

RUDOLF STEINER'S CONFERENCES VOLUME THREE 1922-1923

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

1922-1923

Volume Three

STEINER
71:117

354 | 371 : 117

RUDOLF STEINER
CONFERENCES
WITH THE TEACHERS OF THE
WALDORF SCHOOL IN STUTTGART
1922 to 1923

VOLUME THREE
Being the end of the Fourth Year

1988

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 Three of the English —
contains material from the fourth booklet of the original German
as revised.

The relevant School and Conference dates
are given below:

4th School Year: June 1922 to March 1923

Conferences from: 15.10.1922 to 8.3.1923

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

| | |
|--|----|
| 15th October 1922..... | 1 |
| 28th October 1922..... | 13 |
| 24th November 1922..... | 27 |
| 5th December 1922..... | 35 |
| 9th December 1922..... | 40 |
| 17th January 1923..... | 50 |
| 23rd January 1923..... | 56 |
| 31st January 1923..... | 63 |
| 6th February 1923 <i>Nerve Sensory/Limbic metabolic substances</i> | |
| 14th February 1923..... | 84 |
| 1st March 1923..... | 93 |
| 8th March 1923..... | 99 |

CHRONOLOGICAL TABLE)

REFERENCES) To be printed and issued as a separate volume

* teachers conferences, grammar.

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

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

CONFERENCE HELD ON SUNDAY 15th OCTOBER, 1922, 2.30 pm

Dr. Steiner: Are we all here? We are meeting today because there are various things we must discuss. Herr S. also wants to bring something in connection with our last conference, and I wonder whether we should do that first.

A teacher: What should be done regarding the parents of the children who have been expelled? We were thinking we should not announce the expulsion in the report.

Dr. Steiner: The whole of Stuttgart is talking about the school, and now the gossips can relish the prize fact that the college of teachers have not the courage to face up to what they have done.

When things like this happen in other schools it is not the same as here. People ask whether it accords with normal procedure, whilst with us it could possibly be used to bring the whole Waldorf School into discredit. You talk as though you did not know that a Herr von Gleich exists. If someone is expelled in another school, nobody is in the least concerned. What I am afraid of is that if we do not fully understand this business and we deal with it as you are suggesting, it will soon happen again.

I did not say that he must leave, but that he might have to be expelled. The whole purpose of suspending him was to give us the opportunity to discuss matters. If, whilst I am in Dornach, you bring me a mass of incredible investigations, there is nothing more to be done. We cannot start all over again. I said we should follow it up, but following it up does not mean having the young people up for judicial enquiries. I wanted them suspended because my confidence had gone.

A teacher: I remember only that the other pupils had to be suspended.

Dr. Steiner: I stated the proviso that if G. S. had really given injections it would probably be necessary to throw him out. You did the investigations after that.

A teacher: The matter of the injections was absolutely clear.

Dr. Steiner: It is clear that the boys were playing about. Not a soul knows what the injections were. It was just a pastime. The whole matter of the suspension was to give the affair the chance of being discussed after I had arrived. The fact is that G.S.'s case only becomes difficult in conjunction with all the others. The others had to leave because of the trouble they caused the school. It is the combination of all these things that makes it difficult.

A teacher: — Asked Dr. Steiner to say something about the contact that had been lost with the pupils.

Dr. Steiner: The staff lost contact with the upper school pupils. This is no new phenomenon. This was quite obvious from the fact that the upper school pupils requested an interview with me. This fact alone showed quite clearly that the contact with the pupils had been lost. This is the most important fact of all. As soon as such contact really exists things like this will no longer happen.

How could I point to a solution on the 'phone when I could not overlook the matter! When things had reached the stage they were at when Herr S. brought along the reports containing things that should never have been said, there was already a real conflict between the staff and the pupils, so there were no decisions left for me to make, as one could not go so far as to set up the

pupils as teachers. It involved a distinction between teachers and pupils which came to light in quite a grotesque way. It was allowed to get to the point where the pupils even said that the teachers distinguished between speaking to them as teachers and as adults. There was open conflict between the college of teachers and the pupils. Nothing is left to us but to make a decision. The only question is how to formulate it. What I said on the telephone was that the matter should be followed up and that the cause of the trouble would have to be found. Instead of doing that you interrogated them! Following up a matter surely means using one's observation to find out what it is all about. I would have understood any attempt on the part of the staff to get behind it, but setting up inquiries — that is quite unacceptable. Nor do I imagine that these inquiries had already been started before the first telephone call.

A teacher: There was no inquiry before the second telephone conversation.

Dr. Steiner: The conversation could not mean anything further than that G.S. ought to be expelled if our serious suspicion that he had given another pupil an injection of morphia or opium was correct.

A teacher: It strikes me that when a boy does things like giving injections there is no doubt that he warrants expulsion.

A teacher: Couldn't we reverse our decision?

Dr. Steiner: That is the way to bring the most harm to the movement. You must consider the following. You will be aware that we have had to talk about the Waldorf School recently. We had to represent the Waldorf School to the public as a model school, and large circles of people do in fact regard it as such. But people who make enquiries about the Waldorf School in Stuttgart only need to ask, and they will hear the exact opposite. I always describe these things as the sort of thing we ourselves do to undermine the anthroposophical movement. The point is, do we want to create a situation that will undermine the movement? The anthroposophical movement will not be undermined if we expel pupils. It will be undermined by things being reported with respect to which we are powerless. I am powerless with regard to a matter if I cannot take part in the discussion on it. We just cannot expose ourselves by talking with the expelled pupils. I am not in a position to speak, now that it has gone so far that the pupils have left. Something like this makes it impossible for me to speak about the school at all. Just at the moment when people were talking about the school all the time.

I am extremely sorry that although I have been here I have not seen everything. I have seen most things, but not everything. I must say, certain aspects of the Waldorf School education are really excellent, and are still being done in the good old way. I must say that I do prefer saying things are excellent, as long as it isn't necessary to speak otherwise. But there are certain points which show that the Waldorf School principles are sometimes not being carried out any longer. Here in our conferences we must really discuss everything. It is unacceptable that I go into a class where a teacher has a book in his hand and is dictating a problem out of a sum book, working out what it adds up to if a person is one age, another person another age and a third person such-and-such an age and so on; you are to add up the ages of seven people, and see what the total is. In a movement where we talk of keeping strictly to reality, someone sets a sum to find out what their combined ages are. What is that for? It is not a reality. If old-fashioned thoughtless stuff like that can enter our school then my seminar course was simply given for nothing.

As far as I am concerned, if that were the only incident, I would not have said that there are certain points you do not trouble about, and I should not be

going away with such a heavy heart. I have always stressed that the Waldorf School is something that can be distinguished from the ordinary run of things, but now it has also lapsed into the Stuttgart system. That is the bitterest thing that can happen, when we have to present the Waldorf School as a model. It must be partly due to the atmosphere caused by having lost contact with one another.

I must confess that it fills me with the deepest concern. When we founded the Waldorf School we had to give a kind of undertaking that at the end of each group of three classes our pupils would fit into other schools. When I look at what has been achieved in these three years, we cannot keep pace any more, can we? It is out of the question that we can keep pace.

I found the report of the school authorities depressing. From what you told me I had the impression that it was written in an unfriendly spirit. But the report is friendly! I must admit that I saw the point of everything he wrote, for instance that we do not pay attention to the fact that the children are constantly copying from one another. What makes it so bitter is that what the report says is true. You gave the impression that he had been really unfriendly. You can see from the way it is written that he has no intention of attacking the school. Of course it becomes obvious that he speaks in this way if we are totally ruining the children. We shall naturally suffer the consequences if what is good in principle becomes bad through being badly applied. What is good must be made good use of.

What we need is some enthusiasm, some inner activity. That has gradually disappeared. Only the lower classes are still active, and they make a frightful noise! This lifeless way of teaching, this indifference with which the lesson is given, without any impetus, has to be overcome. Some things are excellent, as I have already told the respective individuals. In other places there is the merest smattering of what should be there. We need vitality in the lessons, real vitality; that will pull things together. One must really be in agreement with something and be able to go along with it if one wants to represent it publicly. I have lost every chance of doing that. Many of you seem to work on the principle that you do not need to prepare your lessons any more.

I am not trying to convey that you behave like this in other respects. I have to say it because you just do not want to understand what I have been saying for years, namely that the Stuttgart system will kill the anthroposophical movement if you cannot be brought to care about the core of the movement. The Waldorf teachers have completely ignored looking for any kind of contact. Therefore the others are not trying to make any contact with the teachers either, now, and if one asks why, one is told that they do not want us. That is the worst criticism, isn't it? A bitter pill to swallow! Each single institution ought to have the feeling of belonging to the society. But the feeling is not there any longer. I have to point out time and again that our movement was prospering until enterprises were founded which in course of time lost their vitality. The founders have lost interest in the things founded here in Stuttgart. That is why the Stuttgart system has arisen. Every clique goes its own way. The Waldorf School is also in danger of doing the same now that it is losing the consciousness of what it is part.

This is why I have to say that this affair is bound to end badly. If only we had a guarantee that you people will realise once more that you have to follow the Waldorf School principles. If only we had a guarantee of that! But I see no sign of it. Just imagine, a large number of people are about to come and see lessons at the Waldorf School. I am always on tenterhooks when someone comes and wants to see lessons. When they think about it afterwards they can

certainly make a number of discoveries. Yes, I know how much harder it is when some classes have to be combined. On the other hand I miss the fire which ought to be in it. There is not fire but apathy. There is a certain laziness there. Our original intentions hardly come to expression at all.

A teacher: I want to go...

Dr. Steiner: I do not want to arouse any ill-feeling. That is not the point. If I thought things were not capable of improving I would have to speak differently. I always take it for granted that the college consists of people who have ability. I am convinced that the system is to blame, but that people are asleep and function as though their eyes and ears were shut. I am not reproaching a single teacher, but routine methods are gaining ground. There is no hard work, but that could be changed. Hard work is what is lacking.

A teacher: I should like to ask Dr. Steiner to tell us where we have fallen short.

Dr. Steiner: This habit of forcing a subject into a foreign mould — mechanising something which has nothing to do with mechanisation — this is dilettantism compared with the inner dynamic of the matter. I mean this habit of throwing everything together in a superficial way, and the pictures you give them are not pictures but just a method of keeping the pupils busy for a few hours. I find it totally unacceptable when you invent a superficial, mechanical diagram to cover the interrelationships in language. What will the pupils get from it if you draw a figure for them and write "noun" in the corner, and so on? All this is superficial and mechanical, and turns the lesson into a game.

I hope there will be no ill-feeling. You used to apply the pedagogical indications better than this. These fantastic ideas are most certainly not reality. I was happy about gym lessons. We must definitely support gym by engaging another gym teacher. The boys have become really sloppy.

I wanted to point out to you that different factors are involved. Herr N. has thoroughly misunderstood. I did not claim that no one has the ability to teach the way I want you to. The fact is that one must be an active participant in the movement.

A teacher: I have been wondering whether my teaching has deteriorated.

Dr. Steiner: In your case it is like this. You did not always follow the directive of putting your anthroposophical knowledge into a form suitable for small children. Whilst teaching your subject you brought anthroposophy to the children. You did not transform anthroposophy to the children's level. You got away with it at first because you taught with such tremendous enthusiasm. Two years ago your teaching must have meant more to you than it does now, because in those days you fired the children with your enthusiasm whilst nowadays on the whole you do not have their full attention. You have grown careless and sloppy, so that you tire the children. Your personality used to have an effect; you could teach the children because your personality came across. You may have acquired a monotonous tempo and the children cannot follow because their attention wanders. They lose the thread, because you do not keep them at it with sufficient enthusiasm. So they have gone to sleep. You are not more stupid than you used to be but you could do better. Therefore it would be your business to do better and not to say 'I must be thrown out'. What I am saying is that you are not making use of your abilities. I am complaining of your lack of will, not your lack of ability.

To a second teacher: You just have a few points to iron out, so that you get rid of your tendency to hold lectures.

To a third: Really I have told you quite enough.

A teacher: — asked for more French and English lessons, as the two lessons were not sufficient for class 11.

Dr. Steiner: These things will only fall into place if we take the line of simply letting the children decide in which direction they want their education to lie. The number of lessons cannot be increased. These have reached their maximum both for the teachers as well as for the children. It would also ruin their concentration. We shall have to let the children decide, and limit Latin and Greek lessons to those pupils who want to take matriculation exams for going to secondary school. They would then have to drop other lessons. We ought to reduce modern languages for these pupils and give them more opportunity to study Latin and Greek.

A teacher: The children come to me for Latin and Greek lessons after crafts, eurythmy and singing, and I cannot cope with them when they come in such a scattered state.

Dr. Steiner: That may be so. It will not work out satisfactorily the way it is now, whilst we want to let the children participate in everything.

A teacher: We must separate the ones taking classics from those taking exact sciences. Would it be at all possible to cut the third hour off the main lesson?

Dr. Steiner: From main lesson? That has its difficulties. One cannot say that the main lesson is progressing too well.

A teacher: — wanted to make a similar request with regard to languages in class 10.

Dr. Steiner: It is really very difficult to achieve any progress in foreign languages. If, on the other hand, we are not coping with the other things the children ought to have. Much too little has been done in the practical subjects too, in past years.

A teacher: When there are woodwork lessons I have no Latin lesson.

Dr. Steiner: This is a time-table matter, and the time-table ought to be decided in the conference. You wrote out the time-table for me. I will go through it to see if I can work out something purely on a time-table basis. On the other hand I am shocked to see how little the children are capable of. They cannot put their hand to anything, not even with regard to factual knowledge. They know so little history. We must admit that by and large the children neither know nor can do very much. This is due to the fact that a certain indifference has gradually crept in, and that there is no heart in the work. It is certainly there in class 8b. You only need to be there five minutes and you see that the children can do sums. That is because the teacher is right in the subject. It is impressive how well the children can do sums in 8b. Their ability does not just show in the answers to the problems, for that does not say very much, but one sees how methodical they are in their work. This particular instance proves that it can be done, and arithmetic is going badly in almost every other class.

To a female class teacher: The children knew quite a lot. You must not allow only those children to speak who want to, for then the lazy ones will not have a turn. You must see to it that none of the children are left out. Those who spoke knew a great deal. The history lesson went quite well.

Dr. Steiner was asked whether they could introduce evenings outside school time when teachers could meet among themselves and also meet the pupils; where pupils who could not go anywhere else could spend their evenings to advantage.

Dr. Steiner: Certainly that would be good. It would depend on how the teachers conduct themselves on these occasions. It must not lead to what happened before, when a pupil was chosen as chairman.

A teacher: I was thinking of lectures, music and things like that, without discussion.

Dr. Steiner: It might be very beneficial. Or again, it might create awkward situations.

A teacher: — Wanted one more lesson for each of the classical languages.

Dr. Steiner: The lessons cannot be increased.

Several teachers spoke about the time-table and increasing lessons.

Dr. Steiner: We cannot aim for an increase in the number of lessons in an absolute sense but only relatively, in that we must reduce other lessons.

A teacher: There are pupils in class 10 who have 44 lessons a week.

Dr. Steiner: That is the reason why many of them are so incapable. I will send along the time-table.

Dr. Steiner was asked about a choice for those who wanted to study music.

Dr. Steiner: If we are going to allow things to be split up then we must split three ways; the classics, the exact sciences and art. We ought to let this division be introduced. I must see from the time-table whether this is possible without considerable increases in staff.

A teacher: The pupils want to take all the subjects.

Dr. Steiner: That will probably be a task for the college of teachers; the college would have to express itself on the matter.

But now to the things that are not as they should be, and which I have watched emerging with real concern. And this is that, chiefly in the upper school, where it is an established fact, the lesson is treated like a kind of entertainment. This is what makes the lessons so inactive. They want a new sensation every lesson. Upper school lessons have become a longing for entertainment. This is something which has actually been cultivated. They have simply had to listen to lessons, at the expense of acquiring capacities. It is entertaining for a great many of them. If the pupils' inner forces are so little engaged and they are taught to little feeling for responsibility, they imagine they can take every other subject as well. That is a prevalent attitude. This is much too much like a university. It is much more like that for the boys than like a real school.

A teacher: If the pupils respond energetically I can give two language lessons one after another without getting tired.

Dr. Steiner: If you keep a class active it is more tiring than if it is asleep.

A teacher: — Asked about a teacher for modern languages.

Dr. Steiner: We have been talking about a teacher for modern languages for a long time. We could appoint Tittmann, couldn't we? But I dare not, because we must save in every direction. Just think, if we have no money at all for the Waldorf School, where should we get it from? What I would like best would be the doubling of the college of teachers, but that is impossible and actually something that is not directly connected with the difficulties. Most of the things are due more to your attitude, your will. For instance you really ought to stop using such horrible trashy textbooks for lessons.

We will discuss the time-table when I come back. I would ask you to carry on as you are doing until the end of October. I am hoping we shall be able to envisage radically different measures then, though I fear we shall not be able to put them into operation.

A question was asked regarding a statement about the pupils who had been expelled which was due to appear in the periodical "Anthroposophie" and in daily papers. Not only were distortions of the facts being publicly reported but completely fictitious things were being given out as facts.

Dr. Steiner: This statement would be a public statement. It is really true that the story is going round the whole of Stuttgart. It is a waste of time to explain matters to the authorities, but the public must not again be left with incorrect data. It would be necessary to say that people may think what they like about the causes of the affair, but we must counter certain rumours with the utmost force and reject them by showing them to be lies.

We must not forget that this is not a school matter but a matter of the anthroposophical movement. Not of the society, for the society is asleep. It is an absolute must that some sort of statement goes out. If we do it at all we must do it absolutely publicly, otherwise it will work like a nail in the coffin of the movement. Without making it sensational of course; on no account should it be done in the sense of an excuse. That is why I was alarmed when you brought the records to me in Dornach, because I found it so humiliating to set up legal proceedings for youthful pranks.

A teacher: Could we word it right now?

Dr. Steiner: Someone can make some suggestions. I don't think it is so easy to do, unless someone, who has some suggestions, formulates it in all quietness.

A question was asked about the form the reports should take for these pupils.

Dr. Steiner: Reports? Giving in like that to a person like Mrs. X (a mother who had written to them) is the kind of thing that leads to trouble. I cannot participate in this discussion at all, because people are objecting that they are hearing about the matter for the first time. Great mistakes have been made. You ought to have put the parents in the picture. As far as I am concerned you can write the leaving reports in such a way that from the remarks you make on their behaviour it will be possible to see what they were like; but that makes things much worse. The people know that they have been expelled, and then they get good reports. What most of the teachers do not know is that in the normal way expulsions are rare.

The best thing would be if Dr. X. were given the task of formulating these statements. Perhaps I can see it before it goes out. Herr Y. is too much involved. I don't think it is good if the person so involved in it does it. Choose a committee of three, then show me your draft.

As far as the parents' evening is concerned I would say 'have it'; but without me. Things might be said which I could not refute, if I were to hear something I could not defend. I cannot say things that I say here to the parents. You must make a clean sweep, and the teachers must then take the school into their own hands again. You must not be made to speak about the things which are not going well. I should think it would be quite a good idea to have a parents' evening, but you would have to deal with it in such a way that the staff is unanimous on the matter. The things I was just criticising are part and parcel of the whole business. A new impulse must enter the school, one which will overcome certain superficial tendencies. You must take things seriously.

What is the situation with regard to the boy Z. who left?

A teacher: — Reported.

Dr. Steiner: We must stand by the fact that he let out of class 2 and not class 3. Then we must try to give some reasons showing why it only *seems* that the pupils are not so far at the end of class 2. Z. is also a little bit slow, judging by the samples of his work. There are a number of spellings like "fert" instead of "Pferd". But that does not say much. This passage here: 'He could only do this addition on his fingers,' which is not bad. He cannot add the number 7 as a whole to another number.

Now come the two points which could do us harm. If it can be held against us that he can do less than a calculating machine — that is one thing. We must reply that it is our aim to teach the concepts of number in a different way, and we do not consider this possible in so young a child. We must take up the matter of this calculating machine. — Then it is also dangerous for us that his dictation is so bad. We must simply say that we do not include dictation in class 2. — With his present-day school master's mentality it is tempting; that is the easiest way to attack us. But we must stand up to him and not put up with such things. We must put up a really smart defence. We must not give him any chance to make use of these two points. We must ward off the matter with sarcasm. — The leaving report makes it more difficult. He had a good report from us.

This letter too is a kind one. For instance he writes 'The subject I teach did not give me scope to ascertain his other capacities.' But it is inconceivable to a school master that he writes "fert".

A teacher: We have also accepted pupils who could not write.

Dr. Steiner: We must make use of these things. If you can show an example we must include it. He has written us two and a quarter pages of typing including a lot of pencilled after-thoughts. We must write just as much back to him. Our reply must be sarcastic. We must wax eloquent. We could go so far as to tell him he only need look at Goethe's letters and he will find mistakes of a similar kind.

The college seems to me to be a heavy lump. It does not express itself, it has not the strength to throw this business back in people's faces. We must make use of such things. It is a heavy lump, this college of teachers. They sit on the lofty seats of the Waldorf School. But we must come alive, we must make use of the things at our disposal. We must write a letter as long as his, not like Herr X.'s letters, but in a kind, inoffensive tone.

A teacher: Did I always write such bad letters?

Dr. Steiner: Perhaps only those I saw.

A question was asked about a pupil who had a long journey to school and who could not come in wet weather.

Dr. Steiner: You can give the father an ultimatum. Tell him that if the child lived in Stuttgart we could undertake normal responsibility for him. But if the boy cannot come on a journey which involves exposure to wet weather, we can scarcely be responsible for his progress in school. You must tell his father that we know his boy's circumstances. We cannot decide otherwise than that if he will not let him live in Stuttgart he should take him away from the school. We must bear the responsibility.

A teacher: Upper school pupils are taking jobs.

Dr. Steiner: What does that matter so long as the pupils are satisfactory?

A teacher: — Mentioned the letter about some English teachers coming to visit the school.

Dr. Steiner: We shall have to let them come. But by then I really want there to be a different atmosphere in the school. We must distribute them among the classes.

A teacher: — Asked about the treatment of colours in art lessons.

Dr. Steiner: Can't you even manage to try out what I was telling the boys and girls yesterday? What I told them was historical. What I said directly about the handling of colours would have to be the subject of a number of lessons. Perhaps Fraulein Waller can get these materials from Dornach. With this class I think you ought to go directly into the practical handling of colours, so that they become aware of what they do in the lower classes. They ought to become conscious of this. Of course you would have to make much further progress with your method of teaching those matters you have begun in equivalent ways, and introduce it into drawing. I do not only mean curves, but you can also do it with colours. For instance, just like you do with curves, you can contrast an enclosed blue patch with a radiating yellow one. You should not do this too early. In the lower classes the children's relationship to colour must still be purely a perceptual one.

You can then pass on from this to comparative anatomy. You can contrast the front and back extremities. You can contrast the perception and feeling of certain animals with a dog wagging his tail for joy. It is a similar phenomenon. That is how you approach life, and reality. Things like this ought to be brought into every branch of teaching. Some children seem to have their brains clogged up and cannot think. You must teach things like this with enthusiasm, so that you are heart and soul in it. You can also learn a lot from gym lessons.

Yesterday the boys were really clumsy. I mean clumsy by nature, and the gym lessons will not be at all easy. We must have a second gym teacher. You can take a maximum of 14 gym lessons. If it amounts to 18 lessons we ought to have a second gym teacher. If gym is not taught in the usual pedantic way but actually aims to develop strength which is body forming, then it is very good to have it alongside eurythmy lessons, especially for the boys.

The gym teacher: I only go down to class 6.

Dr. Steiner: We must go further down than that, of course.

I do not think it would be at all bad if Herr Wolfhügel were to do something about artistic decoration in the classrooms, which are very bare at present. The muses have not yet taken up their abode in our school.

A teacher: I have B.B. in my class 7. Can you advise me?

Dr. Steiner: He is in too high a class for his knowledge. He is lazy? I think it is just his nature, he being Swedish, so you cannot expect him to be quick in understanding. They are slow in understanding, and only get hold of something if you repeat things many times. They love repetition. Perhaps that is all that is the matter?

A teacher: He is a cunning cheat and has an inclination to tell lies.

Dr. Steiner: He is weak in understanding. A cheat? That is not true. He does those things we have often discussed. They are all things which can scarcely be interpreted in any other way than that he should be given attention and that he should develop a feeling for authority. When he has respect for someone, such as he has for Herr L., it will be alright. It is important that you tell him

something repeatedly. He is not cheeky. It really does depend upon your commanding his respect.

A teacher: — Related an incident.

Dr. Steiner: It entailed an odd conception of rights. He was basically wrong in thinking the man deserved a punishment. He had had it on his mind a long time. You sometimes have to find out things like this from the children and talk about them and set their minds at rest. If it continues to worry them it gets serious, and that is happening with all these boys. It is a serious matter if the children think the teacher does not understand. It will not do to be indifferent in such cases; we must see to it that the children do not think we are judging them unjustly. If that is what they think we should not be surprised if they get cheeky.

A teacher (asking about language lessons in classes 7 and 8): One third are beginners and two thirds are more advanced ones. Couldn't we have extra lessons for the beginners and have the more advanced ones separately?

Dr. Steiner: The root of the trouble is that we do not combine children who are at the same stage. Is it really quite impossible to group the children in that way? We would have to put down those in class 5. We have gradually got into the habit of teaching languages classwise. That is a terrible waste of our strength. Is it right out of the question to teach them in groups rather than class by class?

A teacher: That does not work timewise.

Dr. Steiner: In matters like this I still regret that I cannot participate more. I cannot believe it would not work. I really think it would work if you simply arranged the pupils according to ability; that we could form groups which nevertheless fit in with the time-table. With goodwill it ought to be possible to do something.

A teacher: It would work with classes 7 and 8.

Dr. Steiner: I believe we could manage with the same number of lessons. I cannot imagine it would not be practicable to have certain periods in the week for language lessons. Then it could be done.

A teacher: The religion lessons are in the way.

Dr. Steiner: Perhaps it can still be arranged to have the language lessons at certain fixed times in the week.

A teacher: — Asked whether Dr. Steiner had looked at W.A. in class 7.

Dr. Steiner: My goodness! Every imaginable thing excites that boy. He has improved, and then if you get him to say good things now and again he will get to appreciate them. He does appreciate things. A good thing to do would be to tell him weighty things of a serious nature which he would have to copy out several times. Curative eurythmy would not help much. He must work at things of a very serious nature.

A teacher: What other criticisms have you to make of my class?

Dr. Steiner: On the whole the class must have more heart in the work. They are not involved in the subject. The boys and girls are about thirteen years old, aren't they? I do believe that some more life in the arithmetic lessons would contribute considerably to making them quicker witted. The children are dull. I don't think the children have a proper idea what powers and indices are. Do you do special things to explain why they are called powers?

A teacher: I talked about letting things grow.

Dr. Steiner: I think you ought to introduce some sort of short story into the arithmetic lesson so that they really understand the process. This can be done in all kinds of ways, though it must keep to the point. The way you let the boys make the pattern of it with their fingers has no inner connection with it. That is just playing games. Unless they thoroughly pull themselves together I don't think that a year from now those boys and girls will be able to solve the same equations as class 8. The question is whether they will be able to. They are not quick witted. They have not yet reached the stage of trying to think.

If you compare their abilities with those of the parallel class, they are more capable and bright. Yours are not bright. On the whole it is a class which is fairly homogeneous. In H.'s class there are very gifted ones and proper dunces. Your class is uniform. A very difficult class. You in your 8b have a class of highly gifted children. Nearly everyone is a genius. I think that a great many of your class 7 are very stupid by nature. Yet I think you must get them out of their lethargy. They have mildew on them.

I am extremely sorry that I could not spend sufficient time in every class. Various things would really have been easier to manage if I had not had to deal with those enormous moral problems. If there had really been sweet harmony between the educational course [Editor's note: The Younger Generation] and the educational experts on their high thrones, I could have sorted things out here in quite a different way. As things were it was tough going. You mustn't be angry if I say that the college of teachers is a heavy, solid body, firmly installed on lofty seats. We shall go to the dogs that way. The worst is yet to come.

A teacher: Problems accumulate because Dr. Steiner comes so seldom.

Dr. Steiner: Then we must invent a way of giving the year 975 days. I have visited one place after another recently. I have been away almost constantly since November 1921. I was not idle. So I cannot come more often. Everything would go better if we were not so swamped by the system. In this case the anthroposophical movement ought not to have spread beyond 1914 conditions. It is not right to think like that. The college of doctors says exactly the same thing. Herr K. of Hamburg also thought it necessary that I should go to Hamburg. But I shall not consider the matter ripe for discussion until I see you studying what is already there. The pedagogical course you were given contains everything, you only need to study it. I would not say such terrible things to the college of doctors either if I knew they studied what they had. The material is completely ignored, it is just as if I had never given a seminar course here.

A teacher: — Spoke of the difficulties caused by bad housing conditions.

Dr. Steiner: That is certainly very important. Yet if I wanted to make an accusation I could object otherwise. It does not alter the fact that the school is as it is. It makes no difference at all. I do not want to accuse anyone, I just want to say that this is how things are. It is awfully difficult, I have said so much that sticks in the gullet. It comes of knowing that things have to change. For instance the matter of there being no contact between you doesn't have anything to do with the housing question, does it? The fact that each one goes his own way is connected with the state of the school. If anthroposophical life in Stuttgart were more harmonious it would benefit the school as well. It has got worse of late. Each one shuts himself up in his own four walls, and it will soon reach the point when you don't even know each other any more. This has gradually been getting worse. What one person does must flow over into the

others, into the forces of the group. There must be joyful appreciation of individual achievements. There is not the goodwill. There is no joyful appreciation of one another's performance. Individual achievements are ignored. (There was talk of what could be appreciated). The Stuttgart system and non-appreciation are what hinder your performance. If I work and nothing happens, it is crippling. Negative criticism is only justified if accompanied by positive criticism. There is indifference with regard to positive achievements. People become stultified if nobody takes a scrap of notice of what they achieve.

To a large extent this happened because the contact between teachers and pupils was lost, though this has been recovered again. I just do not have the guarantee that such things will not recur if you carry on with the same lack of concern.

A question was asked as to whether the upper classes could not also have a permanent class teacher.

Dr. Steiner: It used to be like that. There was a time when the pupils 'hung' on Dr. X. Then at a certain time it stopped.

A teacher: There was a lot of regrouping due to so much illness.

Dr. Steiner: The catastrophe occurred just as people had returned. They are not bad pupils on the whole. The pupils who are there are not bad. I don't want to express it drastically, but it strikes me as though a certain indifference has taken hold. This indifference was not by any means so pronounced when the teachers had more to do. Since the teachers were given relief a certain indifference has made its appearance.

Presumably there must be reasons why factions arise. In the outside world people speak of causality, which means cause and effect, and in the world the effect is the result of the causes, but here in Stuttgart the effects do not have any causes at all. There are no causes. If you want to find causes, there are none. If we want to hold someone to the causes he gives personal statements, but the causes are not to be found.

The effects are devastating. The nature of the effects was obvious. The Stuttgart system supplies an absolute refutation of the law of causality. There certainly are causes there, but they are always argued away. People do not become conscious of them. They consistently keep to the effects and discredit the causes. If you multiply 0 by 5 you get nothing. I would need to know first of all what the value of 0 is.

Referring to the course "The Younger Generation":

If I had come here and heard that these young people pester you the whole time I should have considered it necessary to restrain them, I am convinced of that. On one occasion I asked why Y. was not there. They told me 'We have no reason to think he should be here'.

I do not mean to reproach you in the slightest. Even if we were to go on discussing it: there just aren't any causes. This is the sad thing about the Stuttgart system, that it has effects without any causes.

You will be reluctant to admit that the correct way of sizing up the matter is not to say 'They have no confidence in these particular people' but to say 'Why did we not create the right situation so that their confidence could have been based on a more secure basis than it is'. There are a great many things you omitted to do. The question now is how to gain their confidence. You have done nothing at all towards achieving positive co-operation. The young people had no reason for being distrustful. That problem never even entered their minds; it

never occurred to them. The young people never even noticed that you were there. They never noticed the spirits on the mountain. If anyone had told me Y. is a crackpot, I should have had a cause. But they said 'We never thought of it'.

The point is not that the young people have no confidence but that they are given no chance to develop it. The great masters on the mountain were simply not there. The young people didn't know you were there. They did not know there was an Association for Independent Spiritual Life.

A teacher: X. is one of the people who doesn't want to have anything to do with the association.

Dr. Steiner: That is an effect. The young people would have found their way through alright, but you did not give them a smooth passage.

It is not a nice thing to succumb to this Stuttgart system. I would really like you to take a more serious view than you have done of this lack of cause. It is a serious matter. Otherwise it will really be too late to take the matter in hand.

CONFERENCE HELD ON 28th OCTOBER 1922 8.00 p.m. — 1.30 a.m.

Dr. Steiner: My dear friends, what I have especially on my mind at the present moment is the time-table, which cannot remain as it is. I have very much regretted not having had the chance to see more of the school and hear more about it, but I did get a certain amount of insight into it over the fairly long period when I was able to visit it almost every day. The time-table cannot stay as it is because things would then be too dissipated, and it would really be unreasonable to leave them like that. But alterations cannot of course be made until we are clear about the direction they should take. So if we are to make today's conference really worthwhile, it is going to be necessary that you express yourselves frankly about every aspect. I do not mean that we should only talk about the time-table. That should be the final result. The best thing would be if every college member were really to say all they have to say. Let us begin.

A teacher: — Wanted a greater number of weeks in class 11 for mathematics and physics.

Dr. Steiner: Something like that can only be done in conjunction with everything else. First of all we must see what we have to do about language lessons in the various classes. We must get an overall view. Those, especially, cannot stay as they are. But everything is interconnected.

A teacher: — Wanted to split 8b for language lessons. A colleague should take the beginners and the class teacher the more advanced ones.

Dr. Steiner: We cannot split the classes just as we choose when the need arises. We can really only do it if we make a radical change and group the children for language lessons according to ability. We must accomplish this. Otherwise you will stretch and stretch the time-table beyond all bounds. The time-table has already become a monstrosity. And we shall reach the point where, despite the fact that our pedagogical methods are based entirely on a knowledge of human nature and human development, we shall arrive in the end at the most unpedagogical method possible. It is easier to turn something good into its

opposite than something bad. In its innate quality the bad is not so remote from its opposite. As it is, the time-table is a monstrosity, isn't it?

A teacher: — Wanted to have the Greek and Latin lessons in the upper classes straight after main lesson, the two lessons running consecutively.

Dr. Steiner: That is good, particularly if you give them a different flavour. Spend the one lesson on grammatical form and the other on reading. Then it is better to have one lesson after another.

The only possible way to carry Greek and Latin is that from a certain class onwards you allow the children to decide whether they want to take French and English or Latin and Greek. That is absolutely essential. We must aim at making the children capable of passing matric. And the only way to achieve this is to let them choose — in conjunction with their parents — whether they want to take Greek and Latin or French and English. As we start French and English in class 1, something could be done to keep this going for the older pupils who choose Greek and Latin, if it is wanted. But we must make this division.

A teacher: From which class onwards would this split be made?

Dr. Steiner: Choosing Greek and Latin is tantamount to choosing classical matric. As things are today, there is hardly the occasion to keep up the full number of Greek and Latin lessons that you are giving at present, unless we are going to bear in mind that the pupils working for classical matric ought also to have the blessing of the Waldorf School methods.

A teacher: Our pupils must keep up French, because that is an exam subject.

Dr. Steiner: Generally speaking, though, as we begin language lessons right at the bottom of the school, it would be sad if we could not continue them at an older level with a minimum of lessons for those who have to have Greek and Latin. We must do this with utmost economy. We cannot keep the time-table as it is now, it is a frightful construction and unpedagogical.

A teacher: — Suggested putting the parallel classes together for modern languages in classes 7 and 8, and forming one group for beginners and one for advanced pupils. Nothing much was gained from the present shuffle.

Dr. Steiner: Everywhere else in the higher classes the less capable ones are left behind. This is even happening in the lower school. As we are not going to do this, we must sort out several things. We shall always have a mixture of more capable and less capable ones. The ones that cannot follow disturb the lesson because they are bored.

We must be a bit systematic. For the time being let us say, 'They start Greek and Latin in class 5, continuing up to classes 9, 10 and 11.' Classes 5 and 6 have all four languages? We must at least keep Latin, there. From class 7 onwards those who choose Latin and Greek take these as their principal subjects, and French only as a practice lesson, which will replace a handwork lesson. They will have to forego English.

In classes 5 and 6 there would be English and French and a choice of Latin and Greek. In classes 7, 8, 9, 10 and 11 there would only be the French practice lesson, otherwise those who do not have Latin and Greek continue with their regular French and English lessons.

Several teachers said that two lessons of languages in the upper classes was too little.

Dr. Steiner: Then it would conceivably be a good thing to form these classes into

groups. Those who have had no previous French and English will hardly be among the pupils applying to take matric, will they? They will be primary school children who will not take matric, so where is the problem?

A teacher: — Made suggestions for groupings.

Dr. Steiner: It makes no difference to the Latin and Greek lessons. So they stay as they are. From class 7 upwards the French practice lesson comes out of handwork time. Under these circumstances it ought to be possible for the ones choosing Latin and Greek to have their lessons immediately after main lesson.

A teacher: Couldn't we leave it until class 8?

Dr. Steiner: If we keep to the same number of lessons five years are not too little for Latin and Greek. But seeing that French practice lessons are being taken from handwork time we could in future have more French in addition to Latin and Greek. In class 7 we can only really stop English. Yet if we have English lessons for six whole years nobody is going to be able to say that it is too little for learning what has to be learnt. If it is done properly from class 1 to class 6 how can that be too little! At the most the children will forget part of it. They will certainly not have learnt too little if they have had English throughout 6 classes. Is it a rule that English is not taught for more than six years? There would be no advantage gained in doing it from the age of 12 to 16; it is more difficult than for smaller children. If it is done with enthusiasm and the lesson doesn't go to sleep, six years are enough. Those are the best years for it. They do not have Latin any more, either. One more year at an unfavourable age.

A teacher: Aren't we going to consider practice lessons in English?

Dr. Steiner: Not unless they are requested for occult reasons or otherwise. Then we could arrange it. Things like that can be added. But first of all we must get the time-table into a more acceptable form. This can only be done if we do not overload it.

A teacher: French practice lessons make many more lessons for the children.

Dr. Steiner: That is not necessary. We are taking the French away from handwork. Handwork lessons are altogether going to be reduced. We cannot let handwork take up so much of the time-table; otherwise the time-table gets out of control. We must take a considerable amount away from handwork.

A teacher: Should Latin and Greek still have the same number of lessons?

Dr. Steiner: Let us keep to four lessons a week. — Now we will look at it the other way round. If we want to put Latin and Greek on a satisfactory basis we could look at it this way, and say, 'Those taking Latin and Greek in classes 7, 8, 9, 10 and 11 have main lesson first, then Latin and Greek.'

The next thing that comes under consideration is music. What do you have?

The music teacher: Singing lesson, orchestra and the whole choir. Not all of them come to orchestra.

Dr. Steiner: Is that in the morning too? Couldn't we possibly make the time-table more organic by letting the classes of those pupils who have Latin and Greek have their main lesson from 8 to 10 a.m. or 11 a.m.? Then, on four days of the week Latin and Greek would come immediately after, or be double lessons on two days. There is also the possibility of taking a little away from the other morning subjects. What comes to mind first? Do you prefer having singing and eurythmy in the morning?

A eurythmy teacher: I should like the morning.

Dr. Steiner: You don't need to carry on having one lesson of general eurythmy and one of tone eurythmy. Just have two lessons of eurythmy. Otherwise we shan't know where we are. We must have something fixed. We must get rid of these whims and fancies.

So we would have two eurythmy lessons and four Latin and Greek lessons. And main lesson. Then singing and music. And there is still a chance of having something like choir and orchestra.

The music teacher: From class 9 onwards I have felt that the children need theory of music.

Dr. Steiner: If we were to do it, I do not think it is too much. Then there is still the choir. You take that as an extra. Then it would be possible to put singing in the morning and possibly put choir and orchestra in the afternoon. That leaves main lesson, Latin and Greek, eurythmy and singing for the morning. For the time being we have choir and orchestra in the afternoon. And those who have French and English shall have them at the same time as the others have Latin and Greek, so that we keep them together. Handwork and gym should be put in the afternoon, especially for the higher classes. If we go about it like this we can create a reasonable time-table.

Gym in the afternoon if possible. Gym lesson is not by any means a rest cure. To fit gym among the other lessons it is not a good thing to do. You can have two classes at the same time. I must get round to discussing the method with the gym teacher. I have only given indications. In gym you are in a position to arrange the exercises in two large groups. It was a good idea to do it outside, like you did till quite recently. It was very evident that the boys have no control over their bodies; they are terribly floppy. There is no denying that three years without gym shows up very clearly in their lack of control.

In the higher classes you can at most encourage the children to do a project by themselves if they have free periods. But there are still the religion lessons to be considered, and there are also the craft lessons. Those are all things that ought to be put in the afternoon. The artistic handicrafts lesson can be in the afternoon.

A teacher: The children are asking whether shorthand is compulsory or not.

Dr. Steiner: There are several reasons why it ought to be compulsory. Shorthand is something which would really only start in class 10. We will change it by having shorthand once a week in the afternoon, on a compulsory basis. It is not at all bad for the children to learn shorthand.

The handicraft teacher: We wanted to give the handicraft lessons in blocks. So the afternoon lessons will not suffice.

Dr. Steiner: We must see how things work with our new and improved time-table. More things are cropping up, but we must try it out first. We shall soon have to have a second teacher for this subject. It will have to be in the afternoon.

The handicraft teacher: I really do want blocks. They have proved worthwhile.

Dr. Steiner: You will get your blocks. If we do it like this, main lesson first, Latin and Greek second, eurythmy and singing third, and the subjects we have just mentioned in the afternoon, then we can portion it out. The one shorthand lesson can be put wherever it fits in. I would think that the rest of it is a kind of ideal, the main thing being that the main lesson is in the first two hours. I

would then want the languages to follow, from 10 to 12, without fail. This does not fill the whole day, so we can always consider something else. The independent religion lessons are no time-table problem. Apart from religion lessons it is possible for all the lower classes to have main lesson, languages, singing and eurythmy in the morning. The easiest way to run the handwork lessons is to put them in the afternoon. Of course it would be possible to swap them with singing and eurythmy, so that it is not always the same teachers who have all the afternoons, although I don't think it is advisable. How many of the lessons are handwork lessons? We have 19 classes, so how many lessons is that? — if we split any of these classes, we ought at least to have them at the same time. Then it does not have a noticeable effect on the time-table. It is just those arbitrary arrangements of splitting classes wherever you choose that makes such a haphazard time-table. If you split the eighth class you must give each half its own teacher. The time-table does not hold water.

A eurythmy teacher: We have had to split almost all the classes.

Dr. Steiner: The two halves must be taught at the same time, otherwise the children are unoccupied. If the language teachers also had the same idea, lessons would go on all night. If we split a class in a particular subject, both lessons must be at the same time. Any alteration in the time-table should be discussed at a conference where I am present. We are obviously ready to meet justifiable demands. But you cannot do irrational things like that throughout the school. Is it necessary to do so much dividing?

A eurythmy teacher: The classes are too big. When there are over 32 children it is almost impossible to manage.

Dr. Steiner: We must distribute them among the various teachers and have the lesson simultaneously. Give the other teachers the children they want to have, for instance. That could be done. But you must keep it up. People will lose confidence in us. The time-table obscures the curriculum.

What is orthopaedic eurythmy? What do you do in it? Are those lessons in the afternoon, too? — I just wanted to know. — It would be better if you called it eurythmic orthopaedics. Orthopaedic eurythmy savours somewhat of "sinful angels". A contradiction in terms.

So there are 38 handwork lessons. The split classes must be at the same time. There are 62 lessons. Why can't we get on with the job? They must be distributed over four afternoons. Of course these 62 lessons can be put in the afternoons.

A teacher: There can only be 16 lessons in the afternoon.

Dr. Steiner: I just wanted to know how many lessons there are. 62 lessons. We would have four lessons on each of four afternoons. Using every available period, that would be 16 lessons, 48. We must eliminate 14 lessons. To do this we shall, in future, have to give the first four classes two consecutive lessons a week, and one lesson a week for all the other classes. We have to make reductions somewhere. So we shall have 22 lessons in the lower four classes. That would cover all four classes. How many groups are there from classes 5 to 11? That makes 21 lessons, so it will only be 43 lessons in all. That is perfectly possible.

Those who want more lessons for practising in must have them voluntarily. If the parents wish it, more can be had on a voluntary basis. What goes on in these handwork lessons is a kind of social entertainment. They need only do the barest minimum. We cannot possibly be the kind of school that gives four handwork lessons a week. Our school is not a girls' preparatory school. If we

included things like that we couldn't possibly draw up a time-table. We must insist on having a reasonable time-table. It is much more sensible not to give way to such things. There is also the wish to have three times as many eurythmy lessons. We must have positive reasons for making all arrangements. Obviously everyone will maintain that more can be learnt in two lessons than in one. If one lesson is too little for handwork, then we only have a quarter of the time necessary for arithmetic. You have as much right to say there should be four times as many arithmetic lessons as you have to say that one handwork lesson is too little. If you put all you have got into one subject you would be depriving the children of other things that make them all-round human beings. Not so much time will be given to arithmetic lessons either. You will gain time for handwork lessons if you plan them economically, and get the children out of the habit of taking a whole hour to settle down to work. You could also spend half an hour of the arithmetic lesson getting down to work. There must be economy in your teaching. I have been saying that all the time.

I think we have now finished going through the lessons.

A teacher: One of the religion lesson groups must be moved to the afternoon. Otherwise we would have to have another religion teacher.

Dr. Steiner: The supply of religion teachers that can be had from the college of teachers is exhausted, partly because of time. And in Stuttgart there is nobody.

A young lady teacher: I would gladly give the lessons.

Dr. Steiner: You must live here longer. You cannot make the decision. Later on perhaps, if you feel the call. Just now you have not been in Stuttgart nor at the school long enough. It would not be possible.

To Dr. Röschl: I would give it to you, if you did not already have 17 lessons. I am afraid of your having too many lessons.

To another teacher: I was so little in agreement with your lesson that I could not take responsibility for it. As you disappointed me like this, you must forgive me if I speak quite frankly. After having participated in your lesson I cannot accept the responsibility. Religion is a very responsible lesson.

A teacher: I would gladly take religion lessons.

Dr. Steiner: Perhaps in five years' time, if you work very hard. You have to grow into these things. You dare not take this subject without accepting the full responsibility. Just imagine what that means, that religious life is being kindled in them. Religious life has to be enkindled. It can be kindled in all kinds of ways. — What about you Herr Wolfhügel?

Herr Wolfhügel: I don't think I can do it.

Dr. Steiner: I think you can find your way into it. I have to deal with these things quite objectively. I believe I can vouch for you and also for Herr Baumann.

A teacher: I would have to prepare for both lessons.

Dr. Steiner: A lot of preparation is necessary, and atmosphere. I believe Herr Wolfhügel is afraid of the Service. The religion lesson should be in your line. Seeing the kind of approach you have to teaching, this lesson should be up your street. I am afraid it might overburden you.

The best thing would be if it were someone belonging to the school. It could also be someone from outside. It is sad that there should be nobody here. It is a strange thing that nobody has yet felt the calling. I appreciate Dr. E.

tremendously where science is concerned, but I would not give him a single class for religion lesson. I just wouldn't. But he knows very well how greatly I appreciate him.

Dr. R. [a theologian from outside] has a difficult time of it, and cannot even manage his own children. One of them gets the cane, a child who particularly needs careful handling. If they leave the boy another half year at that school he will be ruined for life. His teacher canes him. His mother went to the teacher, wanting to speak to him, and started by saying 'I would like to speak to you, not as a teacher, but as a mother to another human being.' — 'Talk to me as a human being, I cannot put up with that!'. So she went to the headmaster and told him what he had said. 'Well, you see, if you address a teacher in our school as a human being you are bound to get a rebuff, because that is an insult.'

That reminds me of a story which once happened at the Belgian-German border to a Russian lady travelling from London to Petersburg. She travelled through Holland to the German frontier and wanted to behave Russian-fashion. The customs official came and said she should get down her luggage. 'You can see how heavy it is. Couldn't you help me?'. 'I help you? How can you ask that of me? Am I a human being here? I am a royal Russian official here, not a human being. If you went to the market square I would be at your service and carry your case. But here in this place I am a royal Russian official. So I am not allowed to lift it down.'

Herr Boy will probably be very suitable later on, but he has not been here long enough yet to take religion lessons. For these independent religion lessons you need more experience of anthroposophy.

Who gives lectures here in Stuttgart? He would certainly have the spirit and everything else, but he has not got the temperament to be a teacher. There is no one among our anthroposophical friends, either. The groups are very large. We must group them differently until we find somebody. We are racking our brains in vain today. We are seeing the symptoms of our fundamental difficulties. Through the fact that we have all these institutions — the Waldorf School and the Association for Independent Spiritual Life — we have put ourselves in a position where we need capable people. We need these in various domains. Where teaching is concerned it is a matter of having the right person for the job. The teaching may possibly even appear to be less good sometimes, from a superficial point of view. But for this form of teaching the personality as such is also of tremendous importance. — There ought to be someone among the doctors. I would give it to the young N. any day. There are several theologians I would gladly entrust these lessons to. — I wouldn't give G. any lessons at all for a long while. Writing bad articles is no prerequisite for being a good Waldorf teacher.

A teacher: He has certain qualities.

Dr. Steiner: I recently made his acquaintance. He is a nice young man. He cannot do anything at all. There is no subject he will be able to teach. He is not equipped in any subject. He cannot teach any class subject nor can he teach anything in the upper school, so that settles the matter.

A teacher: He thinks he is going to be a teacher at the Waldorf School.

Dr. Steiner: Nobody can claim he is going to be a Waldorf teacher because he has been asked what he can do and he says, "German history of literature".

A teacher: He misunderstood the conversation.

Dr. Steiner: He did not decide to go to the 'Freies Geistesleben' (independent

spiritual life) until I had rejected him. I only told him there was nothing available until Easter. But I did not say there would be anything then. One cannot be less capable than that. We must just make do.

A teacher: If I now have to alter the time-table, will there be a need, after all, to make any alterations in the distribution of teachers, except where parallel groups are affected?

Dr. Steiner: No alteration of staff arrangements will be necessary, unless we prefer to have different groups for language lessons, which would now be possible. All the language lessons can be at the same time. The classes are distributed over the days. Yet although language lessons are at the same time, not every class will have a language lesson every day in the second period from 10 to 11 a.m.

There are two possibilities. You could put language lessons from 10 to 12 on Tuesday, Wednesday and Friday for the whole school, so that you can interchange. There are for instance six language lessons in class 2. That means two lessons on each of three days. They are from 10 to 12. They are entirely taken up by the one class. Now Frau E. has five other language lessons in other classes. Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. You can still give language lessons in just as many classes with other groups of pupils. Main lesson can be taken on its own from classes 1 to 11. You can regroup the children, but then you will only have a certain number of language lessons which you will be able to sort out. A radical cure like that cannot be done absolutely meticulously. You will still be left with two or three weak pupils.

A teacher: We shall have to make a survey of those pupils involved. We must group them on three levels.

Dr. Steiner: For the present we must leave it as it is. We couldn't undertake such a thing just now. We can only do it when I can be here for a few days. For the time being the language lessons must as far as possible stay with the same teachers.

We can put the remaining singing lessons in the afternoon. You can still do shorthand from 12 to 1. We have decided that we keep essentially to the lesson arrangements between 8 and 12. That is all with regard to the time-table.

Have any requests arisen with regard to the things we have settled? That is why we are here for.

Someone asked again about splitting a class for language lessons.

Dr. Steiner: Don't let us go on dividing. That sort of thing ruins the school organisation.

A teacher: Both classes have French at the same time.

Dr. Steiner: I don't want to go on dividing. — I would quite like to engage Tittmann, if we are in a good enough financial position.

This will bring about a great change, if only we master the situation properly. It has to be thoroughly mastered. The effects of such a big change would infiltrate as far as the main subjects and even as far as the mood among the children. The children will see that some things have to be taken seriously after all. We shan't be able to do anything further about it than just fixing the time-table. It would perhaps be a good thing if all of you took an interest in the time-table; the draft of the time-table.

Then there is another thing — I am very sorry but I want to come back to

K.F. It will not do as it is, for he is falling behind. He withdraws. He is getting more and more sleepy and mentally restricted.

Several teachers spoke about K.F. and his slowness.

Dr. Steiner: That is due to physiological causes. I would like to come back to my proposal that we put him in the parallel class, because I think he would be shaken up there. It is essential that we remedy his trouble; he has wrong metabolic deposits. He is a good, dear boy and cannot help it. This is my last hope for him. I don't think he will choose Latin and Greek, and apart from that I would like Herr X. to fight it out with him. (To his previous class teacher:) Not because I think he is falling behind with you, but because I think he needs it, pedagogically, because of his metabolism. I will not take him from you if you are very much against it, but I should like to try it.

I should prefer him to have nothing but male teachers. His father admitted to me today that he plays his mother up. He is artful. I should like him to have male teachers only, simply so that he is not confronted by a lady for two hours every morning. But I do not want to tear your heart out.

His class teacher: I am so fond of him.

Dr. Steiner: But I should let someone else teach him, all the same. If you do not want to give him up you have a right to keep him, I admit. We ought to find a way of helping him pedagogically.

His class teacher: On Monday I will send him to the parallel class.

Dr. Steiner: This change will mean a lot for the boy. You will get used to it.

His class teacher: I have had him for three years now.

Dr. Steiner: It is just because you have had him for three years that I think the boy needs a change. I have known him since before he was born. There has been such deterioration of all his personal ability, a constant deterioration, which is really alarming. This is why we want to do something vital for him at this crucial time. There is a danger of the boy becoming mentally deficient.

(To his new class teacher:) You must involve yourself with him. Never overlook him in any lesson, but continually shake him up. You must hold the boy by arousing his attention, otherwise he will retreat altogether. And he must know that that is why he has been put in the parallel class; he must realise that the change has been made so that he pulls himself together. You must make it perfectly clear to him that it is like sending someone to a different place. It must be an epoch-making event. He has this trouble from his mother, only to a greater degree. What is physical in the parents passes into the soul of the descendants. Especially in the case of illnesses which have to do with metabolic deposits which produce little abscesses. I would rather not say how dangerous it is. It is a dangerous thing. His sister is the same astral type.

The school inspector is coming to the remedial class. He is also coming to handwork. You need be even less afraid of that than of his visit to the remedial class. He won't understand anything about crochet. He is kind, and he wants to make a good report. He is perfectly well disposed towards the school. — He is of the same conviction as the Abderhalden fellow, that such a lot of dust is churned up in the gym hall that it makes gym unhygienic.

I have thought a lot about the teaching of arithmetic in the various classes, and I would like to ask you to do it this way. — Keep to the main lesson periods when continuing with the work and taking new subject matter, but have half-an-hour's arithmetic practice twice a week in main lesson. We must do this all through the school, even in the upper classes.

Someone asked whether in the upper classes these practice periods should still be given by the mathematics teacher even though another teacher had the class for main lesson.

Dr. Steiner: I don't see why that should be necessary, if as I have always supposed, the college is an organism. Why shouldn't the teacher doing chemistry keep the practising going? You ought to know something about one another. I don't see why this should make us revert to the famous subject-teacher system. It would be good if you could. — I had a maths teacher who did not know the name of a single flower, as was evident when he came on school outings. He was strictly for mathematics and physics, and didn't know about anything else. All he knew was Bohemian, German, physics and maths.

We must do it this way. We must reach the point where arithmetic lessons are managed as well as they are in class 8. That is, as far as those classes I have seen are concerned.

You know, what is altogether necessary, and which is almost entirely lacking, is that you see to it in the lessons that the children really follow and that they can do the processes themselves. Far too little attention is paid to this. In the upper classes lessons are getting more and more like lectures, which entertain them. They listen but they do not follow with inner activity, and therefore they know too little. This kind of thing is also becoming evident in the small Dornach continuation school. The pupils are interested enough in what is presented by they are not actively engaged. In other subjects too, you must see to it that they really know what it is about and retain it. You can see how it is in this regard in the way most of them respond to the Socratean method, which is sometimes not done well. You can see by their response that the subject has not become their own inner possession. But it should. And for this to happen there must be a far greater interest and understanding for what is echoed back from the class. Especially in the higher classes. This lack of inner participation begins right from class 4. They must take an active part. Don't you feel yourselves that they participate far too little? Say what you think. Why do you think it is?

A teacher: We have discussed it a great deal; we cannot get out of the habit of it as quickly as all that.

Dr. Steiner: On the one hand you lecture too much. On the other hand there is an important question. When you develop something in the lesson in a Socratean way you delude yourselves. You ask questions about obvious and insignificant things. The bulk of the questions you ask are trifling ones. You don't do it in such a way that you first of all say something that the class has to learn, and then guide the lesson so that five minutes later you can ask someone to retell it. What you do is ask obvious questions. It is important to give the lesson such a turn that one thing recurs several times in various forms so that the pupils have to take an active part. Also include something that leads back to earlier ages, so that you really are not asking obvious and trivial questions. In actual fact the lecturing habit has not been overcome. Sometimes you are under the illusion that you have overcome it, whilst you are actually still lecturing and just adding the asking of trivial questions. Trivialities must go. You cannot afford to delude yourselves.

A question was asked about splitting the children for artistic subjects.

Dr. Steiner: We will start that next year. I must say I would be reluctant to split music. We should have to do so if there are pupils who are going in a more artistic direction. Perhaps in class 12 we could make one section for developing the artistic, classical side, and another for developing the technical side. It would really be too early to introduce that into the artistic aspect as yet. It

would be marvellous if we could have an art-orientated middle school. It would have to be directed in an artistic way, of course. That could not be done from one day to the next. We will bear this division in mind for the future.

A question was asked about upright and sloping writing.

Dr. Steiner: As long as you keep to writing with the right hand it would be better not to do upright writing. It does not come naturally to the human organism to do upright writing. The writing does not need to fall over, but it should be artistically satisfying. Upright writing does not make an artistic impression. I have explained that there are two types of writers. One type write from the wrist; they do not use their eyes but use the body as a mechanism and write from the wrist. Writing lessons were given for teaching this style. I knew a gentleman who, when he wrote, had to form his letters out of a circle. He danced in a circle. Then there is artistic writing, which one does with one's eyes. The hand is merely the organ for carrying it out. — Now mechanical writing done from the wrist will never turn into upright writing. It will always be sloping, so upright writing would only be justified if it were artistic writing. It is a matter of taste, though it is not aesthetically satisfying. It can never be beautiful; it always looks unnatural. Therefore it is not justified. There is no justification for upright writing.

A teacher: I have children who habitually do upright writing. Why should they write horizontally?

Dr. Steiner: Of course you cannot force it and say 'I will now teach sloping writing'. You can't do that. You have to aim at having no more children doing upright writing. But you cannot insist too much in the upper classes.

A teacher: K.L. in my class 4 does upright writing.

Dr. Steiner: With him, you can aim at gradually attaining a moderate slope, so that it is not the light stroke that is upright, but that the whole thing is upright, artistically vertical.

A teacher: I am doing writing exercises in class 4 alongside natural history.

Dr. Steiner: You can do that. Let us just record for the moment that you would not be going contrary to the main lesson periods but just doing continuous practice. You have to do that with maths.

A teacher: Should I carry on with writing lessons in class 1 during the number period?

Dr. Steiner: Practice will be necessary.

It would be good to try and get the children to learn to write themselves. In our opinion, between the eighth and ninth year they even ought to be able to write after a fashion. There is also the clause that we should have brought them to the ordinary primary school level by then.

A teacher: An English girl has come into 6b who doesn't understand any German.

Dr. Steiner: We must make it clear to her people that they must take responsibility for the consequences. You must of course wait until she knows German.

A teacher: She has been here since September.

Dr. Steiner: She will not know enough German in six weeks, but by the Spring she will. You must say that she will have to accept the consequences. The fact that children do not know German is no reason for not accepting them into the school.

A question was asked about what class 4's reading matter after fairy tales should be.

Dr. Steiner: It would be a good thing if the Waldorf teachers were to get down to making good textbooks, in keeping with our pedagogical principles. I wouldn't fancy using the kind of things that exist in the way of schoolbooks. Cramming the children with those would be harmful. Of course there are some collections which are not bad. There is one by a certain Richter, a collection of myths and legends. The contents are neither trivial nor above their heads. Even with Grimm's fairy tales you have to pick and choose. Not all of them are arranged for schools.

A teacher: — Mentioned a book of sagas.

Dr. Steiner: What is in it that you know of? If "Guter Gerhard" (Good Gerhard) is there, then it is the right one. You can use that one, and it is suitable for class 4, too. It even contains notes which are useful for teachers. "Der gute Gerhard" is excellent material for this age. I mentioned him in an anthroposophical lecture in Dornach.

A teacher: The children also enjoy ballads.

Dr. Steiner: A good collection of ballads must be made, otherwise the discovery will be made that Wildenbruch was a poet. Some people are saying that there is a poet called Wildenbruch.

A teacher: Could the book of legends also be used in class 3?

Dr. Steiner: You would have to tell it to them. In class 4 they can read it themselves. In class 3 do not let them read it until they have been told it.

A question was asked about reading matter for class 5.

Dr. Steiner: There isn't anything that might not have been put into a Philistine mould. Try Niebuhr's Greek sagas. That is not quite the latest and could perhaps be the best. It is rather too long. It has been drawn up very well.

A teacher: K.P. in class 4 has come to the point of exhaustion.

Dr. Steiner: Since when? Who had him before? For some things it is necessary to add therapy. The kind of iron treatment I was talking about this morning could be given him, with his parents' agreement. You need not tell them any more than that the boy is suffering from hidden anaemia and that he must undergo iron treatment. The whole business can be taken on by the school doctor. Then it can be carried out in the proper manner.

One must always be clear about the particular case. For K.P. the kind of iron has to be used which you get when you make a decoction of the root of camomile. There, the iron is in the right proportion with sulphur, potassium and calcium. The camomile root has iron in it. And that is the way to do it. You must not make a tea but an extract by boiling the root.

A question was asked about a girl in class 10 who was often absent because school was a strain.

Dr. Steiner: That is a psychological infection. She must have belladonna.

A teacher: Would the calming curative exercise be good?

Dr. Steiner: You could do that to strengthen the effect of the belladonna. Do you do curative eurhythmy exercises with the children?

A question was asked about a pupil in 2b.

Dr. Steiner: He should also have curative eurhythmy based on the principles given for people who cannot walk.

A teacher: P. U. ought to go to the remedial class as well.

Dr. Steiner: Treat him as someone who cannot stand. He has to take care not to fall over.

A teacher: P.Z. in 4b is a disturbing influence; he makes unnecessary remarks.

Dr. Steiner: Besides giving him curative eurhythmy you might perhaps get him to tell stories which are a copy of himself, and continue ad absurdum. Try to bring his kind of remark into a story, where the making of the remark leads to his becoming sopping wet or some such catastrophe. But the connection mustn't be immediately obvious. It can easily happen in boys like him that they have certain irregularities in their brain organisation for a time, and the astral body does not enter properly into part of the brain. Then these children are possessed by a little demon. This lasts perhaps only for a short time, but something must be done about it. In curative eurhythmy he should do the same things as someone would do who could not walk.

More about the pupil Z. who left the school.

Dr. Steiner: Actually it is an interesting case. He has short spells of a rhythmic pathological condition. He suddenly writes two lines untidily but in between he is extremely tidy. One, two, three, four, five words tidily, and an untidy word before that. Then it is tidy again. The boy is not quite normal, that is why this is so. He cannot concentrate continuously. He can do more than he actually does, as you can see from the writing itself. It would be good if you were to add that the writing shows that he is capable of more than that, and that it is only due to a slackening of his attention that his work is sporadically worse than it need be. These are short spells of an epilepsy-related condition.

A teacher: — About a child in class 2 who realises himself that he cannot help being naughty.

Dr. Steiner: You must keep an eye on him until he is nine. Before that age he should be given a lot of love. You would also possibly give him all kinds of symmetry exercises, and see that he notices writing mistakes. Then he will be alright.

If there is nothing more, we can close. I should like to beg you most sincerely to be mindful of the troubles we have been discussing, and to make a bit of an effort to realise that we dare not make a fiasco of the Waldorf School. That would be a terrible blow, with the most far-reaching consequences.

We must certainly take the matter extremely seriously. It will attract far-reaching attention. We must take it as seriously as we can. I am convinced that the more we come back to studying the first and second seminar course the more it will help us to bring the real spirit into things. The second course was held in order to kindle the spirit of the Waldorf School. You should study it again to bring about the right spirit. We mustn't let ourselves go. Whatever happens, we must bring fire into the lessons. We must have enthusiasm. Unquestionably this is what is largely lacking. This is what we have to do. Otherwise it happens just too easily, that it turns into the opposite, especially with a method which depends so much on the individuality of the teacher. The school inspector said 'With our methods we can perhaps have average people, but with your methods all your teachers have to be people of genius. I am not saying he is right, but there is something in it. A tremendous amount depends on the individuality of the teacher. It is the individuality of the teacher in particular that has to be drawn forth and strengthened. The children do not

take an active enough part, and then there is the matter of you not bringing enough fire into the classroom. Also a certain gimmicky element sometimes comes into lessons in the things you do with the children, playful in the worst sense of the word. Every time a teacher enters a classroom he ought to do so with deep joy. For on the whole the pupils in the higher classes are not a bad bunch.

Have you had any feed-back regarding the statement about the expelled pupils.

He thinks we have developed our methods to the point where we have now thrown out a whole number of anthroposophists' children. It certainly is a terrible business. I was amazed that it was taken so calmly. The bitter thing about it is that its bitterness was not felt. It has to be understood from the point of view of the anthroposophical movement. As soon as you brought along that dreadful document, there was no difference between your treatment of the matter and the usual conventional methods. This lack of heart, lack of fire.

A teacher: G.W. felt it was unjust.

Dr. Steiner: You must take an interest in her, otherwise the lack of contact with the pupils will continue. It is most peculiar that in the upper classes there is no contact between the teachers and pupils. It is not there in religion lessons, either.

A teacher: People are not satisfied with the statement in the paper.

Dr. Steiner: It is being discussed in a horrible way, and in the most derogatory manner imaginable. Everyone will hear about and it will become a weapon to use against us. There is a large organisation already, and growing all the time. This business makes a fine reason for attacking us. A parents' evening like we mentioned would be a kind of channel for making our own point of view clear. We should try to defend the school.

There is no feeling for the anthroposophical movement as such, there is no enthusiasm for it, and those are the things people are indifferent about. Things are happening, one after the other, from out of the circle of members, which, due to lack of responsibility, are calculated to put our movement at the mercy of our enemies.

I gave a theological course under the clear understanding that it was to be treated confidentially. They wrote it down, daily, in letters, and in order to save stamps gave it to a stranger to take across the border, and one day he had it confiscated.

A message to Dr. Steiner was sent from the clinic over to the laboratory, yet a few days later Kully publishes it in his Arlesheim paper. Through lack of a feeling for responsibility the members are putting the anthroposophical movement at the mercy of our enemies. There is so much lack of responsibility, it is this which makes it so bitter.

It has been like this ever since things became united and the anthroposophical movement was no longer a private matter of the heart. As soon as things are incorporated in the anthroposophical movement which necessitate the having of professions, mildew settles on it and impedes the life and activity of the anthroposophical movement. The moment people sit on lofty seats all the enthusiasm goes.

It is essential that the Waldorf staff publicly justifies the expulsion of those pupils. Although I asked for the pupils to be suspended, the matter had gone so far that we had no alternative but to do as we did. All contact had been

lost. The pupils were furious because they were dealt with en masse. This can be seen occultly in the symptoms.

A teacher: — Asked about the justification.

Dr. Steiner: The names of the pupils cannot be given. You must parry the weapon they are forging against us. I certainly thought you would seize the opportunity of defending the teachers' point of view. You must look for an opportunity of finding a platform for these things.

What caused the whole stir was that things were distorted to sound as though the teachers had been publicly slandering the pupils. It was connected with the Club, and the pupils felt insulted. And X. added another such insult. Everything is staked on the fact of the teachers spreading false rumours about the pupils. A remarkable phenomenon is that some of the pupils did not know anything about it. It is out of the question that it will not be spread even further afield. Do the pupils go about with their eyes shut? I don't think it is nice at all. If this is not made known, the good aspects will not get known either. I must admit I find that odd with such a major event. Basically it is a symptom of drowsiness.

CONFERENCE HELD ON FRIDAY 24th NOVEMBER, 1922, 8.00 pm

A teacher: I have tried to put all the language lessons at the same time. That was impossible because there are not enough language teachers. We tried to do it at least for groups of classes. Not everything was feasible in other subjects, either.

Dr. Steiner: Have you already discussed the time-table? The best thing would be not to alter the teachers for individual classes. We want to see whether we really require Tittmann as a new teacher. It would be called for if the present teachers are to be relieved.

[Dr. Steiner picked up the complete time-table]. First of all it has to tie up. Fraulein D. taught English in 3b and Herr N, French. If N. had French here, would there be any obstacles? — It is not clear, you cannot see what is what. You get dizzy. If only we could make head or tail of it! There ought to be room to write something in. — What we want is to have language lessons immediately after main lesson. The point is that on the whole we want language lessons from 10 to 12.

Monday, classes 1 to 5, language lessons from 10 to 11. It would be best to keep the classes with the teachers they have. It wouldn't do to change the teachers now. So Monday 10 to 11 is language lessons. That would be every day from 10 to 11. Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. That can remain. Now what is required of you would be to see that it holds good in present circumstances. Herr N. also has 7a. How many French and English lessons do 7a have? Two of each, Wednesday, Thursday, Friday, Saturday from 11 to 12. It would be alright for us to set up a time-table for our present circumstances. We must adapt to the circumstances. Is there an up-to-date list? (Dr. Steiner took a piece of paper and wrote down the names of the teachers). Now please write down where you teach. It is really unbelievable that we hold conferences to discuss the best time-table.

A teacher: — Made other proposals.

Dr. Steiner: But I said that it is not a good idea perpetually to change the teachers of classes.

A teacher: We also discussed the possibility of arranging language lessons so that children can be moved.

Dr. Steiner: That can still be done later. I just want to see whether it is at all possible to arrange language lessons so that they can be in the morning immediately after main lesson. We shall see the whole thing when we have put it together. I do not see why a division into groups should not be possible, if, wherever workable, language lessons come immediately after main lesson. I don't know why it isn't possible.

[Dr. Steiner took the list of teachers in his hand again, and went very carefully through the distribution of language classes, class by class, in order to see whether they could all be given at the same time.]

Dr. Steiner: The arrangement in groups really should be done. We must start somewhere. On the whole, apart from Latin and some of the higher classes, the arrangement in groups will be the same as that in classes. On the whole the bulk of the pupils will be a class. We shall achieve it in that the groups essential coincide with classes. There will only be small numbers moved from one group to the other.

A teacher: It will hardly be possible to get a completely fool-proof time-table.

Dr. Steiner: I positively cannot make head or tail of it.

A teacher: Perhaps we can ask Dr. Steiner to give us the guidelines.

Dr. Steiner:

1. Language lessons as far as possible directly after main lessons;
2. Language teachers to stay essentially with their main groups;
3. When that has been done for the language lessons, as far as it is possible, put the lessons we spoke about in the morning.

Nothing further is necessary than to distribute the rest. It makes no difference, there, whether it is classes or groups. There can be groups if it works out like that. The lower classes would come least into consideration where grouping is concerned. It would be an obstacle, of course, if the protestant and catholic priest could not come at any other time.

We have fourteen teachers who teach English and French. Thus, for 19 classes it would be seven lessons per teacher. Although I am against the teachers being overburdened — and therefore am in favour of appointing a language teacher — apart from that, it is not sensible in itself to give language lessons to classes. Pedagogically the principle does not need to be maintained beyond class 4. I agree that up till then the main lesson teachers should also take their pupils for languages. It is not necessary to keep strictly to this after that.

A teacher: Grouping according to levels of knowledge was considered.

Dr. Steiner: We have too many class groups for modern languages. It is not really necessary to have so many.

A teacher: The pupils of class 11 want to take the classical leaving exam. They must also have complete tuition in English and French. There would only be three or four pupils left in Greek if they had to give up French and English.

Dr. Steiner: That makes a radical difference if the pupils want to take the classical exam.

A teacher: Most of the pupils do not want to drop modern languages.

They talked about the different kinds of exams. There must be clarity about which one they want to have.

Dr. Steiner: That was not the Waldorf School's original point of view. We wanted to take up classical languages in so far as we considered them necessary for inner reasons. The fact has now emerged that the pupils want to take a final exam. With this in mind we have made way for the pupils to have Greek and Latin up to the classical exam standard. We spoke of dividing them, that is, those who take Greek and Latin want to take French as well. And that those who have English and French can still take Latin. That was what we had in mind and that was what it was about.

A teacher: We have only to know whether the classical exam or the arts exam should be taken. With the division, both of them would be possible.

Dr. Steiner: I would go further. I would go as far as to say that for those pupils who want to do the classical exam we can certainly give the first lessons of the day to Latin and Greek. We can count that as main lesson. We can put the science lessons later in the day.

A teacher: There is not much understanding for Greek.

Dr. Steiner: The parents must decide whether they want a classical exam or not.

A teacher: If there are only four or five pupils, should we continue Greek just for them?

Dr. Steiner: It happens now and then that a teacher works for a few pupils.

A teacher: There seems to be a need for the arts exam. Can we take the responsibility for letting them leave the school without English, like they do at a grammar school?

Dr. Steiner: We can, if we have pupils who want to take the classical exam.

Several teachers spoke about the difficulties of the division. Some of the pupils wanted to learn Greek but not take the classical exam.

Dr. Steiner: We did not need to go through the whole palaver again. We started with the fact that Greek and Latin cannot remain as they are, simply for the reason that it is impossible to take them through the exam. Today we say the need for this is not there. We started by arranging to have the usual amount of Greek and Latin in our curriculum so that all those pupils with sufficient ability could have a chance to take the exam. That is what I said, and that is what I considered possible. But you did not think it was possible without making changes. At present it does not seem at all necessary that we cater for Latin and Greek for the exam.

What we are doing with regard to this is a matter of compromise. Up till now we thought we had to make sure at all costs that a number of pupils could take a classical exam, despite the fact that according to their age they are actually not sufficiently prepared; and with this in mind we wanted to fit in the lessons to the best advantage.

A teacher: The pupils were not happy about giving up English.

Dr. Steiner: Those who ask to take the classical exam must give up English. If they don't want to give up English they must give up classics.

Are there only four or five left out of all the classes who really want to take the classical exam? If we kept Greek, we must arrange it so that the four or five can take the exam.

Two things go together, the exam requirements and whether we want to deprive the children of the chance to learn Greek. I don't mind so much about Latin. We could arrange the division by letting the children start Latin and Greek simultaneously in class 6, continue in class 7, and in classes 8, 9, 10 and 11 those who decide later would not have Greek any more. But they have had it in classes 6 and 7, and it is a matter of giving them the best thing pedagogically.

We will carry on until the end of class 7 teaching them as much Greek as we consider pedagogically necessary. Then let the division come in class 8. They can choose which they want. Those who want classics get no more English; those who want arts get no Greek.

Several teachers expressed doubts about making a division too early.

Dr. Steiner: Let us do it like this then: Greek till the end of class 8; Greek and Latin together, as a compulsory subject in the Waldorf School time-table in classes 5, 6, 7 and 8, with the proviso that these subjects can be omitted by certain pupils if their parents do not consider them essential. Our aim has always been to teach those subjects which are considered necessary. We shall never consider it necessary for certain pupils to decide at the age of ten whether they want to choose a subject or not. The division would occur from class 9 on, either Greek or English. We shall then have to separate Latin and Greek lessons. I would think that in the main we should return to the Waldorf School principle of having Latin and Greek in 5, 6, 7 and 8 alongside modern languages, and only allow the division in the top classes. — So we don't have to bring the children to exam standard!

If we introduce this arrangement, our principal must be: if you want to have English then you don't have Greek, only Latin. Greek can clash with English. You can have clashes all round.

There is no alternative but to give up having class 11's main lesson in the first two hours. We must be able to put it later in the day.

There is no school in which due consideration can be given at one and the same time to such an eminently important pedagogical principle as these two consecutive hours, as well as to the preparation for exams. — I have seen it in English schools. Everywhere, subjects follow one another higgledy-piggledy. Sometimes the sequence is grotesque.

Language lessons must be so arranged that it is possible to have groups. We only want to ensure that the possibility is there — when there was an election in London people had a similar line of thought. One the day of the election the Oxford students did some canvassing, and announced that a Mr. Bohok had been elected with twelve million votes. It was posted up everywhere. The mayors assembled to congratulate him. There was no such man. Nor, as yet, is there a Tittmann in your time-table. They even made an effigy. There was a terrible row about it in England.

Now we said that, without wishing to be pedantic about it, it would be a good thing to put singing and eurythmy in the mornings. Then the groupings will be carried out, of course, and if this can be achieved only by putting some of the singing lessons in the afternoon, then we shall do that.

(To the Latin and Greek teacher:) How many lessons do you have.

The teacher: Seventeen.

Dr. Steiner: You have one too many. It is not good to have more than sixteen lessons of Greek and Latin. For science lessons in the higher classes, where you

do experiments, twenty lessons are alright. But that would be too much for subjects requiring intense concentration.

A teacher: Perhaps we must take some woodwork lessons in the morning.

Dr. Steiner: Then we shall have a jumble of a time-table again. It would be a good thing if we could look at it from the other point of view. What makes one so said is that the bureaucratic, mechanical element is coming more and more to the fore and displacing the things that have real content. This superficial thinking!

I ought to have the curriculum available. Then I ought always to have the conference agenda available. We could have done with it today. The only thing we have done is to postpone the division until class 9.

For a start I consider that having the time-table in front of us is the opposite of pedantry. If it is available, it shows us the times when each class has lessons. And the classes should figure too, and the time-table for each class; those are the two things that tell you what's what. To have nineteen pieces of paper, one telling you that this class has such-and-such a lesson, and another telling you that at such-and-such a time this or that class is doing one thing or another. — If you have to work through something like this now and again, you can take it with you, and be prepared to feel a little faint. But if you have to do it for a whole evening, it makes you dizzy. Just imagine how clear it all becomes, if I have a lesson-plan of each class, and a time-plan, from which I can see where all the classes are today from 2 to 4.

The difficulty is that we do not treat the lower school as a self-contained entity, and quite rightly so, and our language teachers move up and down. If we were to make a radical separation — which should not happen — and occupy some of the teachers in the higher classes only and not at all in the lower classes, things would be simpler. The whole thing has been more difficult through losing a language teacher who has taken over a class. It makes a difference that we are a language teacher short.

Is there a pupil called D.L.? Is there some difficulty with him? Why have you written a letter?

A teacher: He set off an explosion in the physics lab. We told him off and wrote to tell his mother.

Dr. Steiner: Things that can cause explosions should not lie around in the physics lab. within reach. It is distressing in any case that something like that can happen. I have actually had the experience of an upper school pupil poisoning himself, because the chemistry teacher did not take care of things. Anyway, you should have talked to the boy and left it at that. You should not have set it down in writing. — Because you don't give a thought to what a terrible thing it is that we have to struggle with the fact that people say 'what kind of authority is that, that a ten-year old rascal gets a chance of causing an explosion?'. Do you think we have the chance of keeping our end up any longer, in face of public criticism? It is frightful the way you only think of your own protection and not of our public image. This really is terrible. His mother is a nice woman, and just imagine what kind of impression it is going to make on her that her boy set off an explosion. Everyone she tells about it will say 'Don't send your children to the Waldorf School!'. That is obvious. We can't go on doing things like this.

Your feeling of responsibility is very abstract! Didn't you realise that it would reflect on the school? Any boy can cause trouble if you leave explosives in his reach. I don't want to ask who is responsible for these things. Someone must have left them about in the physics room and lab. The doors must be lockable.

A teacher: But nobody is allowed in the physics room without a teacher being present.

Dr. Steiner: So the room where you prepare is not locked?

A teacher: This mistake was that the pupil had permission to remain in the physics room.

Dr. Steiner: I don't understand why the lab. is not locked. It makes a fine story, this, that explosives and poisons are obtainable, that is, the pupils have free access, because the lab. is not locked. This makes it clear that there is not sufficient understanding that a pupil is not allowed to be in there alone. Thirdly, it transpires that a lab. assistant was also in there at the time. If things go on like this!

A teacher: It was my mistake, for giving him permission to remain in the physics room.

Dr. Steiner: But you must have principles in matters like this! We should have to say 'The assistant was there, therefore the boy did it in his presence'. The third statement would be to say that the assistant must be dismissed. If things like this happen, people will be afraid something of the same sort will occur again.

(In answer to an objection:) The terrible thing is that you can say a thing like that in this case. If that were to happen in Buxtehude nobody would care tuppence. What is so awful is that things like that can be said. That is no way to look at it. We simply cannot afford to have things like that happen here.

The gym teacher: — Spoke about the doing of gym out-of-doors. Complaints might arise because of the catching of colds.

Dr. Steiner: If we get complaints there is nothing for it but to wait until we have the gymnasium.

There was a question as to whether they should grant parents' requests.

Dr. Steiner: What the parents want is surely that their children should be with us. In an individual case we should grant the parents their requests. We cannot do anything else but wait until the gym is ready. Only it is worrying that it keeps on being postponed.

In class 1, the boy at the end of the first row, R. R., needs, in addition to the curative eurythmy exercise, to do a longer set of movements of an artistic kind, and repeat them absolutely consciously at a much slower tempo. Let him walk, and note his tempo, and then get him to move twice as slowly. If he does twenty steps in five seconds tell him to do twenty steps in ten seconds. He must keep firm hold of himself. He should do curative eurythmy, then these exercises, and close with curative eurythmy.

Then you have E. T. in the yellow jacket. He is a medical case. You would certainly be able to do this: the Ah-A-E exercise. And he should eat eggs that have not been fully cooked but have only just come to the boil. That is to restore the albumin forces. — It is possible in many of the cases to know what is the right way to heal them. If it cannot be carried out, that is no reason for prescribing something wrong. Someone would have to make an offering, so that the boy can eat two eggs a day at least four times a week. He would need eight eggs. The 'Cologne National Newspaper' costs 25 marks. That does not have the same nutritive value.

The school doctor: — Asked about the matter of medicines. A large number of pupils needed them.

Dr. Steiner: It would be good if we could create an opportunity to speak about the principle of the matter. We can hardly fit it in before Christmas. The English visitors are coming on January the 8th, 9th and are staying for a week. If we could at least have gym by then! Perhaps these two things could be combined. Now we must speak about each individual pupil. I should like to deal with the main features in the near future. Every pupil in every class is undernourished. Class 1 has the children who were born in 1915. The health of the children born in 1914 has suffered somewhat. That was due to shock. Then come those who are undernourished. People must have seen this coming as early as 1916. For things like this the war lasted too long. I should like to deal with this in principle under the heading of school hygiene. I should like to bring this at some time.

A teacher: One of the mothers is complaining that the children can sleep so little at night.

Dr. Steiner: You should ask when the children go to bed. She should try putting them to bed half-an-hour later.

About K. P. in class 4b...

Dr. Steiner: He has anaemia. His metabolic deposits are less, as the tea is helping him to digest better, and now he needs nourishing food. It was poor food that made him look bad and this is making itself felt now. You must try to arrange for him to have some extra bread every day. If you give him malt for a fortnight he will form the habit of it, and will then have difficulty in eating normally. It would be better to give him a proper slice of bread. His is a clear case of malnutrition. He can do the bright vowels in curative eurythmy: Ah, A, E.

About E. B. M. in class 3b who had headaches...

Dr. Steiner: She is easy to help, by means of diet as well. Stewed cranberries every day for three weeks.

A teacher of class 8: Twenty-five children are leaving at Easter. They have not actually attained the primary school level. Perhaps they ought to be put in a group and taught the simplest things, like reading, writing and arithmetic.

Dr. Steiner: We can agree to that. Do that, and if Graf Bothmer could help you, that would be fine.

A question was asked about W. S. in class 10, whose thyroid glands were not functioning properly.

Dr. Steiner: I gave some advice once. She was at a eurythmy performance and it looked a bit as though she would not keep going till the end. Now that I have seen her I think she needs a concoction of 5 promille of fly agaric and, added to this, 5% berberis vulgaris, the juices of the fruit and a little henbane. That is, berberis vulgaris 5%, fly agaric promille, Hyoscyamus, henbane in homoeopathic dosage D5. — There is a risk that the girl may some day suffer a degeneration of the glands, as there is something loose in the back of her head.

A teacher: — Asked about two obstinate pupils in class 7.

Dr. Steiner: It is difficult to do anything about them, because the root of the trouble is deformity of the meninges. It is difficult to do anything then. It is a pity that our doctors do not devote themselves a bit to these special cases. There is hardly any other way of dealing with them than that one of the doctors comes up every week and does really systematic exercises, otherwise they should be taken down to the institute. These are deformities of the meninges. It might help them to come to grips with school.

A teacher: I cannot hold class 7 as they should be held. I have too much language teaching.

Dr. Steiner: We must be patient until we have a new teacher. You must not lose your courage in class. It has been going very well of late. In this subject particularly, if you remember the hints I gave you. The perspective you were doing held the children's interest. I do not want you to be depressed.

A teacher: — Asked about some especially weak children.

Dr. Steiner: Try to take notice of them during the lesson. Call on them a lot, to make them more attentive.

There was a question regarding a children's performance in Holland.

Dr. Steiner: I just thought we ought to agree on the age of the pupils. You cannot take children of ten to the Hague. It shouldn't be the youngest children. It ought to be those whom we are prepared to take responsibility for. Otherwise there is no objection.

A teacher: — Brought a request for a seminar course.

Dr. Steiner: It would be far more sensible if the course were to take the form of a formulation of your doubts and questions in your conferences. Let there be two dozen pedagogical and didactic questions to provide the content and set the theme. The material is available. The seminar courses are not sufficiently studied; no evidence of them appears in the lessons. Something appears occasionally, but on the whole it doesn't. I would gladly give such a course, but there must be definitive questions. A course would have to contain a lot of things which I have already given you.

A question was asked regarding the Christmas play — whether Dr. Steiner would give hints.

Dr. Steiner: I cannot give hints unless I come to a rehearsal. Frau Doctor told me something about it. The business is this. Breikopf and Härtel sent us a copy of what X. had printed. It says that the rights of performance are reserved. X. initiated this, X. who became acquainted with the plays here and has stolen them from us. We are used to this from people who hob-nob with the Society. He may also have wormed them out of Schröer's heirs. The Matuschek family in Oberufer has the performance rights. But Schröer acquired the right to print them in 1858. I took it for granted that it could be performed, and I would have done so publicly if it had not been stolen from us. People have constantly urged me to print it. I have always found that one cannot take responsibility any longer nowadays for this kind of thing. Today the text would have to be revised from beginning to end. I would not have taken the responsibility for publishing it without careful revision. I think it would be a travesty of the play to perform this Breikopf text. I corrected most of the things during the rehearsals in Dornach. Important corrections have been made. People are like that.

A question was asked about parents who pay no school fees.

Dr. Steiner: Why don't you send someone to see the parents? This business should be done rationally. You ought to send the secretary of the school association. There is more to this than you can possibly do if the school association has 3,000 members.

A teacher: — Asked whether they could keep the children at school if the parents did not want to pay.

Dr. Steiner: Perhaps the people cannot write. The school association has a

secretary, and he certainly does not have much to do. No work is being done to acquire new members.

I wish there was as much enthusiasm for the School as there is for the performance. It diverts attention from your teaching. If the children were to perform something, it would not be so dangerous. I think you will let it be, otherwise you will find yourselves in still deeper water.

I have certainly not said anything against the performance. I think that the better it is the worse it will be for the School. I think you love our cause about as much as a pig loves flying.

CONFERENCE HELD ON TUESDAY 5th DECEMBER, 1922, 4.00 — 6.30 p.m.

Dr. Steiner: Please bring everything you have to say about the time-table.

There was a report on the new time-table. All the language lessons were in the morning. No change of teachers. One language lesson had been put from 12 to 1. The forming of groups had been attempted. Latin and Greek had been put after eurythmy a few times, otherwise language lessons were all after the main lesson.

Dr. Steiner: We must do it like that if it doesn't work any other way.

A teacher: I should prefer to put a class 4a language lesson in the afternoon rather than from 12 to 1.

Dr. Steiner: Then let us have it in an afternoon.

A teacher: Will that apply elsewhere?

Dr. Steiner: If the respective teachers request it. It will be a matter of whether they agree to it.

There was a report on religion lessons. Singing all in the morning. Eurythmy mainly in the morning. All the craft and handwork in the afternoon, also the gym, and a Wednesday afternoon had also to be used. If Wednesday afternoon were to be free, then gym and some of the craft would have to be in the morning.

Dr. Steiner: There is no objection to it being put at the end of the morning if necessary. It is not a good thing, of course, if the children go from practical work into something completely theoretical. We should certainly try to make Wednesday free if we can. Gym should not come before theoretical lessons, either. The only reason why it would be ill-placed on a Wednesday is because it would exclude the gym teacher from the conferences.

A teacher: The parents have made a lot of arrangements on the basis of Wednesday being free.

Dr. Steiner: We ought to be able to get the parents to choose another day. The teachers should have every possibility of foregathering to work through the conferences. That is important. The teachers might possibly foregather on a Saturday. Otherwise too much will be accumulated. Let us try Wednesday afternoon. I think having gym in the afternoon is best.

A teacher: The division has been made between classics and science.

Dr. Steiner: The time-table then is a possible one; we just have to see whether it proves satisfactory.

A teacher: X. would like to take languages himself in his own class 1.

Dr. Steiner: Of course he can. It should have been like that from the beginning.

A teacher: — Would like to have a fourth language lesson in class 4.

Dr. Steiner: The number of lessons has been considered carefully. At the least it would have to be optional, it would have to be an arrangement that is not altogether binding.

If the time-table really satisfies everybody I think we can try it out. If you can get it organised it would be nice to introduce it on Thursday 7th December. Then it will be in full swing by Saturday, I expect.

The class time-tables were presented.

Dr. Steiner: Class 1 has afternoon lessons on only one afternoon. 2a and b only once, as well. 3a only on Monday afternoons, 3b only Tuesday afternoons, 4a only Monday afternoons, 4b only Tuesday afternoon, 5a on three afternoons, two of which are catholic lessons. 5b also has handwork and eurythmy on two afternoons. 6a has three afternoons. That is not too much for the children. At the moment it is the teachers who are overburdened.

Dr. Steiner went through the list of teachers, seeing how many lessons they had, and how many had too many. He considered 16 — 17 the ideal; i.e. N. has 20 lessons, which was 3 — 4 lessons too many.

Dr. Steiner: Just so that we ascertain it for once. In ordinary life teachers would demand overtime for those lessons. But I think we want to try and see whether the addition of a new teacher will solve the problem. I should like to have an extra gym teacher as well.

A teacher: — Asked whether they were to put the provisional proposal for relief into operation.

Dr. Steiner: Y. has too many lessons. That will only work if there can be a change-over. For instance if you, Fraulein Z. could take over a religion class, then Y. can change with whoever appears at the moment to have the greatest number of lessons too many. Frau W. is the most generous-minded. With V. we will wait until Tittman comes.

Teacher V: — Objected.

Dr. Steiner: There are also inner reasons. Be glad that we have more faith in you. You are robuster. I find you very robust. You must admit that you are robuster than Frau W. — We shall try and get Tittmann as soon as ever we can.

A teacher: The class teachers have asked whether they can take over the gym lessons in their classes.

Dr. Steiner: There is no objection to that if it is not a burden. I don't think it is out of the question that two classes have gym with two teachers in the same hall. It would be extraordinarily good if it could be managed, because it would achieve a pedagogical purpose. We must remove every trace of nervous tension from the lessons. If this cannot be done it is a sign of nervous stress and anxiety. Ideally you should be able to teach maths in one corner, French, astronomy and eurythmy in the others, so that the children would have to keep their attention on their own thing.

A teacher: Could that also apply to eurythmy?

Dr. Steiner: I should be glad if you could, because it would be valuable from a pedagogical point of view. The teachers would keep on having to be on good terms.

A teacher: The religion teachers would like to keep the room they have been using for the Sunday services exclusively for that purpose.

Dr. Steiner: I agree to that. The important thing is to have the right atmosphere for those for whom the service is being held. This arrangement would answer best.

A teacher: Shall Fraulein R. and Herr W. also take the service?

Dr. Steiner: Both of them ought to celebrate the services. That is an understood part of the independent religion lessons. I would also like to tell you this. We have seen from experience that the independent religion lesson does not just consist of our teaching something in a lesson, not even if it has atmosphere, but that over and above this a definite relationship is established between the religion teacher and the pupils through the service. And if someone else takes the service, then the pupils' own religion teacher loses the greater part of the imponderables on which his lesson is based. And the other way round; anyone who celebrates a service without giving religion lessons is in a position that can hardly be justified. You can as soon justify giving religion lessons without services than services without religion lessons. This raises religion lessons above the level of mere theory. It is founded on a relationship between the religion teacher and the pupils. When I said you yourselves should decide, I meant the service.

A teacher: I don't understand that.

Dr. Steiner: Now that we have it all organised, the first thing I would ask a prospective religion teacher would be, can he do the service? But that would give you the wrong impression. If it were a matter of deciding whom of our friends here I consider suitable, you would be able to say 'Only the ones I find eligible to take the service.' A number of people could be religion teachers, but the services could hardly be conducted by anyone else except the two just mentioned. You must not be angry that we have to be frank about this, and that everyone needs to know what he is considered suitable for. For the time being! It may change.

People must become ready for the youth service by themselves. This nonsense of a separate confirmation lesson must stop. The youth service must come when they have reached a certain maturity. But this maturity cannot be taught. So it is not a matter of teaching but of sizing up the situation. Therefore no special religion lessons can be introduced in preparation for confirmation. It is also only the person who takes the religion lessons who should give the youth service.

A teacher: — Asked about the artistic furnishing of the service room.

Dr. Steiner: I will bear it in mind. I think it would be good if you could get a harmonium. We want to think carefully about the furnishings. There is nothing to be said about the form of the spoken words except that we still lack the Gospel texts. We could develop the musical aspect more, and also the picture decorations. There is of course another matter to be considered, but perhaps this has already been done. And that is, how does it stand regarding the attendance of the whole staff?

The matter has two aspects. There is a strong question of whether we are permitted to precipitate matters. The movement for religious renewal, with its cult, could have the makings of something very great in this direction. On the

other hand I have heard the following criticism in a town in which this movement for religious renewal is already at work. 'Today we have the situation where there is a religious community of a hundred members consisting only of anthroposophists who are becoming sectarian.' You see it has its dangers. These do exist. 'Members who have not yet joined are urged to do so.' The movement for religious renewal was intended for those outside the Society. You must realise that these things have two aspects, and that above all, those who are now our anthroposophical friends, within and outside this School, must see it as their mission to help those people who might otherwise go astray to see straight. The more sublime a thing is, the greater the dangers to which it is exposed. This should not be taken lightly. Before it has been conclusively proved that this movement for religious renewal is right and true, let nothing be done that might bring us into discredit.

The best thing at present is to do the services for the children with the kind of warmth and sincerity that conveys a serious attitude without becoming oppressive, yet keep them as simple as possible.

A teacher: We have prepared some questions we should like to ask you. Arising from the language lessons there is the question regarding the music and speech element and the sculpture and painting element. There are a lot of references to these in the courses.

Dr. Steiner: There are more indications in the small cycle of four pedagogical lectures which I gave in September 1920*.

I am just mentioning this because I believe it contains all you want, if you would only be so good as to look into it.

For modern languages: if the methods for both languages are the same, the effect on the children is brought into balance, because in French they die in their heads to the same extent that English stimulates their metabolic system. The difficulty only arises — and this just occurs to me — if certain pupils drop English. That is a socially unnatural thing to do; it shouldn't happen, but we cannot avoid it. We cannot have English as well as classical languages. Yet just at their present stage of development these two languages balance one another to an incredible extent. Take for instance Herr Boy's French lesson today, when he developed something which, for people who listen out for what is silent, was of quite exceptional importance. In the French language the 's' is in the process of becoming silent. French people undoubtedly did not say 'aisne' (= an) but the 's' was sounded. By the time of the Battle of the Marne it was just pronounced 'aisne' (= an). In English a great many suffixes are also on the way to getting rid of similar shy 's'. These languages completely balance one another between the child's ninth and tenth year, particularly if the same methods are applied. Before that age it is good to take French grammar as little and as late as possible. On the other hand in the case of English it is a good thing to keep on introducing theory in the eleventh and twelfth year, in the form of grammar and syntax. That is the way we will do it. I wanted to bring this in a preliminary form first of all, to hear whether it is a possibility.

A question was brought regarding the different levels in language teaching.

Dr. Steiner: There certainly are different levels. It would be interesting to deal with these things in connection with the others. I intend writing an article on the book by Deinhardt, about the first elementaries of the principle of aesthetics

* Meditatively Acquired Knowledge of Man. [Meditative erarbeitete Menschenkunde. Vier Vorträge, Stuttgart 15 bis 22, September 1920. (Aus GA 302A)]. 1 - Steiner Schools Fellowship Publications; 2 - Balance in Teaching. Mercury Press, USA N.40.

in teaching. Both Schiller and Deinhardt himself exaggerate it, of course, But it is very easy to explain.

It would be a good thing though if you would make use of it in order to draw the publishing company's attention to the book. One of you teachers could write an appreciative criticism of it, with reference to Schiller. Don't you know the book yet? It is difficult to read. Steffen was asked in the first place to write a preface to it, but he found it horribly dull. But that was solely due to the long-drawn-out sentences. Only an Austrian can appreciate such sentences. Some of them make one turn somersaults. Steffen cannot endure it.

A teacher: We started by saying that a textbook of things like that could be compiled.

Dr. Steiner: That would be very good.

A teacher: — Asked regarding the method of putting questions.

Dr. Steiner: There is something about that in the cycles.

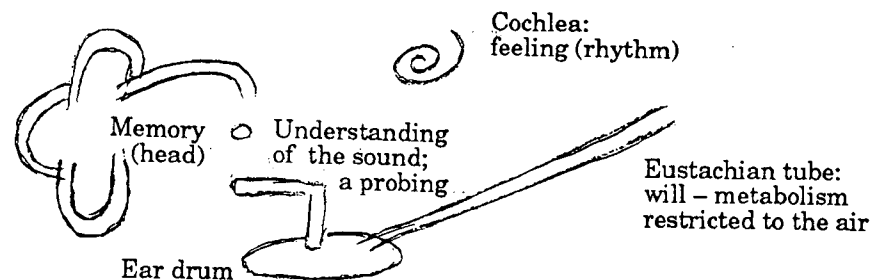
A teacher: — Asked about optional English lessons in the upper school.

Dr. Steiner: Yes, the children can have optional English lessons.

A teacher: — Asked a mathematical question.

Dr. Steiner: I am very willing to expound on these things, if you will try not to apply them pedantically. If you will bear in mind that the laws can always be flexible; and are the part which should never be made pedantic. Where spatial things are concerned it is very bad if pedantry sets in.

A question was asked about the human ear. [See illustration below]



Dr. Steiner: The little ear bones, the hammer, anvil, stirrup and oval window are a kind of limb, an arm or a leg, that palpate the ear drum. A sense of touch for understanding sound. The cochlea, which is full of liquid, is the ear's higher, transformed intestine; and that is where the feeling element of the sound lives. The eustachian tube is where one's understanding of language is at work, approaching the understanding in the form of will. The three semi-circular canals is where the sound is essentially retained; that is the memory for the sound. Each sense organ is actually a whole human being.

These things, which are sometimes simply said paradigmatically, are

intended to stimulate people like Baumann and Schwabsch to set to work to gather together all the experiences they have had in this direction, in the form of a book about references of this kind. You were talking about things like this this morning. You must specify them. You will find this plausible.

Dr. Steiner was asked to open the new buildings after Christmas.

Dr. Steiner: That is a difficult thing to do. Not all the classes will be moving into it. A considerable number of classes will be remaining in the barracks, and if we make a particularly festive occasion of this, feelings will be aroused in the children remaining behind which will counteract what the festival does. We must look at the matter psychologically; if you are going to put on a festival for a building we have opened, and then leave a number of children behind in the barracks. It would be possible to dedicate a hall, but the dedicating of the whole house would produce ill-feeling. We can have an opening for the gym-hall.

I will describe what kind of philosopher Leisegang is. He must be described as a caricature of a philosopher. He is a wind-bag. It is just nonsense, judged from the point of view of the kind of philosopher he is. You can do it in a conventional, pedantic way. What does a philosopher need to have? He has to have a basis in facts. But his are wrong. You can prove that he has no factual basis.

If one is that kind of philosopher, that is how it is. I know of no vocation where a person like that belongs. He has too little wit even to write jokes for a newspaper.

CONFERENCE HELD ON SATURDAY DECEMBER 9th, 1922, 4.00 pm

Dr. Steiner: I think the first thing of importance would be for me to hear how the time-table has worked out in practice during this short time. Whether it appears to be a possible solution.

A teacher: According to a letter from a father, it is worse.

Dr. Steiner: Sentiments like that belong to making a practical assessment. The only question is, how did it come about that a class 4a boy has school until 6.50 p.m.?

A teacher: A language lesson had to be moved to the afternoon, followed by a handwork lesson.

A teacher: All in all it is not worse.

Dr. Steiner: In itself it ought not to be. There is not more work but less. The lessons are more concentrated.

A teacher: But free periods have arisen.

Dr. Steiner: Well, those free periods would disappear if we could appoint more teachers. What do the pupils do in the free periods?

A teacher: They are all supervised in one classroom. The older ones do their own work.

Dr. Steiner: You should answer a letter like that by calling attention to the corresponding advantages. There must be advantages.

A teacher: In 8a and 8b only the disadvantages are felt, not the advantages.

Dr. Steiner: That would be termed unavoidable. Is it as bad as all that? The number of lessons hasn't increased, has it?

A teacher: It is only a temporary disadvantage, whilst the craft period is in the afternoon.

Dr. Steiner: Surely it is only during the darkest winter months that it will be like this. Lessons start comparatively late — 8.30 a.m. I have always assumed that that was for the sake of economy. We could also say that if the parents provide the electric light we can begin at 8 a.m. Those are things we can ask the parents whether they want or not. It would depend on the majority of the parents. We can start half-an-hour earlier and have light.

We could send the parents a questionnaire, explaining the main problems of the time-table. The chief complaint in the letter is that the father does not see his children. He deplors the fact that on one evening it takes his son until 7.30 p.m. to get home. The thing to do is to send out a questionnaire. You could ask the father whether he will carry the cost of our starting school half-an-hour earlier.

The gym teacher: The children are asking whether they can have their gym lesson from 7.30 — 8.30 a.m.

Dr. Steiner: The children would come to main lesson tired. It would not be more tiring but it would be as tiring as having a regular lesson beforehand.

As the pupils are dissatisfied, the thing to do is to talk to them. You must do a questionnaire for the parents, but what you should aim for with the pupils is that they take the teachers' point of view. Where would we be, if the pupils didn't share the teachers' point of view? It is imperative that the pupils defend their teachers' view. That is something we must aim for, to have much more harmony between the teacher and the pupils, so that the pupils would go through fire for their teachers. It hurts me whenever this doesn't happen.

A teacher: There would be some improvement if we could have the craft lesson in the morning.

Dr. Steiner: We could do that if it is possible.

It is remarkable that the time-table is being criticised by the pupils. How does this happen?

A teacher: The children criticise a lot.

Dr. Steiner: That shouldn't happen. Altogether, the contact with the pupils must on no account be lost. I think any time-table would have both advantages and disadvantages. If you have a good contact with the pupils apart from that, surely the time-table will not create problems. What I wanted to hear was how the time-table has worked out from the teachers' point of view. You can send a questionnaire to the parents, and pupils' criticism doesn't count. What the teachers have to say about it was what I meant all the time.

Several teachers reported.

A handwork teacher: Can handwork lessons be optional for the boys in the higher classes? The girls have asked if the boys need to come. In the classes that have come up through the school the boys enjoy the work, but the new boys don't.

Dr. Steiner: How can we do that? We have put the handwork lesson down on the time-table for everybody, and there is no justification for altering it. It is

impossible to leave it optional. How could we do that? We should have to make it a principle that the children only come to what suits them.

You can have variety within the lesson itself. There is plenty of opportunity for variety. You can give the children all kinds of things to do, they do not all need to do the same thing. If you like, the boys can do different things from the girls, from class 8 or 9 on. If we leave it optional we shall play havoc with the curriculum.

A teacher: I should like to ask whether it is possible to give my shorthand lessons on an optional basis. The children do no homework.

Dr. Steiner: It is a pity. When do we start these lessons? In class 10. I cannot understand why they do not want to do it.

A great many things are judged in such a way that shows that we are often not aware of the fact that we have a different teaching method and curriculum from other schools. Now that I have been into classes more often I can say that results are certainly appearing, when, what the public at large call, Waldorf School methods are being applied. And a comparison with other schools really shows that in so far as Waldorf School education is applied, we get results. If in some areas no results are showing yet, we really ought always to ask whether perhaps after all, unconsciously, we are not applying our methods.

I don't want to be hard on you, we do not need to have a row every time, but the Waldorf School method is not being applied everywhere. Sometimes some of you slip back into the usual school routine. If our method is applied, it has its results. Even though language lessons have not all produced similarly good results, there have been some pretty good ones. There are some sound results in the lower classes too, in what is usually called calligraphy. In arithmetic I have the feeling that the Waldorf School method is frequently not applied.

So I really do think it is necessary that we always ask ourselves how we should do our work according to our different standards? Of course the work is easier if we leave a third of the children behind at the end of the year, whereas we carry them along with the class. That establishes other conditions. If we continue applying the same old standards, and thinking the same old way, we shall get nowhere. We should also have to let the children fail their grade. You cannot have one thing without the other.

On the other hand we must also bear in mind that homework must be done willingly. They must feel the urge to do it. If you were teaching at state schools where compulsion is applied, where nothing matters, and your behaviour is that of a slave-driver, you would be in a different position. If a child does not do his homework he is punished. If we were like that, the pupils would run away. We must create a situation in which the children enjoy doing their homework. Yet the work must be done neatly, mustn't it?

I must say, sometimes I have the feeling that the teachers are not lively enough to teach with 'go', and this is just why I keep harping on the idea of giving the teachers some relief. Energy and 'go' are an essential part of our teaching; they are far more important than other things. For instance if a boy doesn't want to do handwork, you must think about what you can give him to do to get him involved. — As for shorthand, in my experience one learns it without any effort, and does not need much homework. Unfortunately I could not stay to see what method you apply. How do you explain shorthand to the children?

A teacher: I gave an introductory lecture on its historical development, and then I taught them the vowels.

Dr. Steiner: You would really arouse their interest if you taught them grammologues at the same time as the sounds. This is part of what has to be overcome. What do you mean by the pupils not wanting to do it?

A teacher: One girl says, 'I do not need shorthand. I only want to do art'.

Dr. Steiner: One thing must support another. There is no need for the question 'What do I need this for?'. — Our education should have the kind of foundation where I only need to say to a pupil 'Look, if you want to be an artist, that includes ever so many things. You must not think that you will simply be an artist. You have to learn all sorts of other things that are not directly connected with art. As an artist you would well find yourself in a position where shorthand is required. There was a poet, Hamerling, who said he could not have survived without being able to do shorthand. — We must teach in such a way that when the teacher says something, it has an immediate effect. This must be there as a matter of course. We begin shorthand in class 10. By then the children should have reached the point where they know this sufficiently not to say "What use has that in life?"

A teacher: The children asked the question before it had even started. Some of them have already learnt some of the Stolze-Schrey method.

Dr. Steiner: That is something very different. If at some time there should be enough pupils wanting to learn Stolze-Schrey, it might lead to putting in a special lesson for them.

A question was asked about the visitors from England.

Dr. Steiner: Much of the success of this visit will depend on our developing the right atmosphere for visitors, so that we appear as people who face the realities of hosting. Perhaps we haven't felt the need for this up till now, when we have had German visitors. The English people will be frightfully disappointed if they are received in the usual manner of Waldorf School visitors. I am not recommending that in your free periods you should practise curtseys, but there is such a thing as natural graces. Having visitors is different from associating with one's colleagues. And this adopting of a welcoming attitude is of course of primary importance. I do not mean this solely with regard to superficialities but regarding your whole attitude. There must be a feeling of wanting to help them notice the essential characteristics of our teaching. Otherwise they will leave again without receiving any impression. What kind of impression they have depends on how we treat them. That is the first thing. Another thing is that we must try and arrange things as sensibly as possible. Do not suddenly have thirty people in one class, but as many as we can manage. It will not do, just to let them watch.

In the days when the London Theosophical Society used to have congresses, they instituted a 'smiling committee' but when we had a congress in Munich in 1907 a number of other impressions were to be had. A celebrity of the Theosophical Society was present. I was terribly afraid that he would go away thinking 'It is quite true, Germans are impolite'. And I said to someone 'People should exchange a few words with him'. — "But Dr. Steiner, not with a person like that!". — They thought I was being terribly unreasonable to expect them to be polite. They thought that if a person does not appeal to one, one should give him the cold shoulder. This kind of thing does happen. — But it is not permissible in this case, otherwise we should have declined to have them, and we cannot do that so easily.

A teacher: We were thinking of serving tea in one of the classrooms, and there will also be a reading-table.

Dr. Steiner: It is very good to do something like that. But I was thinking more of the atmosphere. One could say, of course, that we shouldn't be letting the people come, at all. We cannot very well prevent their coming. We must show them the essential quality of our method of teaching. There must be a chance to do that.

Sometimes when one says something it comes out like flowers in the morning with their dew missing. In the course of a lecture things can be said easily, but when it comes to separate, concrete matters, it sounds uncouth. That is like removing the dew. It all depends on the 'How'. It also looks as though one wants to do someone a favour, or the reverse. Anyway, I want to say this — and I can say it today, because, after all, nobody would believe I was praising Dr. B. — he likes drawing my attention to the particular things he is doing, even when I visit him in class. Dr. S. does too. I don't want to praise you, either. I don't think the lesson is disturbed by your calling attention to what you are doing. Perhaps it is not necessary in my case. But I am sure that a visitor would appreciate it much more than standing there and noticing nothing. The English live so much in a constant state of bewilderment, that they would not tumble to your reasons for doing things unless you tell them. If you simply give the lesson in front of them and let them watch, they won't have the foggiest idea what it is about. You must point out the characteristics of our teaching for all you are worth.

A previous visitor of ours did not have the slightest notion what the Waldorf School was about. He did not take anything home from his visit except the assurance that the methods in his English school were good ones. The only impression he got was 'We have been doing all those things for a long time'. We mustn't take it for granted that the people will notice. There are some things which our teachers have not noticed yet! Even our teachers, of course, still do lots of things in the old way. That is what I mean. That is the most important consideration.

We must try and give them a sumptuous 5 o'clock tea at the Landhausstrasse. Otherwise the English people will leave Stuttgart saying they did not see anything of the Society; that it only invites people to lectures. In England everyone thinks of lectures as a side-line, and they say that with their hands in their pockets. Most of their lectures are just like lengthy sentences. They ought to become a little aware here of our German characteristic of saying something in lectures that has a special quality compared with everyday life. If it is brought to their notice they will slowly acquire respect for it. No English person can understand German nature. They are not familiar with it, and they have no idea why we see anything in lectures to get enthusiastic about. For them, they are just lengthier speeches in the course of conversation. But they have great feeling for ceremony; pomp and ceremony. Everything points to that, doesn't it?

Without copying English nature, for we do not need to ape that, we must see that these people realise that we don't just stand around, but that we do something. That is what it amounts to. We do not need to do much more than that, and in just a fortnight you cannot do much more than give them respect for the Waldorf School method. But they really must require respect for it. You mustn't forget that there is no way of expressing the word 'Philister' in the English language. An English person cannot express the specific quality of philistinism. One does not express one's chief quality in one's own language. By now, Germans have taken on so much from the English, that they are almost incapable of saying the word 'Philister' with the necessary shade of feeling.

Everything of the nature of philistinism must be eliminated from the Waldorf School.

A teacher: Should the children be told about it already?

Dr. Steiner: I would consider that wrong. What I say is said between four walls. Outside them, we must contrive to look on the visit as though it were a matter of course. On no account make a big issue of it! We must take it in our stride. The people must not be made to think that we have been preparing for them, but that we are not in the least put out. There must be no question of making a fuss of them. Make as little fuss as possible.

A teacher: Won't the children have opposition instilled into them at home?

Dr. Steiner: I have been to the school of one of the gentlemen who is coming. I went into all Mr. Gladstone's classes. The children knew just as well that I am German as our children will know that these people are English. But naturally I was treated as a visitor.

A teacher: I shall always ask the English visitors to speak to us.

Dr. Steiner: Rather you do the speaking. They will surely understand that every other lesson should be of interest to them except English lessons. I would tell them very politely that it does not bother you if he finds them bad. If he says anything, tell him you would say the same thing if you were to hear him giving a German lesson. You see how very much I support you. That is the main thing. Don't on any account give them the impression that we care what they think, but treat them as visitors. It is always the case that people will feel that they are being treated more as visitors if things take their normal course than if they suspect it has been laid on. They must not imagine that anything has been specially prepared for them. If we give them tea at the Landhausstrasse they must be sure to get the impression that that is our normal procedure. We are tending to become far too bureaucratic, instead of being universal human beings. We must become world citizens, not bureaucrats. It would be terrible for the school if bureaucracy took hold. All the German schools are bureaucracies. That should not be the case in the Waldorf School. In itself we do not need to show the people anything besides what actually happens here. Everything else depends on 'How'.

I shall be here on the 8th and 9th of January, also possibly on the 10th, and again at the end of term. I have been wondering whether immediately after that I couldn't give a little pedagogical course for the teachers, going into details of aesthetics of music and musical education.

There was a question about 'Parsifal' in class 11.

Dr. Steiner: Of course both in religion lessons and in history lessons the essential aspect is how to deal with it. The crux of the matter is how to deal with it in the two different spheres. In religion lessons you will have to lay the main emphasis on bringing out the differences between the three stages in Parsifal's life. First, his state of comparative innocence, whilst he lived the life of a simpleton; secondly, his state of heart torment, 'Ist zwifel herzen nachgebur, das muoz der sele werden sur' — (If doubt is born in the heart, that must be sour for the soul); and thirdly, the inner assurance and certainty of what he has achieved, the 'saelde' — (connected with wholeness of soul).

This aspect will be especially developed in religion lessons, the whole story being told with this in view, and you would also show them that at the time when Wolfram wrote 'Parsifal' there was the religious conviction prevailing in a particular strata of the people that every human being has these three stages in

his own life of soul; that this was considered the right way to think about the progressive development of the human soul. You can speak of the parallelism between the almost simultaneous appearance of Wolfram's legend and Dante's, although Dante's is quite different. When you go into it you have to give the different stages a religious colouring.

In the literature and history lessons you would show them how it emerges from an earlier stage and runs on into a later one. That up till the 9th/10th century, the laity, rightly, obeyed the enlightened priesthood in a totally simple-minded way. And that the Parsifal problem then made its appearance because the laity itself began to want to have a say in what they received from the priesthood. That Wolfram von Eschenbach himself was actually in a similar situation to that of the young Parsifal, and of ordinary lay people, with regard to the priesthood. Wolfram still could not write about this, but in his inner life he took a keen part in what was going on.

Historically Wolfram is an interesting phenomenon, which shows this whole time of transition. He cannot write, the laity have not yet acquired access to external education, but the corresponding soul experiences were already well in evidence. Therefore it is of historical significance that the clergyman (clerk) is the writer, i.e. the one who can write. We still find in 'Faust' right up to the 16th century, 'I'm cleverer, true, than those fops of teachers, doctors and magisters, scribes and preachers'. The scribes are the clergy, the ones in control of the instruments of external culture. This is only changed through the art of printing. The culture of Parsifal's time was the culture preceding that of the printing-press.

You must try to enter into the language element. Dwell on the fact that you can clearly see in 'Parsifal' that expressions like 'simpleton', which include the aspects of both mental twilight and ignorance, were an expressive description of how they felt in those times. In Goethe's case we feel it to be an affectation. Goethe often did this sort of thing. He addressed the dog's tail-wagging as though it were the personification of doubt, which in 'Faust' for instance just means that he wags his tail. This fact of doubt having a connection with going in two directions, and that a dog's tail moves to left and right dividing the dog in half, was not longer felt at all in later times. The soul element became completely abstract, whereas Goethe felt it to be the ultimate stage of concrete reality. This is connected with the fact that Goethe actually takes up the 'Parsifal' theme again in his uncompleted 'Mysteries'. That is exactly the same problem, and you can truly go on to show how these things change. In this way you come to it along the inner path.

And why shouldn't you also discuss Goethe's fairy tale of 'The Green Snake and the Beautiful Lily'? You have probably done it. Why shouldn't you (from the point of view of the images) compare the part about the kings with Johann Valentin Andrea's 'Chymical Wedding' where you also find the king-image? If you go back to that, you will arrive, as a matter of course, at connections between the legends of King Arthur and those of the Grail. You will arrive at the esoteric element in the Grail legends and the King Arthur legends, and you will grasp the inner significance of the whole quality of the working of culture, when you see that King Arthur's Round Table set themselves the task of dispelling people's simple-mindedness and instinctive superstitions, and that the Grail Castle had set itself the task of helping people to spiritualise their lives and develop an inner core. You have the chance of bringing inner depth to the 'Parsifal' story and conversely of putting it into its historical setting. You will find indications of this in the cycles, and also references to the story of 'Poor Henry', where the motif of sacrifice can be historically explained. The moral conception of the world and the physical conception of the world were then one

and the same, but this was immediately lost in the following age. Something like 'Poor Henry' could not have been written in the 15th century.

I have also made a comparison between 'Parsifal' and Grimmelshausen's 'Simplicius'. At the time of this Christophel von Grimmelshausen people had actually come to the point where they could not deal with the 'Parsifal' theme in any other way than humorously. You will find the echoes in the form in 'Simplizissimus', in a literary historical mould.

When we reach present times these things are covered up to a frightful extent, but in spite of this we must discover them. It is a good thing if some of these things are brought to light. Looking at the instructions Gurnemanz gives Parsifal, the question can arise as to whether Gurnemanz still goes on appearing in the 19th century? Indeed he does, in the person of Trast in Sudermann's 'Ehre' (honour), you just have to see the situation. There is Trast, and there is the inexperienced simpleton, Robert. He is a proper Gurnemanz figure. You will find all their traits in caricature. You will have the chance to point out that Robert is a kind of Faust, driven to absurdity, and Trast a kind of Mephisto. Sudermann is an absurd fellow, everything is driven to absurdity. You have the opportunity of showing how tremendously superficial things have become between the middle of the Middle Ages and modern times.

A question was asked as to why twelve religions are spoken of in Goethe's 'Mysteries'?

Dr. Steiner: For the same reason that I spoke of twelve world conceptions in a lecture in Berlin. Goethe was not interested in following up these twelve religions. He knew that the twelve religions are connected with the twelve signs of the zodiac, and that is why he spoke of twelve religions; not because he envisaged *a priori* that there are twelve possible religions. I myself would prefer to keep to Goethe's way of thinking. As soon as you start construing things, a Philistine element comes in. It is enough to give the number. Then you can quote examples. These things do not need to be made distinctly empirical.

There are also only twelve consonants, the others being variants of these. They do not appear as such in any language except Finnish, which has only twelve consonants. The subject can be dealt with in this way. You only need fill out the framework.

A teacher: How should we deal with the Klingsor theme which contains aspects that are difficult for children?

Dr. Steiner: You avoid it. You can introduce an important aspect. There is the possibility of discussing Wagner's 'Parsifal' with the children and leaving out the risky passages, and if you do this, the children will accept these parts in a far purer way later on than they are usually accepted nowadays.

A teacher: I would like to ask if I could hear something about how to put things into practice.

Dr. Steiner: I do not understand your question. Isn't it obvious? You have said various things to the pupils, and you must base your procedure on that. Your attitude provoked the pupils to behave in the kind of way that could have led to a reversal of rôles between the teachers and the pupils. Everything of this sort is theoretical. You must put things on a much more natural basis. There is no sense in saying we must ask the pupils when we want to know what to do. You just mustn't do things like that again.

A teacher: With regard to the Song of the Nibelungs in class 10, I have the

impression that I shall be up against it again, because I do not understand the language.

Dr. Steiner: It is difficult to talk about this in general principles. It depends on details. I really think that if the language aspect is properly dealt with, it always interests the pupils. Anything to do with the organic structure of the language ought always to interest them. I think that in this respect a co-operation among the teachers could be of great benefit. Herr Boy, for instance, introduced some interesting things in his class which interested the pupils, despite the fact that philologists disregard a great number of them. Although they are rules, these things are interesting. Anything to do with language is interesting. But it is difficult to speak generally. I have said what I have to say in my language course, where I made detailed references. It is impossible to make a general statement. A lot could be achieved if those of you who have knowledge of these things could tell those who haven't. There could well be collaboration in this direction. It is a pity that there is so much knowledge among you and the others cannot learn from you. There should really be a lot of collaboration among the staff.

A teacher: I do not know any middle High German.

Dr. Steiner: I don't think that matters much. I knew a professor who lectured on Greek philosophy, and he could never read Aristotle without a translation. It is a matter of finding one's way into the organic structure of the language.

Who is especially good at middle High German? The other teachers could tell you a lot.

A teacher: I could not pronounce it properly.

Dr. Steiner [after reading it aloud]: Not everybody reads it similarly. It has its dialects. We all speak High German differently. The important thing in certain particulars is not to speak it like Austrians speak High German.

A teacher: What you mean, then, is that one should just give a few scattered examples from the original text?

Dr. Steiner: For the pupils, Wolfram's 'Parsifal' would be frightfully boring. Is there someone among you who could translate it? You could write to Paris to get one, but you would get one more quickly if you asked Herr B. whether he can lend it to you.

A teacher: One can link up with etymology.

Dr. Steiner: Altogether, with regard to languages, I would like the aesthetic, moral and spiritual elements to be emphasised more than their grammar. This applies to all languages. This is what should be emphasised. It is really very interesting to discuss a word like 'saelde'. A lot can also be said about 'zwifel' (doubt). 'Saelde' is related to the whole soul.

A teacher: Could Dr. Steiner say something from the spiritual scientific point of view?

Dr. Steiner: You can read that up in 'Knowledge of the Higher Worlds'. There have been lots of things, lots of Dornach lectures, on literary questions recently, which have interested Steffen very much.

A teacher: — Asked about the art lesson periods at the various levels. I go into class 9 on Monday. I have talked about the motifs in the black and white work of Albrecht Dürer.

Dr. Steiner: That is a very good thing to do. Do you really think that the variety

of things in Dürer's 'Melancholy' are to be taken as attributes of melancholy? I think that the difference between Rembrandt and Dürer is that Rembrandt's conception of light and dark was a straightforward one of light and dark, whereas Dürer's conception of it was to show it by means of as many objects as he could. So the numerous objects in 'Melancholy' are not to be regarded as attributes of melancholy but more in the direction that he includes as many objects as possible. I see Dürer's conception much more as this: What does light look like when it is reflected from various objects? With Rembrandt the problem is the actual co-operation between light and dark. That is what I think it is. Rembrandt's conception of 'Melancholy' would not have been like that. He would have done it much more abstractly, whereas Dürer is more concrete. I think we can draw very fine distinctions like this.

A teacher: I wanted to introduce the aspect of North-South, and then the aspect of West-East.


Dr. Steiner: In the lessons you can contrast Rembrandt's light/dark with the paintings of Southern art. And a lot of connections can be drawn between the subjects. You can also lead on to sculpture by looking at Rembrandt's purely qualitative conception of light/dark, and the fact that space, to him, is merely the means whereby he can express things in a pictorial way, and contrasting this with sculpture, which is utterly and entirely a matter of space. Of course the best thing to do perhaps would be to link up with the neo-classical French sculpture. In rococo — and you must choose its best side, of course — you have the sculptural opposite of Rembrandt. You can show in rococo how very differently light/dark comes to expression in sculpture from the way it does in Rembrandt. You must keep on pointing out that although many people cannot appreciate it, even artistically, as much as baroque, rococo nevertheless represents a higher stage in the development of art.

A teacher: Should particular stages emerge in the history of art?

Dr. Steiner: I would particularly emphasise that these stages come to different expression in different parts of the world. It is interesting to show that in Dürer's time different things were going on in Holland from what Rembrandt did. Things happened at different times in different places.

I would arrange it like this, that I should start in the first place in class 9 by just considering the needs of that class. However, I should develop the stages more and more distinctly, the further you go, so that when you do a survey in class 11 a clear conception of the various stages emerges.

A teacher: In language lessons we had suggested starting with the verb in the lowest classes, and to work towards grammar from class 4 on. From class 9 onwards there should just be more repetition and work on literature.

Dr. Steiner: That is certainly right, to start with the verb. Prepositions are very alive. It would be wrong to start with nouns. We will enlarge upon this. I shall deal with this specific question when all the language teachers are here. N. is not here today. And something came to light in his lesson today that has a direct bearing on this; with the relationship between the verb and the noun and how this shall be put into practice in class. Then there is the important point of the answer to the question, what does a verb lose by becoming a noun. When a noun is taken from a verb a vowel is thrust out, and that means it takes on a more consonantal character, it becomes more externalised. In English every sound can become a verb. I know a lady who makes everything that comes her way into a verb. If someone says 'Ah!', the lady says, 'he "ahed"'.


Let us see that we sort this matter out as soon as possible

CONFERENCE HELD ON 17th JANUARY 1923 IN THE EVENING

There was a request from one of the teachers that Dr. Steiner might introduce the conference by giving an address.

Dr Steiner: — Asked about gym lessons.

A gym teacher: We have tried giving lessons simultaneously in the same room. In class 3 it was tolerable, in class 6 it was absolutely impossible. Because of the space restrictions we could not keep the classes under control. It struck us as detrimental to do it that way. The gym hall was also required periodically for eurythmy lessons.

A teacher: We still had no instrument in the new little eurythmy room.

Dr. Steiner: But that is only a provisional arrangement.

A eurythmy teacher: The new eurythmy room is too small for some of the classes, so we used the gym hall.

Dr. Steiner: The so-called small eurythmy room is amply big enough. It is not small; it is large. Anything beyond that would be too large a space for a eurythmy lesson, and you would hardly be able to keep your eye on the whole class. Eurythmy lessons cannot be very profitable if they are given in a gigantic hall, can they?

The fact is that there is such demand on the gym hall that eurythmy lessons cannot be given there. That hall was meant to be a gym hall, so it is perfectly justified that gym lessons are given there. Where else should they be given?

As for the two lowest classes, we cannot do much as the moment, but later on we will do the following: the first two classes are actually too young to do real gym, and they ought to be having systematic games. We really must start these systematic games as soon as we have time to breathe, so that the transition from games to actual gym could be made in class 3. The children must have movement, proper movement.

The gym teacher: Without increasing lessons we could add classes 1 and 2 by only giving them one lesson.

Dr. Steiner: You have two lessons for class 3.

What is the position with regard to eurythmy lessons in the various classes.

A eurythmy teacher: Classes 1 - 5 have one lesson each, and classes 6 - 11 two lessons each.

The gym teacher: The large number of lessons in classes 10 and 11 have necessitated putting one gym lesson a week in the time allotted for the regular craft lesson.

Dr. Steiner: Gym loses less than craft if a lesson drops out. If it involved a lesson in which manual skill played no part, we could talk about it; but as the

children are doing a subtle kind of gym in craft lesson, it seems the more imperative. The gym lesson is placed at a time when it does not affect later lessons, isn't it?

A teacher: We can fit the games lesson in.

Dr. Steiner: We have not got the staff. At present we can scarcely think of further development. Before the end of this school year it will not be possible to relieve you.

The gym teacher: It is not a question of our being overburdened.

Dr. Steiner: Fifteen lessons are enough. If you have fifteen you must have two or three a day. That is a lot for gym lessons.

The gym teacher: Let us manage among ourselves.

Dr. Steiner: That's right. The following must be borne in mind. In a school like ours, gym too has to be developed in a particular way. But this can only happen gradually. It is more than likely that the gym in class 12 can be specially developed as early as next year. Up till now it has been neglected. There is more work to be done together on that score. I think that as the school progresses gym teaching will bring you a number of difficult tasks. In the first place, from a particular class on, a quite definite conscious exercise for the strengthening of the human organism will be done in gym lessons, a kind of general therapeutic massage of the whole organism. I think you already ought to be aiming more in this direction in the upper classes.

In the lower classes I intend developing games, more with lady teachers. The gym teachers shouldn't have to forfeit their authority by playing with the children. They ought to base their authority on actual gym. The children should not have the feeling 'Now our games teacher is teaching us gym'. This is not to belittle games. If the games teacher takes classes 1 and 2 she will not go on to gym. The transition would then cause a wrong impression among the children. By games I mean movement games.

Then there is the matter of a deputy for Frau Baumann during her illness. Frau Fels should take half those eurythmy lesson and Frau Husemann the other half. Frau X. the more mature ones, because she is older and more experienced.

Frau Dr. Steiner: Frau X. had quite a shock initially.

Dr. Steiner: I do not want Frau Y. to take over all the lessons, because I want the older children to have a more mature person.

A teacher: Tittmann cannot be released until April 1st.

Dr. Steiner: Then we shall have to wait till then. I am very sorry that this overstrain cannot be removed. I felt it was difficult for you today to have French straight after the art lesson.

A teacher: We cannot alter that.

Dr. Steiner: It is a difficulty, but we cannot avoid it right now. Twenty-five lessons is too much, but we have to wait.

A teacher: We lose eight days because of the early finish of the School day.

Dr. Steiner: We cannot be too pedantic in wanting to get through all the work in any given week.

A teacher: In French in class 10, should we read a continuous story?

Dr. Steiner: You could certainly read something different. You should carry on with a reading book, even if you only read a little of it. Have you thought of something yourself? I think you should choose something short which could be finished in the 2 1/2 months. Perhaps the best thing in a class like that is to read something biographical. There is a nice little book "La vie de Molière".

Frau Dr. Steiner: Enfants célèbres.

Dr. Steiner: I should especially recommend something of a biographical nature.

A teacher: In Latin I have read Livius and plan to read Somnium Scipionis. I have included Horace and shall read one or two odes each lesson and let them learn them by heart.

Dr. Steiner: But you will take Cicero after that, won't you?

A teacher: In English in class 10 I have finished "The Tempest". I am now taking extracts from "Childe Harold's Pilgrimage".

Dr. Steiner: I should give preference to a complete work and not extracts. The choice in English is not an easy one. As soon as you leave Shakespeare it becomes difficult.

Macaulay would be good to read in class 10. Everything depends on how you deal with it. After all, this is the age when the children should get used to letting themselves go in the art of characterisation. Biographical descriptions in particular, for instance the one on Luther; all this is very useful for the fifteenth year. Later than that it is no longer suitable, and they find it boring. On the other hand I think it would be good in classes 11 and 12 to read Carlyle and Emerson as well. Walter Scott should be recommended for private reading. Emerson and Carlyle are for class reading. Emerson has very short sentences.

A question was asked about the application for a new pupil.

Dr. Steiner: She could come into class 9. She can go right down in language lessons, that is not so bad. The acceptance should be on the condition she has somewhere to board. This will have to be tactfully done. We ourselves could find a proper place for her.

Now there are two workers' children from Dornach. We must get the Goetheanum to pay school fees, and the people must find their own accommodation. They should look for somewhere with the kind of family life where children like that would be taken care of. The Goetheanum workers are extraordinarily advanced in their attachment to our cause.

A lady teacher: If I were a man and had a house, I would take children myself.

Dr. Steiner: Do admit that you are almost a man.

A class teacher: T. M. and O. Nr. in class 4 should be separated from one another.

Dr. Steiner: With children like that it is very much a matter of habit. It will not make much difference in the first six months, but later on certainly. They will go their different ways.

(To the lady teacher who had the parallel class:) It would be advisable for you to have T. M.; he is easier to handle. I think it is better if you have him.

A religion teacher: — Asked whether going on lecture tours was consistent with being a religion teacher.

Dr. Steiner: If you are working in harmony, there is no difficulty.

A teacher: We are trying to awaken a religious mood, but there are difficulties with some children. X. often ruins one's lesson. He dislikes any kind of mood.

Dr. Steiner: Yes, he does. And you can't do anything about that. But worse things can happen. You must make use of such a good-for-nothing to lead over to seriousness.

In answer to a question about the Service for older children.

Dr. Steiner: It will be an Offering Service, for a Sunday that we shall decide on shortly.

A religion teacher: — Asked a further question.

Dr. Steiner: For this question we ought to return to a previous discussion. Particularly with regard to matters relating to world outlook it is very important that our young people of the Waldorf School stop wanting to discuss it. The point is that we must set the kind of tone which makes them realise 'the teacher has something to say which we cannot form a judgment on, and which we do not discuss.' This is essential, otherwise things get hacked to pieces. Actual discussion drags the lesson down. It must remain at the stage of asking questions, and the children, even in class 10 and 11, must be conscious of the fact that they do all the asking of *you* and accept the answers you give. This applies to a later age when religious questions and questions of world outlook are concerned. For the religion teacher authority holds good beyond puberty. We said this once before in connection with the discussion periods. This ought to be avoided. When it is a matter of the children raising questions of conscience and receiving answers, you cannot object to it.

And here is another essential thing — the older pupils keep on saying that you emphasise that the Waldorf School is not an anthroposophical school. Now this is one of the matters which should be treated very seriously. You should make the children conscious of the fact that they are being given the objective truth. And if this sometimes appears to be anthroposophical, anthroposophy is not to blame; it is that things have to be like that, because anthroposophy has something to say about objective truth. The matter itself leads to it becoming anthroposophical. People must not go to the other extreme and say anthroposophy should not enter the School. It is in our School if it is objectively justified. When the subject itself leads to one thing or another.

With things like 'Parsifal' it is better to discourage rather than encourage symbolism. The Bayreuth people have gone in for much more symbolistic nonsense even than we have. We would never practise such rabid symbolism here. The 'Parsifal' period must be man-of-the-worldish and not monkish. I really felt I should add this today. Some things are difficult for children.

You will do well to avoid symbolism as much as possible, and, with the help of the historical background, keep to facts without becoming trite. Stick to facts, not symbols.

A question was asked about the English teachers who had visited the Waldorf School.

Dr. Steiner: There are only some ladies left. They are extremely satisfied. I certainly thought they would be far stricter judges.

The English have a far easier time of it with discipline. If you visit a boys' school, all the boys are well behaved. You may find that terrible. But if you love

discipline you will think it wonderful Nowadays, as far as external behaviour goes, Englishmen are louts. Everyone assures you that they don't get like that until they are 14. Gladstone's school confirmed this to a remarkable degree. I watched them coming into the dining hall. It is due to the national temperament. The children are quieter there than here.

A teacher: N. G. is here.

Dr. Steiner: I don't want to have anything to do with that family, even indirectly. Apart from N. G. I am sorry for the other children.

I am sorry that the harmonious atmosphere has been broken. In view of the fact that in addition to the immense tragedy, such a lot of what I call the Stuttgart system has been added to things. I could not let this pass without spelling it out, because things are really becoming catastrophic. I must say that it had to be like this. If, in the interests of our own business, I am again and again obliged to throw a proper light on these things, it is because it is necessary I do so, yet I would like to imagine that people ought to think how seldom it should occur to us to do such a thing. It is very strange how things flourish on anthroposophical soil — on this very Waldorf School soil, which ought to remain unadulterated — things which would not even flourish outside in ordinary Philistine existence. You can hardly imagine someone asking the rector at a teachers' conference, 'Please, Rector, tell us something really nice!'. Unless a kind of self-discipline makes its appearance, we cannot progress. It pains me that it is like this; not to mention the fact that I cannot discover what this is all supposed to be about, it is like groping in the dark. If things were satisfactory in a particular direction, but to grope in the dark — I don't know what you had in mind. There is such a mood of tension here. It is really about time you started thinking. It should be the duty of the Waldorf teachers to end this sloppiness. This is one of your bad methods, to do things like this. It is really too bad about today's conference. It cannot help but bring disharmony, can it?

In the interests of the Anthroposophical Society I cannot let the methods go on as they have been doing since 1919. Something new must take place in the leadership of the Anthroposophical Society in the very near future. The question is a burning one, and that will give some of us a lot to think about. It would be good in other respects not to do them like this. The most sensible thing would be for you to contribute to the improvement. You shouldn't say that there is no sense in co-operating, and that everyone ought to do his work as an individual. If the principle of 1901 had been established, there would be no room for us today. There was co-operation right till the end of the war. This separation has only developed since 1919, when great tasks were undertaken which drew off individuals. This brought about what we now unfortunately have in the Anthroposophical Society; the falling apart into cliques. Whereas previously there used to be an element of balance, which did not foster cliques. We now have little cliques and big cliques and everything is falling apart.

You cannot say that everybody should keep to himself like a hermit. Harmonious co-operation should be born from out of our enemies' exhortations which the Dornach catastrophe have made clearly visible. Learn from our opponents! They know these things very well, and they certainly know, from their point of view, how to take them seriously, much more seriously than the Anthroposophical Society does. New things are being expected of us all the time, as has been the case in Dornach. It is essential that the Society become an effective reality, not merely a bureaucratic list of so-and-so-many thousand people who hardly want to have anything to do with one another. The Society must become a reality. The Waldorf School could contribute a lot to this, if the college of teachers were to present a model of harmonious co-operation. Each one

of you must really make his own contribution to this. That is where individual work comes into consideration; each individual should start to brighten his own work up. It is a Philistine attitude only to look for other people's faults. If we want to fall prey to this error, we cease being an Anthroposophical Society. Where else will there be a model of anthroposophical work if the college of teachers does not want to be one? If you do not want to produce enthusiasm for the work of anthroposophy, I do not know who is going to rescue it. It is vital! Opposition has culminated in the Dornach catastrophe. The Waldorf School teachers ought to lead the way in showing how to conduct oneself anthroposophically. That is really necessary.

Someone asked a question.

Dr. Steiner: I will gladly explain in detail. What I have been saying lately about bad methods applied to the handling of anthroposophical affairs, not our educational methods. I have drawn your attention to what I have to say in that direction. I don't think that anything special transpired this morning. The little that I saw this morning I found satisfactory. I should have thought you would have a good finish. For instance there is marked evidence of there being a greater seriousness in the higher classes. There is a much better tone. I have no fault to find there. I spoke of bad methods with regard to your part in the whole running of the Anthroposophical Society.

(To a teacher:) My dear doctor, you would do well to stop thinking about school methods until tomorrow.

Where school methods are concerned we shall win through. The Waldorf School has confirmed the impulse within it. There have been certain incidents, but on the whole what is in the Waldorf School has been proved. We shall succeed. We shall assuredly become much more proficient in our teaching methods and didactics. Besides what comes into consideration with regard to anthroposophy in general, there is a further aspect. Where our method and didactics are concerned we could try moving the whole thing from the earth to the moon. We could perfect it there. But we cannot do that with our anthroposophical activity. Where the School is concerned we shall certainly cope for it is an isolated area which can be maintained in isolation.

In the discussion on religion all these elements played a part. The Dornach lecture (of 30th December 1922) which I gave with great effort, was aimed at anthroposophists — you could see that ten paces away — and was not aimed at the Movement for Religious Renewal itself. It led to a regular quarrel between anthroposophists and members of the Movement for Religious Renewal. There is now a tense mood and an oppressive atmosphere. If we let things go on like this the Anthroposophical Society will undoubtedly collapse and the other institutions will fall with it. It is sad that this has happened immediately after the Dornach events. We ought to have made sure this did not happen and something must be done to counteract it. The anthroposophists who are not members of the Movement for Religious Renewal did not speak, though they should have done, without being caustic, in order to defend the anthroposophical point of view. You cannot expect the Movement for Religious Renewal to make things easy for the anthroposophists. They grasp what they can for themselves, but the Anthroposophical Society must stand up to them like men — and women. This applies to everyone. The School, though, cannot afford to make itself conspicuous through the teachers' lack of interest in general anthroposophical affairs. You people here must show intense interest.

CONFERENCE HELD ON TUESDAY 23rd JANUARY 1923 IN THE AFTERNOON

Dr. Steiner: I should like to say a few things concerning what has just struck me on this visit to the school, namely the walls. Now when everything appears in a new setting it is more noticeable than before, that it is not very suitable for a school if pictures are put up here and there which have no particular excellence and which get lost on the wall. It really would be vital that this doesn't become yet another respect in which our school makes an outstandingly inartistic impression.

It is obvious that at this stage we cannot have the ideal thing, but it strikes me that it would at least be good to *have* ideals to aim for, if only in our thinking, so that eventually we might attain a little in this direction. I do not mean that you should take what I say in the way you have sometimes taken such things, like when I was compelled, for instance, to tell you what the difference is between meat and vegetarian food and people at once drew the conclusion that I was trying to influence them.

Just take it as the presentation of an ideal: that the artistic arrangements in the classroom ought really to come out of the education itself. It would then have to be extended so that something similar to what we find in the classroom is also to be seen on the walls near the classroom.

It is undoubtedly necessary to have some pictures in the classroom. I should like to tell you how I see it, not because I think we ought to introduce these tomorrow, but so that we find our bearings with regard to what is in keeping with our education.

Now there are the lower classes; and with these, the subject matter would have to be the most important aspect of pictures they are given. And we can then proceed gradually from there to something more artistic on the one hand and to the more practical matters on the other. I will just mention the main points today, and the whole matter can be gone into considerably more deeply in course of time. Even when the subject matter is the most important part of the picture, though, we still cannot have any old inartistic illustration; it has to be artistic. Not in a one-sided way, to demonstrate any particular trend in art, but in a more universally human way.

When we consider class 1 the thing to do there would be to decorate our walls with fairy tale pictures, if possible in colour. Now I must emphasise that if it is impossible to get coloured pictures for all our requirements some of them will have to be uncoloured reproductions. It is better to have a technically good reproduction than a bad copy. So it is pictures of fairy tales in class 1 and legends in class 2, and this should be strictly adhered to.

You will realise that this brings it about that the child's soul forces are constantly being influenced by the right impulse. These pictures shouldn't be the kind of thing you find in picture books, they must be done artistically. It would be worth your while trying to do some of these yourselves, not in any particular specialised style, but so that they are universally human.

When we come to class 3 we must take the children's soul development

into account by putting on the walls what is normally called still life, pictures of plants and flowers; not the usual still life, of course, but real portrayals of life, life that has not yet reached the level of feeling. It is good to take the child just as far as his soul participation can go, and one should keep pictures of feeling life, animal life, until the next class, class 4, because the child then begins to relate the picture to his feeling. Not until this time onwards does the child experience that he himself has feelings, even if to start with this is only dimly experienced. If children see animal pictures before this age they cannot distinguish whether it is a picture of a real cow or a wooden cow. Before the age of 9 to 10 the child hasn't the possibility of distinguishing in an inwardly alive way whether the picture of the cow is of a real one or a wooden one, and the capacity to do this comes at this age.

In class 5, when the children are between 10 and 11, it is important to choose pictures portraying groups of human beings of various ages. For instance round dances, and other situations like people meeting in the street, which you can speak about with the children; human interaction, that you can talk to the children about.

Then we come to class 6, and now we should have the individual human being. These can be heads, whole human beings or individuals in a particular setting, like someone alone in nature, where nature can help you to draw the children's attention to the quality of a sunny or a rainy landscape in the kind of way that depends on the individual. Or someone rowing a boat on a small lake.

Now we have come to the end of the time when the subject matter is of main concern, and when one should enter the realm of art. And you should begin with the greatest art there is! You have to bear in mind, though, that if you cannot get any good copies you have to make do with black and white. It is good to take Raphael and Leonardo for class 7 age, and they can remain for the following class, class 8. They can be distributed among the two classes. The point is that the children have these pictures in front of them. Where classroom pictures are concerned you must not imagine that the right thing to do would be to have pictures that run parallel with the curriculum; on the contrary it is very important that the children see these pictures around them before they are spoken of in the history of art lessons. You ought to say something about them beforehand, when the occasion arises. Basically the child should have visual contact with the artistic element of these pictures, receiving to start with a purely sensual impression, and knowing that those pictures are considered particularly beautiful. The children have already been prepared in the right way through the fact that you laid the main stress on subject matter in their earlier pictures.

In the following classes the important thing is to combine the artistic element in a tactful way with practical life, so that the children constantly have both these aspects in front of them. So in class 9 you have on the one hand artistic pictures by Giotto or something similar, and in the same classroom absolutely technical pictures of sites: a meadow, pastureland, a deciduous forest, a coniferous forest, not artistic but technical, merely examples of how you set down plans of sites. They would hang on one wall, and the back wall could have the Giottos. In class 9 there could just as well be a star chart on which the various constellations are grouped together in bold drawings, stylised figures of the heavens, like we used to have on old star charts.

In class 10, where you are dealing with 15 to 16 year olds, the pictures should be something like Holbein and Dürer in the artistic direction, and in the technical, scientific direction one possibility would be to have the depths of the sea, with all the creatures that live in the sea, painted in such a way that it is

intellectually instructive as well as capable of producing an artistic effect on the children.

For class 11 there would be Holbein and Dürer, and perhaps Rembrandt as well. That would be for all the subsequent classes, though you can have a mixture of older pictures. This is the age when pictures can run parallel with their lessons. For class 11 and 12, then, it is Holbein, Rembrandt and Dürer. In the technical direction in class 11 you should hang up something like cross-sections of the earth, geological cross-sections, and relief maps and so on, done in a suitably artistic way. Not until class 12 would you have physiological and anatomical charts on the walls besides Holbein, Dürer and Rembrandt.

Those would be the actual requirements, ideally speaking. At the moment the walls look dreadful, but if we set ourselves an ideal like this we may possibly be able to comply with it in one way or another, even though it will take a hundred years to implement it fully. It would be better to have a decent woodcut than some of the things you have got hanging there. That is what I wanted to present to you as one pedagogical chapter. It is certainly essential that we pay special attention to the artistic side in our education, for art is an actual part of our whole anthroposophical approach to human evolution.

We have to realise, you know, that fundamentally speaking right until the sixteenth century there was no sharp distinction in any sphere between the intellectual and the artistic approach to the world. People are not normally aware of this nowadays. But just think that even scholasticism strove consciously to make use of a kind of architectonic art in the setting out of its books, not only with initials, but up till the tenth century there was no strict division at all between art and knowledge. Nowadays children are poisoned right from the earliest classes by being given a solely intellectual fare. Something is going on among us which cannot be changed yet, namely that when our teachers make use of textbooks not only to give the children but for their own preparation, the whole intellectual element passes into the teacher. He becomes a facsimile of intellectualism.

You could ask what the teacher should use for his preparation? When he brings something to the children he collects his subject matter from present-day material. When one sees what a teacher does his preparation with, one sometimes gets the feeling one would like to put down beside the book he is using one that is a hundred years older. You cannot only use books that are a hundred years old; in addition to your modern one, one on the same subject that is a hundred years older still, would really be of use. If you are a teacher you will obviously know quite well that Goethe or some other cultural giants wrote about one or another work of art or something in nature. But one doesn't bother to read what was written on artistic subjects by the second and third generation of people of Goethe's time. Yet compared with our present-day literary resources these are certainly of importance. Even with things that are being developed so wonderfully today you can still gain something by using books alongside them that are a hundred years old, and which deal with something similar in a related way. That is really extremely important. In fact I have often emphasised that Greek and Latin editions from the first half of the nineteenth century, for example, are gold compared to the dross that is being doled out nowadays. Grammar books that are thirty to forty years old are considerably better than modern ones, both in their arrangement and in their whole content.

What I mean is that we should try consciously in every sphere to see that this predominance of intellectualism in the whole way of thinking of our times is counteracted by the thoroughly artistic approach of our education, and that we manage to avoid letting today's systematic books influence our own

presentation. These modern systematic books are Philistine and inartistic. People fight shy of taking an artistic approach to anything. The modern scholar fights shy of using an artistic style, or arranging his chapters artistically. You must bear things like this in mind too, when you do your preparation.

For various reasons I should like to take this opportunity to ask you friends a few questions. In a meeting this evening I again had the feeling that preparation is thought to be extraordinarily difficult. Somebody said that Waldorf teachers usually only sleep from 5.30 a.m. to 7.30 a.m. Everybody must realise that this is far too little. One gets the impression that a tremendously long time is spent in preparing for school. And the conclusion one comes to is that preparation is becoming difficult. I would ask whether, one way or another, there wouldn't be a chance of getting to bed at 4.30 a.m. Tell me whether the preparation is the trouble, and whether it really is so difficult and takes so much time. It is an individual matter, of course; nevertheless I should like to raise this question at the beginning of today's business, and to ask you to speak out, so that we can talk about the matter today or next time.

A few teachers reported.

Dr. Steiner: Are there any concrete questions about preparation?

A teacher: I usually take a great deal of time. I have been using Carus for osteology in class 8.

Dr. Steiner: Human bones have remained the same. You have certainly been using a book that is a hundred years older, but it is a matter of tapping the easiest source. A lot of help could come your way. It does occur that the previous teacher of a class can help the one who succeeds him.

An upper school teacher: I do not actually prepare for the separate lessons; I read a book covering all the subject matter of the period I have to teach. Then I read an anthroposophical book that is connected with it, i.e. 'Riddles of Philosophy', as a background to the evolution of consciousness that was taking place at the time. I read something that gives me the atmosphere of the times. Each day I try to find some approach, however small, on which I can form a lesson.

Dr. Steiner: That is an extraordinarily good method, to start from something in which you yourself are very interested, which fires you with enthusiasm, because you yourself have discovered something. This kind of thing helps you to have fresh ideas in the course of the lessons. You will notice that things occur to you more easily whilst you are with the children than if you brood alone. You cannot do this to start with in history and geography, not until you have taught for several years. However, what is particularly important is that when you are beginning any period you should try, never mind in how rough an outline, to get a comprehensive survey of what is coming in the whole period, so that you know all you have to deal with.

[Soon after this, when Dr. Steiner visited a lesson given by the same teacher, Dr. Steiner added a further comment. He said, "With this method of preparation too many ideas occur to you in the lesson. You must be careful not to overwhelm your pupils with what is interesting you at the moment".]

A teacher: I have the feeling that Latin grammar could be constructed according to thinking, feeling and willing. But the subject matter escapes me.

Dr. Steiner: It would be a good thing, just for your own satisfaction, if sometime, when you have three weeks' holiday, you take any author, like Livy, choose

sentences and make an empirical study of the structure of a Latin sentence. Someone ought to do that.

I should like you to concentrate on developing a tactful approach regarding the more and more popular Socratean method. I should like you to try and develop enough tact to distinguish between what you yourself should simply tell the children and what you can ask them about, for it is more stimulating for children if you tell them something on the spur of the moment than if you ask them something on a point they cannot answer. You must not expect to draw out of the children things they cannot know. You must not overdo the Socratean method too much. That tires the children. You must acquire a feeling for what you can ask them and what you must tell them. You have to develop a feeling of tact.

I should now like to ask for questions about current matters.

A question was raised about the school management. A lot of things to do with the management ought to be borne by everybody.

Dr. Steiner: That is a painful chapter, and as such I have given a great deal of thought to it. The reason why it is painful is because we can only really carry out our intentions if it is done in accordance with the will of the whole college, or at least a large majority. On the other hand, of course, the way it should be organised will have a strong effect on the way it will be accepted.

First of all I want you to bear in mind what has to be included in this new management organisation. For there is a great deal of current business which obviously has to be done by the person in the school house. These things, connected with the person in the house, must be excluded. Regarding everything that concerns the management which at the same time represents the school in the outside world, it would be advisable in future to have a small committee of three or four people instead of one. This group will only be able to work in rotation, so they will take it in turns to do the work, and only confer together about important matters or things that warrant being dealt with jointly. We should certainly have a committee of this kind so that our 'republican' arrangements are not violated. May I now ask any of you who have something to say on this matter to express yourselves frankly. Even if you want to say something you think most people will disapprove of, please speak up.

A teacher: There are certain things we know only Y. can do, and there are certain things that other people could do better.

Dr. Steiner: I thought that if there is a committee there will be constant representation through the fact that its members take it in turns to carry out specified tasks. What you have just said can be done in that whichever member of the committee is considered the most capable person to do a particular job is designated by one or both of the others. There will still be differences of opinion.

A teacher: I think an arrangement like that would be a help. It could be of great service to the school.

Dr. Steiner: It can be thought out even further. Let us have this committee and let the whole college agree that if this committee thinks that a particular member of the college of teachers should be designated to do a certain job, they should go ahead.

Preparing the conference can also be the job of the respective committee member. This will make his task rather a difficult one. Preparing for the conference can certainly be among the tasks of whichever committee member is in charge of the running of the school at the time. The important thing is that this is done in complete harmony with the whole college.

A committee of seven teachers had been formed to deal with certain questions arising out of the Anthroposophical Society.

Dr. Steiner: I shall of course have to ask what the college has to say about the committee which has, so to speak, formed *itself*. Secondly, it would be a case of finding out how this matter is finally going to be arranged. This committee seems to be a very active one, and it could be that through its efforts on behalf of the new organisation of the Anthroposophical Society it was trying to prepare itself for managing the school. For obviously, if this committee has the full confidence of the college of teachers we would sort things out easily.

A teacher: — Suggested that the committee be extended.

Dr. Steiner: I was only thinking that if a group of people have already been tackling this problem, it would save time if they were to carry on with it.

A teacher: ...

Dr. Steiner: You are confusing two issues. As I have heard of the existence of this group, I simply wanted to ask who this group are. They have apparently been dealing with these problems, and as we have been emphasising all long the necessity of complete harmony, I wanted to ask the burning question as to whether this group enjoys sufficient confidence of the college of teachers to make proposals for a definite arrangement. We can discuss what the definite arrangement should be. It would be difficult for us today to come to any conclusions, as the idea has only just been born. As I shall presumably have to be here again soon, it would be better if today we were to answer the question, 'Does this group, or an extended group, have the confidence of the whole college to such an extent that it could make proposals for the planning of the next conference?'. We must have the answer to this today. Please speak up about this matter of trust.

A teacher: It gives the impression as though Waldorf teachers had acquired two different levels of responsibility. Perhaps the feeling is based on a false assumption.

Dr. Steiner: If a group arises, that is its own affair. As it has been involved with these problems, one could imagine that if there is confidence in this group it could be entrusted with the job of working this business out. It is more complicated to deal with this question at college than to have it dealt with by a group which has the confidence of the college.

Several teachers agreed with this.

A teacher: I have a peculiar feeling about the existence of this group. The people who formed it are the very ones who couldn't stand the way affairs have been arranged up till now; they got on their nerves.

Another teacher: I noticed people gathering together in certain groups, and if you passed them you heard weighty words, enough to give you an uneasy feeling; and I said to one colleague that that is a clique. I have actually been afraid that the college is being divided into those who are loyal and those who are less loyal.

Dr. Steiner: It is something like that. The Waldorf School can only thrive if the college is harmonious. It is not possible that each of you will like all the others equally well, but that is your own private affair, and it does not belong in college. But in so far as the college represents the whole Waldorf School then the School's welfare depends on the inner harmony of the college. There is a great difference between someone in the outside world telling somebody 'that gets on my nerves', and saying the same words here in a conference. In a conference and in the whole management of the Waldorf School there are only Waldorf School

teachers, and the difficulties arise only because of our usual democratic running of the School. Of course there are difficulties. I object to the words being used in college 'two levels of responsibility'. That could be the beginning of something very bad, if things like two levels of responsibility and the forming of cliques among college members form part of our discussion. Such things must be strictly excluded.

On the whole it ought to happen that if any group is formed one accepts it as a fact, without there being any need to say hurtful things about it. If you feel the need to do so, then bad times will begin for the college of teachers. So long as the group had formed and was in existence I should like to ask you to what extent you needed to question it. The question is being asked now because the group is being given the official task of dealing with proposals. Provided no offence has been committed I cannot see that it matters whether it is this group or quite a different smaller one. There is no more to it than a simple matter of expediency, and the proposals put forward will still be dealt with in college. Our only concern is to raise the question of whether you trust this group to be capable of making proposals. When words like that slip out you could not say that there are even the very first beginnings of a college of teachers. It should not be like that. Nothing but harmony must prevail here.

A teacher: I have complete confidence in the group, but I wanted to say that perhaps there are colleagues who haven't.

Dr. Steiner: If I take the expression 'getting on one's nerves', that would mean that someone else gets on your nerves. This group would be engaged in arranging school management. Then they will get on one another's nerves.

A teacher: I am not distrustful of any one of the group.

Another teacher: I do not have the feeling that there is a college within the college. I believe that all the teachers can be in agreement with this group.

Dr. Steiner: Certain things have been said which have not been taken back. So we may assume that the arrangement will not be a success if we do it the way we originally intended. I could equally well imagine that in the light of the impulses on which the school and the teaching staff are based, in a matter like this I could choose a group. But I will not do it because it is evident that there are certain suspicions. I would like to wait before doing such a thing until matters are cleared up. There are such antagonisms.

The committee that deals with these matters must study these things in order to make proposals about administration, and I think six people would be sufficient for that.

Dr. Steiner had the preparatory committee of six members chosen by ballot sheets.

Dr. Steiner: I should now like to ask the committee to propose individuals who will do the job.

A question was asked about an educational conference in England.

Dr. Steiner: There is a prospect of there also being a further event in England. I ought to try and combine them. Perhaps we can agree to that in principle.

A teacher: The English people want to know whether Dr. Steiner would agree to them inviting Waldorf teachers who speak English.

Dr. Steiner: They can certainly do so.

CONFERENCE HELD ON WEDNESDAY 31st JANUARY 1923, 4.00 - 7.00 p.m.

Dr. Steiner: I would like to add just a few things to what I said recently. There was the question of what kind of picture decoration the music rooms should have. You certainly cannot in any case use painted figures to decorate a room where music is being taught. You could at least decorate it by using sculpture, or if you want to use painting, you ought to have colour harmonies, pure colour effects; paintings of the interplay of pure colour.

Then we should go into the matter of what pictures to hang in the eurythmy rooms. I distinguish that from music. Though with us they might overlap; we might possibly have some music lessons taking place in the eurythmy room, so it would have to be a substitute. The eurythmy room itself ought to be decorated with motifs taken from the dynamics of the human being, that is, soul dynamics; the expressive human being, in artistic form.

For the gym hall you should express a relationship to the physical world in a suitable way. For eurythmy you need to find a way of giving artistic expression to the dynamics of the soul, and for gym it would be a presentation of man's relationship to the world from the point of view of balance and movement, i.e. courageously keeping his balance above a precipice, and such like. Man's relationship to the physical world would be the gym decoration.

For the handwork rooms we should need interiors in which the feeling element is stressed.

Then there is just the craft room left, which should be decorated with artistic presentations of practical life, and even possibly of the arts and crafts as well, so that there is something on the walls which is in pleasant accord with the work that is going on.

I think the staff room ought to be decorated according to the taste and harmonious unity of the teachers themselves. So nothing should be prescribed for the staff room, but let it come entirely from out of the taste and the unanimity of the teachers themselves. That should be a revelation of a specially subtle kind of conferring, which leads to something artistic and not professional.

For spinning, the same applies as for crafts.

For music it is better to have the room without any pictures than to hang up pictures which are psychologically incompatible with an atmosphere of music.

As to frames, the important thing is that frames should be made to suit the picture. I have usually specified the colour for the frame by saying that you should use one of the colours in the picture, or one which predominates in the picture, as the colour for the frame. The form of the frame should be sculptured according to the picture.

There was a question about the room for the Sunday Services.

Dr. Steiner: I shall be giving a further Service, and the picture will be related to that.

The remedial classroom must also be decorated. We will discuss that at the next conference.

The eurythmy figures should be set up in a show-case in the eurythmy room.

In the corridors we must see that to left and right of each door there is something similar to what is in the classroom.

They asked about the physics and chemistry rooms.

Dr. Steiner: We are in such great difficulties that I cannot answer that today. Also, we want to start work on the medical question next time, which we have been waiting to do for a long time.

Now we look at arrangements for the council of administration.

A teacher: The committee chosen at the last conference has proposed three teachers to run the school administration in collaboration with the previous school administrators. These three would deputise in all school affairs, internal and external, with the exception of house administration, office and finances.

The internal school affairs they will take over are:

1. Preparing for and minuting of the conferences;
2. Co-opting individual colleagues for definite jobs, i.e. the allotting of living quarters. Decorating classrooms;
3. The setting up and maintaining of a plan of supervision;
4. Distribution and arrangement of classrooms;
5. Supervising the letting of schoolrooms for outside events.

The external school affairs they will take over are:

1. Corresponding and dealing with the authorities. Countersigning of all the relevant documents.
2. Everything to do with pupils' admission (introducing tests) and leaving (dealing with reports);
3. Annual reports;
4. Receiving visitors;
5. Propaganda articles: consulting with the Association for Independent Spiritual Life in our fight against the primary school law;
6. Collecting data for control of salaries: administration of special donations.

Those would be the various jurisdictions contained in the present administration which could be tackled by a corporate body.

Dr. Steiner: Let us first of all discuss the principle of the matter. I should like to ask you to say how far you agree or disagree, or whether you have anything at all to say on the matter.

The previous administrator: I thought that the part in which the whole college of teachers has to co-operate was going to be handed over to this commission I was to work with, and that the business and technical side was going to remain in my keeping, so that we can be assured that the work will be done to the full satisfaction of the whole college. Those were my chief thoughts.

A teacher: I would like to propose the addition of Herr L. as a fourth member of the council of administration.

Another teacher: We ought to use Herr L. for art and not yoke him to the administration.

Dr. Steiner: The question before us is that the committee has proposed three people and that the proposal of a fourth has come up.

A teacher: If he himself says he would like to join it, then there is no obstacle.

Herr L.: I am at your disposal, if you can make use of me.

Dr. Steiner: If I understand correctly, we have nominated a commission. We

cannot let everything be so imprecise. First of all there is the fact that this commission proposed a group of three people. Now comes the question: is Herr Y. proposing Herr L. of his own accord: For the committee proposed this group of three. A matter which requires official treatment has to be dealt with correctly. If you propose Herr L. to the college as a fourth member, the situation is the following. The recently-appointed committee proposes these three. Herr Y. makes a counter-proposal of appointing a fourth.

Who has anything further he wishes to say?

A teacher: I should like to support this proposal.

Dr. Steiner: Does the committee itself perhaps have something to say?

One of the proposed three teachers: I would like to say that we shall be happy to work with Herr L.

Dr. Steiner: That is the first question, the setting up of the council of administration; the first proposal of the preliminary committee; the three gentlemen; here in the college of teachers: these three gentlemen and Herr L.

A teacher: I do not see why we ought not to augment the committee.

Dr. Steiner: If we just had the fact of the committee's proposal it would be a matter of accepting or rejecting it. But there are two proposals before us, so we must debate them. Or if there is a further proposal, it must be made. We have gone to great lengths to appoint this committee. We have the confidence that it made its proposal after mature consideration. We would have accepted or rejected it according to our confidence. Now it is a question of whether anyone has anything substantial to say to this proposal, or whether a third should be made. It is a matter of whether there is anything to add to this, or whether a third proposal should be made.

A teacher: X spoke for the addition of L. because of his disposition.

Dr. Steiner: Has anyone else anything to say?

A teacher: I should like to ask L. himself what he thinks about it.

Dr. Steiner: It would be a case of my having to ask you whether you accept the election.

Herr L.: I will join them if I am considered suitable.

Dr. Steiner: The matter is like this: this administrative body should arise out of the college, according to the way we have talked about it recently. I said a short time ago that according to the way we have organised the Waldorf School I myself could have designated this committee, but after what we had experienced I did not wish to do so, preferring that this administrative body be formed by the will of the college of teachers themselves. The path we took was to give the matter to a preliminary committee to investigate, as we assume that such a committee makes better proposals than people who make them straight out of their heads. The practice must be established more and more that we accustom ourselves to speak out of a sense of responsibility. The point now is that this committee has recently been chosen. We assume that it makes its proposals on a basis of mature consideration and responsibility. We are discussing matters on this basis. At present these two proposals are before us.

That would be extraordinarily depressing. The vital thing, after all, is that we do not base ourselves on illusions. What is taking place now is extremely depressing. We agreed that a committee should make proposals. And we do not want to throw that to the winds. We don't want to do that. But that is exactly

what we shall be doing if a counter-proposal is now made and the college gives a vote of no confidence. The acceptance of Y.'s motion means a vote of no confidence in the committee. I declare that the acceptance of Y.'s counter-proposal means a vote of no confidence. Strong words have been used on the subject of an administrative body during the past few days; these words would be applicable to this whole college for simply ignoring a vote of no confidence in an elected committee.

I have so often begged you to speak frankly. I have persistently called upon you to speak, and have held back a long time in order to enable you to say what you think about this counter-proposal. I call upon you once again to express yourselves on this matter.

[The content of the subsequent speeches was not taken down.]

Dr. Steiner: Herr Y., do not misinterpret the words I am using. One cannot at one and the same time make a counter-proposal and say I was in agreement with the first proposal all the time. Don't cover things up. If you do not agree on a matter, then say so. This habit of hushing things up cannot go on.

At the moment we have three proposals: the committee's proposal; Y.'s proposal; and thirdly, B.'s and S.'s proposal to rule out Y.'s proposal and return to the order of the day. This proposal would be the most comprehensive one, whether we ought to rule out Y.'s proposal and return to the agenda.

Teacher Y.: I support B.'s and S.'s proposal.

Dr. Steiner: These things are enough to make your mind boggle. Either you have a reason for making a counter-proposal, or you haven't. If this committee puts a motion and you bring a counter-motion, I do not see how there can be a whit of seriousness left, if you yourself are in favour of over-riding your own motion and going over to the order of the day. If we carry on like this, where such important matters are concerned...merely in order to get the matter over with...

Frau Dr. Steiner: Herr Y.'s reason for proposing Herr L. was his fine disposition.

Dr. Steiner: That would signify the greatest lack of confidence.

A teacher: I took Y.'s proposal to be the opening of the debate.

Dr. Steiner: This preparatory committee ceases to function as from today's conference. Of course this counter-proposal can be made. The lack of confidence lies in the fact that without more ado you simply vote for four, not en bloc but by acclamation. In itself, of course, it is not a vote of no confidence in the committee if the four gentlemen are chosen. But the whole treatment of the matter would be a no confidence vote because you threw the committee's proposal to the winds without any discussion. The lack of confidence lies in the fact that one appoints a committee on the assumption that they will make their proposals by examining the facts in a fully responsible way. Then a counter-proposal is made. Now we choose all four. That means treating an action of our own very lightly indeed. And, in order to get the matter over and done with, you vote for all four. That signifies a lack of confidence in the committee. Dealing with the matter like that only in order to create the illusion of being harmonious and united is what signifies the lack of confidence in the committee.

We must speak frankly. What matters is that everyone has his own well-founded opinion. When we founded the Waldorf School we founded it with our hearts' blood, but now so many of these terrible habits of superficiality and lack of seriousness are finding their way into the college. The acceptance or rejection

of the proposal would mean something different if the college were united. That is something that cuts one to the quick. That is what I wanted to emphasise, that we cannot treat these things superficially. There are ulterior reasons for this, I have no doubt. When a proposal like this is made, there are things going on behind the scenes. In the domain of anthroposophy we must have honesty not confusion. What I am asking of you is that at least here on Waldorf School soil you will now make a serious start to stand up for the fact that disharmony shall not allow us to fall into an atmosphere of shutting our eyes to things, but that we should speak out frankly.

Is it really impossible for people to tell one another 'I have this and that against you', without liking one another any the less for it, or working any less willingly together? Why shouldn't you speak the truth directly and still appreciate and respect one another?

As things have turned out we have an embarrassing thing to do. If the two proposals are there, we must either vote on the third one first or take the two proposals side by side.

There is also the fact that you expressly asked to be present (when the committee conferred). I felt that to be the first vote of no confidence.

A teacher: I should like to ask whether Herr Y. could not state his reasons.

Dr. Steiner: That is my opinion too, that if one make a counter-proposal one should substantiate it.

Herr Y.: — Tried to give his reasons.

Dr. Steiner: I can assure you that the things I have to lead will not permit of any imprecision. If a situation arises I shall not evade the issue. We have before us the proposal of the preparatory committee and as a separate issue Y.'s proposal. Those are two statements of opinion. Seeing that these two statements have arisen, when the committee came here with the intention of proposing the group of three, after it has already been agreed not to propose the group of four, it is all the more conflicting when Herr Y. puts his motion. If Herr Y. does not register this, it is not our business. This at any rate clearly highlights the fact that it is not the committee's idea to propose a group of four. Herr Y.'s proposal is a very different one from the committee's.

Our debate has led to B.'s and S.'s motion to drop Y.'s motion and go back to our agenda.

It has been moved that we drop Y.'s motion and return to our agenda.

Those in favour of voting for ending the debate... The debate is ended... We now come to the proposal to appoint the three gentlemen onto the council of administration. We are going to vote on this motion itself. As the motion is in this form, I should like to ask formally whether you wish to vote on this motion by acclamation or by ballot sheet?

A teacher: I propose by acclamation.

Dr. Steiner: Does anyone wish to speak to X.'s motion to vote by acclamation? No. Then we come to voting on whether we should vote on X.'s motion by acclamation, and I ask those...

I ask those who are in favour of appointing the three gentlemen to the council of administration to raise their hands.

I have always tried to speak with a certain amount of informality. We may possibly be able to return to this. Then we must not have any discrepancies

which remain unexpressed. Besides, there is no harm in having a little taste of democracy in order to practise being correct. We need to be.

Then we must debate the other proposals of the committee. It was suggested that the council of three should take over a certain agenda of the school's internal affairs. Herr Y. is relinquishing certain items to you and keeping others. The items to be relinquished are:

1. Attending to, preparing and minuting of conferences;
2. Co-opting colleagues for certain jobs; plan for supervision, arrangement and distribution of classrooms; letting of schoolrooms to outsiders.

That was what applied to internal administration.

Please say what you have to say to this point. Are you agreeable for this agenda to be handed over to the council of administration? Those in agreement, please show hands. — Passed.

With regard to external affairs, there would be correspondence and dealings with the authorities in the way suggested, viz. that the particular member of the group who is on duty, apart from Herr Y., does the counter-signing.

A teacher: Counter-signing makes matters more difficult than before. It causes delay.

Dr. Steiner: If we cannot take it for granted that the committee member can be reached at all times then I would like to know what is the point of the whole arrangement. Whilst he is on duty he must be available at any time. There can be no question of any difficulty arising on this point. Bureaucracy is a conviction, and not a jurisdiction. If you imagine you can overcome bureaucracy by putting chaos in its place, you are wrong. We cannot put chaos in its place.

A teacher: — Puts the motion, end of debate.

Dr. Steiner: Does anybody wish to speak to the motion re. end of debate? Then will those who are for ending the debate... The motion is passed.

Then we come to voting on whether the dealings with the authorities, counter-signing documents etc., shall be handed over to this group. Those in favour please show hands.

Dr. Steiner went through each of the points of the external affairs of the school, asking who wished to speak and having them voted for individually; with double check.

Dr. Steiner: To each particular point you have given your approval. I should like to take the vote again on the whole block, except for the point on propaganda and the situation with regard to the Waldorf School Association. And I should like to ask you to vote for them en bloc. For the sake of order I should like to take the vote again on all the previous points. So everything is approved.

Dr. Steiner then enumerated the various functions which the previous school administrator was going to keep.

Dr. Steiner: Now that you have heard these points does anyone wish to speak to them?

There was a question regarding the admission of pupils.

Dr. Steiner: We have decided that these things fall to the council of administration. If the whole thing is to make sense the council of administration must not be deprived of this important matter. The bureaucratic way of thinking must go.

If you think that the council of administration ought to be deprived of the very important dealings with the parents, you are thinking bureaucratically. The council of administration must be involved with the admission of pupils right from the very beginning. The council of administration must be aware that it cannot escape from its duties one by one.

A teacher: I wanted to ask you, Dr. Steiner, whether you would also speak, and say perhaps what you think of the whole matter. It would help clear things up for us.

Dr. Steiner: It is like this. For quite a long time now I have been hearing from all sides that the mood of the college desired this sort of arrangement. With these impressions as my basis I answered any enquiries on the matter by saying that I believed it was necessary. It gives me a certain satisfaction to see it actually happening in this way, but I also think it really had to happen. Tell me, is it still a debatable matter?

Perhaps I can ask, then, that as a kind of addition to the school routine this newly-appointed committee shall work through what has just been decided, the actual details of the agenda, and we can straighten it out at the next conference. Matters that have been decided on can already be put into operation.

Now will you please give your opinion on how long the term of office should be, and the rotation.

A fairly lengthy spell of duty was proposed — two to three months — otherwise the continuity would constantly be interrupted.

Dr. Steiner: What you say about the person in question not receiving the answer can also happen if the term of office is longer. At any rate it is necessary to hand the job over really conscientiously. I think a term of office of two months is appropriate, don't you? We have to watch that it does not become a burden. A two-month term of office would seem adequate.

A teacher: I should like to ask whether the one who has the executive position does it all on his own, or do all three do it?

Dr. Steiner: Those not on duty will act in an advisory capacity. That situation would arise of itself. The one in office will consult with the two others who share the responsibility. What we are now deciding is another matter. Right now we have to decide how the whole college stands to this group. Two months, I think, is the right time. Would you like to have the two months lengthened or shortened? Is anyone against the two months? Let's do it like that. The council will begin tomorrow and function through February and March. That would be the term of office. Two months. How would you arrange the rotation?

A teacher: I would propose alphabetically.

Dr. Steiner: Now we can go on to dealing with the question of propaganda and the situation with regard to the Waldorf School Association. — Now as far as the question of propaganda is concerned you have got in touch with the Union for an Independent Spiritual Life in the struggle against the primary school law. As the matter stands I do not really think it is a good thing if the Waldorf School as such takes sides in the sort of ordinary problem that is normally formulated in a trivial way in the outside world. We shall get on much better if we develop our own work and present our Waldorf education and its methods in a thoroughly positive way, without entering into definitions that come from outside. It often gave me a bitter aftertaste to hear one of us giving a lecture on the primary school law. For it is not at all a matter for our participation. We should present what we have to say on the basis of our own principles. We shall get

much further that way. The people who want information on the subject should ask themselves whether they themselves are in favour of the primary school law. We are opposed to it, of course. We ought not to interfere in the mundane problems of the day.

How do you picture the struggle against the primary school law? These things must be dealt with in conformity with life — I usually say reality, but this time I say life. — The general public should get the impression that the Waldorf School people, and the other groups connected with them, deal with these things in accordance with life.

If you look at the articles that are appearing weekly in "Anthroposophie", they look as though they had been written without any knowledge of the present-day connections between parliament, government and the various bodies of administration, etc. People with judgment, who are not divorced from life, are struck by how impractical they are, as though the writer had simply formed a journalistic opinion and then tagged the business of Independent Spiritual Life or the Threefold Social Order on at the end. This kind of thing continually gives us the reputation of being a group of impractical people. We must stop doing things like this. I am not talking about our opponents but about intelligent people who represent the Threefold Social Order.

If we include the Association for Independent Spiritual Life, then in our Waldorf School aims we must see to it that we do not fall into the same error as the Association has done, into a kind of theorising. In my opinion the canvassing and propaganda will have to be put on to a sound basis again. We can certainly go along with the Association for Independent Spiritual Life, but if we enter into that kind of co-operation we must be aware of the fact that it is totally out of tune with life to set Waldorf School education up against primary school law. And these Philistine laws become all the more unacceptable the further Waldorf education spreads. We ought not to descend to polemics. It is a matter of tact. We ought not to interfere. We ought never to have done! That was the Threefold Movement's big mistake. We should never have interfered in the mundane problems of the day.

This is why I have dealt with this area separately, because I considered it is especially important that we should rise to a higher level. I have been trying for years to bring about the founding of a World School Association. For a World School Association would have pursued the aim of bringing educational matters to the public from a higher point of view. That is the kind of difficult task a World School Association would have.

A lady teacher: Couldn't we have pedagogical discussion evenings to which we invite particular people and also the authorities?

Another teacher: It has transpired that some of the leading educationalists would like to hear something about us, but are afraid to take the first step.

Another teacher: Arrange something of that kind at school, to which we can bring one of the gentlemen with whom we have a personal contact.

Dr. Steiner: That kind of meeting with outsiders only makes sense if you announce it publicly, as an invitation for others to come, and the subject is introduced by a Waldorf School person, followed by questions arising out of this. Otherwise it will turn into the usual kind of waffle.

A teacher: What brought me to this idea was the exam problem, which will be a burning one, a year next Easter.

Dr. Steiner: That is, of course, a problem which belongs more to those people concerned with the work of the Waldorf School than to school administration.

As soon as we try to come to any conclusion about these things, we get nowhere. That would belong among the general tasks of the Anthroposophical Society and to anyone who is involved in any way in the welfare of Waldorf education. That ought really to arise out of the thing itself. It is difficult to arrange anything in this direction because it is such an individual matter that you have to take everything into consideration. Every opportunity should be utilised to give people a correct view of the Waldorf School. On the other hand it must be said that anyone who wants to find out about it will find the chance of doing so, even if he is in England, so it shouldn't be so difficult for an examiner to acquaint himself with the Waldorf School if he really wants to.

A teacher: ...

Dr. Steiner: The things you have just mentioned are not too serious. The people are dissatisfied with things. Yet as soon as they try to speak about some specific thing, out of this general dissatisfaction, which is very vague, they evade the issue. And if we evade the issue too, that it where it spoils things for us. We must stand firmly by our principles. We must do our utmost to present Waldorf education, but make no compromise at any price. These illusions have the worst possible effect on our cause. We cannot allow ourselves to have any illusions about these things — and these viewpoints keep cropping up again and again.

This is the course we shall have to take, and not deal with these instances on an administrative basis. If, however, each one of us takes upon himself the duty to do what he can, it might possibly be better if you were to brief these examiners rather than arrange something where people would prefer to sneak in through the back-door. We went through all this before, when the Cultural Federation was founded. Educational matters were discussed there, at the Cultural Federation. We held meetings even when it was dark, but nothing came of it because the people, including some of the staff, had no staying power. Just when something serious was being discussed — and I can remember a concrete example: "I am dissatisfied, but I have a wife and child!" — Do not misunderstand me, and speak out as strongly as you can, making use of every single connection, but do not imagine for a moment that you can expect anything from public meetings.

The best way to solve the exam question is by trying to prepare the pupils as well as possible and then going to the relevant examiners. The others will have forgotten about it by then anyway. Dealing with them on a personal basis is fairly useful on the whole, but it all depends on "How". Even then you shouldn't deal with things the way you did in today's introduction, when you said we had decided to let our most charming colleague loose on certain people. I would rather suggest that the people who have no graces take lessons from those who have.

Frau Dr. Steiner: You are in favour of Austrian friendliness.

Dr. Steiner: I impress upon you to take a strong personal stand. There will certainly be the need for that. There is no altering the fact that I would pledge myself to let every professor of botany fail his own subject if it really came to it.

If you have old connections, these are of more use than if you pick up hints from people who are more experienced than you are, and then bring along other people with no such connections. It also makes a difference that you are a lady and these are male examiners. If there is a female examiner then see that you bring a gentleman along. You have to arrange things individually. You mustn't imagine that the impression you make will go any further if you drag other people along.

It seems to me that the only way to settle the question of our relationship

to the Waldorf School Association is by altering the statutes of the Association. Of course it will not do if the person who is in office has not got a seat or a voice in the Waldorf School Association.

A teacher: Every teacher was made a regular member of the Waldorf School Association.

Dr. Steiner: That does not tally with this paragraph. For this paragraph says that the college of teachers must send a representative who would retain his seat for five years. We must see that we make the provision that whoever is in office has a seat on the Waldorf School Association for those two months. The statutes have been altered so often that it can easily be done. The Waldorf School Association must do that. You would agree to that, wouldn't you, that the person who is in office for two months should have a seat and a vote on the council of the Waldorf School Association? Not just be a member but be on the council. This will put our relationship with the Association right automatically. So this matter is dealt with. This change in the statutes would have to be made at the next session of the Waldorf School Association. Though our man can, of course, go along provisionally to the next meeting of the Association.

Has anyone anything further to say?

A teacher: Should we raise a donation for the Ruhr population, or not? It is important that you give us some hints on the general situation.

Dr. Steiner: It is not easy to discuss the general situation at the moment, because things are still like I kept stressing in my lectures on the Threefold Social Order, namely that something must be done before it is too late. It is already too late to achieve anything in what we have been accustomed in Europe to call the field of politics. The only suggestion I made was to change the old Threefold Social Order Association into the Association for Independent Spiritual Life. This suggestion arose out of the knowledge that the only thing one can do in the future for Europe and for present western civilization is to promote spiritual life as such. Everything else must proceed from this. Things that are done in the economic sphere under the present régime, as well as all the political impulses, are powerless today. The only possibility is to promote spiritual life and hope something will happen. It is a matter of gathering together everything we have in this direction under one heading. I used to quote a statement Nietzsche made in his letters of 1871, viz. that that was when they began the annihilation of the German spirit in favour of the German nation. Today we must achieve the opposite: the restoration of the German spirit despite the fact that all the political institutions are collapsing; that is the way to progress. One must take a firm stand on this basis. Everything else must be decided according to the individual case.

The question regarding the occupation of the Ruhr is to be looked at from the point of view of a drowning man seizing on anything. Sheer desperation is driving politics to hysteria. The tragic part of it is that these gigantic death throes are causing such tremendous suffering. Therefore I am in favour of contributing what we can to the Ruhr fund. It is a humanitarian matter. One can disregard any flavour of nationalism. It can be taken as a purely human concern. I am in favour of all these things as long as they are purely humanitarian.

We are now facing a gulf in European culture and we must set about crossing it. I stopped writing articles in this sphere a long time ago. The last one I wrote was at the time of the Genoa conference to draw people's attention once again to the whole issue. When I give lectures for workmen in Dornach they do not ask to hear anything about politics any more. They have natural scientific

lectures because they realise that there is no longer any object in giving political speeches.

Do make a collection if you like; it will probably not be a large one, it may be small.

A teacher: I have divided class 8b into two groups.

Dr. Steiner: I must accept it until I have looked into it myself.

A teacher: The Latin lesson was a double lesson — I have the impression that it isn't a particularly good idea.

Dr. Steiner: It is difficult to talk about these matters unless we have a separate conference specially for purely pedagogical matters, which might perhaps be ideal for working in a certain direction. — I have heard quite a lot about your lesson today. I do it so that I pay attention to various aspects. In recent lessons I have been noticing what a different standard the individual pupils have attained, and how many of them are way behind. I cannot say that among the pupils you had today, I had the impression that there were many greater differences than in the geography lesson.

This ought to be dealt with in a coming conference when we give priority to pedagogical questions, because I have noticed that there are big differences in ability and talent in this class.

(To another teacher:) Whereas in your class, when I was giving them a lesson myself recently, I saw that they were more homogeneous. There are not such great differences there. The classes do vary. We will talk about such things some time, and how you deal with it as a whole.

CONFERENCE HELD ON TUESDAY 6th FEBRUARY 1923, 4.00 p.m.

Dr. Steiner: Let us discuss today the principle of health in our school, as we arranged to do with Dr. Kolisko I shall not actually be able to give any details of treatment right at the beginning, because I shall need to introduce a few principles first of all. But these will make a good basis for our further study, which ought to take the form of typical examples which might very well arise through your bring questions you want to have dealt with.

In the first place, however, I should like to remind you that our whole Waldorf School pedagogy has a therapeutic character. The whole system of education and didactics is aimed at having a healing effect on children. That is to say, if the education is built up in such a way that the right thing is done at each stage in the child's development, the education itself will foster the children's health. If, before the change of teeth, the child is treated as an imitative being in the right way, authority will take over in the proper manner and prepare for the forming of individual judgment in its due time, and all this has a really health-giving effect on the child's organism.

But by far the most important thing to aim for in our whole cultivation of school health is that the teacher absorbs right into his very flesh and blood a feeling for the threefold nature of the human organism. In the case of each of

his children the teacher ought, as it were, to have an instinctive feeling as to whether the activity of one of these members predominates, be it the nerve-sense system, the rhythmic system or the metabolic-limb system, and whether he ought to do something to counteract it by stimulating one of the other systems.

So let us take a look at this threefold human being today, particularly from the teacher's point of view. We have the nerve-sense system. We only understand this system aright if we are conscious of the fact that laws prevail there which are not the physical-chemical laws of earthly matter, but that in his nerve-sense system man lifts himself above the laws of earthly matter. In its whole formation the nerve-sense system comes from life before birth. A human being gets the kind of nerve-sense system which conforms with his pre-earthly life, and it is just because the nerve-sense system's whole constitution has actually been raised above earthly matter that this nerve-sense system is suited to process independently of all the activity of the soul and spirit.

Exactly the opposite is the case with the metabolic-limb system. Of all the three systems in man this one is most open to letting natural processes enter it, so that if we learn in physics and chemistry about the processes going on in the earth we are also learning about the processes that continue in man insofar as he has a metabolic-limb system, whereas these processes tell us nothing about the laws governing his nerve-sense system.

The rhythmic system lies between these two, and it is as it were a natural balancer of the two extremes.

The fact is, however, that these things vary from individual to individual, particularly in children. The activity of one system always predominates over the others, and you have to do what is necessary to restore the balance. For this, you have to develop a potential for noticing how the children express themselves, so that this reveals to you what you have to do with the child to bring its health into complete balance.

In this respect it is important to realise that you can produce a good effect on the nerve-sense system if you know the right amount of cooking salt to put in the children's food. For instance if you notice that a child is easily inclined to be inattentive and take only a momentary interest in what you are teaching him — in other words if he is being too sanguine or phlegmatic — you must see to it that sufficient formative forces are stimulated in him to enable him to pay more attention to the outside world, and this is just what salt will do. If you have children at school who are inattentive and only show a fleeting interest, you will be able to follow it up and find that the organism is not digesting salt properly.

If it is a severe case, then it will often not be enough just to advise salt in the food. You will notice that either through ignorance or carelessness the child's parents put too little salt in its food, and you can be ready with advice. But it may also be that the organism as such rejects salt. This can be helped by giving lead compound in very low potency, for it is lead that stimulates the human organism to digest salt properly up to a certain level. If it goes beyond this level it can make the organism ill of course. It is a matter of bringing things to the right level, and you have to notice whether a child has, as it were, the first indications of a tendency to rickets of the brain (craniotabes). Lots of children have this. Then you know that you must follow the directions I have just mentioned.

Now as a matter of fact it is a great lack in many educational systems that they do not pay attention to things like this, not even to the children's

outer appearance. If you look at a school of children you will notice that some have large heads and some have small heads. As a rule the large-headed children are the ones who ought to be treated in the way I said. The small-headed children will be treated differently, as I shall explain. A particularly large head physically is a sign indicating the defects of inattentiveness and too much phlegma. Then we have the children with the opposite disposition, where the metabolic-limb system does not participate strongly enough in the activity of the organism as a whole. Their metabolism functions organically, but these children do not spread their metabolic activity sufficiently throughout their whole being. Looked at externally they show an inclination to brood, but they are also too easily distracted by external impressions and react to them too strongly. These children's whole organic system is helped if you see that they get the proper amount of sugar.

Bearing this in mind, just have a look at the way children are brought up. There are parents who, so long as their children are little, overfeed them with all sorts of sweets, etc. When they come to school these children will always be the sort that are preoccupied with themselves, psychologically, mentally and therefore also physically, who brood if they do not feel sufficient sweetness in their organisms and who become nervous and irritable when they have too little sugar. You have to watch here, for if these children perpetually get too little sugar their organism gradually goes to pieces. It becomes brittle, the tissues grow inflexible and they eventually even lose the ability to digest the sugar in their food properly. You then have to see to it that sugar is added to their food in the right way. But it may also happen that the organism refuses, so to speak, to digest sweet things properly. Then you must come to its aid by giving low potency silver.

Actually, for the teacher, the child's whole life of mind and soul can be a symptom which shows whether the bodily organism is in good order or not. If a child shows too little inclination to discriminate in its thinking, if it muddles everything up and cannot distinguish properly, its nerve-sense system is not in order. The trouble you have getting him to discriminate can at one and the same time be a symptom that the nerve-sense system is not in order, and you have to proceed the way I said.

If a child does not have sufficient ability for synthetic thinking — constructive thinking — and cannot picture things in his imagination, and if, particularly where art is concerned, he is a kind of little barbarian, as lots of children are nowadays, that is a symptom of the metabolic-limb system not being in order, and you must give help in the other direction, with sugar. It is altogether very important that you notice whether a child is lacking either in mental discrimination or in synthetic imaginative thinking, also from the health and therapeutic point of view.

And we can add something further. If you have a child who is obviously lacking in mental discrimination, this can also be a sign that he is withholding his astral body and ego too much from his nerve-sense organism and the child needs to have his head cooled down, for instance by washing in cold water every morning.

If the opposite is the case and you have an inartistic child, lacking in synthetic, constructive thinking, and who does not warm to what you teach him, the astral body is not entering the metabolic-limb system properly, and you must try to help him by seeing that his abdomen is thoroughly warmed through at an appropriate time.

And these things must not be undervalued. They are extremely important. And one should not regard it as a materialistic aberration, either, if a child



has no ability for painting or music, or if one has to advise his parents to put a warm compress on his abdomen two or three times a week when he goes to bed, to keep him warm at night.

You see, people are far too inclined nowadays to scorn what is done on the material plane and overestimate what takes place on the abstract, intellectual plane. But we should correct this false view by keeping in mind that divine powers make use of their spirit for the earth by achieving all their aims in a material way. The divine spiritual powers make it warm in summer and cold in winter. These are spiritual operations which divine spiritual powers achieve by material means. If the gods tried to achieve by means of education or intellectual or moral instruction what they achieve by making humankind sweat in the summer and freeze in the winter, it would be wrong. So you must not undervalue the effect we can have on children by material means. We must keep these things constantly in mind.

Now there is another symptom for the same organic defect, as I would like to call it, and that is that where there is a lack of synthetic thinking children are pale. Children get pale at school. You should treat paleness similarly to the way you treat the fact that the astral body will not enter the metabolic-limb system properly. You can counteract paleness with the same remedy, because by giving the child a warm compress on his abdomen you can actually get his whole metabolic-limb system going, so that the metabolism then works more actively through all the systems of the organism.

If it is too actively at work in the system, so that you only have to say some trifling thing and the child gets a red face and becomes terribly annoyed, that should be treated in exactly the same way as when the astral body and ego do not want to enter the nerve-sense system properly, and you get the child to wash its face in cold water in the mornings.

It is of utmost importance that the teacher foresees to a certain extent what kind of health condition the child is heading for, and then he can work prophylactically. This is less rewarding than curing an actual illness, of course, but in childhood it is far more important.

Now a time might come when, after you have been applying a healing process in the child's organism, you have to bring it to a halt again. You see, if you have been treating a child with lead for a while in the way I prescribed, you have to cicatrize the whole process you have produced in the organism. So if you have been giving a child lead, and you have achieved your aim, it is a good thing to put him onto some kind of copper compound for a short time, so that the process produced by the lead is completely halted.

If it has been necessary to treat the child with silver for a while, give him iron after that, to cicatrize the inner process.

I would like to add this: if you notice that a child is losing himself in his organism, so to speak — that is, he has not sufficient inner strength; let us say he has chronic diarrhoea, or his limb movements are clumsy and he flings his arms and legs around, and drops things when he tries to pick them up, these things are the first signs of a process which will have a devastating effect on a person's health in later life. You should never disregard it if a child has diarrhoea frequently or passes too much water, or takes hold of things so awkwardly that he drops them, or shows any form of clumsiness in handling objects. Things like this should never be simply disregarded. The teacher should always keep a sharp look out on whether the child holds his pen skilfully or unskilfully, or the chalk when he is writing on the blackboard, for this kind of watchfulness will make a therapeutic doctor of him. I am mentioning these things because not

much is gained by a casual warning. The only person who will have an effect is the one who constantly takes the class. You can also achieve a tremendous amount by means of medication. In a case like this give the child low potency phosphor, and you will then find that it will be comparatively easy to get him to respond when you warn him not to be clumsy; and even respond with regard to the organic weakness I described. Give him phosphor, or if the trouble lies deeper inside the organism and the child gets too much wind in his intestines, for instance, then give him sulphur. If it comes to view more externally, then it should be a type of phosphor. Also advise the parents to add to the child's food something which is found in the coloured blossoms of plants. Speaking radically, if you have a child who is a bed-wetter, you will certainly achieve good results if you treat him with phosphor, and also advise the addition of some mild paprika or pepper in his food for as long as is necessary. You must judge that from what the child is like.

In matters of this kind it is really essential that the college of teachers co-operate in the right way. We are in the lucky position of having Dr. Kolisko as our doctor on college, and detailed indications should not be implemented without consulting him, as it is necessary to have had previous experience in chemo-physiological matters before you can come to a correct judgment. But it is necessary that every teacher should develop an eye for these things.

I must take advantage of occasions like this, my dear friends, to keep on mentioning, too, that above all you must see that you make use of the actual lessons themselves to bring about the right relationship between sense-nerve system and metabolic-limb system. Any irregularity in the rhythmic system shows that these are not properly related. If you notice the slightest irregularity in a child's breathing or circulation, you should pay attention to it immediately, for they are an organic barometer which indicate if there is wrong co-operation between the head system and the metabolic-limb system. As soon as you notice something like this you should firstly ask yourself what is wrong between the two systems; and secondly, however — but I won't go into details of classroom therapy today, I would rather go into that next time; today I will just state the principle. And that is that you ought to realise very clearly that in your lessons you must alternate in a suitable way between an element which draws the child to the periphery of his body and an element which draws him into himself.

A teacher who can teach a class for two hours without once making the children laugh is a bad teacher, because he never gives the children a chance to come to the surface of their bodies. A teacher who cannot, however gently, manage to touch the children's feelings so that they enter into themselves is also a bad teacher, for there must be an alternation between the one extreme of a humorous mood when the children laugh — but they need not actually laugh, just be cheerful — and the other extreme of a mood of tragedy, emotion and weeping — but they need not shed tears, just withdraw into themselves. What is necessary is to bring atmosphere into your lessons. It is a therapeutic measure, this opportunity of bringing atmosphere into teaching.

If you take your own melancholy into lessons, however justified it may be in your private life, you really ought not to be a teacher. It is essential that the children also experience what is on the surface. If you cannot do it in any other way, then at least try to tell them a funny story at the end of the lesson. If you have kept them hard at it working in a most serious mood the whole lesson, so that they clearly have a sort of skin cramp in their faces from brain exertion, at least tell them a joke at the end of the lesson. That is vital.

It is possible of course to sin against these things in every direction. For example you can sin against the child's whole healthy constitution if you spend a

whole lesson on what is usually called grammar. You only need engage the children on working out whether the words are subject, object, attribute, indicative, conjunctive, and so on, and in working on all these things which engage only half their interest you are putting the children in the position that whilst they are deciding whether a thing is indicative or conjunctive their whole breakfast is being left to cook in their organism, uninfluenced by soul forces, and you are laying the basis for real stomach upsets like bowel complaints fifteen to twenty years hence. Intestinal disturbances frequently come from learning grammar. This is, after all, extremely important. And really the whole mood the teacher brings into the school is passed on to the children through innumerable subtle connections.

I have said a lot about these things in previous talks here on various occasions. And our Waldorf School education needs some considerable inner enlivening just in this direction. And if I were to say something about this in a positive vein I should still have to keep on stressing that it would be highly desirable — though I know that ideals cannot be fulfilled immediately — that Waldorf teachers teach without any notes, that they are really so well prepared that they don't need to have recourse in any way, during the lesson, to something they have written down. For that vital inner contact with the pupils is immediately broken if the teacher needs to look at his notes. He should really never have to do that. That is an ideal. I am not saying this by way of blame, but to draw your attention to something of fundamental importance. All these things are important, also from a therapeutic point of view; for the mood the teacher is in is absolutely transferred to the children, and you really have to take into the classroom a clear picture of what you intend teaching. Then you will have children who suffer far less from metabolic disturbances than children who are in a class in which the teacher teaches everything from a book.

In earlier ages of mankind's evolution teaching was altogether regarded as a healing process. People considered the human organism as having a perpetual inclination to get ill if left to itself, and that it constantly needed to be healed by education. If you make yourself thoroughly aware that in a sense every teacher is actually his children's doctor, that is excellent.

However, in order to have healthy school children the teacher must know how to master himself. He should really try not to take himself, that is, his own private self, into the classroom, but he should have a picture of what he himself becomes by virtue of the subject matter he is going to deal with in the lesson. Then the subject matter will make something of him. And what you become through your subject has an extraordinarily enlivening effect on the whole class. The teacher ought to feel that if he himself is indisposed, the lesson overcomes the indisposition, at least to a certain degree, and then he will have the best possible effect on the children. He should teach out of the conviction that teaching is good for him; that whilst he is teaching he changes from being morose to being cheerful.

Now think of the following situation — you go into a class, and in this class there is a certain child. It leaves school and goes home. When it gets home its parents have to give it an emetic — not because of the lesson, of course, that doesn't happen with Waldorf teachers, but because of something entirely different. It certainly wasn't the teaching, for that only happens in other schools. But you never know, if you go into a class with the conviction that teaching can even turn you from a morose person into an inwardly cheerful person, you might even save the child having to have an emetic. He can get on with his digesting because you are teaching properly. The teacher's moral make-up is altogether of great importance therapeutically.

Those are things I wanted to tell you about today. They will be further elaborated in course of time.

Would you like to ask a question about one or another point?

A teacher: We had already been wondering how the three systems are connected with the temperaments.

Dr. Steiner: The phlegmatic and sanguine temperaments are connected with the nerve-sense system, the choleric and melancholic with the metabolic-limb system.

A teacher: You said that large-headed children are the careless ones. But I have a very careless child in my class who is small-headed.

Dr. Steiner: A small head is related to brooding, pondering, whilst large-headed children are more careless. If that doesn't fit, you cannot be judging correctly. A small-headed child who is very careless is certainly not being judged by the right standards. These things are indicative. You really have to look at the child's nature by the right standards. Show me the child sometime. You can sometimes mistake a brooding child for a superficial one. Brooding can possibly be overlaid by superficiality. With a child, that can easily happen.

A teacher: Have these indications got a certain age limit?

Dr. Steiner: They apply until about sixteen or seventeen.

A teacher: — Asked about an upper school girl who often wanted to drink vinegar water.

Dr. Steiner: That can be seen to mean that the child has no disposition whatever for concentration. She lacks the ability for it altogether. Yet now and again she is compelled to concentrate, not only from outside but by her own organism, and she deals with that by demanding vinegar water. The matter with her is that she cannot concentrate, yet her body needs to sometimes, so she drinks vinegar water in order to concentrate. You shouldn't encourage her to have it.

A teacher: How can you deal with children who cannot concentrate at all?

Dr. Steiner: For children like that it wouldn't even be a bad thing to try giving them a moderate amount of sugary food, that is, a sweet and not a savoury diet.

A question was asked about a girl in class 1.

Dr. Steiner: You should deal with her by trying to get her parents to give her a warm body compress, perhaps even damp and warm ones, for quite a long time, so that the astral body will enter more strongly into the metabolic-limb system. Silver would be the right thing for her. What she needs is to have her metabolic-limb system encouraged to let the activity of the astral body in. Silver, body compresses and so on. She is a child who is not in herself; she is not at all alive in her metabolism. We must see the whole picture if we are going to deal with individual cases.

The school doctor: I imagined that later on we would organise things so that we could discuss children every day.

Dr. Steiner: I specifically dealt with children's organisms today. Perhaps it would now be good to go through the Doctors' Course, which could then be further specialised.

Here is the report on the new regulations of the administration which has been delivered.

A teacher: I have drawn up the report registering what we discussed at the

conference. With this, the preparatory committee considers its task finished for the time being. Any further work will be a matter for the administrative committee.

Dr. Steiner: It would be good to give you people the chance now to say something to the various points.

The officiating member of the administrative council: It seems to me that it is important we aim for a new focus for our conferences. There should not be anyone here who thinks these conferences are not necessary. The apathy with which we have been coming to conferences up till now must disappear. I think that right from the beginning of a conference we should have a mood which lends importance to it. I believe we can restore to the conferences something which used to be present to a far greater degree whilst we still retained the atmosphere of our first beginnings. This is not a new idea of mine. We shall try not to bring administrative matters to the conference.

The parents have asked if they are going to get a lecture.

Dr. Steiner: It is very important that first of all the Anthroposophical Society should be brought to the point where it can survive, so that will have to be postponed.

I am dumbfounded over the discussion about the conference.

A teacher: A lot of things that can be profitably dealt with in individual conversations should not be brought to the full gathering. The bad impulses have come to the fore in conferences. I have been wondering how we could form the meetings so that the good impulses come to expression.

Dr. Steiner: Isn't it the same thing here as anywhere, that actually the one who is dissatisfied with the meetings or whatever, can do a lot of improve them by making a personal effort to that effect in the actual conference itself? If the conference strikes you as too bad, can't you try to make it as good as possible? If you yourself find that it weighs you down so much that you have to throw it off after the conference, things will improve if you behave in the sort of way that makes others feel happy by the time they leave. You should not come to the conference with the idea of what you can get out of it but rather what you can put into it. It is not the criticism that is valuable but the attempts to improve the thing itself.

A lot of what you say really lies in the sphere that you ought to think about more than you do, the inter-relationships of the staff. One can now really say that apart from exceptional circumstances and details that can be improved upon, the teaching has become satisfactory again; it has very much improved. On the other hand a certain coldness, chilliness, is there among the college of teachers, particularly where inter-relationships are concerned. And the conferences will only produce dissension if this chilliness becomes too great. You should really make every effort, mutually, to over come this.

When you say you cannot get to know one another in conferences, it seems odd to me that in a community that is always together from morning till evening, meets in every break and has the chance, every break, of smiling at one another, talking in a friendly way and having warm exchanges, that has so many opportunities to get things going, I cannot understand why you cannot manage it without having recourse to the conferences. In the conferences you give each other the very best you can. The trouble is that you ignore one another too much in college, and you do not smile at one another enough. Now and again you can tell one another the blunt truth, that helps the digestion and does no harm, if it is done in the right place. But you must behave to one another in

such a way that each one of you knows that the other one does not only feel that way about you because he likes or dislikes you but because you are Waldorf teachers together.

This is also what is necessary for anthroposophy in Stuttgart in general. People meet here in the Anthroposophical Society just like they would meet elsewhere. But what is needed is to meet in a particular way because you and the other person are both anthroposophists, and if you and the other person are actually teachers at the Waldorf School, that lends a special distinction both to your smile and to the way you criticise each other, and to every word you exchange when you meet in breaks. I see too many sour faces. This is something we must watch.

This is why I was dumbfounded when people spoke about dissension at the conferences, as this means there must be some discord or at least indifference among you. I cannot understand why you don't feel how mighty glad you are when you can sit down with all the other Waldorf teachers. The right mood would be, 'It is a week now since we had a conference and I am overjoyed that I can foregather with them all again'. When one sees that this is not so, one is dumbfounded. There cannot be such a thing as a Waldorf teacher who is not well disposed towards another Waldorf teacher. There is no need to thrash out questions of conscience in front of the whole assembly. As members of the college you can sort it out on an individual basis. It could all be done perfectly tactfully.

It would certainly be lovely if the teachers were to have a kind of picnic together every so often. Individually you should look on the conferences as something that you should help to make as stimulating as possible for everyone, so that there is no reason for anyone to grumble. If it does occur to someone to complain, he ought to think: 'What must I do, damn it, to make things better next time?' — otherwise you would be the odd-man-out, which is all you would be if you had bad feelings about conferences. Are there any more malcontents?

A teacher: The question of discipline is always being discussed without anything positive emerging.

Dr. Steiner: On the whole there would be a few criticisms to be made regarding the discipline in the youngest classes. Higher up the school there is not so much to complain about. I don't know that you can expect to have children that are more exemplary. They are average children, after all! And in a way I can only say that apart from the fact that in the younger classes children are bound to be restless, I have seen classes that have excellent discipline. This question of discipline can be a perpetual anxiety. And if this is so, there is all the more reason for reviewing it the whole time. We cannot possibly have the attitude that we do not want to tackle the question of discipline at the conferences because it is an unpleasant one. We should give it even more consideration.

In connection with the matter of discipline I should like to mention a question which has a kind of legendary significance. Perhaps it doesn't belong in school but to the firm (Waldorf Astoria). Some of you may not consider it a conference matter. On the other hand I do not know which members of college I should convoke to discuss this question. It is not necessary in this case to point a finger at anyone in particular.

Rumour has it that even in the Waldorf School there are teachers who slap children, box their ears and so on. I would prefer to tackle this in private. People are saying that Waldorf School teachers slap children. Now we have often talked about this problem of slapping. As a matter of fact you do not improve discipline by slapping, but make it worse. You will have to realise this.

Now the question is, though nobody may be able to enlighten us on the matter — is this just a tale, like the sort of slanderous tales that get about, or is there some truth in the matter that slapping is done in the Waldorf School? For if you do this, you spoil a lot of things. The ideal should be to manage without slapping. You will also have better discipline if you omit slapping.

A teacher: I give English lessons in class 8 and I have found the discipline frightful.

Dr. Steiner: What does their class teacher, Herr X., have to say?

Teacher X; — Reported.

Dr. Steiner: From a pedagogical point of view you are surely not asking the right question, if you leave your personal relationship to the children too much out of account. This is difficult to establish, of course. But it simply must be established, and in individual cases this can be done. Do not forget that language teaching is extremely dissimilar. For instance, despite the fact that we have Waldorf pedagogy, a great deal of grammar is sometimes taught. And the children cannot stand that. Sometimes I just cannot understand how you can keep them quiet when you talk to them about adverbs and subjunctives like you do. For that is actually something that can be of no interest to a normal child. The utmost that can happen is that they behave well out of love for their teacher. Questions of grammar should not be a reason for finding fault in language lessons. This matter will not be ripe for decision until all the Waldorf School language teachers — there is such an enormous amount to be done — get together to discover possibilities, and not just go on talking to the children about incomprehensible things. The important thing is that the children can express themselves in the language, not that they know what an adverb or subjunctive is. They are learning something, certainly, but the way these things are dealt with in some classes still isn't Waldorf education. And this is something which ought to be discussed at the conferences. There are so many language teachers here, and you all go your own way and take far too little notice of the others. Whereas you can be of enormous help to one another. I can just imagine the children getting restless, because they don't know what you want of them. You have been treating language lessons too lightly for a long time.

A teacher: We language teachers have already begun on it.

Dr. Steiner: I was recently in a lesson the subject of which was the present tense and the imperfect. What are the children supposed to make of that, if it isn't a Latin lesson? What are they meant to do with expressions like that? You must have a feeling for the fact that grammar is a typical subject of the kind containing so much that is not in accordance with human nature. At schools where discipline is maintained externally it is obviously easier to keep discipline than at a school where the pupils ought to be held by the merits of the lesson. I am not saying that you ought to do away with the expressions present, subjunctive, indicative, but that you ought to shape the lesson in such a way that the children can make something of them. I noticed that the children could make nothing of them.

A teacher: In the top class they have exam fever; in the middle classes the foundation is lacking.

Dr. Steiner: That is not what is lacking. You must look for that in quite a different area. It is very difficult to say what it is, as I am not speaking specifically about language lessons now, and I find those better than grammar lessons. Most of you language teachers give better language lessons than grammar lessons. Above all I find that the main thing that is missing is that you teachers

yourselves do not know grammar; that you haven't any living grammar in you. Do not take it amiss if I suggest you make use of the conferences to learn something about grammar yourselves! I must admit I think it is frightful the way you use grammatical terminology. And if I were a pupil I would not pay attention either. I would kick up a row because I didn't know why you were throwing these things at my head. The fact is that you have not made sufficient use of your time to find out how you yourselves are to acquire a sensible knowledge of grammar. It would then be stimulating for the children. Grammar teaching is literally a terrible thing. It is quite foreign to human nature. So it is the most dreadful thing done in school. All the rubbish they tell you in grammar books ought to be put on a large bonfire. Life must come into it! Then the children won't just get a sense for what the perfect and the present tense are, when they should be getting a living feeling for it. The genius of language must live in the teacher! Also when you teach German (their mother tongue). The pupils are terribly tormented there too, with untransformed terminology. Do not take this amiss, but it really is so. If you were to apply mathematical terminology the way you apply grammatical terminology you would realise how dreadful it is. It is force of habit that prevents you from realising how ghastly the grammar teaching is.

This came about in the civilized world, didn't it, because Europe for such a very long time was under the yoke of the kind of language, Latin, with which it was not intimately connected. Thus there arose an external relationship to language. Wouldn't you agree? And this is why the little bit of imagination which Grimm instilled into grammar has come to be so much admired. But it is only a small amount as yet. The kind of grammar that is taught today is the dullest thing there is. This affects the lesson. And I must say that there is much more to it than you put into it. That was really terrible. Not everything can be excellent. So I don't want to criticise and find fault all the time. There should be a much more intimate relationship to language, and then language lessons will be satisfactory.

Do not blame the children entirely if they do not attend in language lessons. Why should they be interested in what an adverb is? It sound barbaric. It will only work if you keep returning to the words in the same connection. If you give the children things to learn by heart which you do not follow up with interest, they will not learn anything more by heart; they will only do so if they see the subject appearing again in a different connection and realise that there is a point in learning things.

You mustn't misunderstand things so badly, Herr X. I was dumbfounded when you took "The Chymical Wedding" today. I said you could read it for yourself, to help you understand the changes in the intellectual life of mankind. Then you immediately took it in class. When you come to the end part you will see why it is impossible to take it in school. It is extremely valuable if you yourself know something about it. Then you will deal with other things differently. Now you can do nothing else but give the children as descriptive an account as you can of the king motif in "The Chymical Wedding" and show them how one motif leads over to another.

Teacher X: How shall I make the connection?

Dr. Steiner: It is only a matter of seeing that this motif of the three kings is a thread running through "The Chymical Wedding" and Goethe's "Fairy Tale". Then you can show them that the same picture is alive for centuries. You can also tell them about other motifs which go on for centuries. There are a great number of such motifs. I once drew your attention to the fact that you see Faust and Mephisto as Robert and Trast in Sudermann's "Ehre" (honour).

A teacher: In art lessons in class 10 I showed them how, on the one hand, Schiller strives in his "Bride of Messina" to pass over from the word to a musical effect; and on the other hand, Beethoven, in his Ninth Symphony, uses the human voice to introduce the word. In doing this he joined forces with Schiller in that he used his Ode to Joy. Richard Wagner felt this very strongly.

Dr. Steiner: It will be particularly important to give a central place to this relationship of Schiller's to Beethoven. It is just at this age that the children will have the deepest feeling for this.

Making the chorus in Schiller's "Bride of Messina" a strong focal point will be the best way to help you get across to them what you want to say about "Parsifal".

CONFERENCE HELD ON WEDNESDAY 14th FEBRUARY 1923 — 6.00 p.m.

Dr. Steiner: There is a proposal that Dr. Karutz wants to make at the next parents' evening, and he requests that this be discussed in principle here in college, before it is opened up at the parents' evening. We ought to discuss this proposal now, and come to a conclusion about it, within college at least. I have therefore asked Dr. Karutz to spend the first hour of our teachers' conference with us so that he can possibly elaborate on what is in the letter, and the college can have the chance to say what it has to say. (The letter was read out.)

Now we have heard the letter, and it is a question which has first of all to be discussed here from the point of view of principle. It would obviously be difficult to have a calm, objective discussion at the parents' evening itself, therefore as I cannot be at the parents' evening I would like the question at least to be discussed here. This is why I have asked you to tell us what you would like to tell us.

Dr. Karutz: — Explained that his proposal was intended to be on a cultural and not a political level. He wanted the parents to vote as unanimously as possible to abolish French as a compulsory school subject. The most preferable alternative would be Russian.

Dr. Steiner: The question has various aspects. The first one is the cultural, spiritual aspect. This must be considered in any case in a bonafide educational system.

If we look at what the French are doing today [occupation of the Ruhr] we actually see something which, at first sight, from a superficial point of view, looks rather inexplicable, because even the French themselves would be able to admit that not even France is going to profit by it. One mustn't look at the matter merely from a transient political point of view but the point of view of political history. The fact is that what France is doing today is like the last throes or the last frantic outburst of a declining nation, a nation that is fading out of earth evolution, only in history these last throes last a long time. A spiritual view of European history shows this aspect very clearly of course. The French character is the first vanguard of decadent Rome, the declining Romanic nations of Europe. The Spanish and Italian element is of course somewhat more vital than the French. The French element is the least vital one of the Romanic population of Europe.

Now this whole phenomenon of decadence in French national culture is

not least visible in their language. The French language is one of those languages one can learn in Europe at present which, if I may put it like this, drives man's soul to the very surface of his being. It would be the one in which, to put it paradoxically, it is easiest to tell lies honestly. It lends itself most easily to telling lies candidly and honestly, because it is no longer properly connected with man's inner nature. It is spoken entirely on the human being's surface.

This determines the soul attitude of both the French language and the French character. The soul bearing is such that the French language takes command of the soul. Whilst with a German person the inner configuration of the language puts the soul under the domination of the will element, the moment you speak French it has a numbing effect and takes over command. It is a language that violates the soul and therefore makes it hollow, and thus under the influence of the language French culture hollows one out. Anyone who has a feeling for these things can always sense that in fact no soul is forthcoming in the French character, only a culture which has grown formal and rigid. The difference is this, that in French you are dependent upon the language taking command over you. In French you have not got that endless freedom that you have in German, and which we ought to make use of, the freedom to put the subject in any position we like, all according to its inner significance.

It is not for pedagogical reasons that French is included in children's education. That was not why French was introduced into schools. It was due to the fact that when the old grammar school [Gymnasium, where Latin and Greek were studied] was replaced for a particular circle of young people by all sorts of modern institutions including secondary schools [Realschule, where French and English were studied] the utilitarian reasons for doing this were disguised. The aim was to give French the status which Latin had had at the grammar school. They pretended that French had the same educational value as Latin. But this is not true. Latin always contains an inner logic. If you learn Latin you imbibe logic instinctively. This is not the case with French. The French language is no longer based on logic but has become mere phraseology — these things have to be stated radically — and French no doubt does have a fundamentally alienating effect on the children, so that we would certainly like to see the teaching of it gradually disappearing for reasons of its innate quality. It is also quite obvious that in the future it will go.

But at this particular moment, when the Waldorf School is making a radical new beginning, other things are at stake. The Waldorf School can only make a new beginning if our staff understand the character of French sufficiently to be able to handle it with an awareness of the fact that we are actually bringing something decadent into the School. You mustn't tell the children that, but you should realise it yourselves all the same. We do realise it, yet on the other hand it is right out of the question that we at the Waldorf School can start a battle for doing away with the French language. That is impossible for external reasons. We have not even got an independent life of culture yet. We have, it is true, a Waldorf system of education such as would exist in an independent life of culture, but it is an ideal, and cannot be completely realised under present conditions.

This was why we had to prepare a memorandum when we founded the Waldorf School saying that at certain stages we shall reach the same standards attained by other schools. By their ninth year, for instance, the little ones must have attained the level of class 3 at an elementary school. We can teach without restriction within each three-year span. We would put ourselves in an impossible position in other respects if we were not to fulfil this obligation. We must not deprive our children of the possibility of passing examinations for entering other educational establishments. We should not rob our children of the chance

of finding their careers. Therefore we obviously cannot do anything else but try to bring as much of our ideal Waldorf pedagogy into our teaching as we possibly can. We cannot do more than possibility permits. Even if the Dornach building had not been burnt down we would still be a long way from getting Dornach High School recognised, and they wouldn't have let us give doctorates. As we are dependent on the fact that those pupils who finish their studies shall be capable of entering ordinary educational establishments and universities we are compelled to see that they really do attain a certain standard at a definite age.

Taking all this for granted, there are also inner educational and psychological reasons for planning our language lessons exactly the way we do. Looking at it from a superficial point of view one could say that there is no need to start foreign languages so early. But if they are going to reach examination level in languages in a sound pedagogical way by the time they are eighteen, that is the only way to do it. Taking it for granted that it is justified that our pupils have this opportunity of attaining certain educational levels, it is necessary that we plan our language lessons the way we have to. We must swallow the pill until something different arises.

Now I come to the principles which are important from the point of view of the mission of our movement. Over and over again well-meaning people come and ask our movement to put some particular thing right. In the medical sphere all sorts of quite unreasonable demands are made. We must take the stand that we cannot do these things individually but only through large movements. We must make a beginning by developing medicine in the light of independent cultural life. A large movement should also be started in the world with regard to the kind of problem where the educational principles are best expounded through the practical experience the Waldorf School has had. A single private school, whose very existence could be snuffed out overnight, cannot possibly do it.

Nor would it achieve much. Whether our Waldorf pupils get French or not would not make a great deal of difference to the whole level of culture of the German nation. On the other hand it would be a real cultural deed if for instance everything connected with a false valuation of the French language in middle European countries were to be overcome by a real knowledge of the kind of things I was speaking about and which Dr. Karutz was also pointing to. If people would realise this aspect so that it got into their very flesh and blood, and it was followed by French disappearing from schools in a healthy way, that process would be a cultural deed. The right way to set about it would be for a spiritual movement to aim to remove it from schools on the basis of a proper evaluation of French. Nowadays it is not considered essential to learn French for practical reasons. Nor do I believe there was a strong case for this even before the war. The esteem for French as a teaching subject in non-French countries is not due to its commercial value but to it being the diplomatic language and to it being imitated in the salons of the so-called better circles of society because of its use in diplomacy. You could really kill two birds with one stone, French and the decadent nature of diplomacy, if something like this were done with sufficient impetus and efficiency. You would show that diplomacy is as decadent as it is because one has to tell lies. In war, success depends on encircling the enemy; military technique is to deceive one's opponent. In diplomacy — the remarkable proposition has been stated that war is the continuation of politics by other means — which is as clever as saying that divorce is the continuation of marriage by other means. As a matter of fact diplomacy does consist of a method of applying on a different level the same means that are used in war to deceive the enemy. You need a language with which you can deceive. Nietzsche made a great mistake in calling the German language a language of deception. Even

more than being a language of deception French is a stupefying language which actually takes a person out of himself. Anyone who speaks French with enthusiasm appears to be not quite all there. To say that a person is not quite all there if he talks French with enthusiasm is speaking radically. But this is how you have to look at it to get the necessary shade of feeling to teach French.

Parents of Waldorf children can be quite sure of one thing, namely that we shall certainly to nothing to promote a false evaluation of French. But we live under State control and therefore cannot actually do anything ourselves, as a Waldorf organisation, against the French language. To do a thing like this there first of all has to be a large cultural movement with its feet in reality, which can then really highlight the sort of things that require spiritual evaluation. If we could make a start on something of this kind we would see quite different cultural judgments coming into being than the current ones. An important thing would be to stress how the different languages can be evaluated. This would also be an aspect from which one could acquire strength and confidence for the mission which the German language still has in the civilisation of the Occident. For this sort of thing, however, one has to have a feeling for what is decadent and what is developing in a language. In the German language there are a lot of developing elements although, since real High German has been introduced, a great many things are no longer capable of developing. There is still the inner strength to transform words. We can still sometimes take words which have become fixed as nouns and use them as verbs. I used the word 'kraften' [to give out strength] as the verbal form of 'Kraft' [strength] and we can do a similar thing with other words. This is clear. There is still a lot of inner strength there. But there is none left in French, and everything is fixed. When a language takes command like this it really does have a corrupting influence on the human soul.

This is what I have to say, Dr. Karutz. You see, it is not that we fail to understand the matter, but that our hands are tied. We must realise that there is no point in discussing the matter at present.

A teacher: French has been abolished in Bavarian State schools.

Dr. Steiner: We must wait until something happens in Württemberg. Things can change very quickly from today to tomorrow, and we must act accordingly. But if French were to be abolished now, I am not sure that it would not be re-introduced after a while, if human beings do not wake up to deeper aspects.

A teacher: The Bavarians have been making up their minds for years.

Dr. Steiner: It has only just come into force. If it suggests itself here, we shall shed no tears over the French language. Perhaps the French teachers will say something?

A teacher: We could not do it just on the spur of the moment.

Dr. Steiner: We will settle these questions when the time actually comes.

A teacher: I have always thought that it is easier to see the spirituality of a language when it is in its decline.

Dr. Steiner: That is true of a human being but not of language. As a language French is deadlier than Latin was in the Middle Ages when it was already a dead language. In the case of Latin there was more spirit alive in it when it was ecclesiastical and dog Latin than there is in French today. It is the French temperament, their blood, that keeps their language going. The language is actually dead, and the spoken language is a corpse. This appears most strongly of all in the French poetry of the nineteenth century. No doubt about it. The soul becomes corrupted through using the French language. It gives one nothing



except the possibility of a certain phraseology. And people who speak French with enthusiasm proceed to transfer this to other languages. It is also possible at the present time that the French will even ruin their own blood, the very element which has kept their language going as a corpse. That is a terrible thing the French people are doing to other people, the frightful cultural brutality of transplanting black people to Europe. It affects France itself worst of all. This has an incredibly strong effect on the blood, the race. This will substantially add to French decadence. The French nation will be weakened as a race.

Frau Dr. Steiner: When you compare French with Italian you see what a hollow shell it is. In Italian you can always find a way of expressing the spiritual content of a matter, but in French you cannot always do this. The deeper aspect escapes you.

Dr. Steiner: We have had the strangest experiences in this regard. Frau Dr. Steiner has translated two large works by Schuré. There were certain reasons for their being translated just then. Strange to say we had the feeling the whole time that the real content of these two works would actually emerge now for the first time. The reason for this was that Schuré's own education had taken such a course that the first work he wrote was 'L'Histoire du Leïd' (the Story of the Song). He wrote the history of German lyric poetry in French style. He thinks in German yet he is chauvinistically French. The substance of his thinking is German and he had his first impressions of culture from the Wagner School. I can still remember Frau Schuré, who is a little older than he is, telling us with a certain quality of real French temperament, that when he was a student he had sold his gold watch so that he could go to "Tristan". In the process of translating these two works it is as though they were actually being translated back into their original German. Their conception is German, and the French notice this in Schuré.

A teacher: — Mentioned that German style changed under the influence of Heine and anti-romantic journalism.

Dr. Steiner: Treitschke describes the impact of Heine and Boerne in a very colourful way. There is a fine chapter in one of the volumes of Treitschke's History on the origin of journalism. The whole of Treitschke's temperament comes to expression in this chapter. Treitschke could be radical. He was not at all restrained.

When I was once invited to meet him in Weimar he was seeing me for the first time. He couldn't hear, so things had to be written down for him. He always asked where one came from. He said that the Austrians were either very clever people or rogues and scoundrels.

A teacher: I would just like to say how it affects me personally when I teach French. I become more intense. My head swims. Nothing else is as strenuous as teaching French.

Dr. Steiner: Giving the words a good meaning, I would advise you to become more intense in other things.

Frau Dr. Steiner: In Rostand's "Chantecler" the effect is really funny. It is an absolute hen-house.

Dr. Steiner: The conclusion we should draw is that so long as we have French we should give our lessons with the right attitude and the right estimate of the pedagogical value of French.

We must leave the rest to future history.

Dr. Karutz left.

Dr. Steiner: My dear friends, we had to deal with this matter, otherwise it would have come up at the next parents' evening, and it would not have seemed right to me to broach a subject on an occasion that is half or three quarters public. With regard to current questions — and this is a current one — we cannot afford to expose ourselves too greatly. This is not a compromising attitude. The reason is that we shall only get our main trends across if we do not put obstacles in our own way by meddling too strongly in the educational questions of the day. Otherwise our very existence will be snuffed out. We must keep to this too with regard to all the other not so fearfully-important matters. Things that concern the primary school will resolve themselves as soon as public opinion becomes favourable towards Waldorf School methods. All the discussions about these things are on too trivial a level. If these matters are raised anywhere we can take part in them of course, but in the way I have indicated.

Is there anything else to discuss? There would not be time to include a lecture on the medical question. Can you bring some short current problem?

They talked about the great number of children who were absent.

Dr. Steiner: That is really a matter for concern. In class 1, I only found nine out of twenty-seven children. It is really terrible. What is the position in other classes?

A teacher: In class 1b I only had half the children, too.

Dr. Steiner: These things certainly have to do with the general level of nutrition. We have to realise that these things become more and more pathological every three and a half years and that malnutrition results in illnesses. This is what sensible doctors foresaw in the first years of the war. It was just Abderhalden, who, although he was sometimes inclined to be reasonable, maintained that wartime hunger was harmless.

The school doctor: The children's state of health gets worse and worse. 180 of the 650 children are severely undernourished.

Dr. Steiner: Considering the physiological damage that has been done to the children's organisms we must try to activate those particular factors which can possibly supply the forces for the functions needed to support the human organism. We must get these forces to be active. You must realise that the only concept of the human organism that is correct is the one which thinks of a human being's forces of nutrition and growth as existing in a kind of reservoir. The way one visualises this reservoir is a matter which leads deeply into occult physiology. Actually you must think of it as supplying the forces of nutrition and digestion and also the rhythmic forces.

You will understand that best if I call your attention to the difference between a vegetarian and a meat diet. If you consider the plant, it brings the mineral and vegetable process up to a certain stage, and we, as human beings, have to take the earthly substance from the stage it has reached in the plant to the stage of transformation necessary for the human body. That is, when I eat a plant it has to be transformed from the final stage of the plant to the human stage. These forces are available in the human organism in various directions; sugar generators, fat converters and albumen transformers, and the salts are used in the organism in a certain almost physical chemical way. These forces are there.

If I eat meat the mineral-vegetable process has been continued beyond the plant stage to the animal stage, and I do not need to do to the meat what I need to do to the plant, because it has already been done in the animal. Meat has

been transformed in the animal to the stage I have to carry out myself if I have to bring the food up from the plant stage. If I eat beef the ox has done the work which I have to do to plant food if I eat grain or cabbage. When I eat beef the ox relieves me of this inner work. I introduce the ox's work into my reservoir of forces. By doing this I saddle myself with unused forces. I leave them behind in me and actually have to carry them around.

I am not waxing fanatical about vegetarianism. It is very possible that it is a matter of heredity. But it is basically correct that a person is not using his organism to the full if he eats meat. He is more likely to get arthritic conditions than if he trains his organism to the point where he can be a vegetarian.

In the case of fruit one can possibly have to do even more work, because one has to break it down. If one achieves this breaking down one awakens more forces in the organism. You mustn't imagine that this awakening of forces is the tiring thing; to leave them lying fallow is much more tiring, because it accumulates forces. You will see that it is either a matter of taking the full measure of forces out of a reservoir, or leaving them unused. I have just said this to help explain the way the forces function in the organism.

Now all the members of man's being are engaged where the functioning of these forces is concerned. The Ego, astral body, etheric body and physical body are all engaged in it. And in the human body these forces come into being primarily in a centrifugal direction, from inside outwards, or one could also say from below upwards, according to the different parts of the body. Their production primarily follows the course of the blood. And it is the blood's duty to assist everything that lies in its path.

Over against this stream of forces there is another one following the course of the nerves, and the difference between them is especially important where a child's organism is concerned. We have these opposite poles throughout the human organism. For example in the eye the blood stream goes from inside outwards, whilst in order to have a correct impression of the nerves we have to think of them as going from outside inwards. The centripetal forces go along the nerve channels. These two forces are the two extremes of our threefold human organism, and on the whole they achieve harmony through the breathing and circulation system. The nerve organism works centripetally, but the metabolic limb organism works centrifugally along the course of the blood system. The active functioning of all the inner organs depends on a correct inter-action of these two systems of forces. Both the centrifugal and the centripetal forces have to function properly in each single organ.

Now the malnutrition during the war and especially after the war produces these phenomena which you showed me yesterday in the case of the small child in class 1. The centrifugal forces have been weakened to such an extent that they must be stimulated from outside. That is why I prescribed those baths, which help the centrifugal stream from outside. These things, which are important in acute cases, must be prescribed quite individually, of course.

On the other hand it is now necessary to start giving wholesale treatment for malnutrition in Germany and Austria. That would have to consist of stimulating the centrifugal and the centripetal stream, from both directions. A stimulus for the centripetal stream, so that it goes to meet the blood stream, can be essentially achieved by giving phosphate of lime as a basic substance, either through food or medicine. On the other hand, the centrifugal system is stimulated in the opposite direction by giving carbonate of lime. I say in the opposite direction, for carbonate of lime stimulates the nervous system and enhances the activity of the centrifugal system. Phosphate of lime stimulates

the centrifugal system, the blood system, thus having an opposite effect on the nervous system.

Carbon has the effect of stimulating the centrifugal system via the nervous system. You see this clearest of all when plain carbonic acid is imbibed. It is the carbon which is effective. It is necessary to combine it with lime because it has to go as far as the bones. One can see quite clearly that the bones have been affected. That is why we have to use this compound, so that it gets to the bones. The bones are actually the last off-shoots — that is a funny expression, but it is physiologically correct — that the bones are the final off-shoots of the nervous system. Nerves are bones at their lowest level of evolution. They are bones which have stopped short in the process of ossification. Nerves want to ossify, but they have been held back at a primitive stage. Therefore the carbonate of lime has the effect of taking the stimuli of the nervous system right into the bones; whereas the phosphate of lime enables the bones to participate in the formation of blood. The bones are an essential part in the creation of red blood corpuscles. This is stimulated by phosphate of lime. Oyster shells are an empirical proof of this; oysters have no blood, therefore they only have carbonate of lime.

This shows that by using a correct combination of carbonate of lime and phosphate of lime we can actually activate the organic functions and strengthen the organism, if it has become so weak that it simply cannot take what comes into the stomach in the inner process of digestion.

This is the cause of our present malnutrition. It is not just that food is unavailable, but that because the organism is in a bad way the food that is available cannot get beyond the intestine. Very little of the chyme gets as far as the organism. This would be helped by the stimulating of forces which are related to the organic forces.

It should be done alternately by giving carbonate of lime in the evenings, so that it works overnight, and phosphate of lime in the morning, so that it works during the day, and reinforces the working of the nerve-sense system, and the carbonate of lime will work at night when the blood system is more active and it can reinforce the blood forces.

I would expect results if the carbonate of lime were in the proportion of 5% and the phosphate of lime 5 per thousand, 5 or 6 decimals. The higher the potency of phosphate of lime the better. The carbonate of lime should be allopathic.

This is a real illness, therefore the children must be treated for it and cured. We cannot be blamed for wanting to treat all the children. As the illness is general there must be general treatment. This is a law of human love.

A teacher: We should have to discuss it with the parents.

Dr. Steiner: The point is that we cannot very well bring it up at the parents' evening, although I would consider that the right thing to do in principle. But we must not expose ourselves too much. Therefore we should talk to the parents individually.

The school doctor: If we are going to do it on a large scale we could consult with the parents. There are financial difficulties too, and we also encroach on the domain of local doctors.

Dr. Steiner: As things are at the moment we could see if the Clinic could cover us. It would also be advisable not to deal with this sort of thing as though it were treatment. For as these things border on dietetics there is no need to take

the point of view that it is a matter for the doctor. The first thing is coverage by the Clinic, which Palmer could do very well. The second thing is that there is no need to regard it as medicine. It is a kind of prescribed diet. No medical authorisation is needed. The third thing is that the parents do not pay anything. Doctors start getting nasty if there is payment. I consider it a difficult matter to use real medicines. With phosphate and carbonate of lime we can say they are just food supplements. It would even be a good idea — but this must be developed — to make this a national institution, and bring it to the point where a preparation of this kind is on everybody's dining table as a food supplement just like salt. You certainly don't need a doctor for that.

Today I only wanted to deal with the principle of the matter. This is the way it would be dealt with nowadays, if there were still an ounce of sense in the handling of our public affairs.

A teacher: — Brought a mother's request that her son might go into the parallel class (class 4).

Dr. Steiner: The lady told me she cannot help thinking that the child doesn't feel at home in the class and the class teacher also wants him to leave it. She doesn't mind at all. And she has asked if he may go into the parallel class. I have no objection, if it will be of help to the child. I would just like to know whether Herr K. would take him. He is one of the few boys who does not want to be taught by a woman. If the parallel class had a woman too we would not consider it. As it has come up, if you have nothing against it, it would be advisable to agree to it.

Is there anything else that has to be settled today?

A teacher: The pupil S.R. would like to drop handicraft lessons for the sake of his music lessons.

Dr. Steiner: If this happens more often we shall have to arrange a category of special pupils who have the right to make alterations like that. The parents responsible for them would then have to agree to their children not attaining our educational aims. Each individual case would have to be treated in this way. He must become a special pupil.

A teacher: The children have often asked what the deeper significance is of learning spinning.

Dr. Steiner: It is a tremendous help to them psychologically, and enables them really to get to know practical life. People do not really get to know practical life by just looking at a thing, but only by doing it the way it is really done. The children should just take note of the fact that they can learn how to make a pair of boots in a week, but it would take three years to be a shoemaker's apprentice.

A teacher: — Asked how to deal with the Song of the Nibelungs in class 10.

Dr. Steiner: You have taught it, haven't you? The thing is to introduce the children first of all to the whole milieu of the Song of the Nibelungs, so that they understand its historical setting. Do this as descriptively and pictorially as you can, in the way I recommended for Parsifal and Christianity. That would be the age of the migration of nations. Give them a vivid description first and then give them illustrations from the Song, that is, you introduce these segments by giving them first of all a complete picture of what you are going to read, not in tedious prose but in a gripping, descriptive way. Above all, do not do all the reading yourself, but let the children read too, and because you have given them a real picture their reading should not be boring. They cannot read in a boring way if you have given them a proper picture. Pause over particularly interesting passages, and look at the beauty of the words. You can strike sparks from some

of the words and expressions and throw light on a whole period. You will have done enough if you do that.

A teacher: Where shall I get the history material from?

Dr. Steiner: Any history of the Middle Ages. It has been gone over so many times that any duffer can set it down clearly. One doesn't need to be brilliant for that. Any history book will do.

A teacher: — Asked whether it would be a good thing to write a book on mathematics for teacher material.

Dr. Steiner: What would be good is a manual on the teaching of mathematics and geometry for the higher classes. But it should be done from the point of view of making the material as lucid as possible, and described in such a way that one is neither overwhelmed by the sheer quantity of what is presented nor that certain important things are lacking. The trouble with all the textbooks is that they are unusable. They are not the kind of thing you can work with. A continuous text with no annotations, but containing illustrations, that you read like a novel.

As every geometry book eventually became boring, when I was a lad of 14 or 15 I made my own. I am sorry I haven't got it any longer. It wasn't bad. It read like a novel. If you really constructed one as a coherent text, like a novel, it would be interesting to do something like that. It doesn't need to be the kind of voluminous thing you have nowadays, and you could possibly make one edition for teachers and another for children, even shorter and more like a novel. A child is terribly grateful if it can read 1 — 1½ pages of geometry in a readable form in class every day. Sensible books are not to be had nowadays. Geography books are written abominably. Grammar books are shocking. The Kommende Tag Publishing Co. can easily manage that.

A teacher: X. asked for speech exercises for a child in class 1 with a faint voice.

Dr. Steiner: I would have to see him and hear him. Show him to me when I come to the delegates' Meeting.

CONFERENCE HELD ON TUESDAY 1st MARCH 1923 : 6.30 — 8.00 p.m.

The meeting began with Graf Bothmer giving a report on gym lessons, roughly as follows [according to notes taken].

1. *Gym exercises*: Taking conscious hold of the life forces in the child's own body. There is a close connection with eurhythm, which enlivens the child's forces, whilst gym brings these forces right into every part of the body by way of the will. Eurhythm is not done so consciously. There are movements which give a dead or a living impression. Gym is related to the experience of the body growing and opening up. Gym teacher's connection with his pupils is like that of a sculptor to his work of art. He guides them in finding their relationship to space. Through doing gym one feels one's way into space. There should be a strong inner contact with the dimensions of space. Bending to the ground in contraction or being released from the earth in jumping, experiencing breathing in and out: I tell the children to hold up their heads, the upper part of their bodies, their shoulders,

because there is the tendency to let the body sag. I don't know whether one should say things like that. In gym one is especially concerned with the will.

2. *Apparatus work:* Apparatus is usually something dead nowadays. Some of it is quite abstract, i.e. parallel bars. We haven't got climbing poles, thank goodness, they are completely dead compared with, for instance, ropes. Apparatus work today is very much a matter of mere routine. It is so dead that the children are not fully engaged. In order to use the whole of the body you can combine two pieces of apparatus, i.e. the horizontal bar and the horse. If two different body movements are done at the same time or one straight after the other things become much more alive, especially if gym is done out of doors. The best thing of all would be to jump over hedges and ditches. Our pupils lack the opportunity of letting off steam.
3. *Games and Sport:* Dr. Steiner has said that playing too much makes them flabby — we have no time for that. From the array of thoroughly alienated sport activities we should have to choose swimming, putting the weight, throwing the discus and the javelin, and emphasise beauty of movement instead of the achieving of records.
4. Should we put boys and girls together or, even if they are in the same room, should they do gym separately? The girls hold the boys back. Ought we to group the children according to temperaments? That would be the ideal.

Dr. Steiner: Perhaps we can say something about gym in general, and at the next opportunity before the beginning of the new school year go into the matter of how the various gym exercises can be made into a curriculum according to the children's ages. Let us do that. Today I should like to follow up what you have brought, and please bear in mind that if I do *not* mention something, that means I am in agreement with it.

About the relationship of gym to eurythmy. There can really be no clash between them. On the whole, the way the gym exercises are structured will make them look like a continuation of eurythmy exercises. That is to say, if you compare an arm movement in eurythmy with a corresponding arm movement in gym you should be aware that the eurythmic form is closer to the centre of the body than the gym form. But there can be no clash.

I can make this clearest by pointing out that eurythmy has to do essentially with everything to do with the breathing process. That is, whatever an arm, leg, finger or toe does in eurythmy is in immediate contact with what is going on in the way of breathing when air passes into the blood; whereas gym is essentially the process underlying the movement of blood into the muscles. That, basically, is the physiological aspect, and at the same time it makes perfectly clear what has to be developed. As soon as you come to realise this — and this must be in an instinctive and intuitive way — that every gym movement has to do with becoming strong, growing, increased elasticity of the muscles through the shooting of the blood into the muscles, the easier it will be to discover gym exercises for yourselves.

Now one can say the same thing from another angle. Eurythmy is essentially an ability to create forms with the body, or rather, eurythmy lives in the body's ability to create forms, whereas gym lives in the statics and dynamics of the organism. You sensed that when you said that in gym one really feels space. The best way to see this is by realising that the arms or legs enter into directions of space and gravitational relationships in space.

You will see that no clash with eurythmy can be produced in this respect if in pedagogical eurythmy you also pay attention to the "character" — which actually happens far too little, because it does not come so much into consideration in artistic work, whereas in education it is of particular importance. If you have seen the eurythmy figures, you will have noticed that we distinguish "movement", "feeling" and "character". Movement and feeling are expressed quite satisfactorily, whereas hardly any consideration has yet been given to what constitutes character in eurythmy movement, and it has not yet come into its own. This is quite natural, because it is not of such great importance where the seeing of artistic eurythmy is concerned.

On the other hand the character of a movement must form an essential element of teaching. A eurythmist must feel the movement or position streaming back into his own feeling. For instance while a eurythmist is doing the various eurythmy movements he or she must feel the pressure of one limb upon another and the streaming back of the pressure into the centre of the body. I have specified colours for the figures in order to make this clear. You will see that each eurythmy figure has three colours: one for movement, another for feeling — which goes into the veil — and the third for character, i.e. the particular part of the body where the eurythmist has to bring most tension into the muscles and must feel the direction of this muscular exertion. This is part of the body's form-creating ability in the life of eurythmy.

The students have already requested that the figures be on view during the educational week at Easter. I will send a set over. A set ought to be there. The Waldorf teachers in general should also study these figures, because they are of importance from the point of view of a more psychological physiology; they should study them for the sake of knowledge of the human organism. What can be learnt from these figures is at the same time a basis for artistic sensitivity in general, for a knowledge of the inner human organism.

Therefore one could say that the essential thing for a gym teacher is the statics and dynamics of the human organism. He has a clear-cut picture of what it means to raise a leg, lower or raise an arm, in accordance with the way they are related to gravity, whilst the eurythmy teacher should have a strong feeling of the way the body wishes to create forms. It is not correct to say that the gym teacher is like a sculptor standing in front of his sculpture. That would be true for the eurythmy teacher. It is the gym teacher's duty to have an ideal picture in front of him of a person consisting of lines, forms and formations of movement into which he must shape the thoroughly slovenly, strained and distorted human beings standing before him. You said the right thing when you told the children to hold their bodies up. Whilst the eurythmist must become aware of the muscles, and feel their tension as the character of the movement, the gym teacher must feel whether his pupils are properly aware of the heaviness or lightness of a limb. In an instinctive and not an intellectual manner the children must feel in what way each raising of an arm or leg is related to the forces of gravity, and get a feeling, for instance, of how heavy a foot becomes when one stands on one leg and lifts the other one.

Thus the gym teacher has a dynamically ideal human being in front of him and works to transform his pupils into this ideal. Art is of course involved in this to the extent that one only achieves human statics and dynamics with the help of artistic feeling. Whilst an artistic feeling plays a large rôle in eurythmic activity, in the case of the gym teacher it must precede the formations he calls forth in statics and dynamics.

With regard to the matter of breathing, the essential thing is that eurythmy is closer to the breath and gym closer to the blood processes. What is

basic for gym is that apart from the fact that doing gym makes one breathe faster, which is a physiological process; gym essentially has to be built up according to the kind of method which does not affect the breathing process. A gym exercise can be called wrong if, even when the body is in the correct positions, it interferes with the breathing process. There should be no gym exercises which disturb the breathing process whilst the body is in a correct posture. If I have seen all there is to be seen, it strikes me that on the whole all the breathing exercises included in the new gym methods are all intended for the purpose of producing a correct posture, and breathing is treated as a reaction. I have noticed that what is specified is essentially the production of the correct posture in so far as this is expressed in breathing. They pay great attention to this in Swedish gym. Those were the comments I wanted to make.

It is quite right that the will is the important factor in gym, and this is why a gym teacher has to have an instinctive, intuitive awareness of the connection between bodily movement and an expression of will. He must be able to feel in what way a movement is connected with the will. The will is cultivated in eurythmy too, but on a different level, by way of an inner feeling of how the will expresses itself through feeling. Just what I was describing as character is the experience the feeling has in an act of will. The gym teacher has to do directly with an act of will, the eurythmy teacher with the experience of the feeling in an act of will. Wherever you look you can see a sharp difference, and we shall have to take this into account when we work out the curriculum. Perhaps we shall not be able to realise our highest ideals all at once. But we can still take these two things into account: that the girls will certainly bring the eurythmic element more readily into gym than the boys. With the boys the two things are more differentiated. Therefore although we have boys and girls doing gym in the same space, we shall have to have them in different groups, so that the girls form a group by themselves, and a mutual relationship is produced through the exercises. They will enjoy them more if they do exercises that are modified for boys and girls.

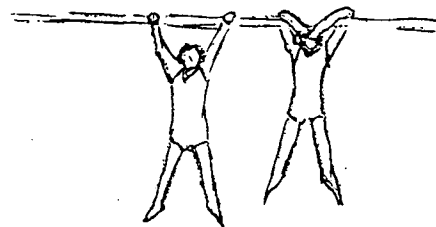
This will not be settled, of course, until the curriculum can be discussed in detail. It will also vary according to age.

With regard to apparatus I should like to make the remark that although the kind of apparatus you have could be modified and improved, on the whole the ordinary apparatus is not so frightfully bad, and we can certainly use it. And although I am not fanatically in favour of our having climbing poles, I don't want to complain about them too much.

You will certainly know how to appreciate a climbing pole if you have seen what the village lads get out of it when, on a Church Festival day, they bring a tree in from the forest and erect it. There are a few twigs left at the top and a bag of goodies is hung up on them and a bottle of wine, and the boys compete to see who can work their way up this tree which has been shorn of its bark. The winner is the one who can bring the goodies down. This has a great deal to do with the will working into the body. This is something that can be practised in an artistic way on climbing poles. Of course it is an advantage if the children have to climb a rope. The pole is, I may say, a gym apparatus of limited importance. But I do not want to exclude them altogether. You can do something with parallel bars, horizontal bar and the horse if you use them properly.

I agree with you increasing the exercises by combining apparatus, because this calls for more presence of mind, which is something that should accompany apparatus work. All this will also strengthen the muscles, and they will acquire the right elasticity and strength.

I am agreeable [with your using the horizontal bar] but I still believe it would become even more important if you were to lay more emphasis on quick and purposeful observation — not with the eye but with the feelings of the body. Even this one exercise is useful: to let the children swing so that they have to catch hold of the bar. They have to take hold of themselves in the air. I am giving you this exercise just to show in which direction to go. It can be done with the hands or with the whole arm. The movement only becomes valuable when it is done with the arms. You can let them use their hands to start with.



These things, which really get the children to feel the apparatus with their whole bodies, will help them to like apparatus work better. The most important thing regarding the use of the horizontal bar is that the children learn to work on it with their legs. Then you can combine the exercise by letting them move along the bar with their legs, with their legs hanging.

This is just to indicate the spirit of it and the direction. I don't think one is bound to talk of the apparatus being dead, and of mere routine. It has become like that. It does not need to be routine if you enable them to experience the apparatus. Their legs can be used in a really wonderful way on the parallel bars.

I agree with what you said with regard to games and sport. It must be our gym that leads to what you have indicated.

We will go into the curriculum next time. After that we must study the temperaments at the various ages.

The school doctor: It often happens that older girls who are anaemic get tired easily.

Dr. Steiner: This is where the pathological and therapeutic aspect of gym comes in. What you call gym pains are caused by the fact that with children like that the process taking place between the blood and the muscles leads to the depositing of uric acid crystals, and we must tackle this metabolic process that is passing into the inorganic realm either with the help of medicine or diet. Actually it is our job to do this only where you see that gym causes more than the normal degree of tiredness. Then we must try therapy. Gym shows up most of all whether a child is healthy or not. If you want to find out whether a person will get arthritis in three years' time get him to exert himself, and if he soon shows functions arthritic sensations, he will have arthritis in three years. At present, when the children are undernourished, this process between the blood

and the muscles does not always function, and they will show this to the highest degree.

May I take this opportunity to ask you to take over the following — Frau R. has given me a donation. I have discussed it with her, and told her I should like this million to be the beginning of a fund so that something can be done about malnutrition. I should like to put this million to improving the children's state of health. There should be a fund like that, and this is the beginning of it.

A question was asked about how to occupy the children during breaks on outings.

Dr. Steiner: Games would no doubt be suitable at those times. They should not be overdone, otherwise they make children flabby. That can be the excuse when people say we have no time to play. But on such occasions they can be included. Nevertheless, I might say, it is not enough just to say play. The important thing is that when you have to make a break you let the children sit down. First of all they must sit down and eat. They must be able to concentrate on eating quite consciously and with plenty of appetite. When they have had a thoroughly good meal — and if you are in charge you must try and get them to eat as slowly as possible, so that they take a long time over it and savour each mouthful — then after that you can play your kind of games.

What makes those games good ones is not just that they get the children moving but that they foster their alertness and entertain them at the same time. There must be plenty of entertainment. In the game you described it is suspense that holds them. These games have to provide the element of entertainment. Then you must see to it that the children have something to drink, so that they get some liquid into their bodies before setting off again. So there is no harm in letting them have a sip to drink while they are sitting down to rest. Eat at the beginning of the break, drink at the end, and have the amusement in between where their attention is gripped by suspense, relief, excitement and disillusionment; that is where the element of entertainment has to come in. What occurs now is boring. Sport-type games are not stimulating. They are downright boring. You must beware of the English sport element. We don't want any western influence. They must be healthy, entertaining games.

I don't want to say that all the old games are still alright for today, just because they come from good old tradition; no, they must be replaced. But "Blindman's buff" and games of that kind are the right thing. Or "Drop the kerchief", which is not exerting yet is entertaining. The breaks should be enjoyable; first they relax over a good meal, then I should make a rule of letting them lie down. I would also let them sing. Let them sing after they have had the games, then have a drink and off again.

A question was asked about marching and singing.

Dr. Steiner: These military, strategic things, can take a healthy form if they are done artistically. What was done frequently, especially in the part of the world where I spent my youth, is senseless. They made up sentences. The first two people had to shout out a certain sentence. The people further away could not hear the sounds properly. That sort of thing must be avoided. We mustn't do things like that. But the combining of group marching with an artistic, rhythmic activity is the right sort of thing. As long as the artistic element plays a part you can let people do things communally, such as thinking and things like that. We don't want monkey tricks. Playing at Red Indians, with surprise attacks and so on, is healthy if it is done cleverly. Basically we can distinguish between healthy games in their right place and sport. Healthy games are those in which one enjoys the movement and also the effect it has on healthy thinking and feeling.

Sport is bad because people move without engaging their thinking at all, which can make them lazy in their own feelings. People want to partake of the sort of activity which spares them having to get their thinking and feeling moving. The good bodily constitution still possessed by the British nation will be driven out by their faith in sport.

A question was asked about cooking out-of-doors.

Dr. Steiner: The good thing about it is that it prolongs the mealtime, the time spent on eating. There is nothing better; as soon as you take the children out you must prolong the mealtime part of the break as much as you can. If you make this as difficult as possible, so that they have to make a tremendous effort, that is excellent.

A teacher: Should we have bathing and swimming as school activities?

Dr. Steiner: That won't do any harm, it could be quite good. I don't think it will be feasible, chiefly on technical grounds of time. Everything has to be arranged so as to fit in with social conditions.

The gym teacher: Could we equip the school with douche baths?

Dr. Steiner: It would be a good thing. Only there is the consideration that a child who is known to have needed it acquires a stigma. The verdict arises 'he needs to be bathed'. We must be careful to avoid this happening. It is, of course, always very difficult to take any steps. If there is a hostel you can do anything. It would certainly be good to have them. I have not yet thought of a way of avoiding this stigma. We should see to it that the children come to school properly washed. If the children are told they must come to school washed it will not be a disgrace. There is sometimes something pathological about a case like this. There are people who, despite washing, cannot prevent themselves looking dirty and smelling unpleasant. I would be in full agreement with your idea, but we must first find a way of combining it with the moral aspect.

A teacher: Should I take Virgil in Latin, the fourth book of the Aeneid?

Dr. Steiner: That would be good if you could find a way of linking it up; very good!

CONFERENCE HELD ON THURSDAY 8th MARCH 1923 — 5.00 p.m.

Dr. Steiner: Let us set down things the way they should run.

The allocation of lessons for the coming school year was arranged provisionally.

Dr. Steiner: In class 9 we have always changed over to specialised teaching, haven't we? So classes 9, 10, 11 and 12 would all have lessons with specialists. Now there are certain difficulties with regard to the allocation of lessons, and I would ask you to give the details. There are still eight lessons of ancient languages uncovered; we actually lack a teacher. Tittmann is coming for modern languages. I want to have him if possible, and Dr. Lehrs for part of the maths and science lessons in the upper school. I believe that Lehrs could also give Latin in a lower group. He has so much goodwill and is so capable in maths and physics that he will be very useful.

Classes 1a, 1b and 3b have not yet been allocated. There is a possibility that Frl. Bernhardt takes on a lower class, and two other ladies also come into consideration. On the other hand, as the teachers must not remain so overburdened in the upper classes, we are still somehow in a fix. So we shall have Tittmann and Lehrs there.

Now I can survey the rest of it. At the moment we shall think of Frl. Christern for handwork. Frau Baumann won't be back until the autumn. Frau Fels will carry on with her lessons. Now there is the question of whether all those lessons could be given by a further teacher.

Frau Dr. Steiner: I could suggest Frl. Wilke.

Dr. Steiner: She could meanwhile take over the lessons that Frau Husemann has been taking in the absence of Frau Baumann.

Apart from this one point, I should now like to ask you to tell me any other requests.

A teacher: Class 12 are uneasy about their exams.

Dr. Steiner: We still have to decide the curriculum and time-table for class 12. It would be good if someone could give me the teaching objectives of a sixth form. I will allocate the time-table so that we can guarantee a person — but of course they can still fail. Nothing is really guaranteed.

Difficulties will have arisen because the pupils were given so much in lecture form and have not taken an active enough part in the work, despite the fact that we have often spoken about it. They do not contribute enough themselves. So we must get the pupils to take an active part in class 12. One cannot say they are not capable, but it does not remain in their memories sufficiently strongly for them to be able to stand up to exam nerves. They cannot get it across under exam conditions. It is fine for the pupils to hear such excellent lectures, but they forget most of it.

Yes, it would be good if you were to bring me the teaching objectives for the two top classes tomorrow morning when I come up so that we can see the actual position, and see whether we can dispel this anxiety by means of the actual situation and the composition of the class.

What inducement is there to follow the Bavarian custom and have 13 classes? Just imagine what a row there would be if we were to say there should be 13 classes here.

I do not imagine it will alter the exam problem. We shall just have to restrict this habit of lecturing, and get the pupils to take a more active part.

A teacher: — Raised the question of admission of pupils to anthroposophical lectures.

Dr. Steiner: It is right out of the question that the School would agree to it. On the basis of the statutes of the Society it is difficult to exclude them. But it shouldn't be a school matter. The School could query it.

It is not advisable that they attend lectures of the Society without being members. Very young members used to be admitted. It is a shame that we, as the Independent Waldorf School, cannot query it. It is really unsuitable for pupils of the Middle School to come to the lectures.

Frau Dr. Steiner: It seems that some of the children were present and witnessed the self-laceration of the Society. The Society could query it.

Dr. Steiner: It would be a good thing if the children were not to attend things

unsuitable for them at such an early stage. The Waldorf School takes it for granted that they don't. If we were to forbid it there would be a revolution. But we ought to assume that the Waldorf School keeps the pupils sufficiently busy that they would never achieve their educational objectives if they attended other lectures as well. This is obvious. If it goes on like this we shall see Ch. O. [a pupil in class 1] coming to an anthroposophical lecture. The Anthroposophical Society is in the habit of accepting only those who are of age, and minors only with the agreement of their parents.

Frau Dr. Steiner: How did it happen that children who are not members got in? On occasions like that one can see how ridiculous it is. It is disastrous, impossible.

Dr. Steiner: The School should, at the least, advise against it, and there ought to be sufficient contact with the pupils that they would help. Those already in it cannot be thrown out.

A religion teacher: 8a and 8b are going to have the Youth Service. H. R. and L. F. want to be confirmed in the Christian Community, and their parents also wish it.

Dr. Steiner: That need not trouble us. Those who take part in our independent religion lessons can go to our Youth Service when they are old enough. But they could happen not to want to. Why shouldn't they be allowed to if they want to? Of course they don't need to if they don't want to. If they want to go to both Youth Services we cannot stop them. There is no fundamental difference. It doesn't concern us what they do there. In the Sunday Service too, it finally comes down to whether the children want to take part or not. We can only leave the choice to them. We cannot insist, either, that they come to the Youth Service.

The question will solve itself. We can't discuss the matter. There is nothing to discuss with the independent religion movement. We can do what we want to and so can they. The children will then have it twice over. The way I see it is that we do not need to worry about it as it is a matter for the independent religious movement. We cannot forbid a father having is children confirmed there. Religion lessons are not compulsory. We cannot introduce Draconian measures. If we did, the children would not come. It is possible to allow someone to take part in the independent religion lessons without attending the Youth Service, but not the other way round. The girl can certainly take part in both religion lessons. Unless she participates it would not be advisable for her to come to our Youth Service. Perhaps her father does not realise that. After all it is her parents and not ourselves who are responsible.

A teacher: There is a girl who sometimes faints in the Sunday Service.

Dr. Steiner: Let us do it twice, with half the number of children.

A teacher: The Offering Service is for classes 10 and 11. Should class 9 also go to that?

Dr. Steiner: Yes, they can also go.

We shall take the two classes separately for the Youth Service, both times with Herr Uehli as the chief celebrant.

A teacher: — Asked whether B. B. should have extra help. He also asked about N. N.

Dr. Steiner: The matter had already started last year. Would it be practicable for him to be given individual help? That might make him aware that his

behaviour in school is not satisfactory. Perhaps give him this individual help for the rest of the school year. It would only achieve a purpose, it seems, if we could do it in such a way that we bring it to his consciousness that he has been naughty at school and must have these lessons till Easter. I believe he is quite a nice boy, but he is asleep. This would make him wake up.

There are quite a number of new lights going around here. One can wonder whether they will still be lights if they are required to do something. — The trouble with N. N. is that he is so unscrupulous in money matters. In B.'s case he should have individual help. I will look at these boys some time.

A teacher: — Spoke about two pupils in class 4 who were totally incapable in language lessons.

Dr. Steiner: We can ask their parents whether they can stop language lessons. That obtains generally for children in the remedial class.

A teacher: P. M. In class 5b cannot do maths at all.

Dr. Steiner: We can ask his parents if they agree to him repeating the class.

A teacher: L. B. has been beaten so much she has been intimidated.

Dr. Steiner: Be patient with her.

A teacher: A girl from Silesia in my class 8 has only been to the village school.

Dr. Steiner: We must carry her. She should stay in the class. She will settle down.



371.117 354
CONFERENCES WITH THE
TEACHERS - volume - III
Dr. Rudolf Steiner

371.117
conferences with Tps.
Volume Three.
Dr. Rudolf Steiner

