolutely frank about a matter like this, and we must be conscious of the fact that this has been too much for us.

Several teachers spoke.

A teacher: The children miss the support of strictly systematic progress, a systematic structure. They have the feeling they are floating.

Dr. Steiner: That will only be those who come from a strict system. This has to do with things that go deeper than that, namely that through being taught in periods the classes also have the advantage, of course, that the pupils are given principles to lean on. The feeling of floating comes from the way this is done. Floating is a good description of one of these outcomes. There is no proper co-operation. That is terribly dangerous. It was just in order to combat this that I wanted there to be one class teacher as long as possible; this constitutes a safeguard against floating, right

from the start. But even when it becomes necessary for them to have a number of teachers, they still ought not to go to pieces.

N.G. is one of the most scatterbrained children, and he is the most difficult to teach. He is absolutely all over the place, and has no consideration for anything.

A teacher: The children know what is expected of them, but they cannot muster the willpower to work from out of themselves.

Dr. Steiner: Those are the children's own particular difficulties, and we do not need to discuss these, because it all depends on how we cope with the children.

We have paid far too little regard to what I said about these children at the beginning of the year. I said it for a purpose, and you didn't take into account that we were dealing with the most difficult age of all; later on it will get easier. But this is the most difficult age, and we didn't take this into account.

A teacher: - Said he had had no difficulties. There had been a good relationship.

Dr. Steiner: I do not mean a personal relationship. I am talking about the relationship to the subject matter and the teaching of it. They seem to have made a very sharp distinction in this respect. They have said to themselves, 'that is quite a nice chap, but we do not want to be taught by him'. - The main point is that there is a general mood of not knowing how to make a contact with the lessons.

A teacher: There was opposition to French.

Dr. Steiner: The children acquired the attitude to ask why they had to learn it. Children shouldn't make judgments like that.

We must also cope with the boys. I could imagine you would arouse great enthusiasm if you were to take Cicero with them. Bear in mind that you have the pupils at an age in which the subject matter must be of far greater interest to you as a teacher than if you had a lower class. Just think of your standing in the class when you yourself are enthusiastic about what you are teaching! It is simply impossible to miss the mark if you are enthusiastic about something. You learn such a lot from it yourself; you enter the classroom full of enthusiasm. Then it isn't so easy to miss the mark.

A teacher: 'Why are we learning that?' I was asked in the very first lesson.

Dr. Steiner: That just shows you how easy it will be to win their interest.

A teacher: They asked for lessons in behaviour.

Dr. Steiner: That shows their nice side.

Several teachers spoke about there having been a lot of changes in the class.

Dr. Steiner: That was really harmful, the way they were thrown around.

What has disturbed the children most of all is that they have asked questions and have not always received answers.

That begins at this age, and you cannot protect them from it. They could be going to quite different kinds of lectures.

Some of the trouble is due to the children having been given far too little opportunity to make fools of themselves by taking something too far. They have to sit and listen, because they have been given a lot of lectures instead of being taught. They always had the tendency to pass judgments. If you didn't lecture but rather ask them questions, and they are given the chance to be corrected - which they long for - they will stop passing judgments and become more modest. If they make statements and are rebuffed it will make them more modest. This tactic has been used far too little in their lessons.

A teacher: The children often ask to do drawing and painting.

Dr. Steiner: The children in the lower classes do enough painting. The upper classes have stopped, theoretically. This applies in general to the top three classes. They didn't co-operate. They got out of the habit of pulling their weight. Class 10 has become inwardly unstable. They were absolutely shattered. What I am saying refers to the main lesson and certain things connected with that.

A teacher: I had to teach them Metre, Poetry, the Nibelungs and Gudrun. An undesirable element came in because I had so little understanding for what I was supposed to be teaching. I was unsure of myself.

Dr. Steiner: That is untrue, my dear man, that cannot be true. I don't believe that was the main cause of the trouble. I think that a bit of that negative, sceptical frame of mind which is present among the staff crept into the lesson; a mood of not wanting to understand things that have been said again and again. A certain negative scepticism, found its way into the lesson, a certain reservation of judgement, because you always lay too much emphasis on telling them 'you must believe this', which is not at all justified if you go into the matter thoroughly. This has affected the imponderables.

The main thing is that something has to be done in this particular class, if we want to strengthen the reputation of the Waldorf School, because certain things need correcting. We must all of us realise that our foremost consideration is that the Waldorf School shall prosper, therefore we mustn't be afraid to apply rather drastic measures. So I should like to make the following proposals which I consider essential - the changes we make for this class must be introduced with the utmost care. Above all I must ask you not to take offence if I undertake to distribute certain subjects which appear to me to be crucial, because the other things must fit in with these.

The time-table will have to be specially arranged - there is no other way of doing it - I would like to give everything to do with German Literature and History for this class 11 to X., everything to do with Aesthetics and Art to Y., and also French and English to Y. I have given it careful thought. I will make my proposals, which go in a certain direction. I cannot get rid of the worries otherwise. Then I should like Z. to take Mathematics and Physics, and U. Natural History and Chemistry. These are the crucial subjects. This is what you will just have to accept in order to put this class right. It all depends on this particular distribution of subjects. You will see that there are lots of reasons why I consider it essential to undertake this matter. The rest can be arranged as previously.

Then there is the question of how we organise things so that this class gets Handwork. It really ought to be possible for this to play a part. Also a continuation of what was done in Technology. For Handwork lessons I consider it essential that we draw in Frau Leinhas as a fourth handwork teacher. Then we must realise that Bookbinding and cardboard work have to be done in this class; also some work on water wheels and turbines, and the manufacture of paper. This must be taken in Technology. With water wheels, turbines and the manufacture of paper you will have plenty to do. A study of medicine can be taken as a follow up to Chemistry and Natural History.

Religion would continue, also Music and Shorthand. Surveying will be combined with Mathematics. Greek and Latin go on too, likewise Handicrafts. Let us begin tomorrow with Mathematics and Physics; logarithms and trigonometry. Try tomorrow to begin working towards Carnot's theorem. We shall also have languages.

A teacher: - Asked a question about English. They had been reading "The Tempest".

children tomorrow, purely in dialogue, irrespective of how much each of them knows, talking about what they know of it, in such a way that they have to answer and continue with the conversation.

A teacher: Corneille's "Cid" has been read in French.

Dr. Steiner: You should use dialogue there too. You ought to read prose. I do not think it is at all out of the question that you read H. Taine's "Origines" or essays. Or you could choose thoughts on the philosophy of life, like "Voyage en Italie".

Now to former class 9, present class 10. I hope we don't have a repetition there of last year's business.

A teacher: The children would like to know something about contemporary literature.

Dr. Steiner: They were too young for modern German fiction. You cannot take Geibel and Marlitt. You could take C. F. Meyer but it would still have been too early. You need to be more mature to understand Jordan. They wouldn't understand that until the 12th or 13th class. It is not worth taking it governess fashion. If you want to study the "Demiurgos" you need children of sixteen to seventeen. Otherwise the most recent modern streams can in a certain sense be very misleading for the children.

The question is, what do we start with tomorrow? What will you start with, so that you do not have to torment yourself tossing and turning all night?

French and English. Those are the essential things, because the children are not in good shape there. Would you try that, Herr N.?

Natural History and Chemistry must be separated, because Natural History has been neglected. That cannot be allowed to be neglected. Mineralogy, Crystallography, Botany, study of cells, classification of plants.

A question was asked about something else.

Dr. Steiner: That happened because we had pupils in these higher classes who had come from elsewhere, and so, in dealing with certain things, we had to bear in mind what they had just had. Natural History and Chemistry must be allowed for in class 10.

In class 11 a study of medicine should be taken in conjunction with Natural History and Chemistry, Mechanics and Surveying in conjunction with Physics.

Music: Solo singing in class 11. Lead on to developing taste and musical judgment.

Classes 10 and 11 can stay together for the independent Religion lessons.

The lessons for all the other classes and subjects were then arranged.

Dr. Steiner: I will give you a little lecture tomorrow and carry on with practical educational questions.

Complaints about the discipline in the Waldorf School have reached the Education Authorities. Has someone reported on us? This matter must receive an answer.

A teacher: Some of the religion teachers come very late, so that the children get restless and run about.

Dr. Steiner: I can imagine that the children skip the lesson. If this has been going on for such a long time, wouldn't it be possible that we, for our part, complain about these religion teachers to the Education Authorities? They put us at a disadvantage. We ought to complain, then we should have the advantage.



important that these things are not overlooked. Anything else of this kind should be investigated by tomorrow, so that they can also be included.

Various things must be tried. The things which are occurring are only symptomatic, yet they are symptomatic. For instance Herr M. was in Stuttgart, and he is determined to offer assistance in Norway for some kind of school. Now he has made all sorts of enquiries here, and he has returned to Norway and told them that all kinds of things are being said about the Waldorf School though it is not altogether true. He actually took the news back to Norway that things are not being done very carefully. They are watching the School everywhere. If the word goes round that we box the children's ears an awful lot, this will also put us at a disadvantage. As long as the School is in this difficult position we must be very conscious that the whole world is looking our way. The following principle must also apply in our School that people can complain about us as much as they like but we ourselves must be right. I really do not want it to happen in this School that it comes to the point where we cannot always say we ourselves must be right. The Waldorf School must be a model anthroposophical institution.

A teacher: F.S. said he would prefer not to move up.

Another teacher: He writes poems to a fellow pupil, a girl.

Dr. Steiner: I have already thought of that. There are boys here who simply say they only continue coming here because they can have adventures, and the rest is no longer of interest. We cannot be made fools of. We must tell him that we consider him so capable that we haven't the heart. We shall have to take the risk that this prize specimen will leave us.

A teacher: A girl has joined class 1 who can already read.

Dr. Steiner: We shall discuss that tomorrow.

There was a reference to the pupil O.R.

Dr. Steiner: It is obvious why he is like that. You cannot expect him to be any different, not with his home conditions. You must help him to rise above it. He is also one of those boys who was not properly handled in class 10. If you say R. is a sleepy-head, his father is even more of a sleepy-head. Neither of his parents are awake.

A teacher: The younger brother, W.R. is very awake.

Dr. Steiner: Then they have different problems. The bright one has character defects, too. Only the sort of individualities who want in some way to be left undisturbed choose that kind of home setting. Part of R. is still asleep and will only wake up later on, and if you were to send him away there might be a risk of this getting spoilt. I shouldn't throw him out.

I noticed that although we closed later we did not cover any more teaching matter than ought to have been covered by Easter. From Easter until now is actually lost time. If we close at Easter next year none of you will have finished. It is now past the middle of June. We shall have to alter the curriculum accordingly.

CONFERENCE HELD ON 21st JUNE 1922 Wednesday evening, 8.30 - 10.30 pm

Dr. Steiner: The first thing we have to consider for the present class 11 is a period of Literature-cum-History. Let us discuss what will follow on after the work we covered in class 10. What have we covered? The Lay of the Nibelungs, Gudrun, Metre and Poetry. - The Metre and Poetry that should be dealt with in this class can be taken in the form of what I called yesterday the aesthetic aspect of History of Art. The first thing to do in the literature lessons is to deal with actual literature, and work your way from the Lay of the Nibelungs and Gudrun to the great works of the Middle Ages, "Parzival", "Armer Heinrich" and works like that. The important thing is to move rapidly to begin with so as to give the children a picture of the whole; let them get to know the legend of Parzival and feel that what you study from the original is part of the whole.

A Religion teacher: I have taken that.

Dr. Steiner: That doesn't matter, if you take it with class 11 from the point of view of the principles this time. It will be quite good to deal with "Armer Heinrich" again. The Parzival legend is the important thing.

It would be good to deal with the history of those times simultaneously, and for children of this age you can certainly draw conclusions for present times. Link it up with present times, showing the children which characters of present-day history are similar to past characters and especially which are not like characters of the past but ought to be. Introduce the forming of judgments into the whole thing in this way. You should have this in mind, so that the whole structure of the 19th century arises for the children out of earlier centuries.

In aesthetic lessons and art you should take poetry, metre and the study of style. And there is no need to limit yourself here to literature; you can include other art styles, both musical and visual. In the last third of the period I should certainly have a look at Gottfried Semper's definition of style, which is very abstract, and show from that how you can introduce the children to other characteristics of style.

The work in Mathematics would be to deal with Trigonometry and analytical Geometry as extensively as possible. In descriptive Geometry you should get to the point where the children can understand and draw the intersection of a cone and a cylinder.

In Physics - and this is something I tried out very thoroughly in the lesson I myself had to give - in Physics it is extremely good at this age to introduce them to the latest achievements of physics; wireless telegraphy, the facts about X-rays, and things like α , β and γ rays too. These can be used to awaken great interest in the children.

A question was asked about atomism.

Dr. Steiner: I have the feeling that the whole business of atomism - you people cannot deny that whatever you yourselves are working on is, in fact, bound to colour your teaching - I think you will hit the right note if you take it more from the historical point of view. And I think it would be a good thing simply to begin the story at the point where the controversy about the formulae of structure starts. Atomism used to be somewhat different from what it became when Van't Hoff's chemical symbolism began. I should think that the whole of Kolbe's controversy with symbolic chemistry ought to be studied, because these polemics bring the whole problem back onto the basis of the scientific development of chemistry, so to speak. You can show this exactly [?]. You have all had a lot to say against atomism,

but up till now you have not mustered as much abuse as Kolbe did. You wouldn't bring the right thing into it unless you included the latest historical element. The latest historical element would have to be included in the phenomenism that is being started by Pelikan and Kolisko. He will not make an impression until this has been done, so it would be important to mention Kolbe's name. Kolbe said that in order to work at chemistry Van't Hoff had ridden on Pegasus, which he had obviously borrowed from the Veterinary Institute in Berlin. That must be brought in.

Whilst dealing with the above chapter you do not need to speak about atomism; with this particular topic it isn't necessary. You can say a lot about alchemy, though, and here you have the chance of giving them a wide range of thoughts, but avoid getting mystical about it. Marconi's telegraphy will give you the opportunity of dealing with the way the brain functions in relation to the world, simply by giving an absolutely exact if somewhat broad conception of a coherer and then describing the brain as a kind of coherer in its relation to the world. The possibility is there of showing what appears in material form; what is actually triggered off by that. And then you can refer to the fact that brain processes are only triggered off by the presence of the physical body. You have great scope here.

In Chemistry the essential thing would be to deal with basic concepts of acid, salt and base as fully as possible, so that they know what alcohol is and what an aldehyde is. We will pay less attention to the traditional things like the division between organic and inorganic chemistry. This seems to me to be the place where you can include a survey of the elements. I don't think it would be right to follow the line of developing chemistry on the basis of the elements. It is better to develop processes like this, and you would have to cover elements and metals, so that the class gets the feeling that elements are arrested processes, that they picture them as processes that have stopped in their tracks. If you have a piece of sulphur in front of you, you have the arrested process. If I stand here and it rains very hard, I have a process in which I am involved. But if I look at the cloud from a distance, it looks to me like an object. If I look at certain processes, it is like standing in the rain. If I look at the sulphur, it is like looking at the cloud from a distance. Substances are processes that look congealed.

In Natural History the important thing to do at this age is the study of cells. Not in such great detail, of course, but choose characteristic plants from the lowest type to the monocotyledons, working from below upwards. But do refer to the dicotyledons, so that you can draw parallels between blossoms and fungi. Always draw attention to the sporulation, the formation of spores. You must also look at sporulation when you are describing stem formation. Do teleology, which is an understanding of the relationship of the various parts of the organism; a relationship of reciprocal causes, not purely causal relationships. Deal with the study of cells cosmologically.

A teacher: - Asked a question about Zoology.

Dr. Steiner: Zoology? That does not come this year.

I don't think it would be good to try and catch up on too much Mineralogy. We can do that next year. - We have seen the same thing today. It is absolutely in accordance with nature to keep returning to the human being. I do not know of any topic of Natural History that does not lead to man.

A teacher: In Surveying we have carried out various practical tasks.

Dr. Steiner: Levelling and Surveying. Now I should like you to establish a connection between Surveying and Geography so that the children really understand Mercator's map of the world. To do this you will have to explain the special way the Parisian metre came into being.

Technology: water wheels, turbines and the manufacture of paper. I cannot

imagine you not being able to coax the boys to take part in all that. Things cannot be allowed to sink to the level of opposition.

A teacher: In Technology should we do Spinning and Weaving?

Dr. Steiner: Surely the children can already do that in principle. It is really a good thing to introduce water turbines and paper making. We can return to Weaving later on. I said before that this must be learnt bit by bit. The children will get a lot from learning how paper is made, and how water wheels and turbines work, especially as you can include other things, e.g. geographical aspects, like the significance of river courses. You could get as far as elementary national economy.

A teacher: In technical Mechanics I had the aim of teaching the principle of the screw.

Dr. Steiner: We will do without that. We will return to it later. For class 10 we will keep things as we have arranged.

Of course we should also have in mind that especially at this age a certain amount of cultivation of taste should take place in Eurythmy and Music lessons; so that the ideas become part of their outlook. You do not need to include a lot of new subject matter, but now develop a sense of taste.

For Gymnastics we want Graf Bothmer. He will get into it alright. In this subject all the staff will have to co-operate with him. A sense of taste must come in where the other things are concerned.

In Eurythmy it would be good if there were a certain co-operation. In Aesthetics you will have to look at the style of particular poems. If these were taken simultaneously in Eurythmy it would help a lot if the style were worked at there. You may find that one or another poem is particularly suitable, and you will discover subtleties of style in it. The Art teacher will want to make use of the poem to show the children a sonnet. You will find sonnets by Shakespeare and Hebbel among the eurythmy forms I have made. As they have been made according to the style of each sonnet you will find the forms very different. The Aesthetics teacher could also co-operate.

Frau Dr. Steiner: I would recommend you to consider Dr. Steiner's "Zwölf Stimmungen" ("Twelve Moods").

Dr. Steiner: These twelve moods were examined once for their astrology content. They are cosmic through and through. They can just as well be used for the study of style as for eurythmy. Almost every syllable right down to the sound has been written accordingly. You will find style throughout the whole structure. Objective stylistic forms. It could also be changed into music. If read strictly objectively it would reveal many things. Older children could use it for a festival.

Now we shall have to consider the various requirements of the different classes and teachers.

It is important to persist with conversation in Language lessons. Dr. S. keeps on assuring the little class 1 children that he doesn't understand a word of German. Link it up with what they are reading, and bring some reading into it. Do not do all the talking yourself but let the children talk as much as possible. It was obvious this morning that the children are not yet capable of it. You must see that you get the children talking. The children themselves must have an opportunity to say something about what has been read. This holds good mainly for the higher classes, where language lessons are still below standard. The lower classes are much better at languages. It is easier in the lower classes. It is in the higher classes that languages fall short.

"Origines de la France contemporaine" is a good reader.

A teacher: Could I take "The Expansion of England" after Shakespeare?

Dr. Steiner: It is a matter of getting the children on. Class 1 were thoroughly enjoying themselves.

The main principles have now developed into a coherent pattern. But a lack of uniformity has appeared in the form of slovenliness. When you let yourselves slip into an easier way of doing things, slovenliness creeps in. It is a matter of noticing what happens when the children recite in chorus. It is all very well, but it is no guarantee that the children know it by themselves, because the group spirit is at work there. You must work in both directions. You must refer to the poem, so that it is brought directly into the conversation. I told you on a previous occasion that you can make use of poems for getting accustomed to particular phrases. If you have two, three or four such poems you can come back to then now and again for the sake of the expressions in them. We have discussed all this before. The learning of poems has led to a kind of slovenliness. This is because on the one hand Language lessons really take second place with us, as they have to be fitted in alongside your main tasks. Teachers are already tired by then. And on the other hand, and for this very reason, some of you try to get out of doing preparation. You prepare for the other lessons. So in languages it is very useful if you can fall back on an already existing structure.

I have reason to complain. Preparation obviously is not as it should be. The fruits of our method still have to be worked for. Otherwise our Language lessons will really reach the level where the better method which has not succeeded will be worse than the merely good method which has half succeeded. We could easily be faced with the calamity of not being able to compete with the other schools because we carry out our better method of education so badly.

Nevertheless I am absolutely convinced of the fact that if you work economically in the actual lessons you could achieve the ideal of sparing the children tiring homework. But it won't all be equally interesting. In some things you have not yet acquired the experience. So I think that after all we shall have to have a kind of modified homework. We shan't give the children pages and pages of homework to do for Arithmetic, but, making allowances in the case of some individuals, set them problems to do at home, and also do this with History of Literature and History of Art. Encourage the hard workers to practise at home, and make sure we don't overtax them. They mustn't have the feeling that they dislike homework; they must do it willingly. And here it is of tremendous importance how the work is set. An equation could be given like this - "A lady was asked... making the sum into a story."

Something should be present in our lessons which I sometimes missed, and that is humour. I have been on the look out for it in lessons, and I have noticed its absence. I don't mean a joke but real humour. Just as a person has to breathe physically, you cannot expect the children to breathe in all the time. They must also be able to breathe out. If you teach a whole lesson in the same tone of voice it is like allowing a person only to breathe in and never to breathe out. You need humour for that. Humour is the breathing out of the soul. You must bring humour into your lessons, and you can find all sorts of opportunities for it. Humour comes out of what I have called "Schwung" (dynamic). A dynamic must come into the work for the young people in all the classes need it. A little humour! If you only had to give one lesson a day you could do it differently. You must bring in humour!

You misunderstood me about the Handwork lessons. I thought you were going to work it out among yourselves. The ladies would have 26 lessons! Tell me tomorrow how many lessons each lady can take a week, 26 lessons are too many, of course. We must see what kind of help we get. Give me a note of the maximum number of lessons. Classes 10 and 11 can be combined.

The remedial class must be there. The lesson depends on you. You ought to send the tall fellow into class 1. We cannot do this, but in the last resort we would have to send someone from class 2 into class 1.

Class 11 Religion lessons - it will lead to discussion if you take it in a way that calls on their power of judgment. The important thing, previously, was pictorial presentation; now the time has come when you really should try to work towards concepts. Deal with problems of destiny in a religious way; guilt and atonement; Father, Son and Spirit. You work from pictures towards concepts, which will be a kind of study in cause and effect.

What have they definitely had in Religion in classes 8 and 9?

A teacher: We set out from a study of the Laocoon.

Dr. Steiner: It is not necessary to go through all of it. I imagine you have taken parts of the St. John's Gospel. It is very difficult to take the story of Creation with the children unless you have made a close study of it. You do not need any other chapter of the Old Testament. I should think it would be a good idea if you were to take the story of the Apostles with the children who know the New Testament. You can do it in connection with the St. Luke's Gospel.

Latin and Greek in class 11 - in discussion on the reading matter we must get to the point of giving the children a mixture of grammar and the study of style. And make a special point of comparing Greek and Latin syntax. This must precede the history of Literature. The etymological understanding of the word must be elaborated, with ancient languages you must pay more attention to etymology. The first book of Livius is enough. In Greek, any book.

There was discussion about O.R.'s report in which was written that he should learn something from life.

Dr. Steiner: He is the image of his father, yet not nearly so thoughtless. Herr S.'s words give the impression that he is a lazy-bones. I should like to have his work characterised. The report doesn't say what his drawings are like, you must describe what is actually there. The obvious follow-up to Dr. N.'s report would be to enlist "Dr. Life" at School. Then people could say that you still admit "Dr. Life" in order to be put in your place. - I think you should keep him another year and see that he learns something.

A comment was made that mistakes had occurred in the writing out of reports.

Dr. Steiner: You are not taking the matter of reports seriously enough. It is disgraceful carelessness, and it must be dealt with seriously. Your keenness to excuse yourselves makes it even worse. It is shocking. If things like this can happen we are certainly not a proper Waldorf School. We have no right to talk of reports if you are prepared to let people see you doing such careless things. It is unbelievable. We shall gradually get to the point where nobody will take us seriously any more. A report is a document! If you allow yourself as many mistakes as that, I should like to know what we are coming to. Things of this nature must be strictly systematic, so that mistakes are impossible. It is merely donkey work. Mistakes just cannot occur.

I should prefer to stop discussing it. I find it incredible. If you show documents in this frame of mind it is impossible to have a discussion.

CONFERENCE HELD ON 22nd JUNE 1922
Thursday evening 8.30 - 10.30 pm

Dr. Steiner: I have tried to bring pictures of what our various friends in Austria are like. In the hidden recesses of their soul they all have a quality that expresses itself as pre-Empress Theresa. In those days an educated person was someone who had led a monastic life. Just as we need education among ourselves, people had to live the life of a monk. Kolisko would have been in one of the Dominican monasteries, Stein in a Cistercian. And our good Schubert would have been a Piarist.

I should like you to bring all the questions you feel to be urgent. - I just wanted to say this one thing. In Religion lessons it is essential you continue with everything you have been doing up to now. But it is also necessary that from the lowest class upwards the children are brought into a mood of prayer in their lessons. By degrees you must create a very strong mood of prayer. You must convey "not my will but Thine be done". They must rise to the level where Divine happenings occur. In Religion lessons you must not only use pictures but they must be directed towards a mood of exaltation. You must instil in the children a mood which links up with the Sunday Service, and get them to feel the mood of prayer there.

I have told the protestant Religion teacher that I should also like to come to his lessons, but he said he would need more time to consider it. I shall also tell the catholic teacher.

We make a mistake in this realm, too. I noticed it in the way the pupils answered when they were asked what their confession was. The manner of their answer showed that we still do not have unity in the School. We must realise that we have to be serious about the fact that when we give the catholic children to the catholic priest we have to feel that it is only the introduction of a confession which is not closely connected with the rest of the curriculum. We must always remember this, otherwise an unpedagogical principle will creep into the School. It strikes me that perhaps we give the catholic children the impression that we are not glad to see them. It was very indicative the way the other children made faces. This brings disunity into the School. We must overcome this. We must be serious about treating the different religious confessions with proper respect. I am much less concerned whether or not the Religion teacher gets the feeling he is a foreign body in our School. I do not think you are very worried about the catholic and protestant children's Religion lessons. I do not think it worries you a great deal.

A teacher: The child says "He doesn't tell us anything about Jesus".

Dr. Steiner: That confirms it even more. It is even more worth while for children like that. It is deplorable. It is not a good thing that she ought to be good. It is often like that and we have to accept it. It would help if you were to exchange a few words with the protestant Religion teacher. When we were standing in the passage today I was wondering when Mr. S. would introduce me to the vicar. But he didn't. This is also part of the imponderables. That sort of thing is impossible.

I do not consider it harmful for the children to go to Mass. It would not be a bad thing to encourage them to go. I should not object if the protestant children also took a liking to attending Mass. Mass is definitely not a bad thing. It is impersonal, and it is the content of it which produces the effect. You can altogether disregard the priest who is celebrating it. Mass is very impressive. But it means more to see Mass as such than to take part in High Mass. With the Missa Solemnis, as it is done in church, the Mass is drowned in pomp. Mass just consists of the four parts: the Gospel, the Offertory, the Transubstantiation and Communion. It is most effective of all when the priest has two servers. It is impossible for us to encourage the

protestant children to go to Mass. They would certainly get something from it.

I am extremely sorry that I did not go into more classes.

A question was raised as to whether W.E. and M.G. should go into the remedial class.

Dr. Steiner: As things are now the boy is making no progress and he is behaving in a way that is very harmful to the other children. Perhaps the girl could continue to be carried. She is merely a burden. The boy is difficult. He disturbs the other children all the time. He began to do it again today. We should do him a kindness to transfer him to the remedial class. Everything about him points to the fact that he should specially be taken in hand. He is terribly nervy, and does not work well when he is with the others.

About some other children...

Dr. Steiner: That is what it is. If you have to do something special with every child in the class, you cannot even teach a class of ten. It is very obvious that we are not attaining our educational aims; have not attained them up to now. That is quite obvious. Nor must we put such obstacles in our own way that it is impossible for us to attain them. On the whole it is quite immaterial whether we attain the standards aimed at in the outer world. What we set ourselves to do must be achieved, but there is no need to consider the standards of the outer world. We must give more attention to our educational aims than we have done hitherto.

A question was raised as to whether a child should stay in the same class instead of going up.

Dr. Steiner: We have rejected that on principle.

A teacher: In my class there was a boy who was almost always absent.

Dr. Steiner: If he was absent throughout the year it would be of benefit to him. Up to now we have not accepted the principle of not moving children up, and as far as possible we do not want to do so.

We do not want to send specially for the Dutchman, otherwise someone will say that our method is like the one for imbeciles.

A teacher: - Raised a question regarding the Sunday Services.

Dr. Steiner: We ought to have five services. But there is the difficult question of individuals and of rooms.

A teacher: We ought to have long curtains.

Dr. Steiner: They can be as long as they are now. Anyway we are not going to attain total perfection. So we can do it like that.

There must be more women celebrants.

I cannot give you the Gospel text here. I will certainly do it, but there is not time to do it here. I will try to give you the text as soon as possible.

A question was asked regarding Astronomy in 8a.

Dr. Steiner: When it is a matter of evoking the right feeling, the most important thing to do is to show them the actual sky, but also try to call up a memory picture of it like you did in earlier classes. The children will really feel some reverence if you take them out to see the sky now and again and say the essential things there. It is more difficult to acquire reverence by looking at a chart than by looking at the starry sky. Charts kill reverence.

This Latin course was not badly arranged but there are great differences between the children. The ones who keep silent should play a part; these mutes must be avoided. On the other hand there are gaps in the children's ability, but

again their answers correspond roughly to the 4th or 5th class at a grammar school. I did not think the answers would have been so mature in the 3rd class, for some are like the 5th class. The only thing is that there are terrible gaps. They answered with understanding.

If you continue to go into detail it will take all the independence out of the lesson. I do not think you ought to restrict it like that.

The matter was raised as to whether, in foreign languages, they should discuss grammar in dialogue. One of the teachers was against doing so.

Dr. Steiner: You can do it that way according to the sense. You will not give the lesson the way they do in France for I don't know what difficulties would arise if you were to use French phrases. I think it would even be good to acquire this vocabulary. If you do not teach grammar pedantically, but regard it merely as a means of acquiring a feeling for the language, I do not think it will give you any trouble. The fact is that in German grammar we speak very little German. We speak Latin when we teach grammar. It could well be that this can be put to good use. The terminology is the kind of thing that cannot be translated, even with regard to the understanding of it. I will not press the point. What I wanted to say is not that you ought to teach grammar in French. The subject matter, the conversation pertaining to the lesson, has to be treated separately. Never mind if, for technical reasons, you find it necessary to insert things in German, you can act according to your convictions.

If you take what you have analysed and bring it together again in a picture, you restore it. You must work towards a picture at all costs. You need to pass from analysing to a picture. When he has left school the grammar school student is far too inclined simply to think of 'Mensch' when he hears 'homo'. That is actually nonsense. The picture is not there. 'Mensch' is the soul emerging from the racial line of generations; 'homo' is the human form rising up out of the physical. So it can be said that 'Mensch' incarnates in 'homo'. It is the same as Adam. If you are not given the pictures, what a lot you miss. This is what I mean, and you should also aim for it in Latin.

This is what Frau X. wanted to do for the Magyar language in the days when she had big plans for the future. It works very well in the case of primitive languages. There is a reality behind the fact that an Englishman says "Mr. Smith" and a Hungarian "Tanító ur". 'Ur' actually means teacher. This primitive language says "Mr. Teacher". A whole world lies in this. Kávéház is a loan word. We get a different picture if we look at a gentleman from the front or the back. No lesson should pass without the child experiencing some picture.

A teacher put forward the draft of a reader.

A teacher: We thought a few more legends ought to go into it.

Dr. Steiner: You can do something like that. Make some more additions. We must create some good Jesus legends. It will be a very stimulating reader. You must discuss these pictures a great deal with the children. If you print it now, I do not think it can be produced for less than 20,000 marks. It would have to be very expensive - a reading book costing at least 100 marks.

A teacher: Is it possible to have blocks of Handicrafts lessons?

Dr. Steiner: We should certainly think about having blocks. But it would be impossible to include it in the morning main lessons. You must consider whether it would be possible to drop a language lesson some time, and introduce a block that way. That would relieve teachers to a certain extent, without the lessons having to suffer. The reduction would not matter. You could insert a pause in Language lessons. They do not depend on every single lesson taking place.

A teacher: How long should a block like that last? From which class onwards can we have them?

Dr. Steiner: You can do it from class 9 onwards. A fortnight at a time, if the Language lessons permit it. Perhaps you could do it every six weeks, and you can spread it over the year.

Dr. Steiner was asked to give an address at a Parents' Evening.

Dr. Steiner: I can only do it if I can manage it timewise. Only it has been such a frightfully long time since the last one. Three or four a year would be good. None at all is certainly very little.

A teacher: There is to be a Pedagogical Course in Jena from Sunday to Sunday 8th - 15th October. We wanted to ask Dr. Steiner to give a cycle in the evenings.

Dr. Steiner: I could take the same themes as there were in Oxford. I can give them to you tomorrow. Two lectures in the morning and discussion in the afternoon.

A teacher: We wanted to ask Frau Dr. Steiner whether we could include two or three Eurythmy performances.

Dr. Steiner: We really need to fix the School holidays. We can start a week earlier and then have Autumn holidays. If School is in progress we can on no account transport the children to Jena. If there is no School we can ask the parents if they are willing for their children to go.

Frau Dr. Steiner: If we do the Ariel scene we can put twelve of them on. But they would have to do a few of their special numbers. Rod exercises and rhythmic exercises. Items with the same number of children.

Dr. Steiner: We cannot take them just because of the Ariel scene. The children can be prepared in some things. We cannot take them away during School time, and we can only take them if the parents are willing.

Frau Dr. Steiner: The people here would need to be informed. We could do a scene like the gnomes and sylphs. Olaf Asteson's Dream.

Dr. Steiner: Perhaps it would be good if you would tell them as much as possible from out of your teaching experience; experiences acquired by individual teachers in their lessons and our general experience. This would be a further development of what you tried to do in the lecture in Vienna. Then we ought to try to overcome the kind of prejudices such as when people repeat that they have all these things already. We must overcome this. It would also be a good thing if somebody would deal with questions like how badly Anthroposophy is treated by our contemporaries. It would be very good to tackle that one. The Waldorf teachers must speak.

On the other hand it would seem to be a good thing if students, too, would speak of their conception of the Youth Movement. These do not need to be fanatical people; they must be sensible people. In our various anthroposophical meetings some of the people who got up to speak had a one-sided outlook. The others do not get much from them, whereas we have already experienced some very good things. The most important thing is that younger people have their say.

A teacher: We thought of appearing there in full force.

Dr. Steiner: Then we must plan the School holidays for it. Couldn't we shorten our next holidays? In itself it is a good idea, then we would start School on August 29th. A fair number of children would have to be there, so that the rod exercises do not look too miserable. Half boys, half girls. We can also borrow two or three Leipzig children.

There has been an offer of relief. At present we are faced with the necessity of

making use of the people we have in every department. And during this past year it is going to show, to our detriment - and a number of people have noticed it - that the Waldorf School is over-strained, because we rush from one enterprise to another. If you count how many such youth enterprises our few Waldorf teachers have taken part in, it looks bad. One cannot even say that it alleviated matters that the Vienna Congress came in the holidays. For most of them arrived half dead for the beginning of term. We cannot go on like that. Now there is this course in Jena in the Autumn.

Here, too, we must gradually understand that our relations with the outside world must become a bit more broad-minded, and that we must not always have the tendency to push people away but to draw them in. For example it really is a fact that I tripped up rather badly with all the suggestions I made in Vienna purely to create the opportunity for taking advantage of the Vienna Congress. The Vienna Congress was a great success from beginning to end, the greatest we have ever had. It was given such coverage that it will definitely do us the greatest harm if it is not followed up. It has been taken up by the national press, and we must not delude ourselves that it will not provoke a tremendous amount of opposition. It will do us much more harm than good if we do not know how to make use of it.

We shall not know how to do this if we shut ourselves off, and if we do not take in new blood. Among our active workers we are going in for massive psychological in-breeding. In the long run it becomes impossible. We must be capable of widening our circles; but each time someone is named as having made an offer, and who is somebody, he is turned down. Fresh blood must be drawn in. On the whole what our Movement needs is the feeling that we must draw people in and not push them away.

I should like to tell you something I heard. I was told that someone had invited you to build a bridge leading to the medical sphere, and you had started to talk. In the third sentence you said "Herr Professor, you are an immoral person!" - I could not understand it! That is how people are antagonised. I believe you do it because you are too eager. Yet we must find a way of associating with people outside. You cannot associate with them if you immediately say "You are immoral people".

I was in the same position when I was explaining the art in Dornach to a very famous chemist, and he told me "There is a kind of light pigment that would really shine". - I could also have said "You are an uncivilised so-and-so", but I refrained. People are too easily repulsed. After all it is his scientific conviction.

There was an announcement in the Threefold Social Order journal; one really cannot make such announcements. We do not need to choose just that journal to write the announcement in such a style that they take you for a dilettante.

I said - and let this be among anthroposophists - that if there is a Waldorf School and a doctors' college, then there will be collaboration between them. Then, of course, a Waldorf School teacher will be able to say a tremendous amount. This relationship will mean that within the Anthroposophical Movement one thing will fructify another. I did not say that perhaps a fusion should now take place, so that people can quarrel and fight. What I meant was that it is obvious that this sort of symbiosis will arise.

A teacher: We have organised something in this direction. We shall meet on Saturdays and give lectures.

Dr. Steiner: Has this enormously significant social life among the people of the Gänseheide and Kanonenweg already borne fruit? I have not noticed anything. The indication I was giving was meant esoterically. It was addressed to everyone's heart. It ought to come about. I cannot say that I consider a bureaucratic arrangement very beneficial. Only living co-operation will be effective, not bureaucracy.

CONFERENCE HELD ON 4th OCTOBER 1922

Wednesday evening, 8 .00 p.m. - 12.30 a.m.

Dr. Steiner: I have called you together chiefly to deal with the matter you are concerned about here - otherwise we should have had to wait another few days. The important thing seems to me that we cannot allow ourselves to deal with these cases purely by themselves. Now that times are so difficult for us, we must have in mind, when dealing with these matters, what bearing they will have on the Anthroposophical Movement. We must see to it that nothing is used against the Anthroposophical Movement. After all, we are sitting in a glass-house, and we must avoid the kind of things which could provoke further attacks on the Anthroposophical Movement. Now, isn't it a matter of being quite clear what has actually happened, and then of making a judgment on it?

A group of pupils from the 9th, 10th and 11th class had been found guilty of fraud, theft and drunkenness. One of them had also given injections to the others and tried to hypnotise them. - The matter was discussed with Dr. Steiner by telephone whilst he was in Dornach. Then the pupils had been exhaustively examined and a full report sent to Dr. Steiner. The pupils concerned had been temporarily suspended from School.

Dr. Steiner asked the age of each of them, which class he was in and how long he had been at the School. He also enquired about their parents and home conditions.

Dr. Steiner: When was the very first complaint made against these children? What brought the whole matter to light?

A teacher: The hypnosis affair with G.S. A fellow pupil wanted to speak to me privately to tell me that things were going on in S.'s home which we ought to know about.

Dr. Steiner: Do you think G.S. ever succeeded in hypnotising anybody?

A teacher: No, at least not completely. But he often tried it on various pupils.

Dr. Steiner: One can hardly assume that he has done any harm to the ones he tried to hypnotise, unless he had a bad influence on them. He will certainly have done moral mischief, but he did not take it to a pathological level. At any rate we shouldn't make too much of the whole hypnosis affair. The whole report gives the impression of not being much more than a series of youthful pranks in which G.S.'s stupidities played a part. Does anyone know if there is a more serious aspect to the hypnosis business?

There was a detailed report on G.S. and his family background. Amongst other things a teacher said that the boy had been involved with these things since his tenth year. His father possessed books on it. The boy was keen on experimenting and had set up a laboratory.

Dr. Steiner: Is there nothing you can say about G.S.'s behaviour in School except that he has worked very well?

A teacher: I used to be satisfied with him, but in the last three to four months he has gone downhill.

Dr. Steiner: The giving of injections which concerns G.S. is actually the same

business as the hypnotising. The next person we ought to know something about is H.B. From all the reports I have read he seems to be quite a ringleader and is actually behind a lot of things. He was also the driving force in this so-called club. Were you satisfied with him in School?

A teacher: He did not put his heart into his work. He avoided any conflict, but his heart was not in it.

[They talked about him at length].

Dr. Steiner: What connection has N.G. got to the whole business? What led to his being re-accepted at School after he had once left?

Various teachers gave reports.

Dr. Steiner: There is one more thing I should like to know. As I was talking to Herr J. after one of the reports had been given, he told me about a discussion evening the pupils had had with the teachers. Where are we, when a group of pupils has a chairman, and teachers are there who then have to ask a pupil chairman if they may speak? I could have fallen off my chair.

They discussed it.

Dr. Steiner: Now N.G., O.R., U.A. and F.S. have been suspended, because they absented themselves from School. H.B. and S.K. have been suspended because of racketeering, and G.S. has been expelled.

Why has there recently not been any contact any more in the top class, at least with a number of pupils? The class came to see me about this in May. How did this happen?

That conversation showed me that the teachers no longer had any contact with the whole of class 10. How did it happen? There is no doubt that there is a vast difference between the lower classes, where there is always a strong contact between the class teachers and the children. The way relations have developed beyond 9 or 10, it is quite obvious that this whole class has been too much for the staff. That particular evening did not contribute to the teachers getting control over the children, but, as is patently obvious, it led to the pupils seizing the rudder. So much for discussions!

Several teachers reported on the discussions between the pupils and teachers.

Dr. Steiner: There must have been a time when things got out of hand. Herr S. had to go. Things like this must go back to that time.

The difficulty is only that there are a whole number of pupils whom we no longer want to have in School. But if we throw them out things will go the way they did last time. The whole matter will have a terrible effect on the Anthroposophical Movement. Things are rather difficult where N.G. is concerned. He in particular must have known that old G. is planning a big campaign against the Anthroposophical Movement. He is not quite right in the head, but at any rate he is planning something, and that should have warned us to be careful with N.G. - It is a very difficult business, the repudiation of the whole group by the rest of the pupils.

N.G. is a rascal, a product of his whole unbelievable family life. There are a lot of bad family conditions, but this family setting is among the worst things produced by present-day social life. That is what he has grown up in. The boy is a psychopath, so he is really ill. It is certainly very difficult to decide who is more ill, F.S. or N.G.

Now I must say, it really is a problem that there was not even a possibility for these children to form a link with the staff in a natural way. They had no confidence in their teachers. I only want to say that it is a fact that these children had no confidence in the staff. You will hardly find a boy as mentally disorientated as N.G., although there are so many of them about. The things you have reported to me are

just pranks to him, and you will know yourselves that there are boys like him in every school. He has further psychological problems, but what has come up today belongs to the category well known to schools.

Now there is still a misunderstanding, something that has not been fully appreciated. You say of N.G. and G.S., and perhaps others as well, that they became cheeky and asked why people say that Anthroposophy is not introduced into lessons, and so on. What do you take that to mean? What did you make of all their questions?

A teacher: When N.G. asked this question I had the feeling he wanted to have the truth, but that he also wanted to trip up a teacher.

Dr. Steiner: In N.G.'s case, all the time he was growing up, and even as a small child learning to speak, he did not hear a word of truth in the family. His mother is completely untruthful, his father completely untruthful. They pulled in opposite directions, so that one day when N.G. was perhaps seven or eight years old, he asked himself 'What is the world really like? My father is a fearful blockhead and has received a doctorate. How can that happen?'. Then he went to a school where he found that the teachers were all blockheads too. Then he came here, and said to himself 'People say that the Waldorf School teachers are not blockheads. I will find out for myself whether they are or not'. - Then an awful lot was said to him about there being no Anthroposophy in the lessons. But Anthroposophy was just what he wanted. He would have been glad to have the opportunity to get to know about Anthroposophy. He wanted to know why people are so reserved; he felt it to be an untruth. So he left very soon, did some work and earned some money.

After a long time this N.G. came to me and said "I don't know what I am to do with myself. I had high hopes of becoming a better person through coming to the Waldorf School. I cycled to Dornach and looked at the Goetheanum. The Goetheanum always made me feel a better person. But I can get nowhere. I can see that there is no difference there either between good and evil. And I do not see now why I should have to be good. Why shouldn't I become someone who is bent on destroying everything?". - Now, quite recently, after he came back, something else has hit the boy. So either he should not have been taken back, or an effort should have been made to help him have confidence in the teachers. He has been in a frightful state. Just think what a scoop that is for people who collect data against the Anthroposophical Movement.

For I must say, as I now understand the matter, it is a school incident like any other school incident. Try to find the school where this doesn't happen. In any other school it is actually an easy matter to deal with, but for us it is not easy, because we really have to be aware of how these things affect the Anthroposophical Movement. So we had the choice either to really send these pupils away from the School with due form and publicity, giving our full reasons for doing so, or we had to deal successfully with them. The judgment the world will have about these cases must come from us.

We must stop doing the sort of things that do us harm, like dismissing people one after the other, who then become our enemies. But I must say, dismissals involve something quite different from what we have here. We cannot do much with the material we have collected here. What G.S. did is just a youthful prank, and on top of that people will say 'A fine school that is, to give the children enough time to get drunk'.

A teacher: The children have forty-four lessons a week.

Dr. Steiner: When you read this report it seems as though the children wouldn't even have the time to come to school. The children just did not have anything to make them feel they are part of a school; that they belong to the kind of school where they cannot do such things.

I must say, you really ought to be more aware. Here in the report it says that G.S. founded a detective club at Christmas. It went on outside school. Have there been no repercussions in school? You are bound to notice something, if one of the pupils founds a detective club.

We can now say that on the whole we have thrown them all out. I was in class 10 and 11 today. You know, I think the class is really very well behaved. One can do all sorts of things with them.

A teacher: Now it is a joy to work with the class.

Dr. Steiner: Class 11 is a really decent class, isn't it, and you can do whatever you like with them. To what extent does the business with those other pupils play a part, and what are their reactions?

A teacher: They are very relieved.

Dr. Steiner: The whole of these interrogations have given me the impression that these delinquents have done nothing but tell us a pack of lies, and that nothing much has been forthcoming. I had a very uneasy feeling today about the conversation someone had with a girl of N.G.'s class. The statement she made actually refers back to last Christmas. I really would like to ask why none of you noticed any evidence of this? It is really extremely difficult to find anything that will help one make sense of the business. What will you say if in six months' time one of the clergy writes reams about H.B.'s case, and says 'H.B. was a very good pupil until he went to the Waldorf School. He was also a very good pupil afterwards. It took three years before he could be brought to do profiteering. This shows quite clearly that even in the case of a good pupil it was not possible to corrupt him to that extent immediately. Three years of Waldorf education were needed for that'. - What will you say if that appears in print?

A teacher: I see no way of working any more with this boy in School.

Dr. Steiner: What brought things to this pass? The contact with these boys and girls was lost. I really believed, after I had spoken to you so seriously, that you would have tried, when N.G. was re-accepted, to form a contact with him again one way or another. There must be some reason why we have lost them. N.G. has also been at the School two years.

A teacher: We could not find the right relationship. I often had the impression that we set ourselves above the children instead of beside them.

Dr. Steiner: Why do you say you set yourselves above the children? What ought to happen is that the children set you above themselves. That is how it should be. The children should set you above themselves as a matter of course. That is the only way of getting a proper relationship. It cannot be discussed in the way that you let the children tell you they reject everything to do with the School.

We cannot mend the business that way. There are still eight pupils to dismiss. There is no way in which we can patch it up. That is out of the question. We must have the opportunity of presenting the case to the public, and presenting it in such a way that we do not condemn ourselves. Whatever happens we must have the chance of justifying any dismissal of these eight pupils. It is so very difficult to do the right thing. For we must be on firm ground. Most important of all, we really ought to know how things are going to work out among the rest of the class.

A teacher: The pupils of the 11th class have a great sense of relief.

Dr. Steiner: We will do it like this. We must come to a decision in the next few days. And I will have another look at class 11 and class 10 tomorrow.

This whole business is really enough to drive one to despair. It has become a blind alley. Part of the trouble is that it was a great mistake to deal with them

individually. We ought to have dealt with them groupwise. I told Herr R. this before, yet I was still given reports. If you read the report on S.H., which is four-and-a-half pages long, you can see that she was making fun of us. When she spoke, she was laughing up her sleeve. I don't think for a moment that she thought the teachers were above her. - I really must see classes 10 and 11.

A teacher: Do I understand Dr. Steiner to mean that it would be the lesser evil if we could keep the children?

Dr. Steiner: You cannot keep the children. But how are we going to solve it? We cannot decide to expel them if we have not made out the cases yet. We must make them out. Then we must really also have the chance of avoiding the repetition that in the upper classes the pupils really do not get too much for the teachers. That has happened once. Unless we have the will to keep the pupils in hand they will work methodically to get the better of us. You put yourselves at a disadvantage by making the pupils too clever. There are good-for-nothings in other schools, too, but the attitude in other schools both among the pupils and the teachers is not the same. The fault lies in the way the discussions were carried out.

We must beware of the people who are waiting for any opportunity to get rid of the Anthroposophical Movement - you have no idea, here, how eagerly they are waiting for the chance. We must counter-balance it, so that things like this do not recur. I am not convinced they will not happen again; I can imagine that just as soon as our boys and girls reach the age of fifteen and sixteen they will go on taking the reins into their own hands. We must take measures to bring a breath of life into the education. I do not want to preach about a breath of life having to come into the lessons, but it just has to be in the lessons. It is there in the lower classes, and it could also be there in the upper ones. On the whole you have good pupil material. The two classes made a good impression on me. It is sickening if you cannot see that the whole thing has to come out of quite a different impulse. It must be impossible for the pupils to come and say they have finished with the School. There ought to be the will to change all this.

A lady teacher: Wouldn't you like to say more in this direction? Our own incompetence was at the root of it.

Dr. Steiner: The will is not there. If you were to concentrate your whole will on the business, things could change. Even superficially there is a remarkable difference between the lower and the higher classes. In the lower classes it often happens like it did in Fräulein U.'s class, where the children make such a row that you don't get the feeling they are asleep. Your class was a praiseworthy exception. The children are asleep in the upper classes. They do not know anything, not even the simplest things. Not a single individual had heard of the Crusades. I think being awake is different from that. They have no idea how the Crusades began.

A different impulse must arise. At a certain point you lose a proper hold on the class and start lecturing to them. You lose hold of a living connection.

If today you included Jakob Böhme, also, one can understand it. You must not tell them so many details that one kills the other. At 10 o'clock there was a lot of dictation and recapitulatory questions. Shouldn't you now round off the whole subject in a picture, and then leave them with the picture. If you gave them Jakob Böhme in addition to all the rest you gave them today, they must have been properly muddled. Why is our time-table so arranged that in three successive hours you cancel out in the second one all you gave them in the first? In History you can take something new for an hour and a half, and then throw light on it all by remembering former work. It is essential we develop the will to keep the children's interest alive, so that they profit from things as they learn them. We must achieve this, otherwise we dare not keep these higher classes. I am not saying this just to find fault. The fact is that the class is asleep.

CONFERENCE HELD ON 6th OCTOBER 1922

Friday evening, 9 pm

Dr. Steiner: We had to call you together today mainly because we have to have further discussion on the matter of the pupils of classes 11, 10 and 9. The whole business is really rather desperate. For we cannot avoid the whole blame being put on the Anthroposophical Movement. That can hardly be avoided.

I spoke to the pupils of class 11 yesterday, and I had the impression they want to be rid of N.G., H.B. and O.R. at all costs, because they see them as peace disturbers. The pupils are pretty well unanimous about their being disturbers of the peace, and that they cannot have them in class if the lesson is to remain undisturbed. This is what has transpired. But I cannot rid myself of the feeling that it will continue to rankle in the whole class that the Waldorf School ought to have been able to cope with the children. What I mean is - I don't know whether you will understand me - but they will be left with the feeling that although it is now necessary, as one of them said 'We cannot have the fellows', they will still be sorry that it went as far as this. Of course it is not at all an easy matter.

I made an appointment for U.A. to see me today. And I must say, I found that although he is the oldest of the whole company, he was simply dragged along, and he doesn't know himself how he came to join them. Basically there is hardly anything that can be brought against him, except that on one occasion he was made to drink too much; that he was thoroughly drunk and could neither stand nor walk and wanted to lie down on a bench. Then he was trailed round, had a horrible hang-over of which he is still feeling the effects, and comforts himself that it happened during the holidays. Apart from that, there is actually hardly anything to be said against him. So there can be no question of expelling him. No question of that.

It is necessary, isn't it, that the three of them should be sent away. But there is no doubt about it that the Anthroposophical Movement will bear the brunt of it, and that good use will be made of the fact that even though the boys have been at the School for some time, they need to be expelled. And as matters stand now, there isn't even much we can do to justify ourselves.

Please do say what you have to say. We did not quite finish last time. Only a few of you spoke, didn't you? Others will also have something to say. But we have to decide what to do about these three pupils, and we shall only be able to expel them if they have behaved during and immediately after classes in such a way that they disturbed the lessons. And because it is absolutely essential that we prepare the pupils for the final exam we cannot allow any further disturbances in lessons. Our attitude must be that they make lessons impossible by putting up passive resistance and making fun of the teachers. It came out very clearly in my discussion with the class yesterday that they have been doing this a great deal.

On the other hand it really is a difficult problem. I had a look at the drawings today which X. gave them to do in descriptive Geometry, and I cannot say that the drawings of these three boys are any worse than those of the others. As the drawings show that in this lesson, at least in a practical direction, they were as actively engaged as the others, there is no reason there for expelling them. And the question is, whether they are actually a serious disturbance in other lessons. We need to show reasons. We can scarcely expel them because they have committed some youthful pranks. The drawings are what you call accurate work.

J.W. has spoken about these three with motherly affection, and he says of H.B. that he has even been interested in Mathematics since X. has been taking the lessons. Whereupon someone else retorted that H.B. had said X.'s lessons made a pleasant change from the rest of life. The other lessons were not even that.

Can we really create sufficient substantiation for expulsion by saying they made it impossible to teach? We cannot have them in lessons any more. The fact is that we give the teachers of the class a bad name, and that is quite impossible. Somehow or other we have to substantiate it. There must be a reason why the whole class shares the opinion that they cannot get on if these boys are there.

A teacher: The disturbance is outside lesson time. They have put their whole energies into undermining School work.

Dr. Steiner: We must have some sort of record of today's discussion, in which we substantiate this. We must formulate it. We must know what has happened outside lessons.

Several teachers gave reports and made proposals for formulating the cause of expulsion.

Dr. Steiner: Apart from the fact that we have discussed whether we should allow ourselves to make use of the practices of other schools, at no other school would a boy be expelled off-hand, as a first measure. At any school he would get a warning first. He might possibly get a second warning. If we were to expel him as a first measure without any warning, we should not be proceeding according to other schools.

Several teachers: But G.S. was warned. At a State School he would have been expelled at once for such a serious breach of discipline.

Dr. Steiner: It is not usually done.

A teacher: It is common practice.

Dr. Steiner: But it will be very hard to group them all under the same heading.

A teacher: But the class will not have them any more.

Dr. Steiner: The fact that the class will no longer have them is actually the real reason. That is the real reason, with the exception of J.W. who would work with them again. She admits she was disturbed by them, yet she would work with them. She said the others are just as much to blame for the fact that the boys became as they are. I still cannot help thinking that something will still rankle, and the pupils, at least J.W., will think the teachers did not deal with them properly. The question is whether we really can do it this way, that we give as the official reason for expelling them the fact that the whole class, with one exception, refuses to go on working with them.

A teacher: The girls of class 11 asked for protection from the boys because of their indecent behaviour.

Dr. Steiner: There is nothing in this report that would substantiate that. When was it?

A teacher: Two-and-a-half weeks ago.

More discussion took place about this matter.

Dr. Steiner: It seems that if the rest of the class is really treated properly now, nothing like this will happen again.

We shall know what to expect in the way of trouble, for they are bound to say we throw pupils out without warning and without allowing them one resentful word. S.'s case will be very difficult just for this reason that we threw him out without first suspending him. In his case nothing further has occurred.

A teacher: A teacher and I visited his parents, after which his mother wrote a letter.

Dr. Steiner (after reading out the letter): And now this happens. Please do not imagine, Herr N. that I want to pick holes in you. On that morning when the

expulsion took place the pupils told the teachers at 8 a.m. that they ought to have a talk with them. This was put off until 11 o'clock, and not until after that did they have a talk with you. You then told them that you did not want to speak to them as teachers but as man to man. That is an absolute impossibility. You will make them megalomaniac. The pupils ought to feel that whatever the occasion they would be told you want to speak to them as teachers. If you put yourselves on the same level as the pupils you will only produce the sort of rascals that you cannot control. You will soon be waiting on them hand, foot and finger if you go on like that. One doesn't say things like that.

Two teachers reported.

Dr. Steiner: I do not see the connection. One must be able to understand it, otherwise one cannot form a judgment. Do you really think it is possible to maintain discipline if you speak to the pupils like that?

Surely you did not justify yourselves to the pupils? Did you say that to the pupils? That gives coherence to the story. You cannot do things like that. You do not need to tell the boys the opposite, but at least you mustn't make them think you are just as young as they are. That is impossible. You cannot do that. That will make the children megalomaniac to a degree.

A teacher: We ought to put the blame on the teachers.

Dr. Steiner: Do be reasonable; that could not be done. Just imagine us calling the three boys back to School in triumph. "Be so good as to come to School. We will give your teachers a thrashing!"

A teacher: The children think that the teachers were wrong.

Dr. Steiner: That is usually the case, that is no exception.

The situation now is that we must be determined that never again shall it happen that we ever deal with pupils in this way. That sort of thing obscures the difference between teacher and pupil. Even if the rumour has spread that the staff thought on those lines, surely, at that stage, the one and only stand you could take was to say "How dare you call us to account for what we think of you!". You cannot justify yourselves to the pupils regarding your opinion of them. That is right out of the question. If it is only in conversation, you can condescend to give them the right to discuss the matter with you. But at this stage you cannot discuss moral issues with them. Otherwise the next thing that will happen is that they will challenge you!

There is nothing we can do but expel them. But we must have a reasonable motivation for this. Unfortunately the way we dealt with the boys after all the happenings is an impediment. I consider it a mistake that you have made all those reports. A number of things arose which need not have done. The matter should have been dealt with in the classroom. The reasons for expulsion should have been provided in class. Interrogating them individually throws a bad light on things. U.A. told me a certain amount today. I only spoke to him because I needed to know from the positive point of view whether he can remain at School or not. In the first place I wanted to know whether there is the possibility that the teachers can still work with him. We still needed to know that. We knew right from the start that the teachers can no longer co-operate with the other five. The relationship with them has become impossible. I hope you won't go as far as that.

The pupil N.G. was discussed.

Dr. Steiner: One can also feel sorry for N.G. The boy is the victim of family conditions. He said you cannot distinguish whether people are good or evil. He wants to join the people who are bent on the destruction of humanity. He said he is getting worse and worse. He would like to recognise the fact that people can also be good. That was the gist of the conversation. I told him he was an ignorant youth

who was certainly in no position to form opinions about the matter. I made it very clear that I was not talking to him as man to man, but was treating him like an ignorant youth. He was not arrogant. He just explained himself to me. Just as he suffered pain when he had his appendix operation, he suffers pain from what life brings him. He wants to destroy everything. We might conclude from this that he wants to destroy the School. - I have always given help where help is possible.

There was further discussion about N.G.'s predicament.

A teacher: Would it have been better to conduct these enquiries in the classroom?

Dr. Steiner: At least far enough to come to the point of expelling them. There is no sense now in going on describing it. An enquiry leading to the expulsion of the boys should certainly be conducted in the classroom, otherwise we run the risk of being told that we act on rumours, and have no evidence at all.

We can hardly do anything else but say that the class does not want to have anything more to do with the three boys, and that their behaviour to the teachers has been such that they cannot teach them any longer. We can't do anything else. What other reasons can we give? We have no other option.

A teacher: Can't we give as a reason the things they did outside School?

Dr. Steiner: Even the boy U.A., who is an ignorant lad, says in the report - and he confirmed today that this is his opinion - that he will not expound on H.B.'s private circumstances. We cannot argue with that judgment, because the greater part of what is reported here happened in the holidays. And everyone will say 'If you knew the boys had done it, you were at liberty not to take them back'.

Several of the teachers made proposals for formulating the reasons for expulsion.

Dr. Steiner: That would meet the case of N.G., H.B. and O.R. The others would have to be dealt with like this. - U.A. could be informed that he may return. A warning can be given him about missing lessons. If we want to expel S.H. we must be careful. I know her so little that those of you who have got to know her will have to formulate that statement yourselves.

A teacher: Can we take the conscious and deliberate slandering of a teacher as a valid reason?

Dr. Steiner: In the case of the three boys the formulation is perfect. In her case, too, you must find a formulation that nobody can reproach us for. We must be careful not to malign her character.

We can say that she has said things about the School and the teachers which make it appear inconsistent that she should continue to be educated here. I wonder whether the word slander ought not to be used? I have no objection to S.H. has made statements about the School and the staff which make it impossible to keep her as a pupil. These statements have not only been corroborated by others but admitted also by the girl herself.

A teacher: It doesn't say that the statements are untrue.

Another teacher: Nobody would imagine that she made true statements.

Dr. Steiner: She can then say that the School has insulted her. I was looking for a formulation which would not imply that she is a liar. Whether you say 'incorrect' or 'a wicked lie' is immaterial. If you want to avoid this, you should not put it in. I will not oppose it. If you want to include it, do so. For me, the true state of affairs is seen in the fact that the School feels justified in expelling her. For if she had made true statements it would not have felt justified in doing so.

Just say she 'made unfounded statements'. I don't mind what you say. If I tell you that Maurice said such things about me that I am withdrawing my friendship,

nobody is going to imagine that he said I was the noblest man on earth. If I say I am withdrawing my friendship that implies that he called me something different from noble.

There was a question as to whether the expelled pupils should be given a report.

Dr. Steiner: We need only give a report if they ask for one. If we give one it must contain the remark that they were expelled for disciplinary reasons. Reports need only be given on request. In my experience, i.e. at universities where they have orals, reports are only given if students have not failed. I once knew of a case where a student asked for a report just to annoy an examiner. - When we notify the parents we can say we will give them a report if it is required. In the case of G.S. too, it must be stated that his behaviour showed that it is impossible for the staff to keep him on in School. But we really must be more careful in future.

A teacher: - Asked whether this should be communicated to the pupils of the upper classes in a dignified way?

Dr. Steiner: What do you mean by a dignified way?

A teacher: Take them into the Eurythmy Room all together and tell them.

Dr. Steiner: Let us leave it to their respective teachers to tell them, and just the particular case that affects the class.

A teacher: ...

Dr. Steiner: We have asked Fräulein Doflein to deputise as class teacher in class 2.

We have the difficulty of being short of a language teacher. We cannot do anything about that at present. We must muster all our forces and see that we manage. We could manage very well if we could have one more teacher.

371.119 356
CONFERENCES WITH THE
TEACHERS - VOL - II
DR. RUDOLF STEINER

371.119
Conferences with the ^{Trs.}
vol - II
Dr. Rudolf Steiner

