

STEINER'S CONFERENCES - VOLUME FOUR - 1923 - 1924

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

1923-1924

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Volume Four

RUDOLF STEINER
CONFERENCES
WITH THE TEACHERS OF THE
WALDORF SCHOOL IN STUTTGART
1923 to 1924

VOLUME FOUR
Being to the end of
Dr. Steiner's visits to the School

1989

Steiner Schools Fellowship Publications

Michael Hall
Kidbrooke Park
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Readers will note references throughout the text to
the Subject Index.

This is to be published at a later date as Volume Five.

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

THE EDUCATIONAL OBJECTIVES OF THE STUTTGART WALDORF SCHOOL

Rudolf Steiner

Anyone attending a teacher training course at a modern institution goes out into life with a set of fine educational principles. And there is no doubt about it that many of those destined to become teachers have also the goodwill to apply these principles. Nevertheless there is considerable dissatisfaction in this domain. New objectives, or ones that appear to be new, are constantly appearing, and new establishments being founded, with the intention of doing greater justice to the demands of both the human being and the social sphere than is being done by the ones that have sprung from modern civilization in general. It would not be fair to overlook the fact that for over a century educational theory has been furthered by some of the finest, most idealistic of personalities, who have provided a rich store of pedagogical wisdom and inspiration for future teachers.

We can hardly deny that every time something is found lacking in the educational field guidelines have been given by hitherto leading educationalists which, if followed, will provide the remedy. The dissatisfaction cannot lie either in the lack of educational theory or in the shortage of goodwill of practising teachers. Yet it has its justification. Every unprejudiced person can see the living evidence of this.

An awareness of this predicament was in the hearts of all those people involved in the founding of the Stuttgart Waldorf School. Both Emil Molt, who founded the school, and the writer of this article who was permitted to set the direction of the education, and who will happily continue to be involved in it, both of us want this school to be an answer to the educational and the social question.

With regard to our endeavour to solve the educational problem it will depend on recognising the reason why the available good educational principles lead on the whole to unsatisfactory results. For example, it is generally accepted, isn't it, that the child's developing individuality must be fostered through the acquisition of the basic ideas of education. This principle is paraded in many versions.

But in our day there are serious hindrances to taking up this principle. If it is to be brought to true practical expression we need to have the kind of perception of the soul which really opens the way to an understanding of the human being. The view of the world people are brought up to accept nowadays does not produce this kind of soul perception. The modern world view does not believe it has any secure ground under its feet unless it can establish general laws — laws one can put into fixed concepts and then apply in individual cases. If you receive a vocational training in any of the present-day institutions you will acquire the habit of looking for such laws. Even in the preparatory stages of teacher training one is used to thinking in terms of such laws. But the human soul evades discovery as long as one tries to explain it by these means. It is only nature that follows these laws. To understand the character of the soul we have to bring artistic creativity into the realm where laws prevail. Knowledge has to become artistic vision if we want to understand the soul. You can preach that that kind of knowledge is not real knowledge because experience of a personal nature is involved. However many logical preconceptions may support this theory the fact remains that without the involvement of the inner, personal

qualities of creative understanding you cannot understand the soul. People shy away from this involvement because they imagine it is bound to lead to judgments based on personal arbitrariness. This arbitrariness certainly will appear unless one conscientiously disciplines oneself in inner objectivity.

This, then, is the way to go about it if, besides a knowledge of nature justified in its own sphere, one also accepts real knowledge of the spirit. And it is by means of this knowledge of the spirit that we must explain the nature of the soul. It is this that has to be the basis for a genuine art of education. For it leads to the kind of knowledge of the human being that has such living, mobile ideas that teachers can transform them into practical perception of a child's unique individuality. The requirement to teach according to a child's individuality will have no practical significance until this can be done.

In the present time, with its intellectualism and its love of abstraction, people will attempt to refute what has been said here by bringing objections like the following: That it is of course obvious that current ideas about human nature that apply in general are also adapted for individual application.

In order to individualise properly, however, in a way that enables one to apply this capacity for educational purposes, one has to have acquired, through special training, an eye for something that cannot be considered to be an individual example of a general law, for this very law has to be read from the individual case itself. The spiritual training we mean does not, as is the case with natural science, lead to a grasp of general ideas to be used for individual cases but to a frame of mind in which the individual case can be experienced in its uniqueness. This science of the spirit examines human development in childhood and youth. It shows that child nature from birth until the change of teeth develops on the basis of *imitation*. Whatever a child sees and hears and so on arouses the urge to do the same. Spiritual science examines in detail the way this instinct works. The methods required for this kind of investigation must at every point lead over from the mere thinking of laws to the realm of artistic perception. For what provokes a child to imitate and the way it imitates can be perceived in this realm only. At the time of the second dentition a complete change takes place in the child's experiencing. The urge arises to do and think what another human being, whom the child accepts as an authority, recommends as the right thing to do and think. Before this age children imitate so as to make their own being an image of their environment, whereas from this age onwards children do not *merely* imitate, but they take the other person into their own being with a certain degree of consciousness. However, until about the ninth year, the urge to imitate co-exists alongside the urge to obey authority. If we take our start from these two primary urges in the two successive stages of childhood we shall notice further revelations of child nature. We acquire a knowledge of the living, formative forces of child development.

If, where these things are concerned, you carry out your observations on the basis of the kind of thinking which applies to natural phenomena, and which in fact applies to human beings too in so far as we are creatures of nature, you will miss the important point. But if the appropriate form of observation is applied we sharpen our inner eye for the individual part of the child. Instead of being a particular case of a general norm the child becomes a completely individual riddle to be solved.

People will object that this kind of individual study of children is impossible in a large class. Without wanting this to be a reason for recommending overlarge classes, I must say that a teacher with the sort of soul perception we mean can cope more easily with a large number of pupils than someone without real soul perception. For this capacity will fill the teacher's whole being. It will

set the tone for his every word and action and the children will become inwardly active under his guidance. There will be no need for him to look over the shoulder of every single child, for his general attitude will affect the children individually.

A perceptive knowledge of child development actually supplies the appropriate curriculum and teaching methods. If we realize that the urge to imitate and the impulse to accept authority work in conjunction with one another in a child's first primary school years we shall know, for instance, how to develop writing lessons. If it is done on an intellectual basis one is working against the forces inherent in the imitative impulse; but if we start from a kind of drawing out of which we gradually lead over to writing we are activating the very forces that want to be active. With this approach the curriculum can be read entirely from out of the nature of child development. In fact the only curriculum that functions in accordance with human development is one that is acquired in this way. It makes people strong, whereas every other kind hardens their forces. And this hardening has an effect throughout life.

Only if you have perceptive knowledge of this kind can you apply an educational principle such as that of the need to observe a child's individuality.

A system of education that aims to apply what many people theoretically advocate as good principles must be based on real spiritual science. Otherwise it will only be effective through the few teachers who have a natural disposition to teach. The educational methods of the Waldorf School should be based on a real spiritual scientific knowledge of the human being. I gave the teachers a course on spiritual scientific education, before the school opened, to inspire them in this direction.

This characterises the object of education, even if only in outline, and the school is a first attempt at fulfilling it. In creating the Waldorf School, Emil Molt has at the same time set up an establishment that meets a social need of the times. In the first place it is the primary school for the children of the employees of the Waldorf Astoria Factory of Stuttgart. Besides these children there are also children from other social classes, so that it fully maintains the character of a general primary school. This is all an individual can do at the moment. In an overall sense the school will be solving an important social problem for the future only if the whole management of schools is so organised as to incorporate within it the spirit that is being put into practice in the Waldorf School as far as is possible under present conditions.

These descriptions show that the soul perception upon which the whole art of education has to be based is intimately bound up with the personality of the teacher, and teachers must therefore be completely free in their educational work. This is possible only if the whole management of the school is based on autonomy and is all in the hands of practising teachers. A non-practising educationalist would be just as much of an anomaly in school management as a non-artist setting the trend for artistic work. The nature of the art of education demands that the staff divide their time between teaching and school administration. This ensures that the running of the school will be thoroughly saturated by the whole spirit arising from the attitude that exists when every individual teacher unites with all the others to form a teaching community. Only what results from soul perception will have any say in a community of this kind.

Such a community is possible only in a threefold social organism which has an independent cultural life apart from a democratic State and a self-supporting economy. A life of culture that receives its directives either from the political administration or the forces of economic life cannot give rise to a school

in which the impulse for the work comes entirely from the teachers themselves. An independent school, however, will send out into the world people who can unfold their full potentiality both in working for the State or working in business, because this will have been developed in them.

If you are not of the opinion that mankind is determined by impersonal forces of production or something else of that kind but perceive in actual reality that it is human beings themselves who create the social order, you will also realise the importance of a school that is based not on party opinions and suchlike but on what new generations of souls bring into human society from the depths of world being. However, it is solely the kind of soul perception we have endeavoured to describe here that is capable of recognising and developing these forces. And this shows the fundamental social importance of a method of education based on spiritual science.

Many aspects of this method will need to be judged differently from the way educationalists judge them at present. Just to mention one instance, I would like to tell you that besides ordinary gym we have given equal status to a kind of eurythmy in the Waldorf School. This eurythmy is visible speech. One carries out movements with the limbs, and both individually and in groups people do the kind of movements that express soul content in as systematic a way as language or music do. One carries out a soul gesture with one's whole person. In a direct way gym works only to strengthen the physical body, and it is at most only indirectly a moral strengthener. Yet even if it is unfairly over-rated nowadays just because it works one-sidedly on the physical body, people will nevertheless come to appreciate that the ensouled art of eurythmy not only works on the physical body but develops initiative of will at the same time. It reckons with the human being as a whole, namely as a being of body, soul and spirit.

If people are not so asleep in their soul nature that they altogether fail to notice the present crisis in European civilization but experience it to the full, they will realise that it is not caused by faulty external organisations that have to be put right but that the causes have to be looked for deep down in human thinking, feeling and willing. At the same time people will also recognise that the education of the coming generation is one of the ways of restoring the health of society. In this case they will not completely disregard an attempt being made in the art of education to find the means of bringing good principles and goodwill to practical expression. The Waldorf School is not a "reformatory school" like many others that are being founded because people believe they have discovered the mistakes in one or another type of education. On the contrary, its general impulse is the conviction that even the best principles and the best of goodwill in this domain cannot come to realisation unless the teachers work from out of a knowledge of the human being. They cannot do this without also developing a living interest in the whole problem of human society. For if a person has this organ for perceiving the human being he also suffers all the pain and all the joy of mankind as his own experience. If teachers have soul perception, perception of the human being, then the whole content of the life of society works through them upon the generation that is growing into life. The young people coming forth from their tuition will be able to take hold of life with strength and energy.

CONFERENCE HELD ON FRIDAY 30th MARCH 1923, 9 a.m. — 2 p.m. following the Conference on Art and Education

Dr. Steiner: My dear friends! The first thing I should like to say is that when we look back at the Conference we can be very happy indeed. The whole event was extremely gratifying, and we can go so far as to say that the way the various aspects were presented to convey the essence of the Waldorf School and the way the different lecturers spoke, certainly made it not only a highly successful internal event but also the kind of event capable of making a great impression on visitors. There is no doubt that if the Waldorf School puts on events like that it will certainly be able — bit by bit, even if not all at once — to overcome its difficulties, especially those that hit us most severely, the financial ones, if we can keep going long enough to reach the widest possible circles.

Grateful thanks are surely due to all the colleagues who helped to make the Conference go so extraordinarily well. It proved that despite all your hard work throughout the school year you were nevertheless able to carry straight on and achieve these remarkable results. I only hope the exhaustion is not still to come but that the new school term will begin as well as the last one ended. You do of course take it for granted, don't you, that I am the heart and soul behind everything that has happened in this direction. The organisers, in particular, need to be heartily thanked for all the trouble they took over this Conference. I think the whole college of teachers should be extremely grateful to the central committee.

But please allow me to speak of a couple of things I think are important. Firstly, a reference to our Anthroposophical affairs in general — I will only touch on these in so far as they belong in the college of teachers — and secondly, important aspects for future Conferences. I ask you please not to forget that I especially emphasised how extraordinarily successful and rewarding this Conference has been.

One thing that really should come about here if Conferences like this one are to be successful in future is to have real agreement over what takes place in Stuttgart during such events — that is, to come to an understanding with the Anthroposophical Society as such. Otherwise we shall run into the sort of trouble we and everyone else are in, but the Waldorf School must contribute as little as possible to the general calamity. So let the Waldorf School try as far as we possibly can to have an agreement with the Society that, in future, when there is an event like that — where a large number of Anthroposophists form the bulk of the audience — it does not happen that they get no opportunity of hearing anything specifically Anthroposophical; that they come from a distance and depart again without anything Anthroposophical happening, and the Anthroposophical movement completely ignores them. This is what created such strong undercurrents and which will, of course, do us considerable damage just when our whole cause has been intensified through the tremendous effort of sacrifice you have made. It would have been of the greatest benefit if someone had, for instance, asked for there to be a specifically Anthroposophical event during the Conference.

It did not occur to the Anthroposophical committee — they are now two — that there is full justification for such a thing like that to take place when we have the chance to have a number of Anthroposophists here. You must be under no illusion. There were a lot of other people here, attracted by the Conference. That is fine if the Anthroposophical impulse is active, but it does not make sense if the impulse is not there.

You will only find real and faithful supporters of the Waldorf School among people who know what Anthroposophy is. You must not imagine that the momentary impression will last, and that it will not happen that a number of people it will produce opposition that will expend itself on me. If these things are forgotten, then even the most brilliant conference will turn into an attack on me. Everything will be all right if care is taken to come to an agreement with the Anthroposophical Society. This could lead to showing that the nature of Anthroposophy is such that its purpose is not to turn something it founds into a distinctly Anthroposophical concern. Anthroposophy is there to develop the universally human element in such activities.

Dr. Schubert brought this out especially well. But if you set up a wonderful statue, one that you greatly value, and put it over a hole, the statue will not be there long. You don't think of this. The most beautiful things are done, but they stand by themselves without any support. Their support must be the Anthroposophical movement. We are on the point of becoming like the old Austria that is dissolving into individual States and therefore does not exist any longer as such. We are in the absurd position of having two newsletters that contain nothing. We run the risk of the Anthroposophical Society dissolving into individual ventures, and we shall have the Waldorf School, the Kommenden Tag and so on, and no Anthroposophical Society any more. Then people will no longer take any interest in any of it.

School inspectors have to be treated politely. But you must not expect to have any success with school inspectors. If you imagine you are going to get anywhere with them you are deluding yourselves. We do delude ourselves. We cannot allow ourselves such things, or one day we are going to find that our best forces have a hole under them. We must avoid that. This is a terribly important aspect. We cannot allow ourselves to lose sight of the thing as a whole just because we are dazzled by something that in itself was a splendid event.

On the other hand I want to draw attention to something we must avoid in future — it will not matter the first time, because people forget things when they only hear them once, unless they already nurse the seeds of opposition — but what we have to avoid in future is over-emphasising negative and critical elements. This happened even in the most brilliant lectures. Give them one decisive mention in passing. You can use sledge-hammers if you like, for all I care. Only negative tendencies must not be potentially there. Dr. N.'s lecture was riddled with negative instances. It would continue to rankle if they heard it more often. You spoke about experiencing history. You came down heavily on documents in reference to Herman Grimm. When H.G. spoke of method he stressed that history can only be taught in so far as material is available. If you tell them history should be built up from within without using documents the objection will arise: "What does Dr. N. know about history if he hasn't studied it?". In that way you defeat your own purposes. [To another teacher:] You proved the next day that you make use of documents.

In circumstances like that you have to place documents in the proper light, don't you? All you can tell them is that every document has first to be elucidated. The sun from which the light comes cannot come from the document itself. If you throw the baby out with the bath you are perpetually giving people new grounds for attack. You cannot do a thing without documents in history unless you show the opposite aspect, namely that no document can be appreciated at its true value unless it is properly elucidated. Negative remarks like that do a tremendous amount of damage because they go on rankling. [To the other teacher:] It was a good thing that you gently corrected the statement. In order to give the whole picture, someone should have said there had been a faux pas. The thing will have to be put right from another direction. You were on the

point of doing so, but you did not have the heart actually to say something on behalf of documents. Someone should have done so.

In a certain sense it was also a mistake to give the discussion of religion the title "The artistic element in religion lessons". There was no reference in the lecture to the artistic shaping of religion lessons. The title was not justified. Therefore the discussion of religion lessons was not part of the rest of the conference. This fact in itself makes it a negative instance.

We must be extremely careful to avoid these negative instances. I have deliberately written the essay on Richard Wahle at this moment in order to give a picture of how the Anthroposophical Society ought to associate, both by word of mouth and in writing, with the wider community. I wrote it to show the right attitude to take. Read it and take note of how we should behave to the people we want to associate with.

It really is necessary to look at the positive things, otherwise we shall remain with our illusions. It is undermining to work with illusions. We cannot afford to be under illusions in the way we judge things. We must realise that we shall be successful only with those people who approach us with fresh and open minds. It is only with people of that calibre that we shall get anywhere. If you were ever to imagine that even with polite handling you are going to convert a school inspector you are prone to the greatest and most undermining of illusions. You must maintain the people's goodwill but not succumb to the illusion that they are going to promote our cause. At the most only in externalities, in that something is not forbidden. The impression made on the school inspector can be summed up in the words: "The Waldorf School is not so bad. For basically its convictions are the same as ours". If this is what *you* think, we can close the school tomorrow. For it would have been unnecessary to found it.

You must free yourselves of illusion. It is frightfully easy to criticise. You do not need to avoid criticising but then you must apply it to positive instances. Even from the point of view of exact clairvoyance the wisdom one acquires is there for the sake of elucidating what exists externally. Take the essence of "Truth and Science" and you will find the precept and what a person actively acquires and that reality is found in the combining of both these elements.

Those were the things that concern the Waldorf School, and the school has recently really been making a big effort to further our cause. But we would need to have a certain contact with the central management — using the words in the ordinary sense — of all the Anthroposophical work. This is disappearing despite the fact that important members of the committee are among you. As soon as they become Waldorf teachers they forget they are Anthroposophists. That won't do.

That was a serious omission not to think of doing something for the visiting Anthroposophists who could have just done with something Anthroposophical. There is an amazing discrepancy in the fact that on the one hand one sometimes cannot take two consecutive steps without being assailed to give something Anthroposophical, and on the other hand the people who said they were prepared to organise the thing gave no consideration whatever to the real wishes of that kind in the existing Society. On the contrary they do not even consider their own wishes. They have wishes too. That would change at once if only the various sections like the pedagogical section were to give a real push in the other direction. This is something we have to consider; something we ought to be conscious of in future, as soon as the meeting is over.

A teacher:

Dr. Steiner: We must now appoint teachers to cover the classes and get this

settled once and for all. We are concerned primarily with 1a and 1b. Fraulein Hofmann (who had been deputising in a class) needs a whole year's convalescence before she can begin her activities at the Waldorf School. She can do excellent work, but it is impossible for her to begin before she has had a year to regain her strength. So I should like to propose that Fraulein Dr. von Heydebrand takes 1a. This is also her own wish. I think this is a realistic way of solving these matters. Appointing teachers to take classes must be considered to be the concern of the whole college. Therefore I ask you to be perfectly frank and come forward with all the relevant pros and cons. Where Fraulein Dr. von Heydebrand is concerned there are no pros and cons. Everyone will be happy for her to take on 1a.

Are there any proposals for 1b? I obviously want the college to express itself on the matter, as you must be unanimous about the appointment.

They spoke about Fraulein N.

Dr. Steiner: Your not being able to speak is responsible for a great deal. If you carry on like this you will never succeed. You will have to submit to taking proper speech lessons. The reason why you could not cope is because you let your usual habits run their course. You cannot speak well. If you talk to a class like that you will not control it.

Teacher Z.: — Made a comment.

Dr. Steiner: That applies to a lot of people. Herr Z. does not realise this because he himself has the kind of speech that penetrates right through. You must appreciate how much difference it makes whether you manage to form your speech processes or not. If you do this instinctively like you do — you have the advantage of having an effective voice — you must not be surprised that you succeed. Fraulein N. will go on having difficulties until she condescends to take proper speech lessons. [To Herr Z.:] Your speech carries, and people's whole way of presenting themselves depends on the way they speak. [To Fraulein N.:] If you condescend to take speech lessons you will see what a difference it makes to your demeanour. Through having a voice like this you give the children the impression you are a narrow-minded old so-and-so. That is the point. Herr Z. gives the impression of being a bold fellow. Why shouldn't we be outspoken? Where education is concerned this aspect is tremendously important. You will just have to want to improve in this direction.

If you take proper speech lessons you will not catch cold so often. I am in no doubt about it, and you must not underestimate the health-giving effect of being able to speak properly. It is very important. If the speech organs are in an unusable condition and are all squeezed together, without being exercised, you will go on having colds. I am horrified that so many people get colds. If people were put through the rigours of learning proper speech, colds would disappear.

Frau Dr. Steiner: Learning speech sometimes helps people overcome colds, but not always.

Dr. Steiner: However, it is a fact that there is altogether an urgent need for something to be done in this direction. I mean this not from the moral but the aesthetic point of view.

They discussed the matter of whether Fraulein N. was able, and wanted, to remain at the Waldorf School, or not. Some of the teachers made objections to her lessons.

Fraulein N.: What I should appreciate most of all would be to hear what you say about it, Dr. Steiner.

Dr. Steiner: I have already said what I think. If things go on the same way

innumerable difficulties will arise. But don't forget that what happens to 'A' today could also have happened to 'B'. This certainly has its gloomy sides, and then we can close.

The usual view was that I should appoint the teachers, and this should not be altered. The fact should not be altered, but only the attitude towards and the whole handling of it. I am being put in the position where I shall possibly have to ask if the college does not want to appoint the teachers themselves.

On the other hand — and today's discussion has not changed anything — it might after all be better for you if you go to 'C'. I do believe it would be better. Bad feelings like that are not easily overcome. This has only just occurred to me.

It is a pity. How is the question to be decided, if there is the wish to discuss everything in college. It may happen to someone else tomorrow. The appointing of places at the Waldorf School involves so many things that do not always amount to the same thing when one puts them into words. It really has its difficulties, especially when matters are responded to with the remark: "Absolutely useless for a class". It can happen to someone else tomorrow. This ought not to happen. Once should have been enough. It is awfully sad that we have to deal with this sort of thing. I really believe there is a reason behind it. Apart from the question of the class, Fraulein N. has not managed to hit it off with a number of colleagues. Yet that can happen to any of you.

Anyone who has had the particular experience I have had will have learnt something. There was a lecturer in Vienna called Lorenz who was elected rector and who gave his inaugural speech on the politics of Aristotle. He was lionised. His predecessor was a teacher of canon law who had given a speech at the National Council which had made him frightfully unpopular. The students decided to stamp him out of the classroom. Now the matter was brought to the rector to decide. Lorenz went into the classroom and was received with cheers, to which he said: "Gentlemen, your cheers leave me cold. After you have behaved as you have to a man who, whatever his political convictions, is such an authority on science that I cannot hold a candle to him, your cheers mean nothing to me". Then the people cried "Pereat Lorenz". We can learn a lot from this story.

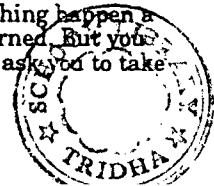
The question is, who will take 1b. Let us leave it open.

Whilst Dr. Steiner was re-reading the allotting of lessons for 1923/24, he gave several words of advice. To one teacher he said:

You must take a year's leave of absence. I cannot take responsibility for the fact that you have sick leave and yet return so soon. If you were so ill, then you are ill enough to go on a year's leave. By attending the whole educational conference you proved that you could have waited for the sick leave. I consider it a disgrace that you go off and thereby cause confusion. But when you re-appear and take part in the whole conference I cannot say I have the confidence that you can start teaching again at the beginning of the term. I can only make the proposal that you take a further year's leave. The whole thing is quite unacceptable.

The fact remains that this has been such a great disappointment: that I have no confidence that you will have any success with teaching. This is not being hard. Waldorf School teaching is not a game. We cannot allow anyone to make light of it.

You see how difficult it has been for me to have the same thing happen a second time. Of course you have to give in where health is concerned. But you should also have the will to recover. I am not being hard when I ask you to take a year's leave.



Anyone can hit me hard with his personal ambitions. Anyone can trample on me. I should prefer not to have to say things of this sort to anyone; before the year 1918 I did not need to. Things are being thoroughly abused. I am really not being hard. It is unbelievably stupid of you to come now. It is highly necessary that you get sufficiently strong not to do such stupid things again. If your lessons were to be like they were before, I could have no confidence in you. But when you behave in such a way as to prove that you ought to go away, and then you come back so soon, it is ridiculous.

I know these excuses. If people want to come to conferences they say it is tremendously important. You must realise that I will not agree to anything else than that you take a year off to convalesce. I do not know why that strikes you so hard. You must practise being conscientious, and feel sufficiently responsible not to escape from your convalescence in order to hear something interesting. For if you have a task to do you must take care of your health conscientiously. I am determined about this, and mean well. But you must have a year's leave.

[To a teacher of the middle school]: There is a frightful lot of dissatisfaction with regard to you; a whole group of parents say you are too abrupt and that the children cannot cope with your style of presentation. This troubles me because I saw you presenting botany clearly and well. It is difficult, because complaints are coming from a lot of different directions.

A teacher: I will do all I can to remedy it.

Dr. Steiner: I would suggest that you should not present your illustrations in so childish a way. It seems to me that you are imagining the children to be at a younger stage of development than they really are; and you are not participating in their present level. Your illustrations must not be too childish.

I wonder whether we shall not, after all, have to drop main lesson proper in class 9? We take class 8 to be the top class of the middle school. Surely in the following classes the teachers move around. The question is, can we manage. Let us look at it from the point of view of teachers.

Dr. Steiner went into the details of the allotting of teachers, subjects and lessons.

Dr. Steiner: In the upper classes the ongoing practice of mathematics would come in addition to main lesson. Two hours of that would suffice. This can be dropped when the maths teacher himself has the main lesson.

[Regarding a new young teacher arriving]: X. should be worked in so that he does not as a matter of course go the way of the Stuttgart system and get ruined. It would be a good thing if he could jump in wherever a replacement is needed for the sciences. Firstly we have someone who can act as a replacement, and secondly there might be a question of him becoming a permanent science teacher in the upper school. He would have to teach under someone's guidance. We must relieve other teachers by using him to continue something that one of the science teachers has introduced. Otherwise we shall have no chance to train teachers. This can easily be done. What the sciences suffer from is insufficient preparation. The teachers are simply not sufficiently prepared. This really is so. The only thing we can do about this is to take some of the strain away.

This is why I should like X. to be here. There is also another reason, and that is that X. may do really good work one day. I do not see that the research institutes are in such a state that we ought to let him go there. He would have nothing to do. We should not throw the younger people away when we can make good use of them here. He will turn out all right. This is how we should look at it. Then the sciences will be properly covered.

Teacher Y:...

Dr. Steiner (whilst discussing the appointment of someone new for the humanities): Could your wife take on the teaching of the humanities in class 9? I did not propose that before, because I imagined she was too busy with the children. We do not want to make too much of a habit of employing both husband and wife. Once the children are beyond the nappy stage it would be very nice if she could take on the history of literature and history.

If we are under the strain of class 12 having to do the Abitur exam, we shall have to fulfil other obligations. The lessons would have to be extremely well focused. We must soon get down to the question of the Abitur. They will use a method of asking questions of the pupils that is aimed at catching them out.

The best thing would be if we could arrange it so that only those pupils go in for the Abitur who really want to do it. This problem of the Abitur is a difficult nut to crack. Perhaps there won't be so many of them, after all. Are there so many of the girls wanting to do the Abitur?

A teacher: There are a number of them in the other upper classes who want to take up eurythmy.

Dr. Steiner: Those would be the type of pupils who ought not to take the Abitur. Eurythmy as such will have to be developed as soon as the Eurythmy School is halfway to having a firm foundation. It will certainly not stay as it is now. Eurythmy will have to be developed further. If anyone wants to become a ballet dancer she must have a thorough training for seven years. There must be other subjects too. In course of time it will be essential to introduce a real study of man. Related arts must also be studied; things like dance and mime. If the Eurythmy School is to thrive it obviously has to be developed. You would have to reckon with a five-year training. We must arrive at the point where we don't produce rough-and-ready eurythmists. Eurythmists who are to be teachers ought really to be thoroughly educated people. In the realm of the study of man, too, and so on. They should also have history of literature. A proper curriculum must be arranged by degrees.

The question is whether the girls who want to be eurythmists should not be exempted from lessons they do not want to have. They can go over to the Eurythmy School and have lessons there.

Where the Waldorf School curriculum is concerned it would be a good thing not to introduce streaming into eurythmy. What should happen first is that those who want to be streamed forgo the Abitur. Those who want to study the arts must forgo Latin and Greek.

There was a question as to whether class 12 should also have bookbinding and learn gilt-edging.

Dr. Steiner: It would be good to continue with it.

CONFERENCE HELD ON TUESDAY 24th APRIL, 1923, 4.30 — 7 p.m.

Dr. Steiner: I think it would be a good thing if we were to get the formal matters sorted out today, and then if there is anything more to say regarding the beginning of term it may be easier to do that after we have settled the formal matters. It is probably possible for us to have a meeting tomorrow, after

all, so that we can speak about the beginning of term more from the point of view of its spiritual content. Today I think we ought to sort out the teachers' various requirements.

The teachers were allotted their various classes, and the language lessons were staffed.

Dr. Steiner: Does anyone wish to make a request regarding these arrangements?

Some further changes were made in response to requests.

A teacher: I wanted to ask whether it is not possible to ascertain a certain sequence in art lessons. I had thought of beginning in class 9 tomorrow with something intimately connected with the whole curriculum set for history and history of literature. I wanted to show how the realm of art arises out of mythology.

Dr. Steiner: It would be good to bring art lessons into connection with history and history of literature lessons. You could try approaching art from Germanic mythology, and perhaps show them that Germanic myths appear later on in another form in the realm of art, namely aesthetics. You can certainly relate the particular appearance of Dürer as an artist with the kind of forms existing in Germanic mythology. They are fifteen years old, after all. You could take this opportunity to show that the old Germanic peoples used to paint the gods in exactly the same way as Dürer painted his figures.

Then in class 10, where the curriculum is the stage following class 9, you would go on to Goethe's lyrics and style; that could stay as it is. Class 11, a review of music and poetry, can also stay as it is.

Dr. Steiner confirmed that indications for the art teaching were to follow the lines already laid down in the respective classes previous work. Taking the Abitur into consideration, the art teacher made the proposal that in class 12 what had been dealt with in German, i.e. literature from the year 1740, should be covered from the point of view of art.

Dr. Steiner: In that case the history of literature lessons as such would drop out. We shall have to see that the pupils acquire a knowledge of what they may be questioned on. In modern history of literature they will be asked about the whole business of Gottsched and Bodmer and certain things that came after that. You can take German and art alongside one another all the time.

In order not to compromise so much that we do not do ourselves justice I should think it would be good to do the following: A great number of typical literary works of Goethe can be traced back to visual impressions of an artistic kind, and a large number of romantic works of art can be attributed to musical impressions. Develop this relationship of the arts one to another.

An article in the German Review was mentioned on Schiller's choral drama and the birth of tragedy out of music by K. Burdach.

Dr. Steiner: Burdach's research suffers from being biased. He wants to prove that certain motifs arise somehow out of primitive elemental forces, and he follows these up. There are real constructions there. It is certainly not true that Schiller was as dependent on earlier streams as Burdach maintains. We must not overlook the fact, which is characteristic of Schiller, that when he returned to writing dramas he experimented and made various attempts at creating a choral drama, a romantic drama, in "Demetrius", going back to a Shakespearian style. One shouldn't overlook these details Burdach gives, they could be useful. You will probably arrive at a different conclusion from Burdach, and realise

that Schiller would have written something entirely different from "The Bride of Messina" if he had really been in that stream.

The article belongs to the same category as the whole of Burdach's writings. He has the 'idée fixe' that he wants to prove that motifs come from a sort of sub-human source. Everything resembles everything else. You have to be careful where Burdach is concerned. It was he who started the other story that the minnesänger spirit derived from the Arabic-Provençal stream. He sees the whole of the great spiritual undercurrents in literature as taking their start from the archetypal impulse coming from the middle of medieval times. "Faust and Moses" also belong to this category: and Shakespeare's plays.

A teacher: — Spoke about his lessons in class 10 on Oriental history and Middle High German literature.

Dr. Steiner: They should be brought into harmony with one another. Even if you hate documents we still have to start from the foundations laid down in them. In present times there is nothing that could be used as a foundation. You should take an older historical description and then present our view of history. Could you not for instance take Heeren as a basis? Or you could turn just as well to Rotteck; he is somewhat antiquated and biased. It would be good if you were to bring out the connection this has with lessons on artistic style. Young people could have a great deal that is of permanent value if you read particular chapters of Johannes Müller's book "Vierundzwanzig Bücher allgemeiner Geschichte" (twenty four books of general history) with them. It is a historical style almost like Tacitus. Attempts of this kind have always come from an overall picture, and must be renewed in our way.

If you fall back too strongly on geology you are in danger of having only a cellar, leaving out the ground floor and then going to the second floor. Whereas you ought to begin just from where geology can be the proof of a historical motif, migrations of peoples and dependence on the territories of the earth. This is given in one of the Stuttgart public lectures "Die Völker der Erde im Lichte der Geisteswissenschaft" (peoples of the earth in the light of Anthroposophy). You cannot bring this in class; it was for the enlightened older people of Stuttgart. You must transpose it for the young and, in future, certainly omit "The Chymical Wedding".

If you are going to start your preparation at once with this literature you must take something like Heeren, Rotteck or Johannes Müller. It is of course not right to turn history merely into the history of religion; that belongs to the religion teacher. I will read you the curriculum tomorrow.

A teacher: How shall I start this lesson?

Dr. Steiner: You said yourself you want to start from dependence on the earth. So begin with climates and zones — the cold zone that is temperate nowadays — earth formations, and base history on that. Dependence on mountains and plains and how a nation changes if it descends from the mountains to the plain. But take it all from the historical and not the geographical point of view, and deal with specific people at a specific time. Show them for instance why the Greeks became Greeks, using Heeren as a guide. The important thing is that the facts are correct.

A teacher (who was to take over history and German in a class 9): I would appreciate some guidance on history in class 9. What should I lay particular stress on?

Dr. Steiner: The subject matter has to be deepened.

The previous class teacher: In class 8 I taught history by means of pictures and

biographies. I stressed the importance of all that had a bearing on the cultural history of the nineteenth century.

Dr. Steiner: According to our curriculum the children in classes 8 and 9 should get an idea of the underlying motifs of history, the main features. They should grasp that the fifteenth and sixteenth century is the time of the expansion of the whole human horizon in every direction, both geographically and in astronomy, and how this affects history. Then in the seventeenth and eighteenth century the effect of the age of enlightenment on historical life, and in the nineteenth century the intermingling and intermixing of nations and all that that implies. The various centuries give the opportunity of presenting the facts from these different points of view:

As a preparation for the teacher it would be extremely good if you could imagine to yourself what kind of history would have arisen if Schiller's "History of the Thirty Years' War" had been continued up to our day: what kind of modern history would have arisen. The very short compilations made by Treitschke are very good for Middle Europe. All the threads are there in his introduction to the first chapter of his German history.

A teacher: — Wanted to start with Series in class 12, up to integral and differential calculus.

Dr. Steiner: Not a great deal is required in differential and integral calculus. If you apportion it economically you can go on to integrating sooner. You can use Series for mutual clarification. I should think the most important thing is to get so far as to apply differential and integral calculus to curves, so that you can deal with tangents and normals. That would suffice for the Abitur. It would be good enough if the pupils can handle the equation of an ellipse and a hyperbola. The exercises that are going to be given will of course be published.

Dr. Steiner discovered that there were even more difficult exercises.

Dr. Steiner: I ask myself what there will be left to learn at university; there will be nothing more to know! So you will begin with Series tomorrow.

A question was asked about chemical formulae.

Dr. Steiner: You would have to find out what they ask for in Abitur. The trouble is we shall have to make compromises. We shall have to go to the lengths of getting the pupils through the exam. It is frightful.

If we could at least use the formulae of solid geometry we could bring some meaning into it. What are usually used are formulae written on one plane, which are senseless. The processes have to be known. It is quite senseless, and it is sad, but we have to go along with it.

We can meet at the same time tomorrow to discuss curriculum matters. I should now like to deal with questions and requests.

A teacher: — Asked about English reading books. "A Christmas Carol" was too difficult for class 8.

Dr. Steiner: Rest assured you ought to be able to read Dickens with children who hardly know any English. It is the easiest thing to link Dickens up with what they have to learn. Tell them what comes next. I wonder whether you could solve the problem by giving the children the content first and then taking passages that are fairly free of difficulties and that can be handled easily. It must be possible to get round the difficulties. This book is ideal for children with no knowledge of English.

A class teacher of class 8 (a lady): E.B is not happy with me.

A teacher: A class mate would prefer to be in the other class, because they are more artistic.

Dr. Steiner: You can swap them round.

Religion lessons: There are time-table problems and the classes are too big.

Dr. Steiner: It must have been the same last year. It ought to be possible to sort out the time-table. I cannot imagine that it cannot be solved. There should not be more than fifty in a religion lesson.

About a deaf and dumb child in the remedial class —

Dr. Steiner: The child is not deaf and dumb; she can hear and can also be got to speak. The central organ is sluggish. We are not reaching it and must try everything. You must speak slowly to her and let her repeat everything. Do this slowly to begin with and then quicken the pace so that she gradually has to pick it up faster. Also do the exercise of you speaking loudly and she repeating quietly, and vice versa. You do it slowly and she fast, and vary this. If possible a series of words that have a connection, backwards and then forwards, so as to work on the thinking-speaking centre. Then I would get her to do the remedial eurythmy exercises that are applied to the head, every day, even if only for a short time. [To the school doctor:] Apart from that, she should have Edelweiss D6, as it is an effective remedy for connecting the auditory nerve and the centre of hearing. It has a strong effect even when the organs of hearing are sclerotic. The reason for this is that the blossoms of the Edelweiss are absorbent. In the blossom the laws at work in this specific process, not of mineralising but of reducing mineral to substance, have an extraordinary similarity with the processes that constitute the organ of hearing. We have been using this medication for ten years. Dilute it well!

A teacher: — Asked about the decorating of the service room.

Dr. Steiner: At present the room can stay as it is.

CONFERENCE HELD ON WEDNESDAY 25th APRIL 1923, 4:30 — 7 p.m.

Dr. Steiner: Our chief worry is that in our top class we are, sad to say, actually being forced to deny our Waldorf School principles, for we cannot apply a curriculum that accords with them. We shall simply have to say that in the final year we shall have to teach all the subjects taught in local secondary schools, and do them the way they do them. In fact I am already dreading the last half of the year when we shall have to stop everything else and concentrate entirely on the exam subjects. For one can scarcely imagine any other way of getting the pupils through the exams. It is a real worry, and I have finally decided that it is fundamentally useless to say much about the curriculum apart from the plans we have already made in connection with the introduction of chemical technology, etc..

The aim should be that just at this age — around 18 — the pupils should acquire a conclusive understanding of the history of the arts and acquire an awareness of the spiritual element in literature, history of art and history, without being taught Anthroposophical dogma. We must really try in literature, history of art and history to introduce the spiritual element not only in the content but also in the treatment of the subjects. At least for these pupils we

ought to manage to do what I myself endeavoured to do for my workers in Dornach. I took the opportunity to tell them that an island like, let us say, the British Isles, floats in the sea and is supported from outside by stellar forces. It is an island, and it is not resting on the ground; it is floating and is held from outside. On the whole the configuration of continents and islands is in principle effected from outside by the cosmos. This is always the case with continents. They are the result of cosmic action, action of the world of the stars. The earth is really a mirror image of the cosmos, not something produced from within. But we shall have to keep off things like this. For if we taught them this, the pupils would have reason to pass it onto their professors in the exams, and then we should acquire a terrible reputation. Nevertheless, this is what ought to be covered in geography.

In physics and chemistry we ought to reach the point of working according to the principle that the whole system of chemistry and the whole system of physics are one organism, a unity, and not an aggregate, as is assumed nowadays. Class 12 is a kind of conclusion, and we have to reach results all round. For example we must be able to answer questions in mineralogy like: why are there five regular solids? We must do that in crystallography and mineralogy.

In the realm of art there is a continuation of the earlier work in music, modelling and painting. That can never be concluded.

We cannot do any of this. We can only introduce a lesson of chemical technology as a new subject, and we simply have to get down to the business of bringing the pupils up to exam standard in every subject. Everything considered it is terrible, but there is no avoiding it. We must all be the more determined that up till the fourteenth year we keep as strictly as possible to the curriculum. I implore you to pay the greatest attention in those early years to those things that have sometimes been allowed to slip. Before the fourteenth year the curriculum should be strictly adhered to.

I have told you all this so that you know how we would plan the work for eighteen year-olds on the basis of the Waldorf School principles. Young people of eighteen should be given a living understanding of the epochs of history, including humanity's 'becoming younger' which would have a significant influence on humanity. In the most ancient epoch people were aware of their soul developing up till the age of sixty. When the Mystery of Golgotha occurred mankind's age was just thirty-three, whereas today we only get to twenty-seven. This is an ongoing trend which should be made comprehensible before studying anything at university. This should be part of the general education in a Waldorf School. It would have a tremendous beneficial effect on people's attitude of mind.

The matter is like this: If we look at our educational target for class 12 from the point of view of their going on to university we must see this year as the conclusion of their general education. A curriculum for today arises out of the following facts: Nowadays you can present Anthroposophy to the world in a way that people with sound human feeling will understand in a feeling kind of way. Sound human understanding does not exist today. People who are not particularly predisposed to it and who have had a classical education find it utterly impossible to understand certain Anthroposophical truths. Nowadays certain things meet with mental blockages.

If you think of the way Kolisko presents chemistry, no present-day analytical chemist could imagine it. This imaginative capacity can be imparted up to the eighteenth, nineteenth year, within the cycle of the moon. After eighteen, nineteen years the same constellation comes again. This is the age one should reach in order to understand certain concepts.

Compared with modern mankind you people are all a bit crazy. There is something that makes you, to a greater or lesser degree, different from the general run-of-the-mill and gives you crazy ideas. According to the present view you are not quite normal. Anyone who is normal today, a so-called average person, cannot understand certain things. An analytical chemist with an ordinary education cannot understand Kolisko's chemistry. He has no concepts to cope with it. We would like to have the sort of curriculum that supplies our pupils with the possibility of this kind of understanding. We shall not be able to do this if we are obliged to ruin their brains the way present-day education does. Souls cannot be ruined, they are corrected by the next incarnation, although if things stay as they are and if they continue like this in the next incarnation mankind may degenerate. But we shall not be able to do it. We shall not possibly be able to do it.

Even a person like Herman Grimm could only survive on his mental island by strictly refusing certain concepts. He steered clear of some things. People like him were in fact the last to have such concepts. This possibility died out with the people who had reached old age in the 1890's.

There are special difficulties where modern youth is concerned. As is clearly evident in our Anthroposophical youth movement — modern youth have a strong tendency to reject ideas of any kind and not to bother with them. They will degenerate unless they take up Anthroposophy. They are in an extremely tragic situation if they have already become academic and have had a classical education. We can actually do more for the pupils who go into practical life at fourteen.

To take an example, it is even impossible to develop the theory of space the way I described the three dimensions: up-down, right-left, in front-behind in the new teachers' course in Dornach. This is in fact a calamity which effects the whole spreading of Anthroposophical truths. You can see that nowadays there is no audience at all for things like this, whereas the audience ought to come from every walk of life. Then one could discuss the subject of everything of a will nature taking place in the earth sphere in three-dimensional space; everything of a feeling nature taking place in two and not three dimensions. So that when one passes from willing to feeling one ought always to project the third dimension not onto one plane but in a plane-wise direction corresponding to the in front-behind. Please note that even if you reduce it to the human plane of symmetry you cannot restrict it to this. This plane is always two-dimensional. Thinking brings us to one dimension, and the ego to zero. This would make the matter absolutely clear. Yet although it is elementary, let me ask you just how one could lecture on it today. It is impossible nowadays to make it plausible to an audience. No-one wants to hear it.

How lovely it would be if, for example, in addition to ordinary perspective, orthogonal, oblique and central, we could reduce three-dimensional perspective to two dimensions, two to one dimension and one to zero, so that the point would be extremely differentiated in itself.

I am telling you all these things so that you can see what it should be like in future, and that we ought to aim for the kind of school that once more produces educated people. The so-called educated people of today are highly uneducated, for nowadays pupils have to know certain things in a particular way, whereas it would be necessary for them to know them in quite a different way. I think you must do as much as you can in this direction in the lower classes, but in the highest classes we are simply compelled to be untrue to our principles. That is, on the whole. We can just touch on one thing or another.

Even someone like J.W. told me she will do the Abitur if she sees she can

do it. I told her there is no point in doing it unless she knows for certain that she will pass. If she fails it is not good for the school.

Now the unfortunate thing is that if we could bring it about that our reports were a valid alternative then, with our curriculum behind them, our pupils would easily be able to take up a professional study at university. None of the things that make the Abitur and the ordinary schooling such a misery are necessary for present-day professional study. People could specialise in Kolisko's chemistry; they would be initially shocked at all the formulae, but they could catch up on them. It is far more important to know the inner composition of substances and their combinations. That is what I wanted to say. I should still like to discuss this question. I would have worked out the curriculum, but there is no point in doing so for class 12. We know it now.

All the practical subjects must be done as far as possible. Size it up after a while. I should like to ask them questions some time, so that they acquire confidence. I received the impression on the last occasion that if the questions were put badly they did not recognise them.

A teacher: Would it be possible to stream them?

Dr. Steiner: Then we should have to have double classes from age fourteen onwards. We have not enough teachers for that. We shall have financial difficulties. The balance would interest me. One should have it roughly in mind.

There was a discussion about the balance.

Dr. Steiner: Surely the possession of a balance is not the most important thing but rather always having what we need in the cash-box. We shall survive, but we shall have to do something about it. Otherwise it will be impossible to do certain things we should like to do. We cannot consider streaming.

It will be a long time before it becomes possible to achieve our aims of satisfying the university. The cultural council could have done it, but it expired after a few weeks. We could do what requires doing if we were to introduce the arrangement that used to hold good for many private schools in Austria, both secondary and grammar. Many denominational grammar schools had the right to present reports instead of matric and secondary schools could show valid reports. I do not believe there are any such institutions in Germany. We ought to acquire permission to have a government inspector, but that the teachers themselves do the examining. A government inspector can have a devastating psychological effect. But the marks would not depend on him, after all, if the Abitur were held here with the Waldorf teachers.

A teacher: I think the expedient thing to do would be to inform the exam candidates right from the beginning if they are not capable of achieving an adequate standard of the exams.

Dr. Steiner: That depends on the following. If more than a third of the class do not come up to standard it will be attributed to staff shortcomings. If it is less than a third it is put down to the pupils. But surely we know that if more than a third fail it is put down to the staff. Surely we know this?

As a rule nobody fails who has had a good school report. We suffer from lack of consideration.

Then there is a further point, namely would it not be possible to stop all together using those dreadfully unpedagogical text-books with the pupils. The teachers can use them for their preparation. Most text-books are merely extracts from scientific books. I have actually noticed work being set out of these books and passages being read. That can do a lot of harm. You should be able to drop

these text-books, especially crammers. The Lübsen text-books can be used, for they are thoroughly pedagogical, though perhaps the latest editions are spoilt. These books are pedagogical right up to the edition published by Lübsen's successor. Just think what a marvellous work differential calculus is from a pedagogical point of view. The analytical geometry is also excellently pedagogical, the older edition magnificent. The book on algebra and analysis is excellent. There you have a collection of problems that would be extremely good to set the pupils, because the methods for solving them are so pedagogical.

A teacher: Should we actually do away with the books before the exams?

Dr. Steiner: When it is a matter of translated works it may not be so bad. But German reading matter should not be taken from the ordinary textbooks which are in bad taste. Perhaps we ought to try always to write down the lesson procedure and make it available for next year's teacher, so that there would at least be something for him to read up. There are so many people who type. Why can't they prepare texts for the others to read? All the offices are full of people. I don't know what the people sitting in the offices do with themselves.

A teacher: The top class pupils would like one more French lesson.

Dr. Steiner: There are all kinds of things I should still like to do. It is scandalous that the class 12 pupils cannot have the rudiments of architecture. If you all pull together with the languages it will work out all right.

A language teacher: — Asked about English prose reading for class 12, about Carlyle's "Heroes" and the English periodical "Atheneum".

Dr. Steiner: The "Atheneum" is something that has been properly edited. You should not give it to the pupils but choose particular articles from it. It would also be a possibility for class 11. We no longer have such well edited periodicals in Germany. It is an old periodical and humanistic par excellence. "Blätter für literarische Unterhaltung" (a journal of light reading) was a German imitation of this, a terribly pedantic imitation. Zarncke's "Literarisches Zentralblatt" (chief literary journal) was also a frightful imitation. The Zentralblatt was the mouthpiece of the sort of people who do not exist in England.

A teacher: There would be enough to do with Tacitus and Horace. Should we do Sallust?

Dr. Steiner: Sallust and Tacitus. I would think that the Germania is enough. Read a fair amount of it and then give them a piece to work on by themselves.

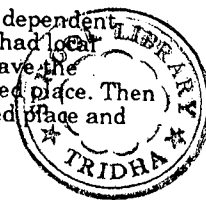
A teacher: — Asked a question about the teaching of music in class 12.

Dr. Steiner: The most important thing is to develop a consciousness of styles, e.g. what distinguishes Bach from other composers. You will at most be interrupted if we see that it doesn't work and cancel all the art lessons. It is not an impossible perspective that we shall have to cancel all kinds of things at Christmas. Other people think our way of doing things is crazy.

A teacher: — Asked a question about religion lessons in class 12.

Dr. Steiner: You should do the history of religion. You could give a survey of the religious evolution of mankind. Start with ethnographical religions, then the national religions and finally universal religions.

Begin with ethnographical religions, which are still entirely dependent upon race. Egyptian religions dedicated to local gods. Greece, too, had local gods all over the place. Take them progressively. First of all you have the religions where the cult is bound immovably to one place, the sacred place. Then you have the next kind, where the nomadic tent replaces the sacred place and



the religious ritual becomes movable; this is when national religions arise. Then you have the universal religions, Buddhism and Christianity. No other religion can be called a universal religion.

For class 9 Luke's Acts of the Apostles, outpouring of the Holy Spirit.

A teacher: — Asked a question about the Apocrypha.

Dr. Steiner: The children are too immature for the Apocrypha. The Apocrypha contain a lot that is more correct than what is in the Gospels. We have always supplemented what can be verified from the Apocrypha. The things conflict strongly. If the children are given a Gospel they must have all four. It is difficult to explain the causes of the contradictions. If you take the Apocrypha as well, nothing tallies. I should take the Acts of the Apostles.

A teacher: — Asked a question about the teaching of religion in class 10.

Dr. Steiner: After the St. John's Gospel there are several possibilities. Either Mark or selections from Augustine; choose the part of his Confessions where he speaks more of religious matters.

A teacher: — Asked a question on whether zoology and botany should be taken in class 12.

Dr. Steiner: Discipline comes into it when there is a system of marks. In class 5 there is zoology. Later on the human being. Then zoology again. If it were not for this exam I would find this a splendid opportunity to give them a wonderful three-week course of zoology — eighteen mornings, twelve categories of animals. In class 12 zoology ought to be very systematic. Botany too.

As you have taken anthropology, the whole bony system will be familiar. The essential thing is that they get a kind of survey of the classification of animals.

Begin with the amoeba and proceed through the medusae; you will arrive at twelve if you take the vertebrates as one class.

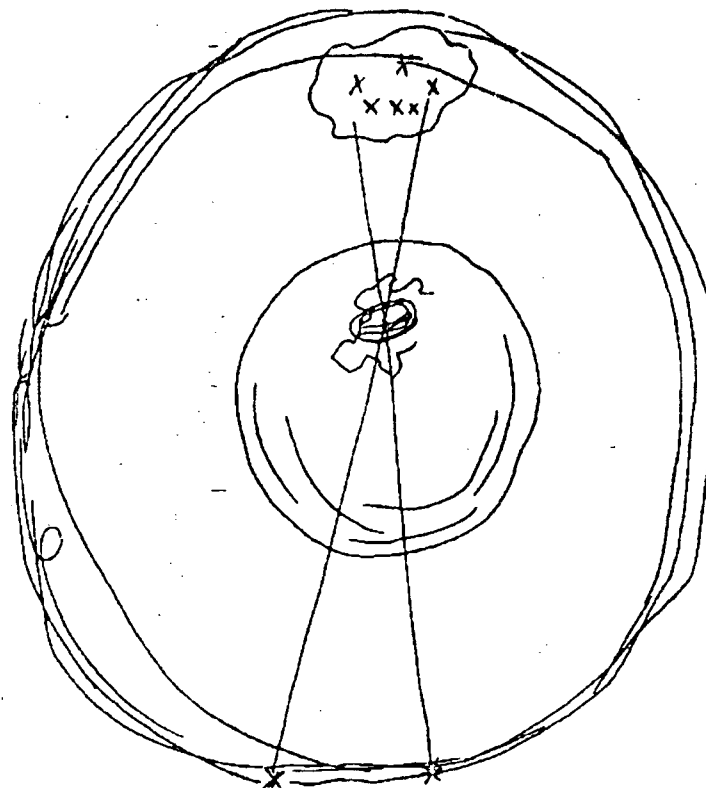
There was another reference to the floating of continents.

Dr. Steiner: As a rule people do not consider what it looks like to go down towards the centre of the earth. We very soon come to layers that are fluid, never mind whether it is water or something else. However, you imagine it the continents do float. The question is that considering the earth is subject to all kinds of influences why don't the continents bump into one another or move about, but always remain equidistant? Why don't they collide; why is the Channel always the same width? The interior of the earth gives us no explanation of this. It comes from outside. Every continent floats and is supported by the stars. Otherwise they would go to pieces. The basic form of the sea tends towards a spherical form.

More details were asked for. Dr. Steiner took a teacher's jotter and drew a sketch [see facing page] saying...

Dr. Steiner: The contrast is interesting. The continents are floating not resting on the bottom and they are held firm by the constellations of the fixed stars. If these change, so do the continents. On old telluric atlases the signs of the zodiac were still drawn and showing these relationships between the constellation of the fixed stars and the configuration of the earth's surface. The continents are supported from the periphery, are held by the whole sphere. On the other hand the moon is held dynamically by the earth as on a pivot. The moon accompanies the earth as though it were attached by a real pivot.

A question was asked about themes for painting with 14 to 15 year olds.



Dr. Steiner: Let them paint the different moods of nature. The pupils in the continuation school in Dornach have done brilliantly in their painting. I got them to try out the difference between sunrise and sunset, and some of them caught it excellently. They ought to learn to know and present the differences. You could go further and take for instance rain in a wood. They should also get to know the difference between the nature of painting and the nature of sculpture.

You must take care in the lower classes that when things go wrong and you cannot cope with the subject matter you do not seize on the expedience of telling the children a story to keep them quiet.

I hope to come up to school tomorrow morning.

CONFERENCE HELD ON THURSDAY 3rd MAY 1923 at 9 p.m.

Dr. Steiner: We will deal with today's matters in the form of questions and answers. I cannot go into long discussions. Let us deal for once with everyone's wishes and intentions. Everybody with something on their mind should bring it.

Streaming was proposed between Waldorf School work and secondary school work. Let the parents choose.

Dr. Steiner: That would amount to carrying out the school's principles and then putting the children through a kind of cramming. The crux of the matter is that if we do full justice to such a procedure the Waldorf School principles will still not be understood. I think the way to get people to understand the Waldorf School principles is neither by submitting nor by an obstinate insistence on half-measures but by showing how impossible it is to run the school in a reasonable way under present-day conditions. When difficulties confront the lower middle school I am also not in favour of using loopholes to avoid them, but making clear to people "This is what things are like. You will not have things the way you want them unless you take strong steps to further the cause of the Waldorf School". I don't think you will get very far by using loophole methods.

I have even further misgivings: If we take the point of view you have expressed we shall be obliged to carry out the Waldorf School principles far more thoroughly and completely than we have succeeded in doing up to now. For we must not deceive ourselves about the fact that our pupils — this is a trade secret! — know too little to warrant our assertion that the Waldorf School supplies the necessary knowledge for an eighteen year old. They know too little. We have not yet achieved our aims with a sufficient number of pupils. That would in fact be the very first requirement we should have to fulfil as far as the parents and the general public are concerned, if we want to make the kind of public assertions you suggest. Any random check will show you that we have not attained our Waldorf School aims. We have to attain them. This has to be realized.

I do not think our educational achievements quite warrant our setting ourselves on a pedestal. For after all, the passing of the Abitur is surely in doubt to the extent that we have to expect that an ill-intentioned educational body can simply fail our whole class. There is nothing we can do to avoid that. If it were a matter of simply carrying out the Waldorf School principles we should not have arranged the whole curriculum for the top four classes, i.e. in Latin and Greek even if not in art, like it is now. The inclusion of the kind of Latin and Greek lessons we now have was right from the beginning for the purpose of passing the Abitur. We always discussed the matter from the point of view of arranging things so that the examinees could do the Abitur. I think the only way of doing it is that we have to make this compromise and then persistently emphasise that we have to do it, and by so doing prove that something more than just the intentions of the people running the school has to be actively at work if the Waldorf School principles are going to be realised. For what you are proposing is merely whether the cramming should take place here or elsewhere. If we were to do it here it would be comical, and if we were to hand the pupils over to a different system it would be tragic. That would go too far in the direction of destroying the Waldorf School principles. It could hardly have any other outcome than that the Waldorf School principles gradually come to be regarded as a fad. The parents would think: 'They themselves know perfectly well that they do not get the children to a high enough standard, so they resort to cramming'.

A teacher: What in actual fact has to be done about class 12?

Dr. Steiner: We must negotiate with the authorities the way we planned in our last meeting. That is all we can do, or what we can just as well not do. Another thing we can do would be just to register our pupils for the Abitur when the time comes.

A teacher: In that case we would be notified of how we could honour the wishes and opinions of the ministry.

Dr. Steiner: We could do that or we can leave it. We only need to take the curricula and a number of questions for the candidates.

A teacher: It would make the exams easier.

Dr. Steiner: That is a superficial matter, and in a roundabout way it would mean that our top class was run by the ministry. It would also be more for their convenience than for ours. The principal question is whether we are inclined to prepare the pupils for exams or not. If we did not prepare them it would certainly lead to our gradually having to close the top four classes. Our parents would not send us pupils. This aspect has not yet become evident. For the most part the parents think that the Waldorf School principles include the fact that their children can do the exams just the same as elsewhere, only that it ought to be ten times easier at the Waldorf School. We make it easier for them by a kind of magic. We must not deceive ourselves about the capacities of today's population. Therefore I see no chance of doing anything else but accepting this compromise.

Dr. Steiner gave examples of exam questions.

Dr. Steiner: It will not be so terribly difficult to bring the pupils up to standard if we interrupt our Waldorf School principles by taking other subjects. It is not in the natural course of development for a pupil to know these things.

I have now made two attempts to explain the necessity for compromise; once in the Dornach course to Swiss teachers, and the second time to Czech teachers, when I gave my lecture in the Urania in Prague. On that occasion a large number of people wanted to stay behind and not go home. We assembled in a second hall. I gave a second lecture on the Waldorf School principles and emphasised this compromise again. And again it was understood that it is necessary to take hold of the matter from an entirely different standpoint. On the whole our aim should be to obtain an understanding of the fact that we have to make a compromise.

There must be more fire in this understanding. However, we shall never achieve this by using loopholes; we must stand by our principles and admit that we are making a compromise where necessary, so that we show how absurd the whole thing is.

A teacher: It is customary at every school that admission to the exam is discussed a considerable time beforehand. We ought also to tell the pupils before the summer holidays whether we shall admit them or not.

Dr. Steiner: We shouldn't do that without providing the alternative of allowing the rejected pupils to repeat (the work), and we should have the same fuss again next year. So that won't do.

A teacher: If we admit all of them we run the risk of 60% failing.

Dr. Steiner: We must give bad annual reports to the ones we do not admit. Then the authorities will reject them. Rejection by the college of teachers has no legal significance. Nor can we register a pupil. Legally only the pupils themselves can apply. We cannot prevent anyone from applying. We must protect ourselves by means of the annual report against anyone applying whom we do not consider capable. All we can say is that one or another pupil had a bad report. Theoretically, this is the only position we can take. We cannot forbid any of our pupils from registering for the Abitur. That is out of the question. Anyone can apply who is of suitable age. The exam commission would probably require the pupils to give proof of fulfilling the necessary requirements. Our report would have to say that according to our opinion the pupil is unsatisfactory. The later we ask the parents whether their child wants to do matric the easier it will be to dissuade them.

So our decision remains the same as last time. What we can do, however,

is to keep implicit hold of our Waldorf School principles. But it is of course the case that in many subjects that are taught here, and not elsewhere, our pupils are not advanced enough to satisfy us. We ought to try and find the right balance between what we want to bring to the pupils and their co-operation. The pupils do not always co-operate sufficiently. It is possible for pupils of the higher classes to sit and doze throughout the lesson. There are pupils, aren't there, who, if asked what the substance of the lesson was, have no idea. This was already the case before we even began discussing the Abitur.

We have decided on the teaching methods for the top class. We could include philosophical propaedeutic in the last half year so that they get to know this scientific jargon. It is better if the class 12 pupils are already eligible for doing the exam in the first half of the year rather than only in the very last term. The usual thing is to see in the course of the first term whether the pupils are mature enough.

A question was asked about a continuation school at the Waldorf School.

Dr. Steiner: Those who leave school at fourteen must go to the continuation school. This can only be achieved if we get our continuation courses recognised. An ordinary obligatory continuation school would spoil the character of a comprehensive school. As we base the curriculum on the human being it would be pointless. We can advocate these things, of course. But that is the beginning of the end. The result will be that we shall immediately be subjected to the advanced school authorities in all the classes from class 5 onwards. The possibility of our existence has come about through a gap in the Württemberg school law allowing for schools to be established without state-approved teachers. We could not have done it if we had wanted to set up a middle school (classes 5-8). In that case even the Württemberg authorities would have required trained teachers. We owe our life to a gap that existed in the law before the emancipation of Germany, during the old regime. It would no longer be possible to found a Waldorf School here today. They tolerate us now because it would be embarrassing for them not to tolerate us. All the schools being attempted elsewhere are, in the main, stuff and nonsense. They have to have teachers who are trained. No second Waldorf School would be permitted under present circumstances.

A teacher: Couldn't we build up our continuation courses? Many more fourteen-year olds are leaving this year.

Dr. Steiner: We cannot shake that out of our sleeve. More intentions are not enough, we must have the teachers. I don't know whether we can do the continuation courses at all without having new teachers.

Then there are other things.

A teacher: There are so many weak children in the classes.

Dr. Steiner: We could very well refuse altogether to accept pupils who are thoroughly unpromising. It does not do to say at the outset that we shall not reach the standard requirements. We can quite well reject pupils we assume are not up to standard. We must be more careful about accepting children.

In languages it is a different matter. We shouldn't do it there. Otherwise that would be a reason for depriving us of the first four age groups. We have to accept children into class 5. Perhaps it would be a good thing to have all our language teaching separate, and put those pupils with the tinies. We should have the arrangement that those pupils are further down for languages. The children would have to go down one class. Every child belongs in some class or another. Perhaps we can arrange courses for beginners.

It is hardly possible to determine such things during the first three weeks. Always make the test a positive one! Ask the children what they know about so-and-so in order to find out what their capacities are. Always try to find out what they can do! Do not simply ask questions. You want to find out what the children can do, not what they cannot do.

A question was asked about remedial eurythmy.

Dr. Steiner: You should, on principle, not take the time for it out of main lesson, but put it somewhere else.

A question was asked about a pupil with great fluctuations of temperature.

Dr. Steiner: He is still very lifeless. You must take him away from his mother. Discuss the details in college. She is an incalculable lady whose soul temperature ranges from 34° — 39°. He does the same thing physically. He was always like that. His mother makes a great hullabaloo whenever she can, even without cause, so I told her to send him a long way away from her. He has become a sensitive lad. You cannot imagine anything more irrational in the way of child education than what goes on in their house. It is quite impossible. But we are powerless because there is nothing for it but to separate the boy from his mother. Certain things have to be regarded in the light of karma. The boy never went to a proper school. He has always been taught in a slovenly way. That is his particular karma.

A question was asked about visitors in class.

Dr. Steiner: Generally speaking we should limit visitors to the barest minimum. Certain exceptions will have to be made. We must make a habit of asking what their reason is for visiting. Then they will have more respect for us.

The best thing would be to have a printed form, to show them that we are inundated with visitors, saying that we can only consider applications if the aim and purpose is clearly stated.

A teacher: I have taken the earlier and later Stone Age and then the Bronze Age.

Dr. Steiner: There is no need to compare the two. It is quite good to classify it in that way. The cultural epochs are soul evolution.

A teacher: How should I proceed with history in class 12?

Dr. Steiner: Give a survey of all the periods, so that the ladies and gentlemen know something.

A teacher: What they lack most of all is a grasp of chronology.

Dr. Steiner: Earlier historians supplied the necessaries. Rotteck has synchronised tables.

The children do not hold themselves erect enough in gym, only a few of them are reasonably satisfactory. They must learn to tighten their muscles. You must tell them to. They have been without gym for too long. They have a certain ability. There is nothing for it but to keep on encouraging them. Draw their individual attention to it. You must say it to them individually.

Title of a German school essay: "The camel as a connecting link between the landscape and human activity".

CONFERENCE HELD ON
25th MAY 1923 at 8.30 p.m.

Dr. Steiner: The term has only just begun. Let us see how things go this year; probably a year of signal difficulty. What have you to report?

A teacher: — Asked a question about the provision of a history book for class 12.

Dr. Steiner: Certainly the children must know something. History in the top class of the middle school is mostly a kind of repetition. It is the same with us. Would it not be possible to remind the children of what they have learnt by way of notes, so that an actual text-book could be dispensed with? It is extremely important, you know, to cultivate the greatest economy with regard to compiling what they should remember. I myself remember with great joy having no geometry book in any of the classes, and the essentials were summarized in a dictation. If the pupils write the book themselves, that in itself contributes a great deal towards their knowing what is in it. It is obvious that if they had first of all to learn all they need to know this could not be done. If things were done effectively it would be possible to summarize what the children have to know. The subject matter for the history exam can be put into 50 — 60 written pages. It is obvious that nobody, not even a history specialist, can have everything contained in Ploetz at his fingertips all the time. It is an illusion to give a book like that to the children. Those are just headings, whereas the whole subject could be summarized in 50 — 60 pages. You might come to wish for books like this in every subject. You should keep off that. The important thing is economy in summarizing. In other schools children have to underline what they have to swot. They have to learn it in their own time. Give history dictation from class 10 onwards.

A middle school teacher: — Asked about main lesson books.

Dr. Steiner: The lesson should be followed by a dictation on the subject matter you have dealt with. Build it up together with the children. You can do it in writing in one lesson and repeat it in the following one. Key sentences rather than key words.

How are class 12 doing in maths?

The maths teacher: Really well. The subject matter is almost covered.

Dr. Steiner: I do not doubt that they are capable enough in these elementary aspects of higher maths. I would ask them in class 12 whether they could solve the following exam problems without any hesitation: You have an oblique cone. Call the axis A, the angle of incidence to the base α and the radius δ . Find the height of the cone and the greatest and smallest collateral line.

$9x + 25y = 325$. The two co-ordinates are $x = 5$, $y = 2$. Discover the equation of the tangents and the length of the tangents (?).

You might have to solve the following by means of a diagram: Discover the locus of all the points equidistant from a given point and a given plane.

Then this one: Find the silhouette of a circular plane upon a cone.

And also: Would the pupils be able to construct a cycloid?

It is essential that the children get used to writing German (English) essays. The lesson material itself could be used for essays.

A teacher: It strikes me that we should tell the children something about essay technique.

Dr. Steiner: Show them by means of their mistakes how they ought to do it, also with regard to style. I would not give them theoretical explanations. That can be the death of it, if the children do bad German (English) essays.

A teacher: Their punctuation is not as it should be.

Dr. Steiner: You will not easily find a sensible method of teaching it. We must go into the pedagogical aspect of this question. This involves looking into what punctuation is all about. We must deal with it pedagogically. I must prepare it for the next meeting. There appears to be no natural method of accounting for punctuation. Our German punctuation has arisen on the basis of Latin, and it is very pedantic. Latin has a logical punctuation. It arose in medieval Latin, during the transition to the Middle Ages. There was none in classical Latin.

According to Morgenstern's "In the realm of punctuation" punctuation is something that cannot be understood at a certain age, because it is entirely intellectual. Children cannot understand the comma before 'and' until they are fourteen, and then they have no difficulty in understanding it. The book by Herman Grimm shows that there is no higher ration in these matters. You cannot say it is wrong. Just read the beginning of Herman Grimm's book on Raphael. He only puts full stops. Read the essay, too, where a school master corrects his mistakes. Grimm replies to him. It is a very interesting discussion. It is in the collection of essays the last of which is "From the last ten years". It is also instructive to look at a facsimile of a letter of Goethe's. Goethe had no command of punctuation.

A question was asked about seating boys and girls together.

Dr. Steiner: If there are aversions to it it is better to take them into account.

A middle school teacher: — Asked about round-hand writing.

Dr. Steiner: Round-hand can be done.

A class had been divided, and the new class teacher thought he had been given nearly all the bad pupils.

Dr. Steiner: I do not understand how this idea could arise. Why don't we do the dividing in the sort of way that would prevent such an interpretation? There is no reason to divide them any other way than alphabetically. That is better than putting the better ones into one class and the worse ones in the other.

A gym teacher: C.H. will not do gym or eurhythm because of his inner development.

Dr. Steiner: If the little H starts this business that is the way to become like his older brother. He must be induced to take part in the full curriculum. That is just foolery! If we give in he will become just like his brother. It will not do for a pupil not to attend all the lessons unless there is a good reason.

A gym teacher: The two top classes do not want to tackle gym. The way they come to the lesson embarrasses me.

Dr. Steiner: This is partly due to the fact that the children have not had gym. So they do not understand why they should have it now. That cannot be overcome. We made a mistake in the arranging of school matters, and they will always bear a grudge.

On the other hand it would be perfectly possible that we return to something we attached importance to a few years ago, and pay some attention to manners. In those days Herr Baumann was promoted to teaching discipline and decency. There is a lack of it in the upper classes. As soon as you are pedantic about it — it need never be pedantic — it becomes uncomfortable, especially for

those boys. Teach gentility genteely! And with a certain humour! I do not find you paying sufficient attention to bringing humour in. Not jesting, but your whole attitude to school should have a light-hearted touch. Our worthy company do not let their hair down enough.

You are quite right about there being a Waldorf School spirit; it is present. But on the other hand Anthroposophy must take hold of the inner man — Anthroposophy itself is a human being, not a multiplicity but a different person in each one of you. Anthroposophy can help you to open up completely. Much more of this could happen. Then it would not be Herr X. or Fraulein Y. taking the class but an X. and a Y. transformed by Anthroposophy. I could just as well have used other names. You must do more about emancipating yourselves from the spirit of heaviness. It is still somewhat present in class. It must go! Seriousness is alright, but not philistinism. Philistine seriousness must go! Each person must be taken hold of by his higher ego, if we do not want to have the children telling us we have no right to tick them off (about their behaviour). The teachers must rub one another's corners off. They must not let themselves slip, so that the one lets everything pass and the other constantly blames them. X. lets you keep your hands in your pockets but not Z. That doesn't tally. The school must have style; this would draw you together, and style arises too through co-operation. Something of this kind might be a subject for the meeting you have on your own.

A teacher: — Reported on the behaviour of one of the bigger girls.

Dr. Steiner: The girl said "Thank goodness!" to you. She had probably been to a party that afternoon, and I can well imagine she did not want to do gym. It was not the fault of the gym. We must be above the children's naughtiness. X. would have considered it ingenious of the girl, but you find it rude. But it has happened so often that other teachers are not in the least annoyed. The children do not understand that. With the help of humour we must lay some stress on form. Good form influences moral attitudes and will reflect back. It does not need to be snobbish.

We must work consciously at being master of the moment, at being taken hold of by the higher self. The more we can be relieved of overstrain the more likely this is to happen. In Norway the teachers have thirty lessons. We are coming to the point where some of you have less than twenty. The fewer lessons you have the better you can prepare, also with respect to eradicating individual idiosyncracies. It is not our individuality we have to eradicate but these individual idiosyncracies. You must not let yourselves go. Under no circumstances can teachers let themselves go.

A gym teacher: Ought P.I. to do gym?

Dr. Steiner: He should do gym and also a little remedial eurythmy. Do all sorts of things with consonants, at not too short intervals.

Don't spend very long on it, but go through everything. He is actually organically crippled.

A teacher: — Asked about a pupil in an upper class who spoke very softly.

Dr. Steiner: It would be good to let him memorise things. See that he really knows them by heart, but get him to speak them in as formed a way as possible, poetically or whatever.

A question was asked about gardening in the upper classes.

Dr. Steiner: We do gardening only until class 10. The higher classes should be let off gardening. The children would like to do grafting. If they were introduced to the mysteries of grafting they would like doing it.

The school doctor: 170 children have taken the treatment for malnutrition. I examined 120, most of whom look better. 80 of them have put on one to two kilos.

Dr. Steiner: That is not bad for such a short time.

The school doctor: — Asked a question about lung T.B.

Dr. Steiner: In the case of children with lung T.B. their intestines are usually also infected. Therefore, when there is lung T.B. you must examine them for potential intestinal T.B., because intestinal T.B. does not come alone at this tender age. The best thing is to deal with it from that end.

For intestinal T.B. and T.B. of the pancreas: Put the juice of half a lemon in a tumbler of water and make a Priessnitz compress on the abdomen over night. (Priessnitz was the name of a doctor whose luke-warm compresses were well known). Also use the T.B. remedies I and II. Eat warm things as far as possible and avoid animal fat. Warm eggs, warm drinks, e.g. warm lemonade. It is important that they are warm.

The school doctor: There are difficulties in assessing the children according to large or small heads.

Dr. Steiner: You will have to look even more intensely at the actual circumstances. So many things are concealed and only become visible in a child later on.

I want to hear about the first classes. Are they falling into place? We must keep an eye on the psychology of class 1 as they go up the school. Each class is individual. These two first classes are interesting individualities.

A teacher: The little ones are original. They are like sacks of potatoes, yet they are original.

Dr. Steiner: You must realise that the noise is only on the surface. You must tap their enthusiasm.

A teacher: — Asked whether children should be broken of left-handedness.

Dr. Steiner: As a rule, yes! Whilst they are young, somewhat before the ninth year, left-handed children can be trained to do all their school work with the right hand. This should be avoided only if it might be harmful, which is seldom the case. The children do not consist of a simple addition of forces but are far more complicated than that. If you try to bring about symmetry between right and left and get the children to exercise both hands equally, it can lead to weak-mindedness in later life.

The phenomenon of left-handedness is decidedly karmic, in fact a karmic weakness. To take an example: If in a previous incarnation a person has overworked, and overstrained himself not only physically or intellectually but in his whole life of soul, he brings such a pronounced weakness into his following incarnation that he is not capable of overcoming this weakness that is now in the lower part of his being. (The part of man arising from the life between death and a new life is, in the new incarnation, concentrated particularly in the lower part of his organisation, whereas what springs from the previous life appears more in the head region.) Therefore, what is usually strong becomes weak, and to compensate for this the left leg and left hand are called in to help. The preponderance of the left hand leads to the right frontal convolutions of the brain instead of the left being engaged in speech.

If we give way to this too much this weakness may persist into the following (third) incarnation. If we do not give in to it the weakness will be sorted out.

If you persist in making children write, draw and work equally well with

both their right and left hands their inner being will become so neutral and their ego and astral body drawn out to such an extent that they will be thoroughly flabby people in later life. In any case the etheric body is stronger on the left than the right and the astral body stronger on the right than the left. You cannot ignore this but have to reckon with it. You cannot attempt to make them the same artificially. It is the essence of dilettantism to want work to be done equally well with either hand. Aims of this sort are part and parcel of today's total ignorance of the nature of man.

A teacher: — Spoke about a pupil who had to be inoculated because she had had 'flu'.

Dr. Steiner: That is a paralysis of the brain under the *corpoia quadrigemina*. It is not an easy matter.

A child of school age should have about eight to nine hours sleep. It has to be dealt with on an individual basis. I wanted to intimate that a child who sleeps too little will be insufficiently sensitive to music. A child who sleeps too much will show weakness for everything that requires a mobile imagination.

This shows the harmful effects of sleeping too much or too little. The ones who sleep too much are not very capable of working with form, for example geometry. The ones who sleep too little are weak at grasping music and history.

A teacher: ...

Dr. Steiner: B.B. is a rascal on and off. There will be times when he is better and times when he is worse. It will be a number of years before he becomes completely sensible.

CONFERENCE HELD ON THURSDAY 21st JUNE 1923 IN THE AFTERNOON

Dr. Steiner: The things I am worried about at school just now make me realise that I ought really to spend two days here next week. The things that have perforce to be discussed fall into two categories. Today, however, there is nothing else for it but to deal with the most immediate problems.

All the points we mentioned yesterday were important ones. But what worries me most today, after what I have seen in the various classes this morning, is punctuation. And the second problem that we must solve at all costs is a certain unruliness in the school; which we really should not take lightly.

Let us begin with this particular point and start with class 9b. I know the facts from the various teachers' descriptions. They were decently behaved this morning. But what worried me was the way they write. That cannot continue. But as regards their moral sloppiness let me ask those who have complaints on this score to bring them objectively.

A number of teachers gave reports about the class and about the particularly difficult pupils F.R., T.L., D.M., K.F., and J.L. Try as one may, their lack of respect for the greatness of art ruled out any reverent mood being created. T.R. incited the boys to gang tactics. They have also smeared the doors of the teachers' toilet with obscenities.

Dr. Steiner: In the first place I should like to say that F.R. suffers from persecution mania, and is also a woman-hater. T.L. appears to be a somewhat weak-minded lad. D.M. is weak-minded and K.F. is too. They are psychopathic. Also F.R.'s hatred of women works off on others. This is certainly so. I wonder

very much whether a large part of this bad behaviour is not connected with this. The naughty things I heard about certainly came from that quarter.

No easy matter! F.R. is the boy who, when he came into class 4, suffered from thrashings he got at home. In addition to that he felt that in class 4 he was already extremely badly treated by his teacher who was a woman, and some of his complaints became coloured by his imagination. His complaints suggested that his class teacher had a bad impression of him and came down on him. Now he imagines that he is personally justified in thinking that the teacher has her favourites in the class and he was the worst and was overlooked. Then it came to a minor crisis, principally because the teacher did not completely face up to it. She should definitely have owned up on some of the scores. The boy was not handled properly in class 4, so there was no alternative but to ask for him to go into class 5. We were worried about him at the time. But you had him after that. What was it like then?

A teacher: In class 5 I had no difficulties. It made a great impression on him.

Dr. Steiner: The impression came from the fact that the boy, who was then four years younger, felt there is still such a thing as justice. It may have dwindled later on, but he had that impression at the time. He discovered that although everybody is unjust, justice does still exist. Now he is psychopathic. Since then it seems to me that the boy — what can we do, the boy is manageable only if he can have trust in someone. On the teachers' side it may be justified, but what he must have lost is confidence. He must have lost it again.

D.T. is a boy who goes crazy about anything he reads or hears. He has a tendency to be possessed. He can go crazy about good things or bad. He is obsessed by anything that makes a dramatic impression on him, and speaks under the influence of this obsession. If he spoke to you intelligently he was under that kind of influence. It is a real tragedy.

K.F. is not well-behaved either. He is not only being misled, he can also take initiative where naughty things are concerned. He must feel a strong hand. It isn't easy, for we are not in a position to deal with these matters other than with great energy.

There is also another thing that should be considered. If you assume that F.R. in class 9 can ever write a decent essay about Raffael and Grünewald you will never cope. In the whole of his present incarnation he will never do that. He can't. He can't even grasp it. It is beyond him. If he realises there is something he cannot understand his mind goes a blank and his bad humour appears and goads him into action. His desire for revenge is aroused. He is obsessed with the thought that he is being unjustly treated.

The only thing I can do is to speak with these five boys. That sort of thing can play havoc with the whole of class 9b. I will talk to them next week. We must restore order. There is no chance of doing anything special. All these things point to underlying causes. Some things must be seen merely as symptoms. The obscene things are only symptoms he already had. It probably arose out of revenge against a teacher.

I knew a class once that had been briefed to write letters. You should have seen the signatures they invented. They shortened the first names to the most impossible letters, so that when you read the first names and surnames together you arrived at cynical indecencies. The whole school knew about it.

These things are hardly to be taken seriously. It often depends on the way you laugh at it. You will have to get used to laughing. If you get angry about it — fifteen year old boys are a particular type of person. We must deal further with the matter.

The years of transition are a difficult time for these children. Then you realise that something has to happen. There is too little drive and motive power in the teaching of German (English) in classes 8 and 9. The children's soul forces miss it. The children ought to have their attention drawn in an interesting way to the structure and style of sentences. They should develop a feeling for style as they learn to write essays. That ought to begin in the twelfth year. I pointed emphatically to such things in the Course on adolescents. You should discuss imagery, tropes, metaphors, synecdoches; as far as I have noticed the children do not know anything about this at all. We shall never manage to introduce punctuation unless they have understood the stylistic value of a word.

As a matter of fact their German (English) lessons being what they are as regards style and essay-writing, they cannot grow up. At present they do not even know in class 9 what a sentence is. They write as though they had no idea what a sentence is. They have no feeling for style. That must come into their lessons. German (English) lessons are not quite what they ought to be, and that is of tremendous importance for the children's adolescent years. Both the boys and the girls are just as lacking inwardly with regard to style as they are lacking outwardly with regard to speech. If you do not take account of this they will become defective.

However, the significant thing is this. If you take the whole Waldorf School and ask what percentage of the pupils are in the predicament of having to be so harshly criticised, it is much less than 5%.

I should like to draw your attention to the following, however. All sorts of things happen in the Society. Recently a gentleman went to a functionary and said, "I know you have great ideas. The ideas are very good, but nobody in the Society has the right will. And this is because in the Society you do not encourage egotists sufficiently methodically. I am a prize egotist. I have no ideas. I should like to have these ideas, but I do have will. A few people like myself, mark you, we were only three or four pupils like myself, yet all the pupils and teachers obeyed us, and eventually even the school inspector did too".

Three or four can dominate a whole class, even the school. The school is not going to be ruined because of them.

There are other things of this kind too, for instance in 3b. This 3b has also turned into a horrible class. What would help would be to take the two boys out and put them in the remedial class. We must run the remedial class not only for children who are intellectually weak but also for the ones who are morally psychopathic. That would be of help to class 3b. Those two boys, K.E. and R.B. should go straight into the remedial class. They upset the whole class. The class would not be so bad but for these two boys; as long as they are in it the whole class is prevented from doing anything.

CONFERENCE HELD ON TUESDAY 3rd JULY 1923 at 9 p.m.

Dr. Steiner: We shall have to speak about the troublesome classes. I have not yet been able to see the class 9 children. The teachers must be in agreement with what I say to the children. That would hardly have been possible today, because from the last meeting I got no clear picture of what the actual complaints are based on. It is very difficult to see what we should tell them off about, and one has to be awfully careful; one can make things much worse than they are. Therefore, I would ask you to give some concrete facts, so that there is

something tangible to say to the children without the children's reply putting the teachers on the spot. There must be no possibility that the children can answer in such a way that the teachers come off badly.

It is not an easy matter to solve. The children were well-behaved today. I would especially like to hear what mischief K.F. has been up to. On the whole the children have been good. There are also weak pupils. That is the case with F.; he has physical disorders and does certain things as a result. There must be things we can tell the children off about without them coming and saying what actually happened. We ought to be in complete agreement on the actual details. They are well-behaved today and also last time.

There was a report on the class 9 deputation against F.R. whom they want to see go. G.T. was the speaker.

Dr. Steiner: It may be that some of them have a grudge against him. Now that it is known that pupils have been expelled through evidence given by pupils it is very likely that a number of them have resolved to get rid of him. It is a conspiracy that has somewhat misfired. — People are saying that they yell like Red Indians in other lessons.

A teacher: — Reported on the spitting of cherry stones.

Dr. Steiner: These things are now in such a state that they will only change through the children gradually becoming accustomed to the teacher. They will not change from today to tomorrow. The class was not always in this state; they did not do things like that. It was simply that some of them were inattentive and disturbed the lesson with their chatter. The children now know that people are complaining about them but they will not know that it has been discussed at the meeting until I call them tomorrow. They will not know until then.

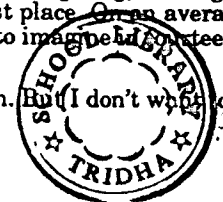
Why do the children yell so much in eurhythm? Something must incite them to do it. Isn't humour the best cure for things of that sort?

F.R. is difficult because his parents are so slack with him at home. T.H. is a very gifted lad.

There are also complaints about 8a and 8b. The behaviour as such need not astonish us, otherwise they wouldn't be children. But that it comes out so strongly during the lesson. They were all cringing today.

The children shouldn't have the feeling in class 9 that the teacher is uncertain about anything, that he doesn't hold them with absolute assurance. They must not get that feeling. I would advise you not to say "I don't know". You should avoid actually saying "I don't know", especially when you don't know something! Avoid not knowing at all costs! It is possible to do this at an age where the children are so critical. At this age it is very important never to encounter them with doubt. Use humour to deal with things. I will talk with them. What I am afraid of though is that it will not have such a favourable effect, but that they will become even more critical underneath. What I find difficult is that the children will get the impression you came to me and complained about them. If you had not complained about them I would have nothing against them. Apart from the fact that they know nothing about punctuation I can really say that in essentials the children keep up with the lessons. We are talking about fourteen year olds. The work they achieve does, for all that, assume a capacity of concentration that they are capable of giving, so naughtiness is of secondary importance. It cannot be given first place. On an average the children are doing things that are a little difficult to imagine for thirteen year olds. So much for class 9.

I will see that I look out these various young men. But (I don't want to)



know anything about the deputation. This is the beginning of the same procedure we had last year. I will see for myself what I can do with these young gentlemen.

I happened to look into class 8. I should like to say that the children should not be allowed to paint with colours if they have not mounted their painting paper. Otherwise it makes for slovenliness. They must learn to mount their own paper properly with adhesive. Work with colour only when the paper is stretched! Even if the preparations take time it doesn't matter. The children will get a lot from it if it is done properly. Class 8a do things much too quickly. They paint much too quickly too. They cannot possibly think about the work if their books look like that.

About the pupil B. B. ...

Dr. Steiner: It is a fact that he will change slowly if he gains confidence. He still has a number of classes ahead of him. Things will change if he gains confidence. Special treatment? That would mean private tuition. He does sometimes flare up in a certain direction.

A question was asked about German (English) and history in class 11.

Dr. Steiner: They were having a kind of survey of literature. You cannot leave everything for class 12. Why don't you go further? The literature that comes in the next period could be covered in a few paragraphs.

In history, however, it is envisaged that you will take up the threads again. During times when there was no cultural history you must try to follow historical threads. Class 10 finishes with the Battle of Charonea. In class 11 you must take Medieval history. You will not get the young people to understand Parsifal if you don't give them the historical background.

A teacher: Should I be rounding off Medieval history now?

Dr. Steiner: Actually the historical tableau should have come first. You were speaking about Friedrich Barbarossa today. You are taking Medieval history, and it actually says in the curriculum that history of literature should be taken in connection with a historical tableau. Literary themes referring to past history certainly do exist, e.g. Das Alexanderlied by the cleric Lamprecht, or the Trojan War. There are a great many examples of literature covering this period.

Our main worry now is that if the children sit for the exam with such punctuation, things could turn out badly. In 9b they do not put any punctuation at all. Whether they acquire any will depend on whether you deal with sentence structure in a stimulating way. This can very well be done in the course of your literature lessons.

If you are starting with the older form of the German language, one way of doing it would be to show them in a fascinating way how relative clauses made their first appearance at the time when handwriting and the art of composition gradually became thoroughly latinised. This is the foundation for the study of commas. Then you come to the use of commas by showing the children that they must enclose each relative clause between commas. It is interesting to discuss relative clauses because it was not part of the older German language. It is also not included in dialect, and in this connection you can go back to the Song of the Nibelungs etc. and tell them when relative clauses arose and along with them the need to bring logic into language. Once you have arrived at the fact of putting relative clauses between commas you can pass on to explaining in greater detail the whole concept of a sentence. Then they must learn that each sentence is separated by some form of punctuation. The other things are not so frightfully important.

When you pass on to the elements of thinking that arise out of language you come to the semicolon which is stronger than a comma and denotes an important division. They do put full stops, of course.

In class 9 it is high time to start with this. You must be able to draw it out of the actual structure of speech by looking at the meaning. It must be done in a very interesting way and must not be boring. Grammar alone bores them the most.

When you speak a dictation you must make it clear where the sentences begin and end. Make it noticeable without dictating the stops, because the children will gain a lot if you get them used to learning the punctuation from the way the sentence is spoken. The dictation of punctuation is not good. Don't dictate the punctuation but let them hear it. It would be much nicer if one thing could be done differently: if you could write it out sentence by sentence, one sentence per line. You can do this with the old German language but not with the one that is based on Latin.

You can discuss the artistic structure of a sentence in an interesting way without getting pedantic about it. You want to awaken a feeling for what a sentence is, so that they become conscious of it. That there is something positive in the forming of a sentence. You should do things like showing them a well-formed sentence in Herman Grimm's style. He writes real sentences. The sort of things we usually read contain not sentences but tape-worms. Sentences are not there. Arouse a feeling for a well-formed sentence. Herman Grimm writes sentences. Notice the difference between Herman Grimm's style and the sort of thing we read in ordinary history books. Bring this about by arousing a certain feeling in class 9 for a complete sentence and its interpositions.

We also have in our curriculum something that could be of great help, a kind of poetry. It is completely lacking; no attention is paid to it at all. I have noticed that the children are given no feeling for what a metaphor is. They should know what a metaphor is and also a metonymy and a synecdoche. Wonderful things could result from that. It is in the curriculum and has never been done. Learning about tropes would help the children to give form to their sentences. If you use imagery you arrive at sentence structure. Explain it by means of examples, i.e. tell them the significance of "Oh water lily, you blossoming swan; Oh swan, you floating lily". That is a double metaphor. With metaphorical expressions like this the young person gets a strong feeling for a sentence being rounded in an artistic way.

It would not be so very inartistic to choose something for a change from a good writer and put a ring round the relative clauses instead of using commas and semicolons. You could very well draw a red line round Herman Grimm's clauses, and two lines round the less important ones, in red and blue. Thus you get a nice colourful picture of an artistically-formed sentence. You can then compare such sentences with what people usually write, for instance a newspaper style. The periodical "Anthroposophy" used to be no exception. It used to ramble on like any German philistine, but it is better now.

This must certainly be done. And punctuation must be used to arouse a kind of feeling logic. These things can even be really interesting. If you get the children used to enclosing relative clauses between commas, all the rest will follow. You must go as far as to explain that a relative clause is basically an adjective. You must say: "A red rosebud" has no stop.

With "A rosebud, red" you could put a comma after rosebud.

In the case of "A rosebud, a red one" it is quite clearly an adjective. If you explain it by means of interesting examples it is not boring. In dialect they say:

"Their father what can write". The relative clause is an adjective. The relative clause as a whole is an adjective. This approach to relative clauses is also very important for foreign languages.

A teacher: — Mentioned Wegener's idea of the form of a relative clause having arisen as a question.

Dr. Steiner: The question may be at the root of it. Every adjective is actually the answer to a question. But "These are lovely apples, give me some!" has nothing to do with a question.

Etymologists are funny sometimes. I know of lots of treatises about the "it" in "it is raining". Miclosich has written long treatises on the "it". The German "it" — which would be interesting — is nothing else but an abbreviation of Zeus. It means the same thing as Zeus, the god; Zeus is raining. It is a diminutive form. Many Greek words have to be traced back to Greek. The little German word "es" = Zeus. The English "it" should also be looked into. It refers to the spiritual divinity that is actually behind it. Let us hope that Wegener did not mean that the relative clause was a question.

So we shall proceed by starting with relative clauses, go on to clauses that are abbreviations or statements of an adjectival nature and then, and this must be strongly stressed, pass on the semicolon. Arrive at the full stop simply by means of emphasis or break. It is easy to arouse a feeling for a colon. It stands for what is not said. Instead of saying "the following" or always saying the protracted relative clauses, you put a colon. You express it in the tone of your voice, like the pupils who were enumerating animals. Animals are: lions, geese, dogs and bolschai. [To the teacher's question, what is a bolschai? the answer was that on the book was printed "Bolschai (a writer of natural scientific books), primeval animals".]

The school doctor: — Spoke about particular medical cases.

Dr. Steiner: The girl L.K. in class 1 must have some really bad complication in the whole of her internal organs. There will not be much we can do about it. It is one of those cases that are occurring more and more frequently where children are born and human forms exist which actually, with regard to the highest member the ego, are not human at all but are inhabited by beings who do not belong to the human race. Since the 1890's there have already been a great number of egoless people who are not reincarnated beings, but where the human form is inhabited by a sort of nature demon. There are already quite a number of old people about who are actually not human beings but nature spirits. They are only human in form. We cannot set up a school for demons.

A teacher: How is such a thing possible?

Dr. Steiner: In itself it is not out of the question that there is an error of calculation in the cosmos. Individuals are destined for one another long before they descend to earth. There can be generations where no individual wishes to come down into the body or they immediately depart. Then other individuals enter that are not suitable. It happens very often nowadays that there are egoless people who are really not human beings at all, only they have human form. They are similar to nature spirits, but this is not recognised because they go around in human form. They are very different from human beings where spiritual matters are concerned. For instance they can never memorise sentences, only words.

The riddles of life are not so simple. When a being of that kind passes through death it returns to nature from where it came. The corpse decomposes, there is no proper disintegration of the etheric body and the nature spirit returns to nature.

It is possible that things can somehow happen automatically. The whole apparatus of the human organism is there. In certain circumstances a pseudo morality could be cultivated in the automatic activities of the brain.

I do not like speaking about these things, as there is considerable opposition about this. Just imagine what people would say if they heard that we are talking about human beings who are not human beings. Nevertheless these are facts. Furthermore, there would not be such a decline of culture if there were a strong enough feeling for the fact that some people, the ones who are particularly ruthless, are not human beings at all but demons in human form.

But do not let us broadcast this. There is enough opposition already. Things like this give people a terrible shock. People were frightfully shocked when I had to say that a quite famous university professor with a great reputation had had a very short period between death and re-birth and was a re-incarnated negro scientist.

But don't let us publicise these things.

DR. STEINER'S INTERVIEW WITH THE ADMINISTRATIVE BOARD THURSDAY 5th JULY 1923

Dr. Steiner reported his conversation with the pupils of class 9b. They are splendid boys! T.L. did the speaking, also K.F. They know they are no angels and confess to their misdeeds. Thoughtless high spirits. F.R. was unable to write the composition because he would not have known enough. They want to be friendly. They want to see to it that there is now a good atmosphere.

There is a lot of intelligence in the boys that has not been tapped.

CONFERENCE HELD ON THURSDAY 12th JULY 1923 at 8 p.m.

Dr. Steiner: I should like to begin by coming back to the business of class 9b. Although I have already spoken about it briefly I should like to return to it once more because the principle of the thing is important. Let me start by telling you that after the way the interview went I should very much like to hear what the subsequent behaviour of the lads has been like. The conversation certainly showed that the boys are developing very strong intellectual forces which is just what one expects at this age. Intellectual forces do appear at puberty. This expresses itself in boys in a kind of longing, often of a subconscious kind, to exercise their intellectual forces. And it is only natural that left to themselves they will do so in a crude way. To avoid this happening they must be guided in another direction. All five boys, not so much K.F., are bubbling over with intelligence and it must find an outlet.

As I have indicated in a number of lectures this has to be directed into the whole educational field at this age. The boys must acquire an interest in something that involves their intellect, for if it is not used it will come to expression in the way we have seen. The most important thing to do is to see that through the work itself the boys' intelligence is brought into play, alternating between

suspense and release. This can be woven into any material. You can put questions so that they lead to indecision — decision (tension — release). Listening all the time has a particularly bad effect on them at this age. There is no doubt about it that at times too much stress has been laid on just listening. The boys are alright as long as they are occupied. If they are expected merely to listen their interest flags because their minds stagnate.

To give them the benefit of the doubt I think they owned up to everything for the sake of integrity and not impudence. What is more, they made no excuses but fully realised the stupidity of what they had done; that it is shocking, and one does not do things like that. They showed integrity in that for instance T.L., who took on the rôle of speaker quite as a matter of course, introduced his speech by saying he had no right to speak about the affair for he had been the rudest of them all. But as things turned out he wanted to speak. He spoke very reasonably. Actually they are splendid boys, even F.R. And as for self-knowledge, many an adult could learn something from them. They made no excuses. They realised that it was very wrong to have written on the toilets. They became worked up over that. All the other toilets had graffiti on them except one and they did not see why that should not be decorated too. The latent intelligence that produces this thought insists on the blank surfaces being covered like the others. This introduces a certain mood which cannot actually be called stupid.

They said that all the notices carried the signature of the school management. So when they wrote something they felt it should also have the same signature as all the others had. All this has great style about it, but with these boys it is like a kind of obsession. They feel terrible about it. You have to sympathise with all these moods; for this you need humour — otherwise the boys will get you down.

The situation is that the boys say the actual cause of it was a teacher telling class 9a that class 9b was a useless class. If he comes into our class where he cannot possibly know the real state of affairs, they said, then he will find out what we are like! That is very intelligent. They have a certain feeling for truth. They are not lacking in intelligence. And if this is guided into the right channels no doubt a great deal can be achieved. They are splendid chaps. I still think that anyone who takes this too seriously must have forgotten a lot about when he himself was fifteen years old. There will be various degrees, but if your memory is still alive some of them are bound to be there. The only difference is that formerly these things were done on the quiet and now they are brought into the open.

As far as I am concerned the essential thing is that no good will come of it unless we succeed in using the boys' intelligence in the whole conduct of the lesson itself. The matter must be dealt with by making use of this in the lessons. Otherwise their intelligence is unoccupied and the boys cannot put their minds to what they should, but instead get into mischief.

I asked F.R. why, in his essay, he came to place the conversation between Raffael and Grünewald in the Hotel Marquardt. He said he knew nothing about either Raffael or Grünewald. That was why he wrote that. To which T.L. said "You certainly wrote something proper afterwards".

I told them to give me an example of the sort of thing they wrote. To which they said they could not say them in front of a decent person. They have their modesty and respect for manners.

Now I should like to hear what has happened since then. They promised me they would be decent young men with the male teachers and chivalrous with the lady teachers.

The subsequent behaviour of the class was reported.

Dr. Steiner: We cannot set the children riddles. I tried that with the Dornach Anthroposophists. You must involve their minds in the lesson. Many things are necessary in this respect in order to aim the lesson at the children's thinking and then keep them at it. In the classical subjects there is sometimes the danger of giving your lesson in too unprepared a form, of bringing the material in the same stage it was at when you yourselves acquired it. You must transform it. That is one of the dangers.

The other one is to become much too Anthroposophical, like Herr X. I was on pins and needles that yesterday's visitors might find the history lesson too religiously-inclined. You shouldn't make the history lesson too religion-orientated. That is what the religion lesson is for. They seem to have been very friendly people. Yet if they notice it the Waldorf School could immediately be labelled as a school that brings too much Anthroposophy into the lessons.

I visited a class that was having a eurythmy lesson, and it was obvious that they were not only behaving well just then but had been like that before I came in. Anything as exemplary as 9a's eurythmy can be shown to anybody. The look of the class showed that they had already been behaving properly. You can tell if a class starts behaving well the moment you go in. They were a model class.

Where classes 8a and 8b are concerned I could not say whether they really are naughty in such a terribly subtle way, or not. With B.B. you must begin to appeal to what is accessible in him, to his reason. You cannot reach him by way of command; but if you make it clear to him that what he wants to do does not make sense, he will do what you ask. If you explain things to him like I did recently. He was writing in his exercise book with pencil. With a temperament like his there is no sense in saying "You must not write in pencil." If you do, you are bound to upset him. I told him "You are getting it all smudged, it looks ghastly." I had hardly turned my back when he got his pen out and began writing with it. It depends on the way you do it. You must approach him according to what he understands and doesn't understand. He is a prickly boy; if he feels like it he will pull a rude face. Yet he is terribly good-natured, so he just has to be taught that it is not beautiful to look at. You have to find the right moment to tell him that such things make him ugly. Altogether in this age group you have to remember that commands are no longer acceptable; authority decreases rapidly, especially if it was particularly strong before, and you get opposition. You have to be very careful in this respect. I would recommend you read the four lectures I gave on the age of puberty. Look them up and you will find out how to avoid these things. I hope we shall make progress with regard to this principle.

A teacher: — Gave a detailed report of Dr. Steiner's visit to the Ministry with three teachers and the information they brought back with regard to the exam requirements in the various subjects.

Dr. Steiner: There is also an exam in freehand drawing. Herr Wolfhügel should now do this in class 12. I told the gentleman there that when we have fully built up our curriculum I shall endeavour to develop the whole art of freehand drawing out of Dürer's picture of 'Melancholy'. It contains every shade of light and dark, and one can also transpose it into colour. If they understand all that is in this picture the pupils should be able to do anything.

To clarify a certain point I asked whether, apart from the fact of having to be eighteen years old, anyone who had no school behind him but had prepared himself privately, could be admitted. He said yes. This proves that we are not obliged to have an outside school inspector. I asked this question in order to see

if there is any chance of their compelling us to submit to school inspection. Apart from what has happened in other respects the Württemberg school law is one of the most liberal ones. There is not a more liberal school law in any other German State nor in Switzerland. Things may change with regard to the top class.

Now that we know that only the subject matter of the top class is going to be examined it would be worth while rounding off everything else and then inserting what those people over there want.

Chemistry really ought to be rounded off a bit. We ought to try and pass on to a subject needed for the exam. Not much geology has been done. Children are slow to get hold of this. Before the holidays you could at least awaken some understanding for geological formations, for the different kind of rocks and fossils. You could give some sort of outline before the holidays, so that the children would still have to learn details later. We shall have to do some curtailing. Technology and eurythmy will have to go before the end of February, religion too.

You could give some of it to X. (a newly-appointed teacher). I have told him to get support from the college of teachers. If he makes a mess of things I shall hold the college responsible. He is so gifted that he could be handed this work. He can do it if he puts his will to it. The whole college of teachers is responsible for caring for him. For the time being you must endeavour to round off chemistry. Before the holidays give an outline of geology up to the Ice Age, and afterwards they should be given an idea of what alcohol is, its function, and an idea of what ether is and the function of etheric oils, the nature of organic poisons, of the alkaloids, also of cyanogen compounds in contrast to carbo-hydrogen compounds. They need the qualitative relationships. Take it entirely from the point of view of qualitative relationships.

If we were to speak about geology, I would recommend going back from the present, from alluvium to diluvium, then talking about the Ice Age, evoking the idea of a relationship between phenomena such as the Ice Age and what is beyond the earth, with the actual change in the earth's axis, without pinning it down to particular hypotheses. Then go back from there to the tertiary period. Explain to the children when the second and when the first species of mammals appeared. If you go back to the age of carbon you can simply take the turning-point. The ideal way of dealing with this transition would be like this: In the later strata mineral rock, plant fossils and animal fossils all come in separate layers. Now we come back to carbon. There, there are no more animal fossils, only plant fossils. The whole of the carbon strata is plant. There is no more differentiation; all that exists is plant. If we go further back still it is completely undifferentiated. Do these things.

Perhaps you could get the lecture out again that I once gave to our workmen in which I gave a living description of geology. I told them all about geology in two sessions. These two lectures were certainly important. You could look these two lectures up straight away.

In earlier times forms were really only etheric forms. You must picture the carbon formation as not consisting of individual plant as much as we think. People think they were ferns. It was much more an undifferentiated magma that was petrified. The etheric element was continually active in this magma, and there were secretions which then dripped down. These were actually organic masses in the germinal state that had immediately become petrified.

I should like to take this opportunity, even if with a certain reservation, to give you a classification of the animals which could serve as a leitmotiv. With

reserve, we ought to deal with zoology in three groups of four sub-divisions, making in all twelve divisions of type or species.

First main group:

1. Protozoa, completely undifferentiated infusoria
2. Sponges, corals, anemones
3. Echinoidea, from the starfish to the sea urchins
4. Tunicates, where the shell formation is receding and they no longer have a proper shell

Second main group:

- | | |
|---------------|-----------|
| 5. Molluscs | 6. Worms |
| 7. Arthropoda | 8. Fishes |

Third main group:

- | | |
|---------------|--------------|
| 9. Amphibians | 10. Reptiles |
| 11. Birds | 12. Mammals |

When you relate them to the zodiac you should begin with the mammals, assigning them to the Lion; birds to the Virgin; reptiles to the Scales; amphibians to Scorpion; fishes to the Archer; arthropoda to Capricorn and worms to the Waterman. Then it proceeds down the other side. The protozoa belong to the Crab; corals to the Twins; echinoidea to the Bull; tunicates to the Ram and molluscs to the Fishes. You have to realise that the zodiac arose at a time when both terminology and groupings were quite different.

"Fish" does not occur in the Hebrew language, so that there is a real reason why you do not find fishes mentioned in Genesis; the Hebrew language does not have a word for them. They class as birds that live in the water. This is how they are distributed among the zodiac, in groups of seven and five, according to the day signs and the night signs.

This also corresponds to the basis of man's threefold nature.

Group I are the head animals: protozoa, sponges, echinoidea and tunicates.

Group II are the rhythmic animals: molluscs, worms, arthropoda and fishes. These correspond to the middle part of man and the head.

Group III are the limb animals, in which, however, the rest is always included. So we have the limbs, the rhythmic system and the head, aspiring towards threefoldness but not as yet attaining it.

If we see it as a spread out human being, the head would correspond to group I, rhythmic man to group II, and the limbman to group III.

From the geological point of view it starts with the head. You must also see the geological formations as passing through the series of twelve, beginning with group I and going through group II to group III. You have to supplement the formations with those. As the first group the infusoria go back a long way. The forms of group I occurring now are decadent forms of the etheric forms of older times. Group II are half-decadent forms. Strictly speaking it is only their non-decadent forebears that belong here. Group III are the first actual non-decadent, primary forms. Therefore this gives us a criterion for the study of geological formations.

For animal geography you should look up the zodiac and, bearing in mind what I have just told you, start by projecting it on to the earth, and then find the

areas of animal groupings radiating out from there. There are such things as globes showing the zodiac on the earth. What you need is already there.

You cannot speak of volcanic formations but only of volcanic activity that cuts across geological formations.

We must also try to put the plants into twelve groups. I will do that as well.

A teacher: ...

Dr. Steiner: You have been reading German literature of the nineteenth century. One ought of course to work with giving these pupils extracts. Tieck, "Phantasmus", short extracts from Zacharias Werner, "Söhne des Tales". Lyrics by Wilhelm Müller, Novalis, Immermann, Eichendorff, Uhland, and short extracts by Herzog Ernst Lenau, Gustav Schwab, Justinus Kerner, Geibel, suitable things by Heine, Hebbel, something by Otto Ludwig, and Mörike. That is roughly what you need. And Kleist and Hölderlin. Apart from this I would recommend you to include Lessing, Herder and Klopstock in the curriculum of other classes. Logau was a fine writer of epigrams; no better ones have been written since. Gottfried Keller, Grillparzer. Where all these poets are concerned take lyrical examples only. You must read something by Gottfried Keller and tell "Der grüne Heinrich". Richard Wagner.

That was given as exam preparation.

Dr. Steiner: What I wanted to discuss was these zoological groupings and the curriculum.

Will you now please bring anything else that needs discussing.

A teacher: What shall we tell the pupils regarding the exams?

Dr. Steiner: All you need tell them is that we have all the necessary information. It is a fundamental law of education that the ones who are being educated neither acquire behind-the-scene knowledge of the art of education nor take part in discussing it. It has crept in here as a kind of perversion, and must be stopped forthwith. It is just not on.

The idea has been taking hold that we do not pay any attention to the difference between our age and theirs, and this is why they themselves start thinking about the way principles are applied.

They can be told the formalities, namely that they have to be eighteen and that they need a report. And tell them that we have definite information that if they work hard they will pass the Abitur. What else can we do? Just the formalities. It is not good for children to make a habit of having meetings. They should have the feeling that the teachers will see to things. They are afraid they are losing out on a lot of interesting things.

A teacher: A great deal of school has been missed due to the heat.

Dr. Steiner: That was caused by the elements. It will be cold again in the winter.

(To the class 8 teacher): The children must be conscious that when you are occupied with one or two they also are likely to be asked questions. The children must take an interest when you are engaged with individuals. Generally speaking, apart from working out sums, everything that is audible and belongs to the lesson should not be of interest to one individual only, but to everybody. They ought to be prepared at any moment to be asked a question. You should make a habit of calling upon an inattentive child to continue. Then they will get the feeling that anyone can be called upon at any time to continue a sentence.

If you ask questions on work they have already had, the questions must take a different form. You must arrange it so that the children give answers. You will gradually make a habit of this. But you have to do it in a lively way. You have to pounce from one pupil to another so that the children are aware of the process. After all, you now have the kind of contact with the children you did not have some years ago. On the other hand I would think there is far too much of what one calls a showing of hands. A terrible restlessness arises in some classes due to an eternal putting up of hands. This ought to be stopped. It ought to be restricted more to the teacher calling upon the ones who should answer.

There is a particular question that interests me. Namely how we should solve this business of their painting in their exercise books, considering this should only be done on stretched painting paper. Things are getting very slovenly. We cannot rise to drawing boards, they are much too expensive. It can be an ordinary board planed smooth. Couldn't the craft lesson be used for making boards for painting on? This practice of letting the children paint in their ordinary exercise books is unsatisfactory. As soon as you introduce colours you should stretch the paper.

Ch.O. in class 1 has something seriously wrong. It points to under-nourishment which will soon undermine the blood. If you go through the classes and see the children, it is terrible. We must determine which children are on the verge of it. It is not a matter of eating a lot or a little but that the children can digest properly.

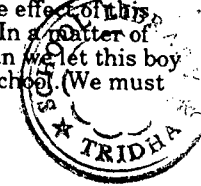
We must give attention to our numerous psychopathic children. St.B. in class 1 sees astral flies. He ought to have some treatment as well. His whole astral body is in disorder. A marked asymmetry of the astral body in every respect. Try giving him the sort of remedial eurythmy exercises in which he has to put his hands on his back. Exercises that are usually done in front he must do behind.

CONFERENCE HELD ON TUESDAY 31st JULY 1923

Dr. Steiner: I am very sorry I could not be present when school broke up. It was not possible, although I thought we would meet again on an occasion like that. Now you have told me that you have things of your own that it is necessary to discuss, let us start with those.

A letter from F.R.'s father was read out. The boy had stolen sixteen silver spoons. His father wanted to keep him at home.

Dr. Steiner: The spoon business happened a while ago. The relationship with the father has never been any different. His father can remove him whenever he wants to. We must see to it that we cope with the boy. We certainly cannot expel him. The boy is in need of moral support just now, isn't he? We must give him moral support. He is only in class 9, and in this class the children need moral support. They must feel a certain attachment to the teachers. They must love their teachers. I believe that the contact has been lost with this whole class 9. The boys see at once that this is terribly unjust. I think that the effect of this theft has been to trigger off a fearful feeling of remorse in F.R. In a matter of this kind we should come to his aid. Under no circumstances can we let this boy be removed. We can contribute nothing to the boy leaving the school. (We must cope with him.)



Hasn't G.T. somewhat a mania for being popular? He acts at being charming.

We must avoid subjective expressions. If this expression were actually used it would be a subjective designation. Even if boys get up to the worst possible mischief you must always attack the deed, never the person. As soon as you scold the boy you won't make any headway any more.

F.R. senior is the kind of person who doesn't know how to curb his temper, isn't he? The way he treats the boy, one can almost understand why he does such naughty things. With home conditions like that one can only pity the boy.

You must acquire more contact with the pupils in the upper classes. At this age they cannot yet stand being kept at it the whole morning without their being any personal interest taken. They want you to take a personal interest in them. They want you to know them and accept them as they are. They really want that. After all, these classes are still school, not college. It is far more like a college than actual school. They want to have contact with the teachers.

I told you before that there were five of them. All five are not the kind of boys one can throw out onto the street. If we do throw these boys onto the street then something is lost to humanity that need not be lost. We cannot allow it to be lost. F.R. is not so talented but T.L. is.

His father can do what he likes; we can only try and help him. It is madness to say he ought to go into practical work. His father can apply his methods during the holidays. I think you must try and acquire a more personal relationship to the pupils of the upper classes. In those upper classes there is dire need of having a more personal relationship.

A teacher of class 9: — Said he wanted to watch the lessons of their previous class teacher.

Dr. Steiner: Whilst attending lessons you can make interesting observations. But a very great deal depends on your having no difficulties whatever with your subject matter when you are in front of the class; on your having so thoroughly made the material your own that it no longer plays a role, and you can put all your strength into the method, which will come entirely by itself. This form of instruction is first and foremost a matter of methodical preparation. This applies to all subjects and in all classes. It is a matter of preparation. Perhaps after all, the fact of your having no time for preparation should be regarded as the main problem. Many of you may tell me there is no time to prepare properly, but this is where the fault lies. You could become aware of the fact that the Waldorf School makes thorough preparation essential, so that you are not still struggling with the material when you face the class. The pupils soon notice it and feel exempt from authority. Then the trouble starts.

I cannot believe that all these five boys are anything but thoroughly normal boys. F.R. is a weakling. He is dependent upon being treated in such a way that it gives him a feeling that people are sincere. He does not have that feeling about his father. His subconscious is constantly on the look out to see whether he will be treated at school the same as at home. He wants to be understood. But he finds he is treated without understanding. His father does not know he is hot-tempered. Everything depends on the boys being interested in the content of their lessons. They are all attentive in algebra. They did not behave badly. I often notice how well you managed them.

It is stupid that his father has written this letter. He did it after I had told him that the main stipulation regarding the theft is that nobody talks to anybody about it, and that we must make the boy realise that he speaks to nobody about it. And now the father does it all the same. The father is much more

uncivil than the boy. It is very difficult. The boy does not tell lies even when he has to own up to disgraceful behaviour, whereas the old man tells lies all the time. The fact is the boy knows his father tells lies whenever he opens his mouth. He knows from his own experience. The ideal thing would have been if the boys had realised that we were thoroughly disgusted about the deed, yet at the same time we felt compassion for their moral destiny, therefore we wanted to cover up the affair; whereas it is only to the boys' loss if it is trumpeted forth. It would certainly be a good thing if F.R. could be separated from his parents.

All kinds of tasks are arising. I myself have a pupil to report, S.T. He is sixteen and will have to go into class 9. His best subject is philosophy; he knows Plato, he knows Kant and he knows the "Philosophy of Freedom". He is good at maths and bad at Latin, German history, fairly bad at geography and natural history and absolutely atrocious at drawing. All this must be taken into consideration. But he cannot be put in class 8. He has done the ninth class at the High School. He would also be too old. The question is to look for a home where he can board. We shall have to see that we find one. There is no teacher's home for him, so he must be provided for elsewhere.

A lady teacher: — Said that in class 8 there was always a terrible noise. She would like to take two pupils on their own and divide the class.

Dr. Steiner: Taking children on their own is not a specially good principle. We must try and prevent him from going. They could certainly be given extra help. But do not put them on their own. Divide the class by all means, if possible. It is too big for present conditions. If you could give them extra help, that would work quite well. Only do not take individuals out and not have them in the class. It will always happen that there are difficult pupils. In ordinary schools they don't have pupils like that. In our case they must go up with the others. But I still think you will manage if you make friends with them.

A question was asked about B.B. in class 8.

Dr. Steiner: Humanity does include such people, and it is our task not to get rid of them but really to deal with them. I don't think we ought to be influenced whatever. What the mother does is another matter. We must not send any pupil away from the school because he presents difficulties. His interest must be aroused. You can cope with him if you give him reasons. B. assured us that he had not taken any of the plums. Herr S. asked him whether they were ripe or not. To which he said that Herr S. was very cunning, and admits we have got the better of him.

You must approach him with reasons. That brings him into himself, whilst otherwise his thoughts work like trying to nail up a box with a hammer which constantly falls off its handle. There are lumps of fat lying between the various sections of his brain. He cannot get the parts of his brain to work together because they have lumps of fat between them. If you make him think hard he comes into himself. Then he penetrates the fat. I am convinced that he is well-meaning and that you will cope with him. You must make an effort to change him: You have five weeks to do so. You can acquire cunning.

Stinging nettle baths will help him. It would help a bit to put lemon juice in his baths, bitter things anyway, bitter plants; I would like to say sauerkraut. A mixture of all three, if possible. Not liquorice. Three times a week, and not too warm. Only a moderate amount of farinaceous food. When he eats bread, see if he can have it toasted, so that there is as little water in it as possible. He is inclined to put on fat, and this has to be got rid of first of all. He is lazy too. He can be given the straight forward remedial eurythmy exercises to counteract fat. Bean coffee might be good for him.

A teacher: How can one acquire cunning?

Dr. Steiner: Did you read the "Goetheanum" containing Brentano's riddles? I recommend getting the book and solving all the riddles. I am serious about it. I have picked out the four hardest. That would be in connection with B. and cunning.

A teacher: — Reported that the Association of Determined School Reformers had invited them to take part in an educational conference.

Dr. Steiner: The question is whether anyone feels inclined to go there and speak. It is mad. Anyone who writes a letter like this is not born to be a school reformer let alone a determined one. It is quite crazy. On the other hand you could decide to say a little about things. Or you could decide to say as much as you can. Someone who is not afraid can go along and speak and represent our work. But there is no sense in it. Anyone who writes a letter like that does not have the calling. It is sham. You can see that at once from the letter.

A question was asked about taking part in the conference on art education in Stuttgart.

Dr. Steiner: These things mean something only if we ourselves maintain full control of the initiative. Taking part in other ventures makes sense only when we follow the principle of speaking about one particular aspect of the matter. In spite of everything people can have their attention drawn to the Waldorf School methods in any kind of association. They have of course to be the sort of people where there is a prospect of something reasonable being achieved, like at English conferences. You have to think differently about these. But this trash here is sheer superficiality, and you must not expect anything to come of it. Unless you specially want to go, write and tell them that we are so busy developing the Waldorf School and its principles that we must devote ourselves entirely to this for the time being. That would be better than having that exhibition. We must take care to keep an eye on what interests people. Otherwise we shall undermine the Waldorf School. We can very well tell him we have no time because we have to develop the principles themselves. We consider it unpedagogical merely to exhibit the children's paintings.

Today we cannot discuss fundamental questions. There may still be requirements regarding class subjects or methods of dealing with them.

A question was asked about the algebra in class 11's curriculum.

Dr. Steiner: My advice was that the subject matter should be dealt with to the point where they understand Carnot's theorem (the Cosine Law) and its applications. This maps out the whole curriculum. It contains a great deal of algebra. You will need a lot of algebra, the theory of Series, Functions, etc. We can stick to this curriculum. Give them problems that require a thorough command of Carnot's theorem.

[Regarding the newly-appointed teacher:] With regard to X., I am making the college of teachers responsible for his moral education. You must take care that he doesn't go to pieces.

A religion teacher: What shall I take as examples of national religions?

Dr. Steiner: The Old Testament; the Hebrews.

There were questions about art lessons, Goethe's lyrics in class 10 and the study of figurative speech.

Dr. Steiner: That is a subject that will actually fill almost the whole year. You can of course take the study of metaphors and figures of speech. You can teach

the children to have a feeling for poetic forms. You ought not to say that Goethe was not able to do it before a certain age; that he was forty before he could write verse. Otherwise the pupils will think: 'Well, what hope is there for me, if Goethe had to be forty ...'. You must watch out like a lynx that you don't say things that produce that sort of reaction. The general subject matter provides the motifs for the art lessons. You can take your lead from what the children understand.

A question was asked about Emperor Henry II, the saint.

Dr. Steiner: I have told you that it was his initiative to found an "ecclesia catholica, non romana". That is a well-known story. You will certainly find that everywhere where Henry II is presented. Lamprecht is not a historian but a dilettante. He is interesting, and he is symptomatic for the evolution of the science of history. You will look for some authoritative source of the life of Henry II. It has been recorded, not in the form of a legend but his inner feelings. The brevier included Henry as a saint. In regard to this it can always be said that in those days it was possible for someone to be included in the brevier who wanted there to be only a Catholic and not a Roman Catholic Church.

In Lamprecht's case it is more like coquetry than genuine feeling. He speaks so complaisantly, too.

A teacher: In Wolfram's Parsifal what do the words "lapsit exillis" mean as a name for the grail?

Dr. Steiner: That has not been researched yet.

A teacher:...

Dr. Steiner: The main thing is that you get well. Get restored! Let your enthusiasm blossom during the holidays so that the blossom can become fruit when you start again, even in the classes that are not so well behaved. The pupils are already looking forward to having you again.

Yes, the conditions in Germany are getting gloomier and gloomier. There will be total chaos.

The Oxford lectures should appear in print. One thing ought to be considered. This morning Leinhas said; from his own observation: There are so many people with an abundance of material, yet they do not write! Why don't they? Even "Das Goetheanum" will soon be suffering from lack of material.

A question was asked about the way the pedagogical lectures were to be prepared for publication.

Dr. Steiner: The pedagogical material ought also to be published in an independent form as Steffen's reproductions of my lectures, and should be done by the people involved in the work. Say what you have to say from an individual, personal point of view. Develop the aspects that go in the direction of your particular ideal so that there is living discussion of the pedagogical principles of the Waldorf School. Such beautiful essays could be written about the teaching of art. "Das Goetheanum" also needs real essays. There ought to be a furore of eagerness to hand in independent work. Even if there were only independent appreciation of one or another thing that has made its mark; but *do* stick your necks out!

Where do the useless manuscripts come from? Do they also come from the Society? Sometimes useless ones are also printed. It would be a good thing if just the things that ought to have been given a universal character at the Art Conference could be the starting point for a special line of articles.

Another possibility is to deal with the particularly interesting aspects of

principles like the ones I discussed in Dornach. There is also far too little literature about the Waldorf School available to the public. Couldn't you write about your teaching methods? There are forty-two teachers, almost enough for four of you to write each number. It is certainly necessary that we should develop these things; that a feeling should arise for presenting things from a different point of view. My introductions to the various eurythmy performances — I tried to recast them each time and give them from a very different point of view — were meant to be demonstrations of this. They were efforts in this direction. When I gave one recently the people stood outside and did not come in for it. That was at the Delegates' Meeting. That was after the sessions in which the German delegates excelled themselves; one of them saying that the Goetheanum was already a ruin before it was burnt down. Utter nonsense was talked for four hours. Thorough-going nonsense for four whole hours.

Well, I hope you will have a refreshing holiday in every direction. We also need to renew our forces in the various spheres of the Anthroposophical movement. It is a fact that we ought to give a little thought to renewing our forces, just as the plants are rejuvenated each year. There must be keenness and inner fire. Of course life conditions are difficult, and will become more and more so. Now that the mark has no value, only a theoretical value, it is impossible to foresee the chaos that will arise. The month's accounts are now about 400 million marks. It may be 2,000 milliards in August, or even more.

A man in Austria has written to say that he has made a transaction that should bring him some dollars. He only wants 600 dollars for himself. Whatever he gets above this, he will place at our disposal. At any rate that will come. I have asked him to present it to the Waldorf School. It is 500 million, but it is like a drop on a hot stone. It is absolute nonsense. I believe that in the near future it will be necessary to get money for the Waldorf School as for the Goetheanum. This business ought to be properly represented. This has not been done in Dornach.

We must close now.

CONFERENCE HELD ON TUESDAY 18th SEPTEMBER 1923, 6.30 — 10.30 p.m.

Dr. Steiner: Before I go we still have to discuss the fate of class 5, and I should like to hear the experiences and wishes that have to be taken note of.

The teachers who went to England will have told you themselves about their great success. Haven't you reported on the success of the Waldorf teachers? It is true that the work you teachers do has made a great impression over there, and if you look behind the scenes you will see that what impressed them was also the fact that each Waldorf teacher is an individuality. Each one made an individual impression.

Baravalle, with his metamorphosis of surfaces leading up to the theory of Pythagoras, made a tremendously deep impression. Fraulein Laemmert's presentation of music teaching also made a deep impression. Indeed it did. Dr. Schwesch impressed them with both his ability and his knowledge. Dr. Schubert gave a very convincing demonstration of the truth of the Waldorf School as a whole. We always have to say the same thing about Dr. von Heydebrand, don't we? The impression she gives makes most people say "I would like to have my children taught by someone like that". Fraulein Roehrle stayed more

behind the scenes, and it seems to me that only she herself can speak of her success there.

Is the last number of "Das Goetheanum" here? Then I should like to recommend that you get Miss Macmillan's book "Education through the Imagination". Everyone of you should read it and know what she says. In my copy I wrote the following words which I did not include in my article: "It is as though someone is very good at describing food that is served up at table, but does not know how it is prepared". The book gives a very interesting description of the top layer, an analysis of the soul's top layer of imaginative forces, but not of the work that has brought them about. Her graphic description of the soul of a child is excellent, but she does not know the forces that give it birth. I believe that as Anthroposophy provides the foundations, all the things that are just descriptions can have light thrown on them from all sides, and that anyone who is an Anthroposophist will gain a lot from the book because he is capable of reading a tremendous lot of Anthroposophy into it. It is a note-book that everyone can expand for himself, because it affords the opportunity of working through a great deal of Anthroposophy.

Miss Macmillan would like to come here at Christmas with a few assistants. Please treat her with respect. Some people regard her as *the* authority on educational reform. If anyone were to visit her school, there would be a lot to see even without children. She is an educational genius. She will manage to arrange things so that she sees something of the lessons. I have told her that if she comes when lessons are not in progress she will have nothing from it.

The Zurich Course had been arranged, and when I came back from England with Wachsmuth and heard the news of this being seriously intended, the two of us nearly fainted. It will be changed and take place at Easter. We shall also have Easter plays for the first time. I have given instructions to arrange it at Easter.

Now do the teachers who were in England have anything they themselves may want to say?

A question was asked as to whether the twelfth year was about the right time for fostering the forces that were developed by means of things like sewing cards; this with regard to geometry.

Dr. Steiner: Yes, that is right. After the twelfth year it is too much of a game. Only I would never want to introduce work into the school that does not occur in life. If something has no life in it it cannot produce living interaction. Froebel activities are invented for school. But things should never be invented merely for school. Only things drawn from external culture, from real life should be brought into school, and in a suitable form.

Several teachers reported on their impressions in England.

Dr. Steiner: You must bear in mind, however, that English people do not understand mere logic, even if it is poetic. Everything has to be presented in concrete pictures. As soon as you deal with mere logic English people do not follow. Their whole mentality understands only what is concrete.

A teacher: — Was of the opinion that the people there organise things by way of improvisation. You get the impression as though they have reached the limit of their ability.

Dr. Steiner: All the Anthroposophists who were there, and also other guests, travelled from Wales to London. There were only those who had taken part in the Penmaenmawr Course. An extra train was put on from Penmaenmawr. There were two carriages and a luggage van. The train was shunted in so late

that things happened quickly. The guard arrived whilst the luggage was outside. Wachsmuth said it had to go in. All of it went in. The passengers saw to it that the train waited. That would not be possible in Germany. At certain stations there was great confusion. Here you do not know what happens, but there you have to go to the luggage van yourself. In Manchester two Companies overlap. The officials had a battle. One Company did not want to take us on and the other one wanted to get rid of us. The luggage often goes astray, but it comes back again. This private enterprise has its good points but also its shadow sides. No trains leave on Sunday from stations like that because the railway shareholders are also the shareholders of the hotels. No trains leave on Sunday so that the people stay until Monday. I described Penmaenmawr itself in a lecture.

A teacher: You spoke in England about the position of women in Greece. They were not treated as human beings. Schuré gives descriptions of the Mysteries where women apparently play a large part.

Dr. Steiner: Women as such did play a part. Especially those who were picked out for the Mysteries. Those were women who were not actually mothers of families. Women who fulfilled the purpose of founding families were never drawn into public life. The children were educated at home. There was a clear understanding that women did not take part in public life. Thus they could bring no element of political life to children whilst they were under seven. The father did not see the children before they were seven. He hardly knew them.

They had a different way of life. They were not regarded as inferior human beings. If women were picked out for the Mysteries they frequently even held important positions. People like Aspasia.

Now we must divide class 5. I should have preferred a male teacher for the simple reason that people will say, won't they, that we staff our whole college with women. But as we have not yet got a preponderance of women but are still balanced, and as a matter of fact we cannot find a male teacher — they are all too decadent — we shall have no alternative. Just now, as I was estimating the various capacities, I arrived at a kind of statistics. I looked into how things stand, and it is actually the case that where the middle school is concerned the greatest capacities are among the women. The men's capacities are mostly only for absolutely essential subjects, whereas the women have a whole range of subjects. Men are decadent, which belongs to the terrible phenomena of the times. So there was nothing else to do but appoint this young lady. I think she will become a good member of the staff. She graduated with a thesis that referred to the remark in one of the cycles about Homer beginning with the words, "Sing, O Muse, of the man..." and Klopstock beginning with "Sing, immortal soul". So class 5c will now be taken by Fraulein Dr. Martha Haebler. She seems capable. Make proposals, I mean you two class teachers of the fifth classes, as to which children should be taken out of the two classes to form the new c-class. We shall form it from both classes. Fraulein Dr. Haebler may visit classes beforehand, and I will introduce her when I come on the 10th. We regard her straight away as a member of the staff. She will attend the meetings.

This brings me to the second point. We will ask Fraulein Klara Michels to take over class 3b.

I have asked Frau Plinke to go to Miss Cross at the school in Kings Langley.

The gardening teachers: — Asked whether they should start class gardens.

Dr. Steiner: I have no objection. Up to now the garden work has been more of an improvisation. Work out the plans for it. It can be part of the curriculum.

The natural science teacher: For the teaching of botany there is a need for the plants that are studied in botany to be grown here in the garden.

Dr. Steiner: That could be done. That would also bring more system into the gardening.

A question was asked about the handwork lessons.

Dr. Steiner: Frau Molt can pass her last two handwork lessons on to Fraulein Christern.

I would now like to ask you to bring the matters we have been putting to one side.

I would like to bring S.T. to your sympathetic notice. He is a precocious boy. He is very gifted and also intelligent, but he has constantly to be reprimanded. I have given him clearly to understand that he should take an interest in the school subjects. He has read Plato, Kant and the "Philosophy of Freedom". He is rather jittery. If you think he needs extra help lessons, he must have them. He would prefer to be studying occult science. He has gone from school to school. His first school was a convent. He will be a hard nut to crack.

A request was made for a second course of lectures for young people, and also lectures for Anthroposophical teachers outside the Waldorf School.

Dr. Steiner: We will be holding the Youth Conference. You will have to make up your minds how you will do it. It is all the same to me. I will arrange my lecture accordingly.

It was very satisfactory to have the lectures that were only for Waldorf School teachers during school time. That works very well. But during a conference it doesn't seem so satisfactory. What a conference! When such a lot of killing of thoughts goes on in between quite good thoughts. The four days were really dreadful. Conferences cannot be combined with what we need for our school circle.

It strikes me — and I should like to hear what you have to say to it — that to a certain extent some new impulses *have* come alive in the school. I really do think so. There must surely be a new feeling of responsibility in some aspects, for the whole of the education to have been taken as seriously as your visit to England showed. This really points to the fact that we have to acquire the most powerful forces. Now I think certain things are required in this direction. Taking the whole perspective of Waldorf education into account, I think it would be good to speak about the way moral and religious impulses affect other subjects. We should talk directly about the method of teaching. That fits in better with something like the Youth Conference. The Youth Conference will have open sessions. I think that is more suitable than putting it during a conference where people sit from morning to evening. I shall be back here again between October 10th and 14th. So we can look forward to talking about these matters in detail. The Waldorf teachers will not have to do much about this conference except attend it. I don't think I myself will be so terribly involved in it either, as the young people want to be left free. There could be no school on those days. Then it would be a simple matter to include a lecture.

I cannot easily come over at another time. There are too many things to do. If building has to be done I must be in Dornach. During the autumn holidays we can discuss higher education, and only Waldorf teachers can take part in that. We could let the public be admitted to the conference. Things will be done in such a way that everyone, parents as well as teachers, get something from it; different things. This will be the case if I succeed in bringing all the contributions into an organic whole.



(About a newly-appointed teacher): I was satisfied with the lessons I attended. He is thoroughly serious about it and has involved himself well with the material. The pupils understand him. He still needs guidance. I did not let him come today because I wanted to say that. He must feel all of you behind him. He must keep up the goodwill. At the moment he has it in highest measure.

The music teacher: — Asked how to present rhythms that were different in music than in eurythmy. He applied the usual rhythms for conducting.

Are the two, three and four beats the only ones of importance, or ought I to go as far as five and seven beats?

Dr. Steiner: Do seven and five beat rhythms only with the older ones, definitely not with children under fifteen, sixteen. If you did them with children under fifteen it would muddle their musical feeling. I could hardly imagine that anyone gifted enough to become a musician would not learn that by himself. Up to four beats is sufficient. You should take care to see that their musical feeling remains unprejudiced as long as possible, so that they can experience where the differences lie. This would be spoilt if you took seven beat rhythms. It is no doubt of tremendous pedagogical value that the children take an active part in conducting, in the dynamics, but every one must have a turn. You can do the ordinary kind of conducting movements.

The music teacher: I have had them do it all together up till now. Can individual conducting also be done with the younger ones?

Dr. Steiner: I imagine you can begin around the period of the ninth/tenth year. A great deal of things that happen at this age are of such a nature that this special relationship of an individual to the group plays into it. There would be a point in extending this to other subjects, for instance that in arithmetic you always let one lead the others in certain things. This happens by itself, but in music it will become a component part of the art itself.

A question was asked about the sequence of eurythmy figures.

Dr. Steiner: I have had them arranged so as to have the vowels together, then the consonants together, and then the few others. Twenty-two to twenty-three figures in all.

Within the series of consonants you could also put the combination together, nor merely alphabetically. The best thing is to feel what kind of letter you are dealing with, and not to depend only on the order. Deal with them more qualitatively than just putting them one beside the other.

If the times were not so terribly unfavourable I believe there would be a real living relationship to them. We are now facing the more subtle difficulties. Before children have learnt the particular gesture they cannot connect a concept with the figure. As soon as they have learnt the gesture they must relate it to the figure. Their understanding of the relationship will be of the movement, not of the character and the feeling. The feeling is expressed in the veil. "You are still too small for a veil". As soon as the children begin to acquire an inner experience of it you can gradually teach them what the character is. When the children understand the principle behind these figures it will have a good effect on their eurythmy lessons. An artistic feeling develops in the course of time. One should develop it if possible.

How are things with class 9b.

A teacher: Notice has been given for T.L.

Dr. Steiner: That is really a pity.

A teacher: L.R. in class 4 steals and tells lies. She has a weak memory.

Dr. Steiner: She tells lies as a cover up. It would be good, for it always helps, if you could dictate a little story to the child which it learns well and thoroughly makes its own. This story would be about a child whose stealing is taken to the point of absurdity. I sometimes gave things like that to parents. Make up a story in which the child, through the development of the plot, leads herself into an absurd fate. She will then get a horror of stealing. You can vary the story and it can even be bizarre or grotesque. It is of course only of help if the child brings it alive and also has to go through it time and again. She should make the story her own. She should learn it by heart until she knows it as well as the Lord's Prayer, so that she lives with it and has to remember it time and again. If you can achieve this it really helps. If the first story has no effect, take another. You can even do it in class, as it doesn't matter doing it in front of other children. You would have to make the child keep on repeating it. The other children can be there, but they do not need to learn it by heart. You do not tell the children why you are doing it. Her mother should know that you are trying to help her in this way, but not the child, and certainly not the class. The ideal approach is to get the child to learn the story quite naively. Make the story even shorter for her sister and tell it to her again and again. With L.A. you can do it in front of the class, but the others do not need to learn it.

A question was asked as to whether a deaf and dumb girl of eighteen could attend the Waldorf School.

Dr. Steiner: There is no objection. She might just as well stay on at the Polytechnic and attend some lessons here as well, for instance art and eurythmy. The child is completely deaf. But she can link together all the same what she observes of the movement of the speech organs and movements of the limbs.

A question was asked about classifying animals, and whether the various groups could be thought of as running parallel with the ages of life.

Dr. Steiner: You must take the other matters first, of comparing them with the different parts of the human being. The other aspect is secondary. You can attempt it after you have given the principal classification of head animals, rhythmic animals and metabolic animals, but it is not a primary characterisation.

A question was asked about Th.H. in class 5 who was backward in writing.

Dr. Steiner: It is quite apparent in this child that certain astral parts of her eyes are set too far forward. The astral body is enlarged. She has astral lumps in front of her eyes. You can see that. You see it in her hand-writing. She constantly confuses letters. For example she writes "gsier" instead of "gries". I still have to ascertain what rule it is governed by. When she is copying she puts one letter instead of another. That doesn't normally happen at this age. She does it constantly. She sees incorrectly.

I must think about what should be done for the child. Something must be done for her. She sees other things incorrectly too. She is an unusual case. It might be — but we won't experiment with this — that the child constantly confuses men and women, or a small boy is taken for an old woman. If the confusion is due to something wrong on the astral plane all the mistakes would be reasonable ones and not otherwise. If it continues and we cannot help her this can lead to grotesque forms of madness. This would happen only if there were an over-development of the astral body. Animal forms come and go. She is not a wakeful type, and when you ask her a question you will notice her making the sort of gesture people make when they are woken up out of sleep. There is a slight contraction, such as when someone is woken up. The child would not be in

a class anywhere else. She would not have got beyond class 1. A very interesting child.

A teacher: Someone wants to publish an advertisement of the Waldorf School with pictures.

Dr. Steiner: We have not the slightest interest in publishing anything like that. If we had something of that sort ready we would have it published by the Kommenden Tag Publishing Company. We would publish it as soon as we could, besides, we should not go so far as to compete with our own undertakings. We cannot possibly undermine our own Publishing Company by letting a publication which might cause a sensation be published by another company. It is not even fair to the relationship between the Waldorf School and the Kommenden Tag. As soon as something of this kind has been prepared I do not see why we should not let the Kommenden Tag publish it. We should have more profit. In the first place it is not fair.

Did a Waldorf School class go to a spa? Why I am asking is because that terrible M.K. who grumbles at everything has written me a complaining letter, a whole chapter, grumbling about the Waldorf School. I haven't read it all. He belongs to those clandestine opponents whom we cannot exclude, and who still get the Newsletter. He was the one I meant when I said that it is not possible within our circles to be bureaucratic in the ordinary way and dispatch things according to the lists. The Anthroposophical Society must deal with people individually. Surely we don't need to send everything to a person like M.K. We have to behave in a human way in the Anthroposophical Society. That also includes not being bureaucratic about sending out the Newsletter. He uses the information to make a devil of a row. He is malicious, even though he is a member.

**CONFERENCE HELD ON
TUESDAY 16th OCTOBER 1923 at 4.30 p.m.
After the third of the three lectures
"Deeper Insights Into Education. The Waldorf Approach"**

Dr. Steiner: We formed the third class 5 this morning, class 5c. Of course you all know Fraulein. Dr. Haebler who will take it.

What I have especially on my mind — and what I would ask you to discuss first — are all the circumstances connected with a shattering letter I have had from Herr X. telling me he wants to withdraw from the administrative group. He does not seem to possess a sufficient amount of the confidence he assumes should exist between the college and himself. I know that the college has asked him to take back his decision, but I have already told him that it is really important that in our college it is not just the superficial relationships that have to be sound but the whole foundations of our working together. We cannot possibly work in the way I described in the lecture we have just had if the basic relations among the college are not sound, and not everybody works with, also into and from out of everyone else. This must be cultivated more and more in our school. When one goes into a teacher's lesson one must always know and feel what the others are doing. Sometimes I go into one or another lesson and, I must say, some things would not be as they are if the sort of thing were being done in other lessons which should be having its effect in this one. It is so important to work together, and the impulse must come from the meetings. If

each one of us were to go his own way and work regardless of the others, we should not be capable of fulfilling our task. Therefore I do not see this as a solution. And I should like to press all of you who are involved in any way to give your frank opinion about what has been going on more behind the scenes than on the surface.

A teacher: In my opinion it is not so much me personally as the job that is to blame for undermining people's confidence. It would be good if something came about that would really guarantee progress. That would be more important than the part of it that relates to me.

A teacher: Herr X. has told us that meetings were not as he would have wished. He believed he had not succeeded in giving the meetings a living form. But none of us could have done it. The increase in staff numbers makes things rather cumbersome.

Dr. Steiner: I don't quite see why enthusiasm should decrease as staff numbers increase. It would be sad if that were so. New teachers should be new sources of enthusiasm. If you want a room to be brighter you light more lamps not extinguish them. Serious things have been happening.

A number of people: Not at all!

Dr. Steiner: But my dear friends, surely a resignation like this must have serious reasons. It cannot be the case that nothing serious has happened. We ought to take these things seriously.

A teacher: As a matter of fact I have lost confidence in the college's will to co-operate in the meetings. The way they have been going, I had to give my blessing to someone who stayed away because the meetings were not achieving anything.

A teacher: Herr X. ought to tell us why the meetings do not satisfy him.

Dr. Steiner: I should also like to ask in what way the meetings are unsatisfactory.

Several teachers spoke of incidents that had occurred.

Dr. Steiner: The kind of things you are bringing up are either discussed or they are not. One way of doing it is to shake one's head like people are doing in Fraulein A.'s corner. But if you do discuss things it shows that after all you do feel co-operative. It really would be good if we could talk about reasons why things like this are being discussed at all. I do think that on a superficial level it is just misunderstandings. But these arise of course out of the fors and againsts.

A teacher: I have tried to build up a picture. Out of a sense of responsibility Herr X. wants to train the college to have a certain discipline. For reasons of temperament this has led to misunderstandings.

Dr. Steiner: You have touched on something that I would gladly discuss with you. It was already mentioned in my lecture today that one has to find a way despite the temperaments; There was the endeavour, despite the temperaments, to come to inner understanding. I should like to hear how this misunderstanding between the temperaments arose. If I pinpoint what you are actually saying, Herr Y., it is that Herr X. wanted to turn the college of teachers into class 13. The college wouldn't have it and rebelled against being subjected to education.

A teacher: — Reported on incidents that were at the root of it.

Dr. Steiner: As I cannot regard these things as anything else but a lighted match dropping into a barrel of gunpowder, I should like to hear more about the causes than about the incidents.

Reports were given.

Dr. Steiner: This brings the problem to light but does not solve it. Herr X. resigned at the end of his tour of duty. Over the next four months the other two are due to hold office. Do we have to live with a thorn in our flesh just now when times are so difficult? For that is what a resignation amounts to. Just now, when we do not know if it is possible to maintain a proper relationship between Dornach and Stuttgart we really must resolve this properly. It would not be good to have a provisional arrangement just now when things are so difficult.

There was a report on the previous meeting.

Dr. Steiner: This last meeting led to an unusual step being taken. If it had not been for that, Herr X. would have continued in office for another fortnight and would have then considered whether he wanted to carry on for another round.

A teacher spoke about the changed situation and the possibility of carrying on. He will decide on the strength of the coming fortnight.

Dr. Steiner: In my opinion the business about class 13, which a number of you confirmed, has something to do with it.

A teacher: People are determined, despite class 13, to have confidence in Herr X. A number of teachers spoke.

Dr. Steiner: Having listened to more discussion I still think there are things behind this. I understand neither the objective beginning nor how it can lead to resignation. It is bound to have to do with personal matters that cannot be brought forward here because we ought to remain objective.

Herr X. was asked to continue in office, and he accepted.

A teacher: Which lessons do we have to drop from now on in class 12 because of the exam preparations?

Dr. Steiner: Technology and handicrafts must sadly be dropped, also gym and singing. Eurythmy cannot be dropped. Freehand drawing remains. Reduce religion to one lesson, but do not put it in the afternoon. Class 12 will take part in only one joint religion lesson with class 11.

CONFERENCE HELD ON TUESDAY 18th DECEMBER 1923 at 9 p.m.

Dr. Steiner: Let us talk about everything you have to say over this long period. There was mention of a letter to the Ministry regarding exam candidates.

Dr. Steiner: Why was it necessary to add that owing to the nature of our main lessons there are still some subjects outstanding? In important official matters the most sensible thing to do is not to annoy the people by telling them things they do not want to hear.

What do you still have to take in literature?

You ought to proceed with economy. Some of the things you want to take certainly should be taken. For this exam, though, you do not need Goethe as a natural scientist. It is not necessary for the exam. They will not be questioned on Letters on Aesthetic Education. Lyric poetry will be especially painful, for it

is not so easy. Hauptmann's "Hannele" is better than "Die Weber". They have not got an inkling about Goethe as a natural scientist. The unfortunate thing about exams is that we are obliged to make up a programme like this. No more than this would be asked for if someone wanted to take a doctorate. If those things were to be taken in the way schools usually do they could not be done in two years. Look at this, there is Faust part 1.

I should just like to know how all this can be done in school. Do you think they will choose themes for German essays from it? The things coming in the written exam must be thoroughly mastered.

If you keep applying to the Ministry they will think we have a bad conscience and are thinking things are not as they should be. You should not be particularly worried about the matter at this point, but just reply if the authorities write to you. We shall see how things develop. We can withdraw at any time.

As the time approaches you would need to go in for making the pupils formulate and answer questions themselves. They themselves must be much more active. And if a pupil does not know something straight away, don't be so quick to help him. He needs to muster the will to find the answers from out of himself. This has considerably improved since the time when the pupils had to do nothing but listen. I must visit all the classes again at the first opportunity.

A letter was brought inviting the Waldorf School to exhibit pupils' work in Berlin.

Dr. Steiner: It would be good to get the man to give more information. He ought to tell us what his object is. Exhibitions of children's work serve a purpose only when accompanied by a lecture course explaining the whole set-up of the Waldorf School. But to exhibit work on its own! If the people who see it do not know about the aims of the Waldorf School they will not know what to think. It would be like taking an illustrated book of fairy tales and just showing the pictures. People won't understand a thing. The gentlemen must say whether they want to have the Waldorf School represented.

They spoke about C.R. in class 11.

Dr. Steiner: His relationship to the class would be determined by his character. Don't get him to paint the objects themselves but what is on the object, the way it is affected by light; the illuminated side and the shadow side. Not the table, but the light on the table and the shadow on the table. He has no sense of observation where painting is concerned. He is obviously defective. It is good to take hold of him at his weak spot. Let him try to draw a human face, but without a nose; only the patches of light and shade on it. Try to talk to him about things. He is psychopathic. He should be made to visualise things pictorially. He will be better at arithmetic than geometry. He must be got to visualise geometry and not do it just from memory.

They spoke about the forming of cliques in class 11.

Dr. Steiner: Give them an essay to write on the theme of loners and sociable people, so that they have to think about the matter thoroughly.

A question was asked about English lessons in class 11. Macaulay's "Warren Hastings" had been read.

Dr. Steiner: You could also read English lyrics with them, i.e. the Sea Lake School. Alongside this you can let them read characteristic prose like chapters from Emerson, i.e. those about Shakespeare and Goethe, trying at the same time to draw their attention to the leaps and bounds in his style of thought, to

what is aphoristic and what is not aphoristic, and characterise the half aphoristic yet coherent quality of his style. Why is it so? You ought to discuss this and do a little psychology in the process. Emerson's method of writing consisted of his having a whole library of books spread out around him. He walked round the room reading a sentence here and a sentence there, writing one down and then quite a different one, independently of one another, and then proceeding further. He got his inspiration from the library, that is why one notices the jumps. Nietzsche wrote about his reading of Emerson's "On Nature". He put a ring round certain things in his copy, and numbered them. Do lyrics and Emerson.

A teacher: What reading matter should be taken in French in class 10? Is Poincaré a possibility? A lot of pupils want to drop out.

Dr. Steiner: It is a tricky business all the same. In principle you can do something like that but not in Poincaré's case, because it contains so much untruthfulness.

On the other hand, as some of them are going, ought it not to be something that is apparently not true to life and yet returns to reality after all? That applies to "Vril" by Bulwer (Lytton?).

That can be read in class 10.

There is a collection of French essays by Hachette containing examples by the other Poincaré, the mathematician. In the second part there is also one about technical thinking. That is something you could well make use of.

For English in class 12 something like Mackenzie's "Humanism" is a possibility.

We cannot go along with the abolishing of French as they are doing in State schools.

A eurythmy teacher: — Asked a question regarding the difficulties in one of the upper classes. Some of the pupils would like to have a different teacher.

Dr. Steiner: That must be treated with humour. Appear to go into the matter and then continue it ad absurdum. There are always pupils who want to swap teachers. You must stick firmly to your own point of view and deal with it humorously. One thing you could say would be 'What have you got against me? Surely I am a very nice lady. There is no reason for you to hate me.' Sometimes you can take the sting out of it in a few moments.

A question was asked about P.Z. and gym lessons.

Dr. Steiner: He does not bring the main direction of his body into line with gravity. Try giving him hanging exercises, where he is tied to the horizontal bar. I mean this literally. An exercise like this has a liberating effect on the astral body. There are children like that who look as though their astral body were too large and draped around their ego like over-large overalls. These exercises will connect the astral body more firmly with the ego. It is a blessing for them to have their feet off the ground, for instance by climbing a ladder and remaining seated at the top. You will usually also notice that these children with loose astral bodies have greasy, fatty skin. This will be so in some, or it may be worn and wrinkled skin.

It could be possible to devote one gym lesson to putting the children into groups and for them to do what their temperaments most desire.

A question was asked about children's dramatic performances at Miss MacMillan's.

Dr. Steiner: They use a lot of things that are totally unsuitable for their age. It

is impossible to do dramatic work with children before the age of ten, whereas it is quite good to do it after that. It is not Miss MacMillan's method but her force and drive which are effective. The method is very English, they do everything too early. This is brought about by the particular feeling English people have for expressing themselves. They want to make an impression. This is cultivated in such ways. People like this acquire a strongly developed astral body that reduces the ego to a certain level such as is not found anywhere else in Europe. From the spiritual aspect an Englishman looks like someone who always goes around without a shirt collar. Their ego works in that sort of way, and that is the way they dress. This is what gives them their national character, a hail-brother-well-met sort of character. Dramatic self-presentation; Bernard Shaw also has this. They want to be someone that counts and that other people will acknowledge.

A teacher: S.T. in class 9 expresses himself so clumsily in writing. Should he be given extra essay writing practice?

Dr. Steiner: You should give him writing exercises, very elementary ones. If you were to start giving him the daily task of writing just a quarter of a page, where he pays attention to the forming of each letter, it would have a beneficial effect on his whole character.

Besides this the crossing of the axis of his eyes is wrong. The optical crossing point does not fix the object properly, and this must be put right. You should keep drawing his attention to the fact that his eyes are looking parallel, and he should be told to read with his eyes close to the page as though he were shortsighted, although he is not. He saunters when he walks and his eyes do the same thing. He doesn't step properly but scuffs his feet. Have you noticed that if he wants to go from one place to another in the school playground he never goes in a straight line but always in a kind of zigzag? Notice how his hair is always falling over his forehead. He hasn't any sense of rhythm, either. If he has to read something rhythmical in the lesson he gets his breath tangled up. You could get him in gym lessons to step as firmly as he can; to stamp.

From the karmic point of view it is as though parts of two incarnations had come together. In his previous incarnation his life came to a violent end. He is now catching up on the second part of that incarnation and has added the first half of this one to it. Things do not fit together. He has already read Kant. He can't do things other children can do yet he asks the most remarkable questions, which show that he has a highly developed soul life. For instance he asked me if it was correct that the distance of the sun from the earth was constantly decreasing. He asked 'Isn't the sun also approaching us?' That is the kind of question he asks more or less out of the blue.

Give him comprehensive ideas and get him to do unusual things in a disciplined way, for instance mathematical problems which strongly arouse his curiosity without being immediately obvious. For example the tying of knots in a circular ribbon. Oskar Simony deals with that in a treatise on the matter.

As most of the teachers did not know how to do this Dr. Steiner demonstrated what happens if you cut through the middle of strips of paper stuck together into rings that have one, two or three loops. If there is one loop you will get a large ring, two loops produce one ring inside another, and three loops produces one ring again, but one with a knot in it. While he was doing this Dr. Steiner told them a lot about Oskar Simony, but practically none of this was reported.

Dr. Steiner: Simony counted the prime numbers. He said that a lot of humour is needed in order to cope with occult phenomena, which is very true!

Simony was like S.T. He saunters around, has very little sense for rhythm

and must learn to observe what he does. Anything that encourages him to think is good for him.

St. B. should do eurythmy exercises that require strict attention. He should do the letters crossing his arms behind him and paying great attention throughout. For the sounds should be held for a long time, consciously. He cannot get his astral body into his etheric at his body's periphery.

K.F. cannot be considered a Latin scholar. Perhaps it is quite good for him to sit like a desert island. This isolation will not be bad. I have the direct impression that it is good for him to sit on his own.

There was a report on L.K. in class 1. She cannot stand fairy tales or poems.

Dr. Steiner: She should do Ee with her whole body, U with her ears and her forefinger and A with her hair, doing all three exercises with sensitivity. Awaken sensitivity in her body. This should be done for a considerable time.

A teacher: S.J. in class 7 writes almost faster with her left hand than with her right.

Dr. Steiner: She must be made aware that she is allowed to write with her right hand only. You could try getting her to draw up her right, no, her left leg and jumping with the right. Jump with the right leg, holding up the left. She is ambidextrous.

If you have children who are definitely left-handed you would have to make up your mind. You can notice it. You must notice the left hand. With real left-handers the hands appear reversed; the left hand looks like a right hand and has more lines than the right.

You can use the eyes to combat this. Get real left-handed children to look at the top of their right arm, then let their point of vision move down the arm as far as the hand, and up again. Then stretch out the arm. Do this three times.

CONFERENCE HELD ON TUESDAY 5th FEBRUARY 1924 AT 8 p.m.

Dr. Steiner: I am sorry that it was absolutely impossible to come sooner but I could not manage it. We shall have to catch up on some things, and I am all the more pleased to be able to be here today.

A member of the administrative group welcomed Dr. Steiner, and the gist of what he said was: On returning from the Christmas Foundation Meeting in Dornach we feel committed to do all we can to make the Waldorf School a suitable instrument for its new task. I have been asked to tell you that the admin. group hands its duties back to you. You may want to determine afresh how the school should be run, for it seems likely that there could be a change in the relationship of the School to the Anthroposophical Society.

Dr. Steiner: My dear friends! It is absolutely understandable that such views should arise among you, as the Christmas Foundation Meeting is intended to have been a considerable deed on behalf of the Anthroposophical mission. On the one hand our endeavour has been to give the Anthroposophical Society an entirely new form, and on the other hand the Christmas Foundation Meeting has given the Anthroposophical Society a decidedly esoteric character. Although this seems to contradict, its professed public nature, it can be seen quite clearly

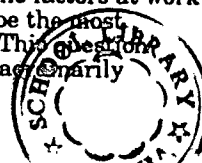
from its aims and purposes, that will only come to realization in the course of time, that the present council of the Anthroposophical Society in Dornach will run the Anthroposophical Society in a definitely esoteric way. This, too, signifies a complete renewal of the Anthroposophical Society.

Now I can readily understand that the various institutions connected with Anthroposophy are wondering how to respond to what has taken place in Dornach. As I stated in my letter to the members in our News Sheet the entire Christmas Foundation Meeting has real significance only if this meaning is never ever forgotten. For the Christmas Foundation Meeting will acquire its full significance only to the extent that the individual Anthroposophical institutions gradually make Dornach's resolves their own resolves.

The Christmas Foundation Meeting was the second part of a hypothetical assumption. The First part is that the council will form a centre in Dornach based on whatever the members wish them to do, which implies that this will be a permanent factor of the Anthroposophical Society, as this is the sole aim of the council. This is also a hypothetical assumption to the extent that the Dornach council considers it is justified in taking responsibility for the Anthroposophical movement in addition to the Anthroposophical Society only in so far as these intentions are realised. This constitutes its esoteric character. In addition to this the esoteric impulses will proceed from various different sections. I would like to ask the various institutions from now on always to regard what comes from Dornach as having an esoteric background. On the other hand it is equally understandable that the representatives of the Waldorf School in particular should raise the question as to what attitude one should take to Dornach, i.e. to the independent High School.

Now if you have looked into it more closely you may have already felt that this entails considerable difficulties, especially in regard to the last decision of the admin. group that you have just passed on to me. It is like this: First of all a form will have to be found in which the Waldorf School can make this connection with the High School. To be precise, although the Waldorf School is based on Anthroposophical education it is not of course an Anthroposophical institution but an independent creation; in fact in its whole approach both to the public and to legal bodies it is not an Anthroposophical institution but a school in its own right that incorporates Anthroposophical education. If the independent Waldorf School as such were to form a kind of official affiliation to the Dornach High School the Waldorf School would at once become an Anthroposophical school even as regards outer appearances. Obviously there may be reasons for deciding to do this. But on the other hand it is surely necessary to consider whether the Waldorf School cannot fulfil its cultural task more easily as an independent school than if it actually affiliated to everything proceeding from Dornach. For what comes from Dornach would also be compiled in Dornach. If the Waldorf School were to become directly connected to Dornach, the management of the High School would become responsible for and the authority for all school business that came under the heading of the pedagogical section of the Anthroposophical Society. For from now on Dornach will not be a mere ornament as Anthroposophical institutions have often been, but a reality. In fact every institution that belonged to Dornach would have to recognise the authority of the management in Dornach. That would be a necessary consequence. It would also mean that the whole management of the Waldorf School would be given an esoteric character.

Looking at it from another point of view, in the light of the factors at work in the world today, we could consider whether this might not be the most intensive way of fulfilling the Waldorf School's cultural aims. This should not be dismissed out of hand, nevertheless it is an extra-ordinary



difficult one, entailing the deepest sense of responsibility. For it signifies a radical change in the whole nature of the Waldorf School.

Education today, the world over, is possibly still subject to the error or rather the illusion that comes to expression in all the activities of the various educational associations. But all it boils down to is talk. In actual fact education will be taken over more and more by the three factors composing the further evolution of the world, two of which are already making enormous inroads, and the, third, Anthroposophy, which is still very weak and shadowy of course, and is not recognised as anything of significance except by its opponents. Education will, however, be taken hold of by the two principle streams in the world, the Catholic and the Bolshevik or socialist ones. Anyone with the will to see can certainly see that all the rest of today's endeavours are losing ground. These statements do not say anything at all about the value of Catholicism and Bolshevism but only about their impact. This is enormous in both cases and is increasing all the time. And they try to include every other cultural endeavour as their own. Therefore it would make sense to bring education into line in a certain way with a third cultural stream, the Anthroposophical one. That is the world situation.

It is an amazing thing but humanity is so thoughtless nowadays that they allow the most important symptoms to go unheeded. The fact of the Macdonald system in England breaking with the tradition of centuries is such a drastic and important event that it is quite amazing the world does not notice it. On the other hand we Anthroposophists should take good note how clearly external events are showing us that the time is now over when history can be written solely from the point of view of the physical plane. We must be aware that Ahrimanic powers are in every respect breaking through more and more into historical evolution. Two leading personalities, Wilson and Lenin, died of the same symptoms, paralysis, which means that both of them offered an opening to Ahrimanic powers. Do these things not show that world history is ceasing to be earthly history and is beginning to be cosmic history? All these elements are extremely important and play a part in our specific questions.

If we begin with the concrete fact of the admin. group handing its duties back to me, you must not forget that the Christmas Foundation Meeting revealed that in principle I had lived within the Anthroposophical Society from 1912 to 1923 without having an office, without even being a member, a fact that I stressed very clearly in 1912; that I actually only belonged to the Anthroposophical Society in the role of adviser and teacher, as the one who disclosed the sources of spiritual science. Since the Christmas Foundation Meeting I have become the president of the Anthroposophical Society, and from now on my actions are the actions of the president of the Anthroposophical Society. If I were to continue to appoint the admin. group it would be appointed by the president of the Anthroposophical Society. The top institution of the independent Waldorf School would be appointed by the president of the Anthroposophical Society. That too is something that could very well be considered. Before we proceed to discuss all these questions I wanted to preface our discussion with these points. For if the Waldorf School asks to be connected with Dornach in this form, it will become different from what it was when it was founded. The Christmas Foundation Meeting was not merely a festival such as most of the Anthroposophical events are, although these were not always festive, especially in Stuttgart; it was absolutely serious in its purpose, so that any kind of consequence arising out of it assumes a very serious nature.

Now there are other ways in which the Waldorf School can become affiliated to Dornach, and that would be that it is not the school that places itself under Dornach management but the college of teachers, or the individual

teachers who wish to do so, enter into a relationship with Dornach, with the Goetheanum, with the High School of spiritual science, not only on a personal basis but as a teacher at the school. For that would not alter the character of the school but would show the outer world that from now on the pedagogical section of the Goetheanum in Dornach must be regarded as the permanent centre for the Waldorf School impulse which was anyway already recognised as coming from Anthroposophical education. The difference would be that whereas up till now there was a more theoretical relationship to Anthroposophical education this would now be more alive in as much as the teachers either as a whole college or as individuals follow the impulses resulting from being members of the High School of spiritual science. In that case it would be impossible for the admin. group to be appointed as it were by the Goetheanum, but it would have to remain as it is, because our conception of it is that it is appointed, and even chosen, by the college of teachers. In fact it may be right out of the question on the grounds that the local legal authorities consider it impossible for the admin. group to be appointed in Dornach. I do not think the Württemberg laws would allow the admin. group of the Waldorf School to be appointed by the Goetheanum, that is, by an institution outside Germany. There remains only the possibility of my re-appointing the admin. group, which is in fact not necessary.

Those are the things I wanted to tell you. You will see from this that you will need to discuss the matter thoroughly among yourselves. Whichever way you think the matter is to be solved, whether you want me to take a more or less decisive part, or whether you want me to make the whole decision, will those who have made up their minds about it please say so. It does not need to be anything more than what you have already discussed on college and which led you to bring up this matter.

A teacher: The question we ask ourselves is whether the Christmas Foundation Meeting alters anything in the relationship of the Waldorf School to the Anthroposophical Society.

Dr. Steiner: The Waldorf School did not have a relationship to the Anthroposophical Society before, did it? It was outside it. Therefore the Christmas Foundation Meeting does not affect the Waldorf School. That is how it is. It is a different matter for those institutions which arose directly out of the Anthroposophical Society itself. Then it is quite different. The Waldorf School was founded as an independent institution. The connection it had before, which was an unofficial one, can very well continue with the new Society. That was something completely gratuitous that was being newly created all the time through the fact that the majority of teachers belong to the Anthroposophical Society and that Anthroposophical education takes place here in an independent way in that I, as the executor of Anthroposophical education, take the chair in the college of teachers. None of this need be altered.

A teacher: What is the pedagogical section?

Dr. Steiner: The aims of the Christmas Foundation Meeting in general and those of the High School for spiritual science in particular will only very gradually be realised. One probable reason for this is that we do not have enough money to be able to go ahead immediately with the buildings needed for the plans already projected. Things will come about gradually. To start with, the various sections will function to the extent that is possible today with the individuals and the material means that are available. The idea is that the foundation upon which the independent High School, as an institution of the Anthroposophical Society, will be built, will be as members of the High School for spiritual science. I have become aware that a large part of the Waldorf School staff have applied to become members, therefore they will right from

the beginning, be mediators in spreading the education coming from the Goetheanum High School. What further institutions will belong to the High School will only transpire later.

Many of the institutions have expressed the wish to be affiliated to Dornach. The situation is simple, whether people are thoroughly prejudiced against them as Anthroposophical institutions or not at all. For instance the Stuttgart Clinic can affiliate. Either it will be attacked at the outset as an Anthroposophical institution, in which case it will do no harm for it to be affiliated, or it will be recognised because people are forced to realise that its methods of healing are more effective than elsewhere, in which case it would be affiliated as a matter of course. However, that is an institution that does not stand in the same relationship to the public as a school does. The Clinic can be affiliated without question.

But if a school suddenly becomes an Anthroposophical school it will put the backs up of both the public and the legal authorities. It is more than likely that the school authorities would object. There would be no sense nor justification in objecting to our educational methods. There is no reason why those should not be Anthroposophical. They even have no right to object if all the teachers individually become members of the Dornach High School. That has nothing to do with the authorities. No objection can be made to any of that. But an objection would be made at once if the situation were such that we had the kind of affiliation to the Goetheanum High School whereby educational decisions made there were passed on to the school here, i.e. that Dornach might interfere with the curriculum, etc. That would affect at least classes 1 — 8. Obviously if we had the higher classes from 9 upwards only, it is unlikely there could be any objection, at most only with regard to permission to sit for the final exam, which would hardly be taken up by the authorities. For the younger classes, however, they would hardly let that through.

After all, the High School for spiritual science is first and foremost there to develop insight and to enrich life. So we can say that each member has not only the right but even a certain moral obligation to turn to Dornach where his pedagogical aspirations are concerned. In the first place the kind of people will belong to Dornach who wish to learn from it. But when they have learnt from it they will still remain a member of the High School, just as someone who has obtained a degree at a French, a Norwegian or a Danish university still belongs to it and has an ongoing connection. If a person has received a degree in France, for example, he does not only get a diploma but is a member of the university for the rest of his life and maintains an academic connection. So it must be taken for granted right away that older Anthroposophical members of the school join the High School already knowing quite a lot from lectures given at school. However, the High School will be constantly tackling scientific or artistic tasks, and all the school staff will be involved in that. In this respect life will be enriched by the individual teachers. In the very near future we shall be making the same request to all the members of the other sections that we have already made to the members of the medical section, namely that when important matters arise they should address them to Dornach. And every month or two we shall send out circulars to all the members containing answers to questions raised by individual members. However, people will not be members of the section but of the class. Sections only come into question for the Dornach management. The council works with sections and individuals become members of the class.

A teacher: Should we work towards the possibility that the school will at some future date be affiliated to Dornach?

Dr. Steiner: The same thing applies to endeavours to affiliate the school as such

to Dornach as applies to anything else that can reasonably be done at present, namely it entails taking the particular path that had to be relinquished before because our people who took it on at the time were not equal to the situation. It would entail going the way of the threefold social order. For if you imagine the Waldorf School affiliated to the High School it could take place only under the auspices of the fundamental principles of the threefold social order. And we shall be working in a basically realistic way if all the proper institutions begin aiming towards the threefold social order. We must let the rest of the world go its own way, since they deliberately chose not to go the other way. We shall work towards the threefold social order, but we must all the time have as our aim that an institution like the Waldorf School, which in point of fact has an Anthroposophical character, shall obviously at some time in the future become part of the Anthroposophical effort.

But if this affiliation were to take place officially at this present moment there is a strong possibility that it could mean the end of the Waldorf School. Therefore as matters now stand I would recommend not appointing the admin. group afresh but leaving it as it is, and for the rest, just to decide which direction to take in answer to the two following questions: Are the teachers happy to belong to the Dornach High School as individuals, or do you want to join as a college, so that each one of you has the tag "as a teacher of the Waldorf School"? This would necessitate the pedagogical section having dealings with the Waldorf School, whilst it would otherwise deal with education in general.

The two are very different. We would put something like this in our circular: In the Waldorf School the best way to do such and such a thing is in this or the other way. In a certain direction this would be binding for those Waldorf teachers who are affiliated to the High School as teachers. All the regional and smaller groups of the Anthroposophical Society can affiliate to Dornach without any further trouble. In fact they have to do so. All the groups and as many individuals as fulfil the condition can affiliate, also such institutions as the Biological Institute, the Research Institute and The Clinic. They might have difficulties otherwise. They will not have the same difficulties as the Waldorf School. When the Waldorf School was founded great importance was attached to making it an institution independent of the Anthroposophical Society. It is logically quite in accordance with this that the religion lessons are arranged by the religious communities and the independent religion lessons by the Anthroposophical Society and that the Anthroposophical Society stands in the same relation to their independent religion lessons as do the other religious communities to theirs. The Anthroposophical Society actually gives the religion lessons and the services. We can say this with full justification whenever we are accused of being an Anthroposophical school. The fact that Anthroposophy believes it has the best education will not stamp the school with an Anthroposophical character. This is quite clear. If the "Kommenden Tag" had done it that way and had approached the Anthroposophical Society at the time when the exercises were arranged which they now have, and had asked the Society to introduce exercises which anyone who wants to can join, the remarks would not have appeared in the News Sheet. Where such matters are concerned the actual formal arrangements are extremely important.

A teacher: Hasn't a change already come about in that Rudolf Steiner as head of the Waldorf School is now also the head of the Anthroposophical Society?

Dr. Steiner: That is not the case. The position I have taken on has no bearing on the fact that I personally am still head of the School. The Christmas Foundation Meeting was purely Anthroposophical, and the Waldorf School had no official connection to the Society. A change could occur in the course of time, and religion lessons might possibly be taken on by the Dornach management

through the Anthroposophical Society itself. That would follow organically. It would be the only thing that would.

A teacher: Does the attitude held at the time when the Waldorf School was founded still hold good today?

Dr. Steiner: If you put the question that way then one would have to decide whether the college of teachers is competent to deal with it or whether it should not be dealt with by the Waldorf School Association. For the Waldorf School Association is properly speaking the School's real admin. group where the public is concerned. You all know the seven magi who advise the school. This question comes into consideration when it is a matter of deciding whether the Waldorf School as such should affiliate to Dornach or not, whether the Waldorf School college is not only in the position to join it as individuals but also as teachers. For all educational matters can be decided in this way. This is possibly a question of continuity. Externally the Waldorf School would stay as it is. You must look at things in a real way. What would you do if, as a college of teachers, you decide to affiliate to Dornach, and the Waldorf School Association, on the strength of that, stops your salaries? All this is theoretically possible.

A teacher: — Asked a question about the Abitur.

Dr. Steiner: What difference would the affiliation make with regard to the question of the leaving exam, which is purely a matter of compromise, if this comes into it at all?

A teacher: — Expanded the question.

Dr. Steiner: The other possibilities could only be that we absolutely refuse to have anything to do with whether the pupils want to take the Abitur or not and consider it to be the pupils private business. We did not think of that before. I wonder whether we ought to make that a principle. All the pupils and their parents would then have to answer the question: Should I take the risk of starting my child on a career without the Abitur? — That is possible of course, but it is very much a question of whether we ought to do it. That is quite apart from the fact that we should then perhaps get no pupils at all or only the good-for-nothings. But it seems doubtful to me whether we can saddle the exam question with this problem. I do not think it will make much difference to this whether we affiliate or not. We shall just have to make this compromise.

I think you ought to begin by choosing the form — and these things are not for ever, they can be reconsidered at a later date — you should choose the form whereby those who wish it become members of the High School of spiritual science as individual teachers, with the specification that you also want to be affiliated to the Goetheanum as teachers of the Waldorf School. I think this covers all you want, and nothing more is needed at the moment. The difference is this, that if you join as individuals without being a teacher member there would be no mention of the Waldorf School in our circulars. Specific questions relating to the Waldorf School would not be dealt with by Dornach at all. If you add that you are joining as teachers that may not make any difference to you. But it is not a matter of indifference where the cultural task of the Waldorf School is concerned, for all the other members of the High School would then receive news of what the people in Dornach are thinking about the Waldorf School. The Waldorf School would be included in the whole realm of Anthroposophical life. Interest will be spread over a wider horizon. Everywhere where there are members of the High School people will be referring to the positive achievements of the Waldorf School. The Waldorf School will become an Anthroposophical concern that interests the Society, whereas at present this is not the case. It does not make any difference to you. The questions that are being dealt

with in Dornach will obviously be different from the ones we deal with here. It might also be a possibility that we might need to raise the same questions in our meetings here. But the same thing does not apply throughout the Society. For Anthroposophical education it would be tremendously important. You would thereby fulfil part of the mission of the Waldorf School. You would be doing something towards what you really want to do, namely including the Waldorf School in the whole cultural mission of Anthroposophy. For example a question brought forward from the Waldorf School college would then become the concern of the High School.

A teacher: Then that will surely also mean that certain reports about the work of the school would be sent from the school to the News Sheet.

Dr. Steiner: That would be alright if the reports were about educational methods and not staff matters, unless these happened to be of pedagogical interest.

Dr. Steiner was then asked his opinion about an educational conference at Easter, and asked to specify its direction and scope.

Dr. Steiner: The only thing I have to say is that the educational conference at Easter should take note that there is also to be an educational course in Zürich beginning on Easter Monday.

I should now like to raise a question which throws quite a different light on this matter. What we can do from the Waldorf School is the following. I still have to think about what suggestions I would make. However, there is a possibility which would enable you at one and the same time to go in the direction of fulfilling your aim of being completely affiliated to the Anthroposophical movement. My proposal is that the Waldorf School expresses a readiness to host a conference, which the Anthroposophical Society is holding at Easter, in its own space and sphere of activity. Nobody can object to that. It would be perfectly possible for the Waldorf School to arrange an Anthroposophical conference in its own premises. I should just like to think about whether it is opportune right now, but I do not think the participants would take offence, and the authorities will not see the difference, will they? That would be an obvious first step. I will draw up the programme.

One more pertinent matter I have to tell you about is that the Christian Community Youth Conference in Kassel showed very similar aspirations to yours. It transpired that from Wednesday until the end of the week the priests of the Christian Community introduced the people there, in a kind of exploratory way, to what the Christian Community has to say as a religious community. It concluded with the participants of the Youth Conference attending a service, and the last two to three days were allotted to free discussion, so that the participants, young people under twenty and others from thirty-six upwards — the middle generation was missing, which is characteristic of our time — received official information about the Christian Community which is an institution independent of the Anthroposophical Society. They took part in the offering service. Then came the free discussion which was presumably meant to cover what had just been experienced. Instead of that it was obvious that the experiences had aroused a longing for more. Then the Anthroposophists among them spoke about Anthroposophy. And it was clear that all that they had experienced was leading up to Anthroposophy. It was a very special conference because it proved that the link with Anthroposophy is what must basically be aimed for. We shall make a report about this Kassel Youth Conference in the next News Sheet.

A teacher: — Spoke about the question of the leaving exam; some pupils should be advised to withdraw.

Dr. Steiner: I wonder in what form we should give this advice to the pupils. If the problem is to be dealt with from this end a form emerges which does not quite correspond to acceptable principles. I should like to know what you have to say to it in principle.

A teacher: If the pupils have to take the Abitur at the end of class 12 it is impossible to attain the actual educational goals of classes 10, 11 or 12 because of the work for exams. The pupils ought to do class 13 and the exams in another school.

Dr. Steiner: On the other hand the whole question of the final exam arose from a quite different point of view, namely that the pupils or their guardians wished them to take it. Has anything changed in this respect? The pupils are certainly unhappy; but pupils in other schools are also unhappy because they have to learn things they do not want to learn. What I mean is, surely what our pupils consider a hardship is felt by all 18 — 19 year olds. The exam question is purely one of expedience. The question is whether we can risk telling people at the outset that we prepare for no final exams at all and that it is a private matter for each pupil to decide whether he will take it or not. That is how it is. For the future this matter could be settled on principle, but I do not think it is admissible that at this stage we decide to do it this year.

A teacher: — Asked whether it would be better for our pupils to do their thirteenth year at other schools and to take the exam there. Whether a circular should be sent to the parents to this effect.

Dr. Steiner: You can do all that, but our pupils would still not be out of the wood, for they would have to take an entrance exam. It would just be a matter of whether it would be the entrance exam they would fail or the leaving exam.

What most of the parents wanted was that although they entrust the pupils to us we should give them the chance of going to university. Both the parents and the children themselves want that. The children were not originally of the opinion that it would be an agony. They were anxious to be able to take it. There is a very good chance of them giving it a try, but we shall not solve the problem merely by letting them go to other schools for their thirteenth year. The only question is whether we shall solve it in the highly problematic way we have discussed here before and which we then set aside; and this is, if we absolutely insist on keeping to the curriculum, whether we should not consider compensating for this by introducing preparatory coaching alongside the curriculum. We discarded this idea because we considered it very unpedagogical. The choice is whether we introduce coaching or neglect the curriculum. I think the wisest course would be not to hand over our pupils to another school. They would have to take an entrance exam anyway. But if we carry out the curriculum to the end of class 12 we can spend a thirteenth year on exam coaching.

Let us consider the matter pedagogically — supposing (but this is nonsense really) that if a child enters class 1 between his sixth and seventh year he will have finished class 12 between his 18th and 19th year. After that he should actually be making the transition to university, and not later. To insert a year then is just as stupid as the State, believing there is more subject matter to be learnt, adding another year onto the study for a medical degree, and so on. These things are enough to make you go up the wall. The pupils who do not want to go to university must find a career without that. They will lead a useful life without the exam, for they can find all they need here. And those who plan to go to university can easily spend a further year growing a little bit stupid. I think we can definitely think of the thirteenth year as a coaching year. But we ourselves must make the arrangements, for we cannot send our pupils to another establishment. We must think of it as being separate from the Waldorf

School. We can appoint coaches for it. The staff would have to be increased yet again because of class 13. If we appointed people like that and the college of teachers kept an eye on things it could be done. That is what I think should happen.

A question was asked about the pupils who are not yet ready for the exams.

Dr. Steiner: Our advice can be in the form of a statement to the effect that we do not consider them ready. In fact that is how the leaving exam is dealt with in other schools, that the teachers advise members of the top class not to enter but to wait a year. We could give this advice and inform the authorities that we have done so. You have always told them, and that is perfectly correct, that you had only had the pupils from a certain class onwards. We will present the Ministry with a report telling them that it has been impossible in the time the pupils were with us to get them ready for the exam. We consider it essential for them to wait another year. We ought to try to dissuade them. And if they nevertheless want to try and go in for the exams we should just tell the authorities that we consider it necessary that they spend another year at school.

A teacher — Spoke about advising pupils regarding the choice of a career.

Dr. Steiner: You can only do that individually, hardly as a general principle. For the most part school does not have much influence on the choice of a career. Points of view with regard to it are really not straightforward. It ought to work out that by the time a lad is 18 or 19 he has made up his mind what career he must prepare for and you can advise him on that basis. It is a very responsible matter.

A teacher: — Asked about educational articles and lectures for the outside world.

Dr. Steiner: That could be very good in some areas, especially for pupils of eurythmy. I certainly think it would serve a good purpose if lectures were structured the way they were in Ilkley. I cannot tell you how my lectures should be recast. It is not very easy to give the lectures first and then suggest how they should be recast.

A question was asked about a report on work.

Dr. Steiner: Why should it not be possible for the work reports to be done? I imagine that on the one hand there will be the sort of thing — it must have been the Rev. Ruhtenberg — sent in for the "Goetheanum" on the teaching of German. Specialised things like this on the one hand and on the other hand the general principles that a teacher considers apply to his particular subject. The sort of thing could be given for every subject that Ruhtenberg has given for his. And on the other hand the general procedure in each subject could be given, the ideas and principles, they have been based on up till now.

Perhaps it would be quite good if just along these particular lines, something not wordy but written with the kind of exemplary brevity you show, were sometimes to be published by the "Goetheanum", something conveying concrete points of view, particular ways of doing things. The "Goetheanum" has now a circulation of 6,000, so it would be very good if reports of this kind could appear in the "Goetheanum" or some other periodical.

A craft teacher: — Regretted that the painting lessons in the upper classes could not be given just as regularly and uninterruptedly as in the lower classes. He also asked about painting technique in the lower classes.

Dr. Steiner: Never mind if painting lessons are interrupted for a few years and are replaced by modelling. The fact is that the painting lessons continue to have

an effect on the subconscious, and they come back to the interrupted painting lessons with great vigour and skill. Where faculties are concerned it is always the case that when something is held back there is rapid progress just because it has been interrupted.

I think improvement is needed in the lower classes where the teaching of painting is concerned. Some teachers have not taken enough trouble to master the technicalities. The materials are not used properly. Actually you should not make children paint with colours on paper that is constantly creasing. You should get the children of all classes to paint on stretched papers. They should also do the whole thing from beginning to end so that the sheets are really finished. Most of the paintings are only a beginning.

As you are a painter, perhaps what you want to achieve will only happen if you yourself discuss the technical problems and the handling of materials with the teachers. There can be no other practical solution.

In the two upper classes the children who are gifted at it could be allowed to paint again. We have enough time. You would have to start again with the simplest things. If you take an artistic approach it will not lead to great difficulties. With younger children it is the right thing to do to let them create freely, but with older ones you have to approach it from an artistic point of view, and show the artistic effect of where the light falls. Let art be practical! Do not let them paint objects after the tenth year, for it does a lot of damage if you do. [Dr. Steiner begins to draw with coloured chalk on the blackboard] The older the children are the more you apply this artistic approach. You should say to them: "There is the sun. The sunlight falls on the tree." Now you should not start by drawing the tree but by drawing the light and dark surfaces so that the tree arises out of the light and dark of the colour; the colour, that is, that is coming from the light. Don't start from the abstraction: the tree is green. Do not let them paint the leaves green. The leaves should not be painted at all, surfaces of light are what should be painted. That is how it should be done.

If I had to start with thirteen and fourteen year olds I should take Dürer's "Melancholy" and draw their attention to the wonderful distribution of light and shade. I should let them transpose into colour the light in the window, the spread of light on the polyhedron and the globe. Also the light in the window in "Jerome in his Hut" and so on. Taking your departure from "Melancholy" is very rewarding. Let them transpose the black and white into a fantasy of colour. You cannot expect all the teachers to have had experience in painting. There may be teachers who are not interested in painting because they are not skilled at it. It must be possible for a teacher to give lessons without painting. We cannot bring every child to the point of perfection in all the arts and sciences.

A teacher: The proposal has been made to the school to make commercial use of the toys made in the craft lessons.

Dr. Steiner: I wouldn't know how it could be done. Something of this sort has been going on in another area, too, and people wanted to take them to different places and sell them in England, I believe even on behalf of the Waldorf School. But we cannot turn the school into a factory. It simply cannot be done. It is a stupid idea. It would only make sense if someone asks for permission to set up a factory in which he would use our school products as models. If that was the idea, our only concern would be whether we are prepared to part with our products as models, I had not understood it like that. In that case applying to the school would not serve much purpose. Somebody could make models on the same lines. If anybody wants to set up a factory, and comes to us about it, that is the time to start thinking about whether we want it to happen.

A request was made for a new curriculum for religion lessons in the upper classes.

Dr. Steiner: We have outlined religion lessons for eight classes in two groups, classes 1 — 4 in the lower group and the others in the upper group. A curriculum for religion lessons therefore exists at two stages. Are you now referring to a third stage?

It was asked whether it would be possible to give a specialised curriculum for the various classes, e.g. classes 5, 8 and 12.

Dr. Steiner: You can show me tomorrow how far I went previously.

A teacher: — Asked about subject matter for religion lessons in class 9.

Dr. Steiner: Augustine, Thomas a Kempis.

A question was asked as to whether Dr. Steiner could give some specifications regarding seasonal additions to the services: colours, or something of that sort.

Dr. Steiner: In the case of the Youth Service, which is going to be given at Easter, it is part of the whole purpose of this service. But I do not know what you have in mind. You would be preoccupying the children with a suggestive mood. That is not good as long as they go to school. It robs them of their naivety. Children up to a certain age should remain naive with regard to what takes place unconsciously, shouldn't they? So we should not present a whole calendar of the year. It would present them with a suggestive atmosphere. Up to a certain age they should remain naive regarding things of that kind. Similarly, you could not ask a toddler who has just learnt to walk to step with the vowels or the consonants. It is only for the Offering Service that we allot different parts of the Gospels. Where the Youth Service is concerned I think we can proceed more concretely. We do not follow the seasons in the Offering Service either. It does not go according to the calendar. Chronology applies only to what is read. From Christmas till Easter we certainly try to give the story of the Birth and of the Passion, but after that the main intention is that the listeners get to know the Gospels. I do not think the choice should be according to the calendar.

A question was asked about the forming of new classes at Easter. It was a matter of rooms and especially of teachers. We have now come to the point where the list of people in the Anthroposophical Society who would be capable of becoming teachers at the Waldorf School is now exhausted. We can find no teachers. There are no more male teachers to be found in our movement.

A teacher: — Asked what could be done to improve the bad pronunciation of children in various classes.

Dr. Steiner: Do you not do those speech exercises that were included in the course some while ago? They should be done earlier in the lower classes. They were given to be used! It is noticeable that the children cannot speak properly. Also do the exercises that are for the teachers' use, but you must have a feeling for this inability to speak properly. We have often discussed the therapeutic aspect of proper speaking, haven't we? You must get the children into the habit of speaking clearly fairly early on. It will have all manner of consequences. In Greek lessons there will be no chance of doing German speech exercises, but the German lesson is a good opportunity. Speech exercises can be given at all levels in all kinds of ways.

In Switzerland actors have to do speech exercises because certain letters have to be pronounced quite differently if they are to be understood in Switzerland; for instance G. In every theatre there are special rules as to how G is to be pronounced. As for Frau Doctor's course, you must keep on asking her for it. You

must be wily and get her to name a date. You will get it if you are persistent enough.

There were questions concerning the school garden and how it could be used for botany lessons.

Dr. Steiner: Cow dung! Horse dung is not good. You must use it sensibly as far as you can afford it. At the end of the day you won't get the right balance in your particular area unless there is a definite number of cattle on the acreage and a definite quantity of plants. The cattle supply the dung, and if there are too many plants there for the amount of dung the conditions are unhealthy.

You cannot use a late product like peat. That is unhealthy. Peat will not produce an increase of forces. It depends on what you want to use the plants for. It won't matter very much in the case of plants which are for decorative purposes. If you use peat for the growing of nutritive plants the growth is an illusion. You are not developing nutritive value. Try to realise that you are impairing the nutritive value if you put seedlings in peat. You must make the soil workable with an admixture of humus. It is even better to use Meier's manures made from discarded horns. This makes the soil softer. He makes use of horn refuse. It is really homoeopathic manure for the botanical garden, to make the soil richer. In the school garden you can plant the types you want to cover in lessons.

I can give you the 12 classes of plants some time.

CONFERENCE HELD ON THURSDAY 27th MARCH 1924 AT 10.00 a.m.

Dr. Steiner: I should like to suggest that we start straight away with the disciplinary cases that have occurred.

A teacher: The pupil F. R. has thrown a stone at a schoolfellow's head. He has been suspended for the time being.

Dr. Steiner: I cannot agree to the proposal that has been made for a settlement of it. It would look as though we thought we would have a strong influence on the boy with these measures that are something of a caricature. Actually we can only take the other pupils' word for it how severe the blow was. It is better already. We can hardly do anything else than call F. R. up before a delegation of the college or the whole college, possibly during the Easter conference, and deal with him. I will also deal with him. Has there been any reaction from his father?

A teacher: His father has given up the idea of leaving him at school.

Dr. Steiner: As for F. R., let us decide to deal with him when I come. It is a difficult case, of course, but expulsion is really not recommended. He is always well-behaved again after a while. When something of this sort has been brought home to him. It lasts for a while. There is always a particular reason why he gets out of hand like this. Afterwards he is sorry.

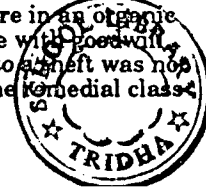
A teacher: — Talked about the girl S. F. in class 6. She had run away from the people she was boarding with and was trying to walk the long distance to where her mother lives but the police intercepted her. Dr. Steiner had received a letter from the child's uncle saying that her mother had said detrimental things about her moral character.

Dr. Steiner: Is our institution here for the purpose of admiring good children? Children are not as we should like them to be. This whole business goes to show that Frau N. whom she boards with cannot manage the child. It is obvious that she has no ability whatsoever to cope with the child. We have the task of educating the children and not just dealing with them when they are good. This situation would warrant our not giving Frau N. any more children. Her uncle's letter was very sensible. It is enough to make one angry when something like that is said about a child. "Slut" is so ridiculous one cannot find words bad enough to describe it. There is nothing for it but to see to it that Frau N. has nothing further to do with us. The child has an excellent character. Physically she is not quite normal, being a little below the required height. All this shows that the child should be taken special care of. Let the matter be finished with as far as the child is concerned, and simply tell her that she will go to a better foster home after Easter. It would be good to write and tell her uncle that we do not go along with Frau N.'s behaviour. In the Waldorf School the staff do not as yet have sufficient contact with the children. Our method is a caring one. This however also requires that the children are not left to themselves, because they have the need to be in contact with the teachers. With this method it does not do for the teachers to be enthroned on olympic heights above the private situation of the children. They should have a little bit of a human relationship with the teachers.

A report was given on the pupil N. N. who had stolen something and had been unashamedly indecent.

Dr. Steiner: He is a difficult case. With him you have to take into account that there is no actual father there. His mother, who was always a pathetic woman and unprincipled, is devoted to the boy. She did not know what to do, and was uneasy about the news coming from Stuttgart. She did not know whether she had the money to let him stay on here. All this instability is constitutional in her case. She is psychologically very volatile. This is evident through the fact that she is now going into an asylum. This could easily have happened earlier. Her previous condition might well return. What exists in this woman on a psychic level has moved down from the mother's astral body to the etheric body of the boy and has become organic, so that the way his organism behaves is a faithful image of his mother's psychic behaviour. In the astral body it is merely irresolution, not knowing what to do. In his case it is taking a delight in exposing himself. Take the most striking case of the boy behaving in a rude way at the window. His mother keeps it in the realm of forming judgments; in her case it is a psychic illness, she exposes her soul indecently. In the boy it goes as far as physical exhibitionism. You can actually see heredity at work here. It is a medically-accepted fact that what exists on a soul level in the parents comes to bodily expression in the next generation.

It is clear to me that the essential thing for this boy is that he is treated with goodwill right until he is 18 or 19. Then his own conscience will become active. The part of his ego from his previous incarnation, the part upon which conscience is based, has not yet properly incarnated, so that his conscience does not yet respond to things in the way other people's do. He experiments with all these things as always happens in the upper part of a human being if the lower part does not keep him stable. This will go on until he is 18 or 19. He must be treated with goodwill, otherwise you will have it on your own conscience that you let him degenerate in his early years and that the things that are bound to appear in him later on remain degenerate. The lad is so gifted; but his talents are not in tune with his moral behaviour. Moral insanity is there in an organic level. Children like that have to be nurtured up to a certain age with goodwill. Without approving of what they do. What belongs consciously to himself was not there at all when they hid the money and so on. Keep him in the remedial class



right away, it will be very good for him. Go on treating him in the same way as before.

What is much worse for us as Anthroposophists is the incident with his mother. What triggered it off was surely coming to the place her mind was focused on. Her thoughts were always focused on Stuttgart.

Then there are the cases that belong to the phenomena of the times; the nationalistic activities going on in school. I have already been told about it. I do not have the feeling that this movement emanates from one boy alone. I wonder whether they are doing it merely for something to do or because they belong to an organisation. It is very difficult to get behind it. The only way to do something positive about it is to get something going which will attract these boys and girls just as much. There is no need for nationalism to play such a large part at this age, is there? It is the sensational aspect that draws them. So they come to the conclusion: Puff! Our Waldorf teachers sit at home on Sundays with long faces, meditating etc. The minister is quite different. What nice people *they* are! — If there is nothing to counteract it it is capable of taking on huge dimensions. The teachers' high and mightiness is known only too well.

It is essential that we put something else in its place. You do not need to do it all by yourself. Develop Dr. X.'s ideas, so that you give the children something to do. It seemed quite evident to me that if we choose carefully we can include our own dependable young people of the Independent Society to organise outings and suchlike. Even Waldorf teachers can learn something with regard to the versatility needed to arrange a thing of that kind. Otherwise this high and mightiness will remain. The management of the school must of course always be the first duty of the college. But you ought to organise something of that sort. This nationalistic business can, in certain circumstances, have far-reaching effects, so that we end up with a band of roughs. I am more afraid of this caddishness than of the beliefs. If the children are aware of a relationship with the teachers they will not get caught up in it.

This was also an important item in the debates we had in Dornach when we were founding the Youth Section. We *must* succeed in making it possible to find a kind of counter-influence in the Youth Section to defeat these far-reaching drives. You only have to think of the suggestive power exercised among the young by the freemason youth organisations, where they make full use of nationalistic aspirations. We have somehow got to bring about a good connection between the youth movement as such and the caring guidance of the college of teachers. With us, everything, is still far too separate, far too split up into separate sections. The staff must find some way of counteracting the general Stuttgart principle of keeping all the activities separate from one another and on no account doing anything together.

A teacher: — Asked about the next leaving exam.

Dr. Steiner: The children of the top class have written to ask if they can speak to me. I can only do that when I come to the meeting on Tuesday. Please may I ask for the whole class to be there.

On the whole I find that the exam results show in a remarkable way that all we have discussed holds good. It would obviously be better if we could add on an extra class and keep the Waldorf School free of the foreign element that otherwise creeps in willy-nilly. Our discussions about it still stand, of course, and we won't tamper with those. Yet the results statistics seem to show that the bad results are very much connected with the fact that the pupils could not manage when it came to solving problems on their own, because they were so used to solving problems as a group. You know that it does a lot of good to work with the children as a group, but then it always turns out that the class makes a

better impression when speaking together than when the pupils speak on their own. There was lack of time, but it seems as though the pupils were given too little opportunity to solve problems on their own. They did not know how to do it. Some of the problems shocked them. I have the impression that the good side of speaking in chorus is somewhat exaggerated, and if there are a few peace disturbers in the class you put them straight on to speaking in chorus. It has become a habit to work only with the class as a whole. There is no opening for dealing with the individualities of the pupils. This seems to be the essence of what is lacking. We must not deceive ourselves. The results are very unfavourable where the school's public image is concerned. Out of nine pupils we got five through, and they did not pass brilliantly either. What about those who did not take or pass the exam? All these things should be discussed in the presence of the teachers of the top class when I come on Wednesday.

A teacher: — Asked for further indications for the Easter conference on education in Stuttgart.

Dr. Steiner: The Dornach council made their resolution about the conference from the point of view that if it is dealt with in this way the whole significance of the Waldorf School within the educational system of the present time could be clearly shown; that we could really point to the importance of the Waldorf principles in a striking way. Some people ask why a Waldorf School and this method of teaching are necessary. This is just the opportunity to show them what the system is, so that people notice the difference between Waldorf education and other endeavours at reform. Then there is the other aspect too, of really putting into practice what was said in the letters to the youth movement in the News Sheet.

This second letter to the younger members says in actual fact that at the present time it does not do people much good to be born as children. It really is so, that when people are born as children nowadays they are harnessed to a method of education in which they stagnate and are forced to grow old. If I am given what passes for culture today, it makes no difference whether I am given it at the age of 18 or 75. It will be the same at either age. Things are either true or untrue. Logic proves them either right or wrong. They are valid or not valid. However, people do not grow into existing conditions until they are 18, so they ought to resolve not to come into a child's body but into an 18 year old body. It would work out alright at that age. When a person who was formerly an initiate is born today, his powers of initiation cannot come through if he has had a present-day education. In lectures in Dornach I talked about this in connection with the life of Garibaldi. He was an initiate, but his previous initiation could only make its appearance in the form of his becoming isolated from the world and a practical revolutionary. [Dr. Steiner said more about Garibaldi, but the reports were completely fragmentary]. Garibaldi is only one example of how people cannot express what is in them today. The fact of the matter is that we have to give children back their childhood! That is one task the Waldorf School has. Today's children are old.

A number of young people in Dornach have responded to the announcement of a Youth Section. They are surely all very sincere and well-meaning. What struck me most about them, however, was how old the youth of Dornach is. They all speak in such an old way. They cannot be young. They want to be young, but that is only in their subconscious. What has entered their heads is largely senile. They are so clever, so polished. Youth should also be capable of being light-headed. But everything they say is so sensible, so rational, not in the slightest degree light-headed. I should far prefer them to say foolish things. It may be unpleasant, but I should like that far better. The way they spoke in a meeting of young people in Dornach recently was as clever as though they had

been professors. I said something as a joke and they took it seriously. What they have done, is to put on a cloak of precocity that does not fit them at any point. That is obvious in the speeches they make. One feels quite childish oneself when modern youth is speaking!

Subjects like this one, namely the Waldorf School's task towards young people, should be tackled at the Easter conference with a certain liveliness. We must not merely present clever arguments, we must have life and go. We must be somewhat judicious when speaking of the connection between the Anthroposophical Society and the school, so as not to offend people and make them say: "Now they have achieved what was intended from the beginning, an Anthroposophists' school. We must tell them that on the contrary we have extended Anthroposophy to be able to do things of a universally human nature, and show them that Anthroposophy is just the right to bring such things. We must also keep to this where individual details are concerned. We must not give the impression too strongly that we are expounding Anthroposophy. We must utilise Anthroposophical truth in school, not teach it theoretically. That was our original intention. The Dornach executive are following these things with great interest. They want to know about it and take part in everything. They will have to work their way in. They will gradually be dealing with every aspect of Anthroposophy in the News Sheet.

The people in Berne do not intend asking the Waldorf School teachers to give full-scale lectures at the Easter educational course but just introductory remarks which are to be followed by discussions put forward in the usual way.

There was a question as to whether the present two class 8s should be combined to make a class 9.

Dr. Steiner: A third class 5 is more urgent than a second class 9. It would be possible to combine them. Those children are 14 to 15 years old. It is out of the question that we cannot manage them. It is difficult to find a suitable teacher. I have been looking into it.

Let us discuss the whole matter later.

A teacher: — Asked whether it would not be more pedagogical if the upper classes had a permanent class teacher like the lower ones.

Dr. Steiner: What is needed will not be achieved by one class teacher unless he works to that end. It would be essential that all the upper school teachers do the same. I do not believe that having a class teacher is so important. If you all strive to make a relationship to the children I do not see why you would have to introduce new rules.

A teacher: — Asked about a prospective holiday colony in Siebenbürgen.

Dr. Steiner: With supervision it could be done. But I find it hard to imagine the way it could be done. There are other conditions there. It is very Eastern. You can experience strange things. In the winter of 1888/89 I went to Hermanstadt for a lecture. It happened that I missed my connection in Budapest. I had to go via Szegedin, and I arrived at Medias at two o'clock in the afternoon. They told me I must stay there until 2 a.m. I went into the town to a café. You had to scrape the dirt off with a knife. Then the gamblers. Their astral bodies had a most eruptive effect one upon another. There is plenty of life and enthusiasm there. The room was beside a pigsty and smelt of bugs. This is what that region is like. You would have to protect the children from the effects of it. They would be mercilessly bitten by insects.

There had been great difficulties with one of the teachers, Z.

Dr. Steiner: I was under the impression we should give him leave of absence to

give him the chance to collect himself. It seems he might need a rest. The question arises as to what extent we shall be able to use him in school. If he could feel fully involved, we should be able to keep him. X. says he is volatile. Actually we cannot do anything else with him than give him a rest and then take him back again.

What I should like to say regarding this whole matter is that it seems to me necessary to be watchful that things like heart to heart talks with the pupils do not start again. Where shall we be if we have discussions on a level that the pupils bring complaints against the teachers. That is impossible. It was bad enough the time it led to pupils being expelled. Now it is going to happen again that any small group of pupils can come and ask to talk to the teachers. That really is not on. Z. certainly does do all this, but after all we cannot allow the pupils to go as far as to undermine the teachers' authority. That will happen if we let the pupils criticise the teachers. That is frightful. The pupils then hold judgment on the teachers. We must avoid that. Of course some of them snarl at you more than others, and one is more of a smart Alec than the other. But the sort of discussions in which the pupils put the teacher in the judgment-seat should not be taken seriously. It is out of the question. Otherwise we shall get what was once proposed, that instead of the teachers censuring the pupils the pupils give the teachers an efficiency report every week. We must see that after Easter he is only engaged in the lower classes. There is not much more we can do.

I fear that Z. will keep on doing things like this. It will take a long time, but he ought to come to feel that it is impossible to do such things. He must certainly be reprimanded. He must be told that he may have to be sent away for good. It is part of his make-up. From another aspect he is a good person. He has not found roots here, that is part of the trouble. The time may come when his behaviour in school becomes completely untenable. We must give him the opportunity now, to rehabilitate himself. Though I fear he will not do so.

As a rule, in a case of this kind nothing can be achieved unless the person finds a friend he is attached to who will gradually help him over his childishness. For with him it is all a matter of childishness. Despite his talents he has remained a child in part of his being. He is at the same stage as the pupils. That is why it happens.

The housing situation appears to be really terrible. But I still cannot see what his behaviour has to do with his living conditions. Someone else might have an even worse housing situation and yet not do such things in school. He is a poor fellow. He ought to have a friend but he hasn't. A friend would be a support. Nothing else helps in a case like that. Apparently he is not inwardly attached to anything. He may have entered the college of teachers through a quirk of karma. What I have pointed out could really happen if he could find someone he belongs to. But I do not think there is anyone in college that Z. gets on with and who could be a friend to him. He is a kind of Hölderlin, except that he does not have his stature!

CONFERENCE HELD ON WEDNESDAY 9th APRIL 1924 AT 11.00 a.m.

Dr. Steiner: The examinees are coming tomorrow at 12 o'clock. The teachers who work with class 12 should also come.

A teacher: A complaint has arisen regarding two reports.

Dr. Steiner: I have the impression that the style of your reports has become

somewhat slovenly. That should not happen. If we draw up reports in the way we have discussed we must take the trouble to express what we have to say so that it means something. This is not the case in these two reports. To my horror I notice that in one of the columns the name of the pupil is written incorrectly. This shows a degree of carelessness that can no longer be tolerated. These two reports worry me a lot. You will just have to re-write them. You cannot use the expression "On the whole she is not keeping up with the work". Certainly it is difficult to write such reports, but if we cannot find the right method to do it we must give it up. It certainly is difficult. The horrible marks that are usually given have the advantage that they cannot be criticised in this way. There must certainly be some undercurrents at work in this, but I cannot see that these should play into the reports. This ought to be borne in mind, as we do individualise, and especially as the children are being transplanted to America. No American would be able to make head or tail of that report. If these children go to an American school they will be treated as outcasts straight away. It may not be necessary to enquire specially into the case, but I think the reports should be partly re-written. They give no picture of the children, and that is after all the object of them. The facts do not need to be altered, I am not saying, that, but the wording must be chosen somewhat differently. Report-writing must be done more carefully, otherwise these individualised reports do not have the value they should have.

A teacher: What can we do about the pupils' unpunctuality?

Dr. Steiner: Unpunctuality in the morning has a bad effect on the lesson. Sometimes when I have come up early I have had the impression that the teachers' handling of the beginning of school left much to be desired. It seems to me that someone ought to be in the corridor to see that the children do not play hide-and-seek etc. there. You need not be surprised that the children play about if left to themselves. We should all have done the same. There must be a reason behind it, which makes me think that it is not merely a coincidence that each time I have come there was not a teacher to be seen.

A teacher: We read the Soul Calendar verse together before school.

Dr. Steiner: Could the reading of the verse not be arranged so that school does not suffer? It is general Anthroposophical practice that esotericism is even used as a kind of scapegoat. The essence of esotericism is that it is not seen. But one sees it only too conspicuously if everything is at sixes and sevens because the teachers are trying to prepare themselves in the right way. I was present myself once when the verse was being read; I did not find much of a crowd there for the acquisition of esoteric deepening. There too, I saw a lot of people conspicuous by their absence. As a matter of fact I believe the teachers get up too late. Old Spielhagen said "I never leave a dinner party unless I am the last". The opposite principle would be right for the teachers, of being the first at school. I do not think that is so with us. What do you think about it yourselves?

There followed the allocation of classes and lessons to the various teachers.

Dr. Steiner: There is one more thing to be considered and it has to do with future possibilities that can be developed within the Anthroposophical Society. It would be good if in the near future Dr. Röschl could take on the kind of task in Dornach which it is actually essential we come to grips with if our pedagogical work is to expand. She could then teach the pupils at our Continuation School, and bring about a kind of Anthroposophy for youth. I have often spoken of the fact that Anthroposophy as it is now is actually for grown-ups, and that work should be put into Anthroposophy for teenagers. Anthroposophy is of course all right for young grown-ups, what we call young people. What I mean is the kind of Anthroposophy that would be right for the 'teens. Actual lessons

must be worked out for this. In conjunction with the Dornach executive I want to start by sending for Dr. Röschl to come to Dornach. This can only happen if we give Dr. Röschl leave of absence from here, because nobody can be appointed in Switzerland who is not a native of Switzerland. Dr. Röschl would thus draw her salary from here. We shall have to find a replacement for Latin and Greek. So we shall have to look for a teacher for class 5 and a teacher for Latin and Greek.

F.R.'s case came up again and a letter was read out written by parents and containing eight signatures.

Dr. Steiner: It is a difficult case to decide. There are only eight names at the moment, but if more people demand F. R.'s suspension we shall hardly avoid it. It is difficult to throw children out just like that, especially when they have been here as long as F. R. has. He has been here five years. In a certain respect we are throwing ourselves out at the same time, for it shows that we have not been able to deal with him. I should tell you that the doctor's bill only amounted to 15 marks. This is an objective proof that the matter cannot have been so bad. We must remain objective, and objectively I see no compelling reason for throwing the boy out. The fact is that in this class there is no natural authority.

These things should not be taken absolutely seriously, but I once experienced a similar case in what was theoretically a drawing lesson. The teacher was bending over a drawing-board and had on a very short jacket, and one of the pupils gave him a resounding slap on the part of the body that is usually caned. The teacher turned round, and all he said was "You must have mistaken me for someone else!"

A teacher...

Dr. Steiner: I do not know whether we are going to add exam coaching or not. That will have to be considered for next year. The children would in that case go through to class 12. The principle in question is whether we continue the Waldorf method right to the end and then add the exam cramming, or not. That would not come into consideration until next year. Those who are coming up into class 12 now still have class 12 ahead of them.

The difficulty with exam coaching is that there are insufficient teachers. We cannot simply add a further class and staff it with our present teachers. We would need a number of new teachers.

A question was asked about the Dornach High School.

Dr. Steiner: You must not imagine the Dornach High School as an alternative for other universities. It is just that there you are able to learn what is not offered at other universities. People are not directed to Dornach to study medicine. Think of what a job it would be for Dr. Wachsmuth to appear in so many hats! It is not that the natural science section is going to be immediately transformed into a natural science faculty, particularly when you realise that the executive leader of the natural science section is the youngest member of the executive. Can we expect Dr. Wachsmuth to do that? He is not very big as it is! In my opinion Dr. Mellinger should spend half her time in Dornach to work on what was prescribed for the social economy section. It is scandalous that things are constantly being given and are then left lying. The social economy course is available and it would be good if a fund could be laid on here to support Fraulein Mellinger, so that she could spend one term lecturing on social economy in the High School courses and a second term working in Dornach.

The Dornach High School exists and must really become active and do something.

**CONFERENCE HELD ON
TUESDAY 29th APRIL 1924 at 9.00 p.m.**

Dr. Steiner: Classes 1, 5, 6 and 7 are too full. There are still vacancies from class 8 upwards. From classes 1 to 4 we are under legal restriction. We are applying to the authorities for a higher quota of pupils. We have had lots of applications from the conference. We have the rooms.

A list of class teachers was arranged for the coming school year.

Dr. Steiner: You should send a telegram to Dr. Erich Gabert, Wilhelmshaven, to come and take class 5c. Let him visit classes for three weeks. During that time all the children should stay together in classes 5a and 5b; we must put sixty into each. We must do that until he has settled in. We should appoint Fraulein Verena Gildemeister by Thursday to take Latin and Greek. Then we should decide what we are going to do in classes 9 — 12. We can split class 9.

Main lesson period in the upper classes were arranged; also languages, religion and eurythmy lessons.

Dr. Steiner: Now a big question is, what we are going to do about the Abitur next year; shall we continue as before, or keep the twelve classes untampered with and add a class 13? In that case we should not have to deal with it this year. We shall have to know how it affects the pupils. A large number of them want to take the exam.

Tomorrow at 9 a.m. the pupils will be received into class 1 and the opening festival is at 10 a.m. Then at 12 o'clock the pupils of the present class 12 will be presented to me in a classroom of the school. I shall make it depend upon how anxious they are to take the Abitur. The teachers should be present at the discussion. If the pupils are expecting to take the exam now, it will be a bitter pill for us. Class 12 has been ruined through it. If possible we will forego the exam this year and arrange for coaching next year.

A teacher: — Asked about the class 12 physics curriculum.

Dr. Steiner: We shall have to work out the curriculum for class 12. It will need discussing.

In physics, from class 9 onwards, there is: class 9, telephone and steam engine, theory of heat and acoustics. Class 10, mechanics as such. Class 11, the modern theory of electricity. In class 12 there should actually be optics. Images instead of rays. We must deal with the qualitative element. Light fields and light spaces. Do not talk about refraction but about the contraction of the field of light. We must get rid of expressions like rays. When we describe a lens we must not draw a cross section of a lens and a fantastic cross section of rays but must stick to the conception of a lens as something that contracts, condenses or displaces the image. Thus you are in fact keeping strictly to what can be seen in the direct field of vision. Overcome "rays" altogether. That is what should be done in optics. Elsewhere other things come under consideration. The most important thing is to turn to the qualitative element. I do not mean the theory of colour but simply the facts of the case. Not a thought-out image but the facts.

Optics in the widest sense would include:

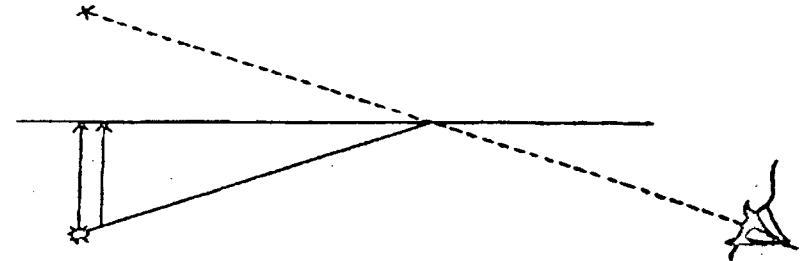
1. Light as such; first of all light as such! Its diffusion and the reduction in intensity connected with this, photometry.
2. Light and matter, what is called refraction. Enlarging and reducing the image, displacement. Then

3. The origin of colours.
4. Phenomena of polarisation and so on.
5. The nature of double refraction as it is called, the phenomena of incoherence in the diffusion of light.

Mirrors, reflection, belong to the first category, diffusion.

Optics is very important, because where our mental, our spiritual life is concerned, the separate ingredients are very much interconnected. Why do you think there is so little understanding for spiritual matters? An understanding could exist, but it doesn't because there is no real theory of knowledge, but only abstract speculations. Why is there no real theory of knowledge? Because since Berkeley wrote his book on sight nobody has properly connected sight with knowledge any more.

If you look for these interrelationships you will no longer explain mirror phenomena by saying: There is a mirror, and a ray of light is falling upon it perpendicularly, but you will have the eye here and will have to explain why, if the eye is seeing straight, nothing further happens than that it sees straight. You must come to see that fundamentally the mirror "attracts" the image of the object to your eye.



You acquire subjective forces of attraction. You must take your departure from seeing. The whole of optics will appear to you differently. If you look straight you see without any disturbance. If you look through a mirror your sight is not undisturbed but you look in the direction of the object in a onesided (?) way. The moment you have a mirror, polarisation sets in. One spatial dimension disappears by looking through a mirror. There are clues to this in my lectures on optics.

A teacher: — Asked about history in class 12.

Dr. Steiner: You have gone through it all, haven't you? The important thing now, in class 12, is to give a connected survey of the whole of history. You know that in my picture of education I show that the concept of cause and effect can be understood from the age of 12 onwards. The subject of causality would continue right to class 12. It must be brought to life, individualised. In class 12 the teaching of it disappears somewhat below the surface, and you use it to throw light on inner aspects of history. In giving the whole outline of history you show that in Greece, let us say, the age of antiquity, the middle ages and modern times are all there in a certain form; the oldest period, the age of Homer, is antiquity, the period of the great tragedians would be the middle ages, and the age of Platonism and Aristotelianism would be modern times. The same is true for Roman times. Deal with history by showing how these things run their course among the different peoples or areas of civilisation. Show them the characteristics of ancient times, medieval times and modern times, and how they occur in every civilisation. The things we describe as the beginning of the

middle ages are just as much antiquity as the part of Greek history where we start with ancient Greek mythology.

Then come defective civilisations, incomplete ones like the American civilisation, which has no beginning, or the Chinese civilisation, which has no ending but passes into a condition of petrification which is nothing but antiquity. In this way you are presenting the life process within a civilisation. Spengler caught a glimpse of this. It is based on the idea that in reality there is not a sketch of historical events but intersecting circles which have a beginning, a middle and an end.

A teacher: — Asked about the teaching of art in class 12.

Dr. Steiner: Hegel's aesthetic structure is really extremely correct; symbolic art, classical art, romantic art. Symbolic art is the first, the art of revelation, classical art enters into external form, romantic art goes deeper still. You can see this among various nationalities. The Egyptians had symbolic art. In Greece we find all three, even if symbolic art and romantic art come off somewhat badly. In modern times we find more classical and romantic art and symbolic art comes off badly.

Hegel's aesthetics is interesting, even down to its details; it is a really classic book on aesthetics. That is what class 12 should have. Symbolic art is the kind of art whose basic character is that of Egyptian art, and there the two others are quite rudimentary. In Greek art the classical element came to full flower, whilst the before and after is cut short. Modern art is classical and romantic, as Hegel shows. The most modern art of all is actually always romantic.

We start with history of art in class 9, don't we?

A teacher: — Stated what the arrangement had been up till then: In class 9 various areas in the arts of painting and sculpture. Class 10 something chosen from classical poetry. Class 11 the confluence of poetry and music. The theme had been to trace the way poetry and music had continued beneath the surface since the time of Goethe.

Dr. Steiner: In class 12 aim at what I have just been saying. Otherwise what you have been doing up to now is very good. The elements of architecture. Architecture should be included. When someone has spoken about architecture and building technique in class 12 you can go on to speak of different architectural styles.

We had technology from class 10 onwards. In class 10 we had weaving. Do weaving in the simplest way. A model loom is sufficient. Steam turbines in class 11. Two lessons a week in class 10 and one lesson a week in classes 11 and 12.

A teacher: — Asked about the position of shell creatures in the twelve types.

Dr. Steiner: Those are the tunicates. They used to be considered as a separate class.

A teacher: — Asked about the pupil B. K.

Dr. Steiner: I cannot see why it is supposed to be terrible for a boy like that just to be there. It won't leave him entirely unaffected. He will take it into his unconscious. In his case we should wait until he is fourteen. He should be relieved of as much work as possible; very little of the subject matter, but what he does have should be intensely effective. His mother has told frightful lies. He should be put down to do painting at home.

A teacher: — Asked about P. Z. in class 6.

Dr. Steiner: Take no notice of him. Let him fool around until he himself is tired of it. You must get the others to take no notice of him, so that he gets no response at all.

A teacher: What seating order should we have for the children in language lessons?

Dr. Steiner: For languages you can seat them according to whether they are interested in the sound of it or the content. You will then have blocks that you can deal with differently, and you will have clarity for doing team work.

CONFERENCE HELD ON WEDNESDAY 30th APRIL 1924 at 8.30 p.m.

Dr. Steiner: The first thing I should like to have discussed is in connection with the consultation with the pupils of class 12. With one exception they all say that they do not think it is worth doing the Abitur at the end of next year but possibly only when they have had a year's subsequent coaching. However, they did stress that they would like the coaching lessons to be given at the Waldorf School itself.

A teacher:...

Dr. Steiner: The main thing is that we decided that we wanted to settle the matter after the meeting with the pupils of class 12. You cannot deal with any subject in the way that someone comes along afterwards and says that there is a second opinion. When it has all been discussed to the point where something particular is going to be done, and then arguments are brought forward, the matter will never reach a conclusion. Things get messed up. How does it happen that now there are suddenly two? What is the reason? The main thing is that it was overlooked. There is no sense in things of this kind arising. Who has the last word, the college or the children? We must keep to what we decided at midday today, and the one girl must get what she requires by means of some sort of private tuition. For the rest, let us arrange the class like a proper twelfth class of the Waldorf School.

The curriculum would have to contain history of literature. As the whole of the history of literature will have to be covered, in essentials, I indicated yesterday that it would suffice if you were to give a cursory survey of the things which have not yet been taken. On the other hand you would need to fit in, in the appropriate place, a complete survey of the history of German literature in connection with foreign influence. You would have to start with the oldest literary records, surveying them all as a whole. Take the oldest literary records right from Gothic times, go on to the time of Old High German and the development up to the Song of the Nibelungs and Gudrun; do it concisely, so that they get a picture of the whole thing. Then the middle ages, the pre-classical age, the classical age and the romantic age up to the present. Make it the kind of survey in which the overall ideas have real content, so that they see the significance of what people really need in life in order to know something about Walther von der Vogelweide for instance, or Klopstock or Logau. I think you could cover all that in 5 — 6 lessons. I really think you could.

The main thing that would have to follow would be a review of the present time. For this oldest class you would have to deal with the present time in somewhat greater detail. What I am thinking of is that you deal briefly with the more important literary works of the 1850's, '60's and '70's, and deal at somewhat greater length with the more recent endeavours, so that the young people

would get an insight into the significance of Nietzsche, Ibsen, also of foreign writers such as Tolstoy, Dostoyevsky, so that they are educated people when they leave us.

Then there would be history. There, too, do a survey of the whole of historical life starting with Oriental history and going through Greece to the more modern stage of Christianity. Without teaching anthroposophical dogma you are free to introduce things that really have inner spirituality. For instance I once explained in the workmen's school that the seven Roman kings show the seven principles of the human being, for that is what they are. Of course you cannot say bluntly Romulus is the physical body, etc., but the inner structure of Livy's history of the kings is such that in its composition you see that Tarquinius Priscus the fifth, who is a pronounced intellectual and he corresponds to the ego, the principle of the I — introduces a new impetus, as with the spirit self, namely by means of the Etruscan element. And the last one, Tarquinius Superbus, must be explained by showing that what should have reached the greatest heights sank to the lowest depths, for it was natural that with the Romans it came down onto the earth.

The course of Oriental history also has a very beautiful structure: in Indian history the physical body is being developed, in Egyptian history the etheric body and in Chaldean-Babylonian history the astral body. You cannot give it in this form, of course, but by showing them that the peoples living in the astral element had astronomy, that the Jews had the principle of the ego in the Jehovah principle, and that the Greeks stepped beyond their own human boundaries to develop for the very first time a real conception of nature, whilst earlier peoples were still confined within the human being. You can give them a survey which will really show how thoroughly the historical events follow this order.

Geography lessons will also consist of giving a survey.

Both history and geography must be given only in broad sweeps: the individual pupils can look up details once they have an overall survey.

I spoke to you yesterday about how you divide up the aesthetics and history of art into symbolic, classical and romantic art. Here you have the possibility of treating the theory of art in this way — symbolic art up to Egyptian times, classical art until the age of Greece, and romantic art after that — and also the individual arts themselves, architecture being symbolic art, sculpture classical art, and painting, music and poetry romantic art. Thus the arts themselves can be viewed in this way. This gives the possibility of inner differentiation.

In aesthetics and history of art you should also deal with architecture and its various elements, bringing these to the point where the young people get a real conception of how a house is built. That is, do building material, roof constructions and so on in aesthetics.

Then languages. You would do better there to state the goals, and say that the young people concerned should get an idea of the present standing of English and French literature.

Then there would be mathematics. How far did we get in maths in class 11?

A teacher: Up to diophantine equations in algebra. In trigonometry, apart from spherical, up to the calculation of the oblique-angled triangle. Complex numbers up to Moivre's theorem. Standard equations. Analytical geometry as far as second degree curves in broad outline, and thoroughly only in the case of the circle. In descriptive geometry sections and inter-penetrations.

Dr. Steiner: The kind of lessons we had in class 12 last year show clearly that that is not the way to do it. It has a monstrous effect on the whole soul to work in that way.

You should take, in as lucid a manner as possible, spherical trigonometry, the elements of analytical geometry of space.

Then in descriptive geometry Cavalier perspective: the pupils ought to become capable of presenting one of the more complicated house structures in Cavalier perspective and also the interior of a house. In algebra you need only take the very first rudiments of differential and integral calculus. There is no need to go as far as maxima and minima. That is university level. All you need do is to give them the concept of differential and integral and do some-thorough work on that.

You must see to it that you do spherical trigonometry and its application to astronomy and higher geodesy, in a way suitable to their age, so that it is generally understood.

Analytical geometry of space should be used to show how forms can be expressed in equations. I should not be afraid to have as your ultimate goal that they understand for example what sort of a curve (surface?) this is:

$$x^2/3 + y^2/3 + z^2/3 = a$$

It is an asteroid. Include as much general education as possible. The most important thing is to make equations intelligible, so that they get a feeling for what is what in equations.

Conversely you should particularly cultivate the following: I draw a curve onto or in space or a solid in space so that, although the equation need not fit exactly, you can recognise the equation from the forms, and you have a sense for the equation.

I consider it part of general mathematical education for differential and integral calculus to be linked not to geometry but to quotients. I would start with differential calculus, that is, with:

$$\frac{\Delta y}{\Delta x}$$

taking it in the sense of quotients, and only go into differential quotients through the fact of the dividend and divisor getting smaller and smaller, that is, purely through number. Don't start from this relationship of continuity, you get no idea of differential quotients that way: start from differential quotients not from differential calculus. If you start from series, only pass on to geometry at the end, when you get to tangents, i.e. pass from secant to tangent. Only when they have understood all about differential quotients purely from the point of view of numbers, the calculation of numbers, pass on from there to the realm of geometry, so that the pupils will come to realise that geometry is an illustration of the realm of number. Then you arrive at integral calculus as the reverse process. This gives you the possibility of taking your departure not from the assumption that the calculation is a fixing of geometry but that geometry is an illustration of the calculation. You should pay more attention to this sort of thing altogether. For instance positive and negative numbers should not be considered as something in themselves, but taking the number series: 5 - 1, 5 - 2, 5 - 3, 5 - 4, 5 - 5, 5 - 6, say to yourself "Now I have not enough, I am one short, so I will write it as - 1. Emphasise what is missing without using a line of numbers. Then you remain in the number element. The negative number is the missing amount, the lack of minuend. There is far more inner activity in this!

This gives you the chance to stimulate faculties in the pupils which are much more real than if you do it all out of geometry.

A teacher: Where shall we begin?

Dr. Steiner: As the class has got as far as spherical trigonometry you must pass on from trigonometry to developing the concept of a sphere, qualitatively, without immediately starting to calculate. Instead of drawing on a plane you must draw on a sphere, so that they get the idea of a spherical triangle, of a triangle upon a sphere. The pupils must get a picture of this. Also of the fact that the sum of the angles is not 180° degrees but more than that. You must really get them to understand this concept of a triangle on a sphere having curved sides. Do not do the calculation until after that. In geometry the calculation is only the interpretation of the sphere.

I should like you to consider the sphere not from the centre of the globe but from the curvature of the surface. Thus you can proceed straight away to discuss the curvature generally, and for instance what a figure, that is a spherical triangle, when it is on a globe, would look like on an ellipsoid; what it would look like on a rotary paraboloid which is open on both sides and not closed. Start from the curvature of the surface and not the centre, otherwise you will not cope in the case of other solids. You must think of yourself in the plane, and as it were imagine what you would experience if you were to pace out a spherical triangle; what you would experience if you were to pace out a triangle corresponding to a spherical triangle on an ellipsoid.

Then in this connection I should call the pupils' attention to what would happen if you were to apply the usual theorem of Pythagoras to the spherical triangle. You cannot take squares of course. These things contribute to their general education, whilst otherwise only the intellect is developed.

Permutations and combinations have already been done. If there is time, do the first element of the rule of probability, e.g. the probable duration of a person's life.

Class 11 has sections and interpretations, shadow constructions, diophantine equations, analytical geometry up to conic sections. In trigonometry in class 11 the functions must be taken in a more inward way, so that you include the principle of sine and cosine. There you have to start from geometry of course.

In physics in class 12 take optics in the way we spoke of yesterday.

Natural history: zoology has already been discussed. In geology and palaeontology start with zoology, otherwise the inner value of it will be lost. You go from Zoology to palaeontology, thereby also including the layers of the earth.

In botany do phanerogams, and here too you go on to geology and palaeontology.

Chemistry: let us take chemistry in close connection with the human being. Our class 12 children already have an idea of organic and inorganic processes. What you have to do now is really to go as far as the processes which exist not only in animals but also in human beings, and speak without hesitation about the formation of ptyalin, pepsin, the pancreas and so on. You should cover the metal processes by developing something of their principles, so that they understand, for instance, what we could call the lead process within us. You must show them that all the substances and processes are completely transformed in the human being. In the formation of pepsin the important thing is to start once more from the formation of hydrochloric acid and consider its lifeless character; then look at the formation of pepsin as something that can

come into being only in the etheric body, in fact the astral body has to be involved too. Thus there is a total breaking down of the process and then reconstruction. Taking hydrochloric acid, start with the inorganic process, in cooking salt or a synthesis, and discuss the qualities of hydrochloric acid. Try to get them to see the difference between that and what can take place only in a living body. This must culminate in the difference between plant albumen, animal albumen and human albumen, so that they get the idea of the ascending evolution of albumen according to the different structure of the etheric body. Human albumen is different from animal albumen. You can very well start from the difference and say: think of a lion and think of a cow. In the lion we have a process that is much more of the nature of circulation than in the case of the cow where the whole process is more of the nature of digestion. The lion even forms its digestive process with the help of the breathing process, whilst in the cow the breathing process is taken care of by the digestion. This brings the processes themselves to life. We need an inorganic, an organic, an animal and a human chemistry. A few examples for the children: Hydrochloric acid — pepsin; prunus spinoza juice and ptyalin. With these you will arrive at what needs to be said. Or the process of metamorphosis: formic acid — oxalic acid.

A teacher: — Asked whether the quantitative aspect should also be discussed.

Dr. Steiner: On the basis of the data we are at liberty to use, it is very difficult indeed to explain these things, of course. You would have to start from cosmic rhythm and use this to explain the periodic system. You would have to take this round-about way, but it does not belong in school. It is absolute nonsense to start from atomic weight. You must set out from the element of rhythm! You must explain all the quantitative facts by means of vibrations. For instance there is something of an octave nature in the relationship between hydrogen and oxygen. But that leads too far. I think you ought to build on those concepts we have already mentioned. That brings us to the end of the curriculum for class 12.

Eurythmy has never been geared to exams.

Religion lessons: on the whole we have already given the curriculum for these, as far as their character is concerned. There is really nothing particular I can correct in what you have given me. Surely we are now concerned with the upper classes. Class 12 should culminate in a survey of the religions of the world, not in order to give them the idea that none of them are genuine, but just in order that the various forms shall demonstrate their relative truth. That would be the ninth stage. In the eighth stage you should work at Christianity so that at the ninth stage it appears as the synthesis of the religions. In the eighth stage Christianity must be worked at. In the ninth stage a survey of world religions so that they culminate afresh in Christianity. At the seventh stage a kind of harmony of the Gospels should be given. The presentation of the nature of Christianity, its manifestation. They know the Gospels by then. Thus: seventh stage harmony of the Gospels, eighth stage Christianity, ninth stage world religions.

[Note: At that time the independent religion lessons were arranged like this: First stage = classes 1 and 2; second stage = classes 3 and 4; third stage = class 5; fourth stage = class 6; fifth stage = class 7; sixth stage = class 8; seventh stage = class 9; eighth stage = class 10; ninth stage = classes 11 and 12.]

I will prepare the curriculum for modern languages in classes 9 — 12 and give it to you in a meeting on language teaching.

They talked about the High School Courses in Stuttgart.

Dr. Steiner: I should like to hear whether the proposals made for the H



School Courses will not cut your own throat. I want to hear what you expected. What did you think of doing for the next course beginning now and planned to continue until the long holidays? Not more than five days a week should be devoted to it if we are to avoid frightful chaos. We thought of five series of lectures, Wednesdays and Fridays, excluded. Lectures can be on Mondays, Tuesdays, Thursdays and Saturdays. On one of the days there can be two running parallel.

I envisaged that we would deal with five subjects only. We cannot have social-science at present. It would be quite a good thing to do a practical subject instead, e.g. lower and higher geodesy. We will not set precise themes. I imagined it like this: aesthetics and literature by Schwebsch; history by Stein; theory of knowledge by Unger; mathematics by Baravalle; geodesy by Stockmeyer.

One mistake seems to have been that there has been too much lecturing. We must have a lecture on the theory of music some time. We shall take the other things in the next course. That must happen next winter. To bring a certain impetus into it I should like to suggest that in every possible subject you consider the latest publications. In literature for instance it would be very good to work through aesthetics from our point of view; the sort of aesthetics I have outlined in the two pamphlets. As you only have one lesson a week you can only give outlines in aesthetics. You would have to tackle the proposition "Beauty arises when what is perceived by the senses acquires spiritual form" out of my "Goethe as the Father of a new Aesthetics". This can be demonstrated in the various arts: architecture, painting, etc... In literature I think you could discuss the latest works, especially the way Ibsen, Strindberg, etc. sail unconsciously into a certain spirituality, and also the pathological element in Dostoyevsky, which nevertheless makes him a genius.

Frau Dr. Steiner: Shouldn't Morgenstern, Steffen and Steiner also be dealt with at some time?

Dr. Steiner: You can work on the kind of thing Steffen once described whilst he was speaking about lyricism.

In history you could make a survey of the time from 1870 to 1914 so that you stop at the very point where the people will go away with long faces and say "We have got just as far as the Great War and can worry about the war itself". Go as far as the assassination of Sarajevo.

Mathematics must be in accordance with previous lectures. I have had the idea that we should at some time lecture on the principle aspects of mathematics. [To Dr. von Baravalle:] You can very well lecture on the things in your thesis. It would also be good if you would expound mathematical concepts such as for example the concept of ordinary functions, elliptical functions, not trimming them with all manner of rigid mathematics but discussing what they are like, qualitatively. Then it would be good if you could build on that and present what is justified and what is unjustified with regard to the theory of relativity. People should be given an idea what the following is about.

You can deal with one of the problems of the theory of relativity in this way: a cannon is fired in Freiburg in Breisgau which is heard some distance away, and the distance can be measured. You then proceed to calculate how the time changes when you move either towards the sound or away from it. The span of the reverberation is lengthened if you move from Karlsruhe to Frankfurt. If you move in the other direction the time is shortened until it reaches zero when you hear the cannon in Freiburg itself. You can go beyond Freiburg, in which case you would have to hear it before it is fired. That is the fundamental error of the theory. It would not be so difficult to develop this mathematical concept of progression still further.

I think the trouble with the High School Courses is that they were not really necessary. With slight alterations they have kept to what is usually offered in standard lectures. That is not necessary. There is not even the need for it.

In geodesy the important thing is to get away from presenting a copy (of the earth?). If for example you start by showing the endeavour to avoid mistakes by using the method of differentiation, you have to explain geodetic methods up to a certain level; you get to experiments in approximation. From there you can go on to examine to what extent people are dependent on stopping at approximations where some things are concerned. You can show how extraordinarily useful it is with regard to such things as a person's character not to think fixed thoughts but to think in the way a dioptr works, that is, leaving a little leeway. You are far more likely to arrive at the truth that way than if you spell it all out. The way to characterise a person is to describe him from more than one side. A person can be both a choleric and a melancholic. Try putting more emphasis on this approach. If you apply lower geodesy and higher geodesy to explain the problems inherent in the Copernican system you will have done a great deal.

You ought to plan the whole series of lectures by giving them the titles; What do aesthetics and literature contribute to our outlook on life? ... What does a study of history contribute to our outlook on life? ... What does the theory of knowledge contribute to our outlook on life? ... What does a study of mathematics contribute to our outlook on life? ... What do lower and higher geodesy contribute to our outlook on life?

Beneath these titles it would say: The Executive of the Anthroposophical Society and the chairman of the college of teachers providing the High School Courses.

These proposals are made as from Dornach.

CONFERENCE HELD ON MONDAY 2nd JUNE 1924, 10 p.m. — 1 a.m.

The Conference began with a reading by Herr B. of lecture 9 of the Educational Course part II, who also put together the suggestions already given for the curriculum.

Dr. Steiner: The language teachers were interested in what has already been given. We should not forget that up to now we have had a certain difficulty with language lessons. Although we have been in the habit of taking in pupils of all ages, including upper school pupils, we have generally been able to assume that a nine year old for instance has learnt things up to that level. But in languages this is not the case. We have had children coming into class 5 who have never learnt one word of French or English, so that due to the kind of children we were receiving we could not run a strict curriculum. The question is whether we can go any further for this one year, or whether we must be satisfied with specifying general approaches that could then be adhered to if we received children in class 1 who could be taken through all the classes.

Our language teaching has something altogether informal about it. We look upon what goes on during the first two hours as the foundation of our education. We must continue in the future to keep language lessons more informal.

On the whole it must be said that the children have language lessons from class 1 onwards, and that up to the end of class 3 we run the lessons so that they

learn how to speak from actually speaking. And you should avoid looking for the corresponding English translation of any of the words or phrases which the children have to learn, and see, instead, that they attach the word or phrase directly to the thing itself. Thus you should not refer the foreign word to the English word but to the matter in hand, and remain in the foreign language. This should be the special character of the work until the end of class 3. In these years they should remain completely unaware that there is such a thing as grammar.

When dealing with lengthier items do not hesitate to get the children to learn a verse of a poem or even a whole poem purely according to the sounds, even if they do not understand fully what it means. In extreme cases the children can learn four, six, even eight lines purely as sounds. That could possibly contribute a great deal to the mastering of the language, if the children acquire an understanding later on of what they have memorised as sounds. During the first three years poetry is quite definitely preferable to prose. It is clear from the very content of these lessons that there is no division between the separate years but that all three can be treated in exactly the same way.

This is followed by class 4. Now it would be good not to hold back any longer with grammar; do not teach them rules, but point out the grammar of the texts they already know. So begin by forming the rules of grammar inductively; once you have formed them, however, insist on the children remembering them and knowing them as rules. You should not go to the other extreme and think the children should not learn any rules at all, but when they have been arrived at inductively then the rules must be learnt. Remembering rules belongs to the development of the ego between the ninth and tenth year. It can be of help to the development of the ego for the children to acquire grammatical rules of a logical kind on the structure of language.

You can also pass from poetry to prose, which latter should be kept at a minimum until the end of the third year. From class 4 onwards you can choose new material in which the learning of grammar runs parallel with studying the content. For this you should take prose only. You would only bring a pedantic element into poetry if you were to abstract grammatical rules from it, whereas it is perfectly possible to deal with prose in this way. With prose material you can also gradually pass on to a kind of translating.

You have of course already been trying to implement such things to a certain extent in your lessons. It has happened again and again in a class, however, that literal translation has been done, and that instead of finding the connection between the thing and the foreign word one has linked the English word to the foreign word. That is easier for the teacher, yet it leads to the way the mutual relationship between languages is now treated generally, so that a feeling for the language is never developed.

This ought to begin in the fourth class. In class 4 we should limit ourselves to dealing in the main with grammatical inflections.

In class 5 we pass on to syntax. In class 6 you would continue with syntax, the more complicated kind. Alongside this you would of course always have reading on the go. You ought actually not to do translations from English into the foreign language. Do short, not long, compositions and such things. Translations should be done only in the form of you asking the child in a few words to express the same thing in the foreign language. Get the children to say in the foreign language what has been said in English. Lessons in translation could be dealt with in this way until the end of class 6. In any case you should keep off translating anything of any length from English into the foreign language.

On the other hand it would be good to do a lot of reading, but it has to

contain plenty of humour. You should discuss, with joyful inner participation, everything that refers to customs, habits and outlook of the people who speak that language. Thus in class 5 and 6 you should include knowledge of the country and its people in a light-hearted way. Pay attention to peculiarities of expression from class 5 on. Also from class 5 on you must include proverbs and idioms of the foreign language in that wherever you could use an English proverb you learn the foreign equivalent, though it will be quite different.

In class 7 you must take into account that a large number of the children will be leaving the school after class 8. The main emphasis in classes 7 and 8 should be laid on reading and on dealing with the way sentences express the character of the language. It is again a matter of acquiring a knowledge of the sort of things that happen in the daily life of the people who speak the language. This should be practised with the help of particular texts, and you should cultivate retelling, so that they learn to express themselves. Translate only occasionally. On the other hand you should get them to retell what they read, even drama. Lyric and epic poetry cannot be retold in their own words, but drama can. In class 8 do only the rudiments of poetry and the metrics of the foreign language. These two classes should have a very brief outline of the history of the literature of the particular language.

Now we come to class 9. Here you need a kind of repetition of grammar, but you have to do it with humour, by constantly giving them humorous examples. With examples of this kind you can cover the whole of grammar in the course of the year. In this class in particular you would, of course, have some stimulating reading on the go, alongside this.

In class 10 comes the metrics of the language; with the main emphasis on the reading of poetry. In class 11 you must begin reading drama. Alongside this do some reading of prose and something of the aesthetics of the language. Poetry is to be studied mainly in connection with the reading of drama, and this is continued with respect to lyric and epic poetry in class 12. In particular, the reading matter must relate to present times and the conditions prevailing where the language is spoken. For this you would have to have a knowledge of modern foreign literature.

This is roughly the curriculum we hope to follow in the future. Do not read anything without giving the children the whole story. In classes 5 and 4 you can begin with the elements of grammar. Include conversation practice if you possibly can.

The following should be said with regard to the work on drama in classes 7 and 8. Look out a fairly long passage you want to read, from a Molière comedy for instance. Acquaint the children with the content first of all, doing it humorously, in as detailed and dramatic a way as possible, and then read the extract.

In the course of the years we have made small additions to what we said earlier, but in principle it must remain as it is. Written work only from the stage that was specified in the courses.

As the teaching of classical languages has a special place with us they must also have their particular curriculum. I shall work out an exact curriculum and bring it to you. You will probably have taken note of what we previously did and the gradual alterations.

A teacher: — Asked for a language seminar.

Dr. Steiner agreed to it.

Dr. Steiner: I should now like to hear something about your experiences with teaching since Easter.

A question was asked about Bible history in class 3.

Dr. Steiner: I have noticed some of you using the Hebel book (J.P. Hebel). My feeling is that the only book that can be used as a guide for Bible history is the Schuster Bible which is excellently structured. It is better not to take the actual texts of the stories but to tell them in your own way. These things should always be brought in this way. The book is merely for reading it up and for use as a memory jogger. The new version has been bowdlerised, so the older version is still the best. However interesting the Hebel book is to read, if you want to read up what you already know, then this is not suitable for the first lessons on the Bible, quite apart from the fact that the print of the present edition is abominable. So in my opinion we shall keep the old Schuster Bible. Its structure is excellent. It is somewhat pedantic and Catholic, but you are not in danger of becoming too Catholic!

A religion teacher: — Asked where the difference lay in dealing with Biblical history in religion lessons and in the main lesson in class 3.

Dr. Steiner: You will learn a great deal about how to do it if you think about the principle underlying the fact that we have to take the Bible stories in these two different places. When we take them in main lesson in the context of the curriculum we treat them as something of an entirely universally human character. We simply make the children acquainted with the content of the Bible without giving it an especially religious colouring. We treat it the same way as a secular subject, purely from the point of view that the Bible doubtlessly ranks as classical literature among other classical literature.

If we are dealing with the Bible in independent religion lessons we take a religious point of view and put the Bible at the service of this element of independent religion. If we feel our way to this difference with tact, and do not go in for trivial enlightenment in the main lesson, then in working out this subtle difference there will be an extraordinary amount to be learnt for our own teaching. The difference is in 'how' you do it, and this difference is extremely important. What you have first of all told, you then read with them in order to fix it. I certainly would not like to think that this Schuster Bible makes bad reading material. The pictures are quite humorous even, and not bad; slightly sickly but not really sentimental. It is adequate as reading material for class 3, and it can also be used for practising Gothic printing.

A teacher: — Asked what to do about the difficulties in shorthand lessons with new pupils.

Dr. Steiner: Then there would be nothing for it but to let shorthand be optional. We have been treating it as something the children ought to learn, haven't we?

Say a new pupil arrives in class 11 and at his or her previous schools they have always had a Catholic natural history teacher. Now they come and say they will learn natural history in a Catholic way only. We would not exempt them, either.

We teach the best method, the Gabelsberg one, and we make it compulsory because at the present moment it is a necessary part of education. I do not think that is a biased opinion. It is the only method that is based on inner activity. All the other methods have been intellectually thought out. We must think about whether we should put the lessons down into lower classes.

A teacher: Have the class 1 children not got too many lessons when language lessons are included?

Dr. Steiner: If you notice the children getting tired it would be preferable to let these lessons be omitted in the first two classes rather than adding fresh skills.

I would moreover be in favour of our teaching the little ones for no longer than two hours a day.

The school doctor: — Asked a question concerning remedial eurythmy exercises.

Dr. Steiner: That can only be a question of using the time to the best possible advantage. A child is given remedial eurythmy exercises for a certain length of time, and these should be done daily. The child has to be fetched out of class. If he is given a remedial eurythmy exercise it is because he is ill. As it is a therapy you should be able to take the child out of any lesson except the denominational religion lesson. If he misses some of the lesson, that is his karma. If we appreciate the importance of remedial eurythmy, difficulties cannot arise. There should be nobody who does not value remedial eurythmy enough to allow a child to go out.

A teacher: — Asked about Cavalier perspective in class 12's geometrical drawing.

Dr. Steiner: Cavalier perspective is the realistic one. When we look at small details we see everything in Cavalier perspective. For Cavalier perspective you should take every possibility. Architecture is made for Cavalier perspective. The architraves in the first Goetheanum were made in Cavalier perspective, like going from one wall of a room to another to look at them.

I really want the children at the same time to get practice in alternately doing freehand drawing of all the constructions, e.g. conic sections. An actual exact version can be done with compass and ruler.

A question was asked about reports.

Dr. Steiner: There is not a great deal to say about reports. During the first year of the Waldorf School the reports were really charming. It was a novelty to be able to give an individual assessment of the pupils, yourselves, instead of giving marks. The enormous benefit of this was appreciated in many quarters. If you look at those reports today you see the tremendous love with which they were formulated.

When, due to a particular complaint, I looked at the reports, I found that things have gradually come to the point where the writing of reports, as far as a large number of teachers is concerned, has become as much of a burden as it is in other schools, so that you are glad to dash them off. One can see that love is not put into it any more. The statements are made in the most prosaic way. It is not quite so bad if 4, 3, 2, 1 are introduced. More care must be put into them, more imagination into their formulation. If you don't apply more loving care, they will degenerate until we have this sort of thing: 'Can still do nothing, but it will eventually get better', 'his behaviour is not what it should be', etc... This no longer serves a purpose. I don't mind, of course, but if it is felt to be too great a burden, we shall have to put up with giving ordinary reports. But it would be a pity. If something is obviously dashed off in the last week, that should not become the norm. We cannot make rules for it, otherwise there would have to be a special rule for each pupil.

S.T.'s report has saddened me. When I decided to take him — which was during our stay in J., as I considered it essential that the Waldorf School should not fall short — I stressed the point that we could not undertake something of that sort if we become stick-in-the-muds. We must become people of the world. We cannot run the Waldorf School and depend on getting support if we are escapists. It would have been much easier to have said we cannot take a pupil like that. It was a question of solving a social problem, and that is why we acquired the boy. I made no secret of the fact that we were taking on a burden. I said all that. We must be able to cope with these problems. We took this boy,

who is gifted far beyond his years, into class 9. He asks questions, but in other directions he cannot do anything. He was a good-for-nothing in all subjects, and now he gets a report that completely ignores everything that was previously said. It is enough to drive me up the wall. It was written without any regard for the particular case; worse than routine, and without any consideration whatever for his particular psychology. I have been made a thorough fool of by the Waldorf School staff. This report means nothing for the boy. His mother will go off her head. The report is an absolute masterpiece of indifference. But you didn't show your usual talents. It is written in the style of an absolutely ordinary, secondary school teacher.

Surely you write reports for the people who need to know something about the children. You can tell the children throughout the year in a much more direct way what you need to tell them. The reports are for other people! This report gives no hint of the fact that the boy has just experienced the most important year of his life, and that he was different after it than he was before. As for the positive things, they do not emerge at all. We need not have had him at the Waldorf School for him to get a report like this. Of course it is possible to get on your schoolmaster's high horse, but what we ought to be is people of the world.

The reports must be written with more love. They are not written with love. You must look more lovingly at the pupil's individuality. Even the outer appearance of this report is slovenly. Something like this looks awful. A report ought to be clearly arranged and neat. With some children you will have to write about their inner development. If our set-up falls so short, it would be better not to do anything risky. I fear it will get even worse, because the concern for such an individuality is obviously not there.

A question was asked as to whether L.K. in class 3 should go into the remedial class.

Dr. Steiner: The mother is dreadful, and was already pathological as a young girl. The child is not suitable for the remedial class, as this should be solely for children with intellectual or psychological difficulties. K. is merely naughty. She would only be punished. She does not fit into the remedial class. You cannot put everyone into the remedial class.

A teacher: Should we regard K.E. in class 4 as normal?

Dr. Steiner: What is normal? There is no clear distinction. K.E. is not abnormal. In a case like that you can put a child into the class below.

A teacher: — Asked a question concerning R.A. in class 5 who had been guilty of stealing.

Dr. Steiner: He did not steal for four years, and now he is beginning to do so. It is our duty to turn him into a decent person. It must be something to do with a lack of contact between teachers and children. If the children have complete confidence in you there is really no room for such moral defects to appear. Keep him in your class at all costs. He is not a kleptomaniac. He did not have a confidant. You must enter into a child's psychology. He may have been showing off. It could have been a wily prank done on the quiet. I gave him a thorough piece of my mind.

A teacher: — Asked a question concerning the Speech Eurythmy Course.

Dr. Steiner: The eurythmy teachers and Herr Baumann should have taken part in the Tone Eurythmy Course in February.

This Course deals with something else. I brought speech eurythmy into being in 1912. Then a number of people came, Kisseleff, Baumann, Wolfram; then there was further development when a number of eurythmists were

present. The first indications were passed on by Lori Smits as a kind of tradition, and this meant that a heterogeneous element entered in. This Course will be used to begin once more from the beginning. It remains to be seen how far we shall get. It could be particularly important. As it has to do with something that is cultivated here at school it could mean that eurythmy lessons stop.

For the Remedial Eurythmy Course it will have to suffice if Dr. Schubert and Dr. Kolisko are there, and anyone else who can manage it.

Fraulein Gertrud Michels can come to the Agricultural Course. Someone will have to occupy the children in some other way.

CONFERENCE HELD ON THURSDAY 19th JUNE 1924 at 9 p.m.

Dr. Steiner: Unfortunately I was not able to visit classes but you will partly be able to make up for it. I have not yet finished the curriculum for ancient languages.

A teacher: — Asked whether there were different levels in the teaching of grammar in foreign languages similar to those in German.

Dr. Steiner: It is like this. The indications I gave were to meet the needs of the children's particular age. It simply belongs to this age to give them these particular distinctions of outlook. It is in their mother tongue that children learn most easily to be aware of these distinctions. But it cannot be other than beneficial, once they have learnt it in their mother tongue, to pick it up, at the same age, in other languages. For instance point out cases where other languages express soul moods in other ways. You can certainly make comparisons.

As I have said, do not start teaching grammar at all before the ninth or tenth year. In the earlier classes you develop language teaching purely out of speaking and the feeling for speaking, so that the children learn to speak from out of a feeling for it. Then, somewhere between the ninth and tenth year, at a point that is not clearly marked and is very variable, you begin grammar. Dealing with language in relation to grammar is connected with the development of the ego. It is not that you should ask how you are to develop the ego through grammar, for grammar does it of itself. It is not even necessary to work according to a particular pattern. The point is not to start grammar before this time, and then aim at developing grammar out of the substance of the language.

A teacher: In class 8 the rudiments of metrics and poetry are to be given, and in class 11 the aesthetics of language. What does this mean?

Dr. Steiner: Metrics covers the structure of verse and poetry, the different types of poetry, lyricism, epic poetry and drama. That is metrics and poetry. Then you pass on to tropes and figures of speech. Always teach these by way of examples, so that the children have a lot of examples of metaphors, etc.

The aesthetics of language would consist of drawing the children's attention to the following. By then they have a fairly large vocabulary; you can use German, French and English as a basis; you can bring in the various languages by way of comparison. To study the aesthetics of language ask the children whether a language has a predominance of the vowels U and O or a predominance of E and A. Try by this means to call up a feeling of how much more musical a language is if it has a lot of O's and U's than one that has a lot of A's

and E's. Try to arouse a feeling of how much a language diminishes in aesthetic beauty when the possibility for words to change into different cases is no longer there and the endings disappear. In aesthetics you study the structure of the language; whether it is sculptural or lyrical, whether it has the possibility to make a great deal of use of complicated interjections, etc. This is quite different from metrics and poetry. Aesthetics deals with the actual beauty of the language.

Sanskrit has a predominance of Ah's. U's and O's make a language musical; A and E are detonating sounds. German is an explosive language. The predominance of Ah makes Sanskrit somewhat monotonous, somewhere in between a musical and sculptural language. It has a strong tendency to sculpture its music and to become not unmusical in its sculpturing. That is because Ah is in between. When Sanskrit has other vowels beside Ah these are particularly typical. A typical expression is the Indian threefold intonation "Peace, peace, peace". First there is Ah, then comes a gentle somewhat timid intonation of the ego. This is contained in the Indian "Shanti, shanti, shanti". E is the most egoistic of vowels. It is as though an Indian were to blush when he says E.

A teacher: The Finnish language also has a great number of Ah's.

Dr. Steiner: There it is a matter of how long a language retains these characteristics. In Finnish the Ah has something hardening. That has to do with its consonantic nature of course. That is also a hardening, but one that is beginning to have a sympathetic element. However, these things also depend on a delicate aesthetic feeling for language. People simply do not have a natural disposition for this fine aesthetic feeling any more. If the English were to pronounce the end syllables of their words like the Germans or the French do it would signify a hardening. They neglect their end syllables in that they depart altogether from the element of language. What is a hardening for one language can be perfectly natural in another.

A teacher: — Asked a further question about tropes and figures of speech.

Dr. Steiner: Tropes correspond to imagination and figures of speech to inspiration. In the first place you have absolute non-poetry such as is characteristic of a large part of poetry, 99% of it. One per cent remains but of this one per cent, if poets want to get beyond the physical plane, they have to scatter over the self sufficiency of ordinary prose what is there, hovering over objects, in the way of figures of speech and picturesque language. What should we say of "Oh water lily, you blossoming swan; Oh swan, you floating water lily". That is a trope. What comes to expression there is neither water lily nor swan but something hovering between them. It cannot be expressed in prose. Figures of speech are also like this. There is also a possibility of giving adequate expression to the supersensible without either picturesque or figurative speech, as Goethe has sometimes succeeded in doing. He does not use a picture at all. That is the intuitive element. You are right inside the thing itself. It is the case with Goethe and sometimes with Martin Greif too, that what we could call objective lyricism really arises. Shakespeare has also sometimes achieved it in the lyrics that occur in his plays.

In the pedagogical course he gave in Ilkley in August 1923 called "A Modern Art of Education" Dr. Steiner had characterised four languages in lecture 11 without saying which they were. He was asked which language he meant.

Dr. Steiner: The first language is spoken as though one were listening to a speaker who is far away on board ship, battling against the wind and the splashing and roaring of the sea; that is English. The second language sounds like pure music. That is Italian. The third is built up of logical forms coming from the

intellect; that is French. And the fourth forms its words from out of a sculptural element; that is German.

A teacher: What lies at the root of French metrics?

Dr. Steiner: Although people would hardly think so, French metrics are based on a sense for systematic arrangements, for the mathematics of language. That is unconscious. In French metrics everything is worked out intellectually, as is the case with French thinking generally. It is only disguised through the fact that it is toned down by rhetoric. Reason becomes rhetoric in this case and not intellect. It is audible reason.

A teacher: — Asked about the choice of reading material for foreign languages.

Dr. Steiner: We have talked a lot about class 12. I have given you samples, e.g. Mackenzie. In the previous classes it will depend somewhat on what the teacher has studied himself and what he likes best. That is why I indicated the characteristics. For class 10 you could give preference to older and more modern lyricism.

A teacher: — Said he had started with the lyrics of the Milton age.

Dr. Steiner: You must do it this way. In class 10 cover the lyrics of Shakespeare's time and recapitulate in class 12 with a short description. We cannot leave the lyrics of Shakespeare's time right out of account, because they point remarkably deeply to a period of European evolution in which the Germanic languages were in fact far more similar than they were a few centuries later. English lyricism, then was still so unbelievably German. If you read Shakespeare's lyrics, they are not at all so un-German. We could include these in class 12, to arouse a feeling for this, for it is very important for humanity as a whole.

In class 10: Robert Burns, something from the age of Thomas Percy, something from the Lake School, for instance Coleridge, also Shelley and Keats. You must select, of course, but according to what you yourself would like to take; for then you will deal with it better. You could certainly present certain aspects. Where lyricism is concerned, English lyricism, when it is good it is almost always sentimental. It always has a sentimental element, though this can now and again be very beautiful.

For another thing, when the English way of thinking becomes poetic it is not at all suited to humour. The language then becomes trivial. There is no humour there in the higher sense. There is not even a word for it. How would you say humour in English? Look at the way Falstaff is depicted; we would not call that humour today. We could well say that there is a great deal of humour in it, but we would not say that the whole manner of presentation was humorous. What strikes us is the aptness of the characterisation. We feel the human side of it. This was not felt, in Shakespeare's time. People used to be quite indifferent to this aptness of characterisation, this world-in-itself. What mattered to them was that the character cut a good figure on the stage, and was a good stage presentation. They thought of it much more as a dramatic spectacle.

Nowadays you can no longer call Falstaff a humorous figure. The word "humour" describes someone who is reduced to mist, or rather a person who dissolves into the hazy vagueness of his temperament. "Humour" is the kind of temperament a person has. The four temperaments are the humours. Nowadays you cannot possibly say that someone has a melancholic "humour". A "humour" is a form you cannot fully grasp any more, one that dissolves into the haze of temperament. What we mean by humour today does not exist in English lyricism. No other language becomes so sentimental in its lyric poetry.

With regard to drama you should show them that the very evolutionary process going on in the nation brings it about that English drama reaches its height with Shakespeare and does not reach such heights again. It would be interesting to draw attention to the process of evolution — but not before class 12 — and show them that in Middle Europe the reformation, the actual reformation, preserves a religious character, as seen in the great significance of German Church lyrics. In France the reformation as a whole does not take on a religious character but a social one, as can also be seen in their poetry. In England it assumed a political, moral character, as is clearly seen in Shakespeare. This has to do with the fact that for a long time the English had no idealistic philosophy at all. They put it all into their poetry. This, of necessity, gives their poetry a sentimental vein. This is what made the appearance of Darwin possible.

A teacher: We shall have to cover the Latin and Greek lessons for the three class 5's.

Dr. Steiner: The question is, could Herr X. do these lessons?

A question was asked about religion lessons in the Waldorf School and in the Christian Community.

Dr. Steiner: One thing should be considered. The Christian Community also gives religion lessons for children, doesn't it? Now we are constantly being asked: 1. Are the independent religion lessons in the Waldorf School compatible with religion lessons in the Christian Community?; and 2. Is the Sunday Service at School compatible with the Sunday Service at the Christian Community? I should like to hear how you feel about it. I should first of all like to say, however, that if the children are managing satisfactorily in other respects, I have no real objection to their attending both the religion lessons at the Waldorf School and at the Christian Community and also attending both Services. The only impediment might possibly be one of health, in that it might be too much for them. But do say what you think. We do not want to make any dogmatic decisions.

The thing is this. We have seen the Christian Community grow out of the Anthroposophical movement. There cannot possibly be any discrepancy between the two from the point of view of their content. Now the question of the religion lessons is a matter of principle with us to the extent that if the Christian Community claim the right to teach the children who belong to them we should have to grant them the same rights as the other denominations. In the independent religion lessons we shall no doubt always have the majority of the children who do not belong to the Christian Community. We would thus have one more type of religion lesson. But why should we make an issue of having Christian Community religion lessons in addition to the independent religion lessons? I really do not see how we could decide on the principle of the matter. For we cannot take the attitude of advising anyone not to take part in our religion lessons. That would be doing something wrong.

Let us imagine a hypothetical case of a Catholic Father saying he wants to send his son not only to the Catholic religion lessons but also to the independent religion lessons. We could not object if it fitted in with the timetable. We cannot decide, it is the Christian Community that must decide. ... [Here is a gap in the shorthand report, and what follows is also not totally reliable.] ... It is out of the question that at the Waldorf School a child should make a comparison and come to the conclusion that the religion lessons given by a Waldorf teacher are inferior. For in its inner nature the school is based on Anthroposophy. Therefore if it should happen that a child makes a comparison between the teachers, then through the very nature of the case he

would have to conclude that the Waldorf teacher is the better of the two.

A teacher: — Asked about the choosing of new religion teachers.

Dr. Steiner: You know, this fact could cause us greater difficulties some day than anything that has gone before. You know how we have sweated blood to find religion teachers. The teachers here are occupied with their specialised subjects, and there are of course certain conditions attached to the teaching of religion. We might be in the position some day of applying to the Christian Community for a religion teacher for the school. I should put that off as long as possible but it might become necessary. I cannot therefore see at all why we should be so exclusive. We can leave it to the parents and children whether they take part both here and there. If they do go to both I think the very best thing would be for the two religion teachers to discuss the subject matter, so that there is agreement.

You must also not ignore the fact that the priests of the Christian Community, as Anthroposophists, have made tremendous progress in the shortest possible time. The priests are not as they used to be, but have made huge steps forward in inner development. The priests have made exemplary progress in their whole life of soul during the short time the Christian Community has existed. Not all of them of course, but by and large this is so, and they are bringing blessing everywhere. In Breslau they had a meeting for young people run by two of the theologians. It was extremely productive. Young Wistinghausen is a blessing for the young people there.

A teacher: How should we deal with newcomers? The children have already been confirmed in the Christian Community. Should they go straight into the Youth Service?

Dr. Steiner: Yes, but that does not work out well. In that case they would not be starting the Youth Service with an Easter Festival. And it is of supreme importance that the Youth Service begins with an Easter Festival. Assure them that they will be going to the Youth Service a little later on. You could let them be spectators, but not for a whole year. The Youth Service should come at Easter time when the children are at the end of class 8. The whole Youth Service is orientated towards Easter, isn't it?

A teacher: How should we deal with the ones who have already had a Protestant confirmation?

Dr. Steiner: In the first place it is principally a matter of the children having been confirmed. Then they take part in the independent religion lessons and the whole meaning of the confirmation has gone. They deny it and cross it out of their lives. If someone has been confirmed one cannot simply go to the independent religion lessons. Being confirmed means being an active member of the Protestant Church. So they cannot take part in the independent religion lessons, for they would be denying their confirmation. In the Catholic Church that is even worse. You would have to get over to the children tactfully that they must first of all live their way into what is new here. Then it is not at all such a bad thing if they do not take part in the Youth Service until the following Easter. You must first of all prepare them to forsake the old and turn to something quite different. These things should be taken very seriously. If these seven children wait until Easter it could, at the most, be too early for them but certainly not too late. We might consider the point in the case of a dissident.

A question was asked.

Dr. Steiner: I cannot in the least understand why someone who has been confirmed by priest K. cannot be brought round to attending the Sunday Service for a year, as he has not attended it previously. In his case it can only be

a question of attending the Sunday Service for a year.

If you take the inner significance of our Youth Service and the Youth Service of the Christian Community you will find them compatible. The inner meaning of our Youth Service is that the human being is welcomed into humanity generally and not into a particular religious community. The Christian Community, however, welcomes them into a definite religious community. Inwardly it is absolutely compatible. If it is done in addition, there is no contradiction. But the other sort is not compatible. If they were confirmed there before they attend our Youth Service that would be a contradiction. But not with this. I have been asked by the Christian Community and by parents, can they have a Youth Service here first and then a kind of confirmation at the Christian Community. If a child has had the Youth Service here, we do not need to object. It is compatible, because we do not welcome the children, into the Christian Community. I am not saying they *must* but they *can* be confirmed in the Christian Community as well. Our Youth Service does not take the place of the Youth Service at the Christian Community because it does not lead into the Christian Community. If they have been confirmed in the Christian Community they must wait, here, until next Easter.

A religion teacher: — Said the older pupils were no longer so willing to go to the Children's Service. They thought they were now too old for it.

Dr. Steiner: That's a totally wrong conception of the ritual. That is the Protestant view, which is to reject the ritual. It is possible to repeat the ritual throughout life. That is looking upon it as a teaching, as a preparation, not as a ritual. We must rid ourselves of this Protestant view.

There was a question about how to deal with pupils who were visiting the class.

Dr. Steiner: That is a school matter that can be decided quite matter-of-factly once and for all. We practise Waldorf education here, and this presupposes a particular method. Our lessons are based on this method, and we cannot proceed according to external facts. If visitors come to our school they have to take it for granted they will be treated according to this method. The matter cannot be dealt with on a subjective basis. You cannot modify this method by saying you will put questions to this one but not the other one. That would not be in keeping with the Waldorf method. As long as they are in the class you have to treat them like the others.

I do not understand why the reports should not be different. If a visitor goes to all the subjects I don't see that he is a visitor. So it is clear from the report at the outset through the fact that they get a report on only a few subjects. That ought to be stated somewhere. It should say at the end of the report that the receiver is not getting a report on all the subjects because he was a visitor and did not attend the other subjects. The reports have a standard pattern. Therefore it is visible from the report itself that the pupil was a visitor, so long as we do not find reasons for ignoring this description. In fact we said that if the description becomes more and more trivial we would give it up. It no longer achieves a purpose if not enough care is given to it. I do not see why it should be dealt with differently. If we give reports to visitors, then while they are being given in this manner, we can deal with them only according to our Waldorf principles, that is if we have any dealings with visitors at all. That is quite obvious.

The only question that could arise would be whether they get a report in any case or only if they ask for it. That is not a matter of principle, and is of no very great significance. For if we give a report in any case and it is thrown away, or if we ask and save ourselves having to write it, is neither here nor there. As visitors they must behave like Waldorf School visitors. To treat them

any differently would not be in accordance with Waldorf education. Giving leave of absence is another matter.

They spoke once again about the pupil S.T. Letters to his mother were read out.

Dr. Steiner: I spoke about the whole matter recently, and stated quite clearly that when I accepted him I took it for granted that the boy would be dealt with according to his individuality. I assumed that. Otherwise, as it was in my hands at the time, I should rather have advised against sending the boy to the Waldorf School. I said at the time that it was absolutely essential for him to board with a Waldorf School teacher. I also said that he did not have the ability to make formal progress in the various subjects. We have not surmounted these difficulties. We have ostensibly written a characterisation, but it is not much better than cut-and-dried notes. The case has not been dealt with as I intended. In a certain sense I have been let down by the college of teachers in the way you have dealt with T. This cannot actually be put right. The letters are a justification of the report. I cannot agree with the report, therefore I cannot agree with a justification of it. No regard was paid to the individual case. He is certainly difficult, but you did not have the will to individualise. I must spell it out, otherwise you won't understand it properly. Everything that is in the report can be said in a different way. You have no choice but to send this letter, for what else can we do? But in my opinion it really is the sort of report you can hardly make head or tail of because most of it is too involved. And he is now living in boarding-house R. So what I wanted to happen did not happen at all. Surely some pupils board with teachers?

I do not think much would be achieved by rewriting the letters. What ought to have been achieved should have been achieved during the year. The crux of the matter is to pay more attention to doing what we set ourselves to do. Otherwise we ought not to have accepted the boy.

A teacher: There is a pupil in class 11 who wants to study music. Should we advise him to give up school?

Dr. Steiner: We are a school that can make no objections if the pupils do not come. We have no compulsion. Surely we as a Waldorf School cannot advise such a young pupil that he is not to finish the Waldorf School. We cannot do that. We can say: we must hold the opinion that he should finish it. That shows what advice we can give. If on the other hand the boy feels compelled not to finish the Waldorf School in order to become a musician he will go, and not even his mother will be able to stop him. We cannot advise him that in order to become a good musician he does not need to go through the school.

A teacher: — Asked for advice about a child in class 3 who is bad at concentrating and whose short compositions have no coherence.

Dr. Steiner: Get the child to visualise and recite a series of phenomena such as the following, forwards and backwards: The tree: root, trunk, branch, leaf, blossom, fruit, and backwards, starting with fruit. Or, human being: head, chest, stomach, leg, foot, and backwards. Then weigh in with giving the child some advice.

A teacher: How often should we have Parents' Evenings?

Dr. Steiner: Parents' Evenings should actually be once a month.



CONFERENCE HELD ON
TUESDAY 15th JULY 1924 at 8.30 p.m.

Dr. Steiner: Actually I did not expect it would be possible to have a teachers' meeting during this short stay. As I have received this bad news I considered it absolutely essential to hold this meeting and discuss recent events. It will not be possible today to prolong the meeting, as I have to go to another one afterwards. But the events of the last few days must be discussed. Therefore without any preamble I should like to ask you to bring up the aforesaid events straight away.

The incident of S.Z. and W.R.'s theft was reported.

Dr. Steiner: Are both boys in class 11? Has anything happened recently that is worthy of note?

A teacher: Not in the school itself. W.R. takes his part well in lessons, S.Z. is less interested.

Dr. Steiner: S.Z. used to live with Frau A., didn't he? And W.R. said they wanted to admire her furniture. That is no doubt the moment when the two boys acquired the key. So the question is, was Z. himself strongly involved, or did R. actually mislead him, which seems to be the case? How long have the boys been at school?

A teacher: S.Z. has been here for 3 years and W.R. for 4.

Dr. Steiner: W.R. also stole the money. Which other teacher has had dealings with R.?

Several teachers reported.

Dr. Steiner: These incidents give a lot of food for thought. What we have just heard makes them even more thought-provoking. For they are symptoms of something that other events have also highlighted.

With our Waldorf method we bring the children a long way in the intellectual-mental direction, don't we? In fact our pupils are more advanced than other pupils of this age. Nobody can deny it. All the pupils from classes 8 and 9 onwards are quite a different crowd of people than you find in ordinary schools. But a human being is a totality, isn't he? And you cannot escape it, that if we bring the pupils forward in the intellectual-thought realm we must also bring them forward in the moral and feeling realm. Now it cannot be denied that the amount of teaching and educating we do in the Waldorf School is largely limited to the time the children spend in lessons, and that the contact with the pupils is largely brought about by what takes place in these lessons. This is, of course, forced on us by the circumstances, and can scarcely be radically altered when we have such an overburdened staff as we have had up till now, thus preventing the kind of personal relationship arising to the children which should be there to maintain their moral-soul development on a level with their intellectual-mind development. From class 8 onwards the moral influence the staff should have on the pupils is strongly lacking. Also the sort of moral contact that ought to exist between the teachers and the pupils outside lessons is not there either, and the pupils of class 8 onwards, being organised the way they are, are left, in the moral direction, too much to their own resources. We are not speaking about the pupils the way we would if we had this moral contact with them. The letter you wrote me about R. also arose out of the relationship you had to the boys in lesson time. There was no sign of you also having a personal relationship to the pupils. We have also had sufficient proof today from the verbal reports from your other teachers that this moral contact with the pupils is totally lacking. I

willingly admit that you have no time for this, and that you teachers are overburdened, yet on the other hand it is an objective fact that it has been like this for a long time. And because of this, one of the essential ingredients of Waldorf education is missing, namely that the teachers should have a clear psychological picture of each pupil. They do not have this. I do not know what sort of work you have been doing recently in your teachers' meetings, on the kind of child psychology you could have been cultivating on the basis of the meetings with me. You could have been studying these individualities of particular interest in the higher classes. I do not know to what extent this has been done in the meetings you have without me, but you have certainly not done the essentials.

Now we have these three cases of N.N., S.Z. and W.R. N.N. was weak-minded; not seriously so, and continuous intense psychological treatment could have cured him. That is why, where N. is concerned, I have always said that the cure depends on your dealing with the boy so that he acquires sufficient confidence to go to one of the teachers when he is in trouble, and treat him like a father figure. I am definitely under the impression that N.N., who would have been easy to deal with, has in fact not acquired the kind of bond of living affection to one of the teachers what could have cured him. In a case like that no amount of talking about moral matters replaces a relationship to a teacher in which the pupil feels a special attachment. There was no such contact; although I had hoped there would be. He has now left, but we do not deserve much credit for having strengthened his moral nature.

Now to S.Z. I do not know him so well, yet he also seems to be suffering from a certain amount of moral and intellectual weak-mindedness. He appears to be a weak-minded boy who is very easily influenced. Probably there would be a slight suggestibility there, and he would be just as open to a strong moral influence as to futile influences. By now, however, his moral corruption has gone a long way, and as this has been the case for months, he now has moral corruption added to his slight tendency to a natural weak-mindedness.

As for W.R., this boy is not only slightly but thoroughly weak-minded. I have to remind you time and again that a young person can be totally weak-minded and yet be intellectually capable of doing satisfactorily conscientious work. They can speak intelligently and make well-founded and exact judgments and yet, as in the case of W.R., have an absolutely basic weak-mindedness. We could have coped with him only if there had been inner harmony between the care he received where he boarded and the school, so that R. would have been strongly held both at school and at home. Neither of these was the case. Both the home and the school left him morally to his own devices and were not sufficiently concerned about him. R.'s inner corruption has therefore reached extraordinary dimensions. We must look at the whole psychological depth of these matters. We must think seriously of the necessity to overcome this if the Waldorf School is to continue. Everyone's goodwill must come together, perhaps to have a series of teachers' meetings about the moral attitude of the school before the beginning of the new term, if the Waldorf School is to continue in the future. Otherwise we shall get nowhere. This is very much wanting. It seems to me right now that you have forgotten how essential it is to have a strong contact between the teachers and the pupils. That is the part that concerns the school.

Regarding the two pupils Z. and R., there is no prospect of their being strongly enough influenced for good if they stay on at the Waldorf School due to the situation that now exists as a result of the fact that despite being at the Waldorf School these pupils have become such as their recent behaviour shows.

The loss of contact has become too great to allow of any kind of influence to be effective. Therefore after all that has come to light it must be said with the deepest regret that if these two pupils remain at the Waldorf School — and

what has been said in this meeting totally confirms this — they will degenerate more and more and in addition infect a number of others. There is no opening for any other conclusion than that they will become morally worse and worse. So that judging by the way the case presents itself, we are faced with the inevitable fact that something might possibly be done for the weaker of them, Z., but certainly not for W.R. Where Z. is concerned some improvement might be possible. We could give it a try. With his suggestibility S.Z. could be open to improvement. We shall have to consider it. So long as it was solely a matter of Z. I said we would keep him even in the face of his father's opposition. But if both boys remain here they would certainly go from bad to worse. There can be no question of W.R. staying on at school. It is an extremely tragic matter, even if only because it is a matter of conscience for our school, for we must admit that we have shown to these boys that the school was not capable of improving them morally.

Neither of them is a kleptomaniac. The trouble is weak-mindedness, not kleptomania; there is intellectual and moral weak-mindedness besides psychological weak-mindedness. This makes the matter especially difficult. If they were kleptomaniacs we could consider giving them therapy, but as they are weak-minded there would be no choice but to put them in a class for the weak-minded. But we cannot think of doing that either.

As matters now stand — where W.R. is concerned we are not in a position to take decisive measures. It is quite obvious that both these boys have been inwardly corrupted for months. So we cannot do anything else than recommend that R. be taken away from school.

We could allow S.Z. a very short period of probation during which time, however, we must really keep an eye on him and do all we can for him. He is a difficult case. He should straight away be put into a foster home where his moral improvement is taken systematically in hand. Not an ordinary remand home, of course. If he stays at school he will get worse than he is now. If he leaves school and is left to his own devices he would certainly become even worse than he would at school. He should go to a family where his morals will be corrected; or into an institution or something. There is nothing else for this boy. We must realise in his case that his inner moral corruption has reached the terrible level it has, because of his strong constitutional weak-mindedness. It would be very dangerous both for the school and for the boy himself if he were to remain at school under the same conditions. We should look for a family for him.

We cannot protect these two boys from having to go before the juvenile court. They will certainly be tried. But would there not be the possibility of drawing an expert in? One of the local doctors should also be found, of course, to take on the case professionally.

But I must say, it is rather a remarkable fact that it just happens to be the children of Anthroposophists who do so badly at the Waldorf School. It was children of Anthroposophists who were expelled before.

What I was saying before about the general observation that contact with the children is missing, is something we ought to take up. I am very concerned about it. I have noticed other symptoms of it before. It has not yet come to the point where the teachers acquire a sufficiently penetrating psychological understanding of the various individualities of the pupils, and the reason is this. It is not a matter of spending a lot of time on it, but of developing an affinity for his contact so that what the teachers wish for is seen by the pupils in the same light. It is an ability that can be acquired. There is a certain alienation there.

One thing struck me specially as I went from class to class, and that was that the tone I often spoke about, the academic tone, has really increased more

than decreased. You lecture to them. You do try to apply the Socratic method a little, but just take a look at what very often happens. While you are holding forth you stop and ask questions, but as a rule you ask passing trivialities. You deceive yourselves through the fact that these obvious matters are answered. The rest is thrown at the children's heads in far too academic a style. The teaching in the younger classes is very different, but from class 8 onwards there is no proper intimate contact with the pupils. You cannot lecture to the little ones, and there it is considerably better. I am really very concerned about this. I have often spoken about it, but nothing much is being done to redress it. If you have anything to say, please say it. Then we will go on to other matters.

A teacher: What kind of constitution do these children have? You mentioned weak-mindedness.

Dr. Steiner: With kleptomaniacs the matter is like this. The human being has organisations of an opposite polaric nature. The head organisation is so designed that it wants to take everything into itself; it wants to appropriate everything. The head organisation is the one pole, while the other pole, the metabolic organisation, is the bearer of moral feeling. You can even draw a diagram of this by drawing a lemniscate. The head organisation does not recognise property, it only knows absolute possession of everything that comes within its reach. The other pole is acquainted with morality. But if the organisation of the head simply slips down and enters the will organisation, kleptomania arises. This illness comes about when a person has in his will organisation the elements that belong to the head organisation. Stealing is quite different from a disposition to kleptomania, which expresses itself in pronounced absences during the stealing. It is the sight of the object that leads of the theft. The object does the seducing, without there being any cunning employed to acquire it. The symptoms of kleptomania are within a clearly defined area.

This episode with N.N. could have been a borderline case. However, both these boys suffer from moral insanity, which is an absolute inability to take hold of the physical organisation even in the head; an inability to enter into the etheric and physical body. Not sudden absences of an epileptic nature but continuous absences.

W.R. is the sort of person who is never really in himself. He does not move about like a normal person but like a somnambulist. He even absorbs the light rays that come from sideways. He does not see like an ordinary person. The position of his eyes is quite abnormal.

Besides that, the temporal lobe of his brain has hardened. The astral body cannot even get into it. It is definitely a case of weak-mindedness inherited from both his father and his mother, and this hinders him altogether from forming a judgment as to whether something is allowed or not allowed. He cannot grasp it; it constantly eludes him. It is like trying to pick up a sheet of glass coated with grease. As intellectual judgment takes place in the etheric body and is then reflected back by the astral body, he can be extraordinarily bright intellectually. However, if a person is to develop moral impulses the physical body has to be taken hold of by the etheric body. And this does not happen. He does not relate to the matter to the point where he can say to himself, this is good, you may do this but not that, and so on. For the forming of a decision you need to have not only the combination of subject and predicate but an active force to feel (live?) your way into the decision. He can combine subject and predicate but only as an image, not in his will. Therefore he does not relate to morality. Just think how strongly he has inherited this! It certainly is very difficult.

Why does the lad tell lies? Because with the shortage of will power he has for forming decisions it is not possible for him to develop a sense for truth. It

makes no difference to him whether he says a thing is white or black, or whether he says yes nor no. It is not that his understanding is impaired. You must distinguish between the functioning of the understanding, which can be perfectly in order, and the active force that seizes hold of the judgment. Weak-minded people lack this active force for seizing hold of the judgment. It has nothing to do with logic, but is a psychological matter.

A teacher: What course should we take with regard to the class?

Dr. Steiner: You must tell the class that because he has done this he cannot remain in the class. You do not need to run down his morality. Point out that in human society we have to respect property, that this is one of life's essential arrangements. However much we like him it is impossible for him to remain in the school in the normal way. S.Z. is weak-minded.

I must give a new impulse. At the beginning of September I will be giving two courses in Dornach, one on pastoral medicine and the other on theology. After that I will hold a seminar here about these things.

A teacher: — Said that it was difficult to acquire a contact with the pupils in so short a time and asked Dr. Steiner to help.

Dr. Steiner: I will try. Only make no mistake, it is largely a question of interest in the children and the young people and a matter of enthusiasm. It is not for nothing that I emphasise on every occasion that we shall not get anywhere in any direction without enthusiasm and inner mobility. Really, if I — what I mean is, it is terrible, but I do not see this enthusiasm. I do not find you really trying to conjure it forth. You know, if I were able to carry out all the ideas that come to me I would for instance examine your chairs after a teachers' meeting to see how many of them have glue on them. You look as though you were stuck to your seats, you are so tired. A person cannot be tired if he has to be spiritually alive. Tiredness is a case of lack of interest. One has to say these things in this way.

There is a certain educational technique attached to acquiring psychological pictures of the pupils, and we will talk about that. But the main thing needed is enthusiasm and interest. Enthusiasm cannot be taught. I have a bit of a feeling that some of you are getting tired of teaching. The vital interest is not there. We need enthusiasm instead of elegant superiority and shrewd reflection. We must train ourselves not to be tired. This honourable company is tired, in lessons too, when you ought to be teaching. That does not do. It is just like seeing a eurythmist sitting down during rehearsal. It makes a frightful picture. It is bad style.

A teacher: To whom does the expression 'an old member' actually apply?

Dr. Steiner: Some people can be old members after three days in the Society.

CONFERENCE HELD ON WEDNESDAY 3rd SEPTEMBER 1924, 7 — 9 p.m.

Dr. Steiner: To my great regret I am only here temporarily, but I would still like to discuss the important matters. I must be in Dornach tomorrow without fail regarding things to do with the Goetheanum building.

There was a question concerning class visits.

Dr. Steiner: We can admit people training to be teachers. It will be necessary to treat each case on its own merits. If we limit it to a certain time we should also

limit the number. No more than three at the most in a class. Perhaps we ought not to spread them out over a number of classes. The point is that we must take into account that each visit is a disturbance. We should keep to our decision never to have more than three visitors to a class. The Oetheim Remedial School should wait for a better moment at the beginning of the month.

A teacher: If a teacher considers it alright for someone to visit his class, is he entitled to invite him himself, or is that reserved for Dr. Steiner?

Dr. Steiner: In principle the latter. In principle the teachers have complete freedom in everything to do with teaching but not where the administration of the school is concerned. So a teacher cannot admit visitors whenever he likes. I do not think the individual teachers should do that. Even if someone applies to the administrative board you should telephone me in Dornach.

A teacher: Can gym be shown at a Children's Festival?

Dr. Steiner: Gym at a Children's Festival would be lovely.

Someone reported that a mother had asked for her son to go into the parallel class.

Dr. Steiner: We must inform her that as a rule we cannot do that, but only when there are compelling reasons to do so.

A teacher: Some parents in Nürnberg have asked for educational lectures to be held there. A school is going to be started there.

Dr. Steiner: The lectures will have to be done. I believe they have everything except the money. That applies to every initiative.

A teacher: Public educational lectures ought to be organised in Munich.

Dr. Steiner: What kind of attitude is there in Munich at present? Couldn't they approach one or another association to organise them? Then there won't be a riot. They should apply to a pedagogical association. It is rather harmful if there is another riot.

A teacher: There was an incorrect notice about the Youth Service in an ecclesiastical newspaper.

Dr. Steiner: That should be corrected. But it won't do us any harm. We could just as well ignore it. Just send in an official reply.

A teacher: Who should take on history of art in class 9?

Herr Ühli could do it.

A question was asked about a history survey in class 12 especially where India and Egypt were concerned.

Dr. Steiner: Not where civilisation is concerned but where the human configuration is concerned the etheric body was assigned to the Indians. I mean the ancient Indian epoch of course, not what comes later. In ancient Indian times there was a very strong separation between people's physical and etheric bodies. This resulted in their having a very strong perception of the structure of the physical body itself and all the elements of the world that lived in the physical body. Just because their etheric body was especially well developed a knowledge of the physical body lay open to them. Their knowledge was based on observing the physical body by means of the etheric body.

It is like this: the ancient Indians perceived world mysteries in the mirror of the human physical body and knew the whole miraculous nature of this physical body. They knew that the whole human physical body was a mighty

reflection of the memory, a magnificent kind of memory of the whole of the cosmos. Their whole world conception and their whole life was based on this to the extent that there was, for instance, no connection between the two halves of a person's life, and a complete break was experienced in the middle of life. When they looked into the mysteries of the physical body they could do so only up to the middle of the thirties, or rather the beginning of the thirties, because the dissolution of the physical body was so powerful after that that nothing was forthcoming any longer. Therefore when an ancient Indian grew older he forgot, to a more or less marked degree, what he had experienced before the age of thirty. There existed a register — and not such a primitive one as might be expected — in which everybody could read up who he had been previously, because after a certain point in their lives they no longer knew who they were. Their identity could only be established officially. It could happen that if there were two friends, one of them 32 and the other 28, something occurred in the 32 year old which prevented him from recognising his friend next day. Or if the other one recognised him — this actually happened — he did not know this was so and it had first to be verified. Thus a person was born twice, and the expression used later of being born a second time is based on the actual former fact of being born twice.

The Egyptians cultivated the astral body and therefore under certain conditions they could observe the etheric body particularly well. Their etheric bodies were particularly capable of seeing the astral sphere, that is, sun, moon and stars, but from the other side, so that they had this clear vision of life after death, the kind of vision expressed in the Book of the Dead. — The Persians belong to the same category as the Chaldeans.

A teacher: Should the eurythmy teachers go to Dornach for the Dramatic Course?

Dr. Steiner: I do not see why a eurythmy teacher should go to this course on speech formation. The course is really intended for actors and will be held with this in view. The only reason for it would be if she has a talent for drama. In the case of teachers there would have to be a school need. The course will be held on speech formation for the stage. The second part will be on stage management and stage craft generally. How the stage relates to the public and to critical reviewing. The ideal we are aiming for is that as a direct outcome of this course a company of actors could be formed who would take our kind of stage craft on tour. Haass-Berkow, Gumbel-Seiling, Kugelmann, have appeared as actors with their actresses; they have applied like that; that they are coming in pairs. Fraulein Lämmert, Schwebesch, Kolisko, Schubert and Rutz should come to this September course.

There was a question concerning the Abitur.

Dr. Steiner: This year we are not counting on having an exam but on continuing with the Waldorf education. And next year we shall try to prepare for it ourselves. You heard the discussions today, from which it is clear how attached the young people are to the Waldorf School. The present class 12 would find it very uncongenial to have to take the exam this year. However objectionable it is we shall have to do coaching. The children certainly do love their teachers and their school. We shall not call them class 13 but the "exam preparation class".

I intend giving lectures in September or the first week of October on the moral aspect of education and teaching.

