

Discussions with Teachers

RUDOLF STEINER

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DISCUSSIONS WITH TEACHERS

Fifteen discussions with the Teachers of the Waldorf
School in Stuttgart

August 21st to September 6th 1919

Translated by Helen Fox

Fig. 6

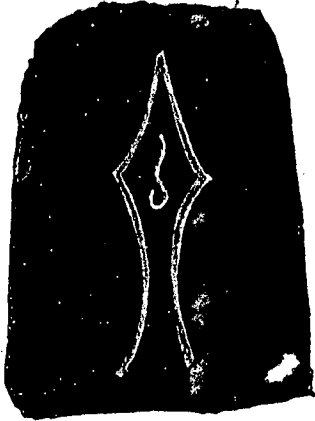


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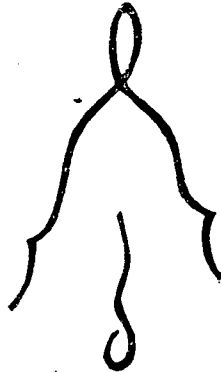


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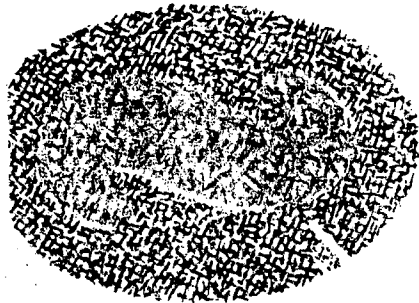


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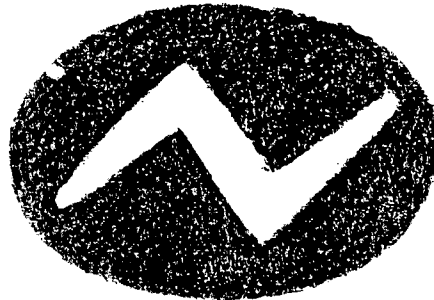


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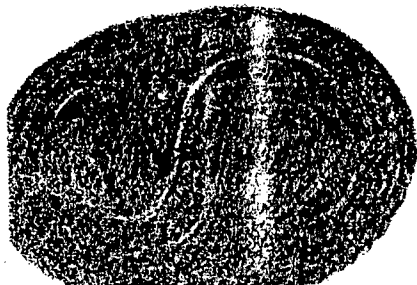
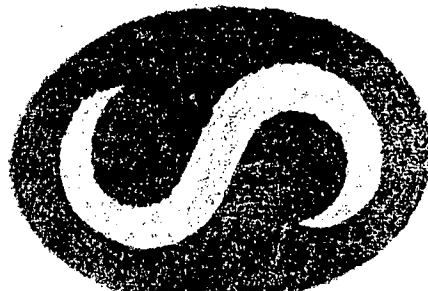


Fig. 1



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Preface

The series of Discussions contained in this book belong to the beginning of all Rudolf Steiner's work in education. In 1919 he had been asked by Emil Molt, the managing director of the Waldorf-Astoria¹ cigarette factory in Stuttgart, to undertake the educational direction of a School to be founded for the children of the factory's employees. Steiner undertook the task with alacrity and called together a number of men and women, who were already devoted to his new vision of man and the world, to become its first teachers. They came from a wide variety of occupations. Many had never taught before, but they were only too glad to leave their work and devote themselves to a renewal of the Art of Education.

Time was short and Steiner was only able to devote a few weeks to the necessary preparation. During these weeks he gave three concurrent courses of lectures, or rather two lecture courses and the "seminar" which forms the content of the present volume. The two lecture courses are printed in English under the titles *Study of Man* and *Practical Course for Teachers*.

The reader of this volume is asked to bear in mind that all the matter arose spontaneously out of practical tasks which Steiner had given the prospective teachers to work out. It necessarily only contains his own contributions, but the teachers would certainly have agreed that this was the essential part. The various teachers are indicated by letters which bear no relation to their actual names.

Anyone who reads the volume will be astonished at the immense extent of Steiner's reading and knowledge. Whether it

is mathematics, or history, or astronomy, or botany he seems to know everything and to have read everything. But perhaps because he had transmuted all this knowledge into wisdom he can enter with marvellous sympathy and subtlety into the mind and being of the young child. His little story of the dogs, for example, is a classic of profound simplicity.

There is much delightful humour in the book. He tells the story of the very young boy who intensified his expression of dislike for Steiner himself *mathematically*, by calling out when he met him, "Here come *two* donkeys." Or there is the charming rebuke to a teacher who had given a somewhat fanciful description of a gorilla: "There is of course nothing to be said against inventing things for yourself without depending on any particular naturalists, though you might well get suggestions from them."

Steiner, attributed great importance to the quality of the sounds of speech, and after the first few discussions he began every session with speech exercises. These are untranslatable—indeed they have no meaning to translate—and they have been left in the original German as examples for corresponding exercises in English, though they really transcend the difference of language.

The translator, to whom the publishers are deeply indebted, has well preserved the colloquial style natural to a free discussion. Here and there are footnotes commenting on specific difficulties in translation. As in the companion volume *Study of Man* the German *Fantasie* has been rendered as *Imagination*.

The German volume from which the translation has been made contains also two lectures on the curriculum. As these deal largely with the German language, and do not form part of the series, they have been omitted from the present translation.

A. C. Harwood

First Discussion

Stuttgart, 21st August, 1919

In these afternoon sessions I shall speak informally about your educational tasks:—the distribution of work in the school, arrangement of lessons and the like. For the first two or three days we shall have to deal chiefly with the question of our relationship to the children. When we meet the children we very soon see that they have different dispositions, and in spite of our having to teach them in classes, even large classes, we must take account of these various dispositions. To begin with, independently of everything else, we will try to bring to our consciousness what I should like to call the "ideal necessity". We need not be too anxious about classes being over full, for a good teacher will find the right way of handling this situation. But the important thing for us to bear in mind is the *diversity* of children and indeed of human beings as a whole.

Now this diversity can be traced back to four fundamental types, and the most important task of the educator and teacher is to know and recognize these four types which we call the temperaments. Even in ancient times the four basic types of the *sanguine*, *melancholic*, *phlegmatic* and *choleric* temperaments were already differentiated. We shall always find that the characteristic constitution of each child belongs to one of these classes of temperament. We must first acquire the capacity to distinguish the different types; with the help of a deeper anthroposophical understanding we must, for instance, be able to distinguish clearly between sanguine and phlegmatic types.

In Spiritual Science we divide the human being into *ego*, *astral body*, *etheric body* and *physical body*. Now in an ideal man

the harmony pre-destined by the cosmic plan would quite naturally hold sway between these four principles of the human being. But in reality this is not the case with any one person. From this it can be seen that the human being, when he is given over to the physical plane, is not yet really complete, but that education and teaching should serve to make a complete man of him. One of the four elements preponderates in each child, and education and teaching must bring about the harmonizing of these four principles.

If the ego preponderates, that is, if the ego is already very strongly developed in a child, then we find in him the melancholic temperament. It is very easy to be mistaken over this because people sometimes look upon melancholic children as though they were specially favoured. In reality the melancholic temperament in a child is due to the preponderance of the ego in his very earliest years.

If the astral body preponderates, we have the choleric temperament.

If the etheric body preponderates, we have the sanguine temperament.

If the physical body preponderates, we have the phlegmatic temperament.

In later life these things are somewhat differently connected so you will find a slight variation in a lecture I once gave on the temperaments.* In that lecture I spoke of the temperaments in relation to the four members of an adult person. But in the case of children we shall certainly come to a right judgement if we look at the connection between temperament and the four members of the human being in the way I have just described. We should keep this knowledge about the child at the back of our minds and try to discover which temperament preponderates through studying the whole external bearing and general habits of the child.

If a child is interested in all kinds of things, but only for a short time, quickly losing his interest again, then we must

* *Rudolf Steiner: The Four Temperaments*, Rudolf Steiner Press.

describe him as sanguine. We should make it our business to be quite familiar with these things, so that even when we have to deal with a great many children we can pick out those whose interest in external impressions is quickly aroused, and as quickly gone again. These children have a sanguine temperament.

Then you ought to know exactly which children have leanings towards inward reflection and are inclined to brood over things. These are the melancholic children. It is not easy to give them impressions of the outer world. They brood quietly within themselves, but this does not mean that they are not occupied in their inner being. On the contrary, we have the impression that they are inwardly active.

If we have the opposite impression, that children are not inwardly active and yet show no interest in the outer world, then it is with the phlegmatic children that we have to deal.

Children who express their will strongly in a kind of blustering way are the choleric.

There are of course many other qualities by which these four types of temperament make themselves known. The essential thing for us however during the first few months of our teaching is to observe the children, watching out for these four characteristics, so that we learn to recognize the four different types. By this means we shall be able to divide a class into four groups, and gradually you should re-arrange the seating of the children with this end in view. When we have classes of boys and girls, we shall have eight groups, four groups of boys and four of girls, a choleric, a sanguine, a phlegmatic and a melancholic group.

This has a very definite purpose. Imagine that we are giving a lesson. In the course of our teaching we shall sometimes be talking to the children and at other times showing them things, and as teachers we must be conscious of the fact that when we are showing something to be looked at it is a different matter from passing a judgement on it. When we pass a judgement on a thing we turn to one group, but when we show the children something, to another. If we have something to show which

should work particularly on the senses, we shall turn with special attention to the sanguine group. If we want the children to reflect about what has been shown, then we turn to the melancholic children. Further details on this matter will be given later. But it is necessary to acquire the art of turning to different groups according to whether we are showing things or speaking about them. In this way what is lacking in one group can be made good by another. Show the melancholic children something about which they can express an opinion, and the sanguine something at which they can look. In this way these two groups will complement each other. One type learns from the other, they are interested in each other, and the one supplies what the other lacks.

You will have to be patient with yourselves because this kind of treatment of children must become a habit. Eventually your *feeling* must tell you to which group you have to turn, so that you do it, as it were involuntarily. If you did it of set purpose you would lose your spontaneity. Thus we must come to think of this way of treating the different tendencies in the temperaments as a kind of habit in our teaching.

Now you should not hurry over the preparation of your lessons, but rather see that you really strengthen yourselves for the work. I do not mean you to spend the short time at your disposal in a great amount of detailed preparation, but nevertheless you can only make these things your own if you ponder over them in your souls. Hence it will be our task to concern ourselves in a really practical way with the teacher's attitude to the temperamental tendencies of the children. So now we will divide the work amongst you as follows. I will ask one group to concern themselves with the sanguine temperament, a second group with the phlegmatic, a third with the melancholic, and a fourth with the choleric. And then, in our free discussions tomorrow, I should like you to deal with the following questions: firstly, how do you think the child's own temperament expresses itself? Secondly, how should we deal with each temperament?

With regard to the latter question I have still something more to say. You can see from the lecture I gave some years ago that the worst method, when we want to help a temperament, is to foster the opposite qualities in a child. Let us suppose we have a sanguine child. If we try to train him by driving out these qualities of his we shall be treating him badly. Our work must be to understand the temperament, to go out to meet it, in the case of a sanguine child for instance to bring as many things as possible into the range of his attention, to keep him thoroughly occupied, for in this way we can work with the propensities which he has. The result will be that the sanguine tendency to which he is yoked will gradually weaken and become harmonized with the other temperaments. Similarly in the case of the choleric child we should not attempt to prevent him from ramping and raging, but rather endeavour to meet his needs in the right way by some external means. Of course it is often not so easy to allow a child to have his fling in a fit of temper!

You will find a marked difference between a phlegmatic and a choleric child. A phlegmatic child is apathetic and he is also not very active inwardly. Now you as teachers must try to arouse within yourselves a great deal of sympathy for a child of this kind, and take an interest in every sign of life in him. There will always be opportunities for doing so. If you can only find the way to his apathy the phlegmatic child can be very interesting. You should not however express this interest, but try to appear indifferent, thus dividing your own being into two as it were, so that inwardly you have real sympathy, while outwardly you behave in such a way that the child finds in you a reflection of his own nature. Then you will be able to work upon him in an educational way.

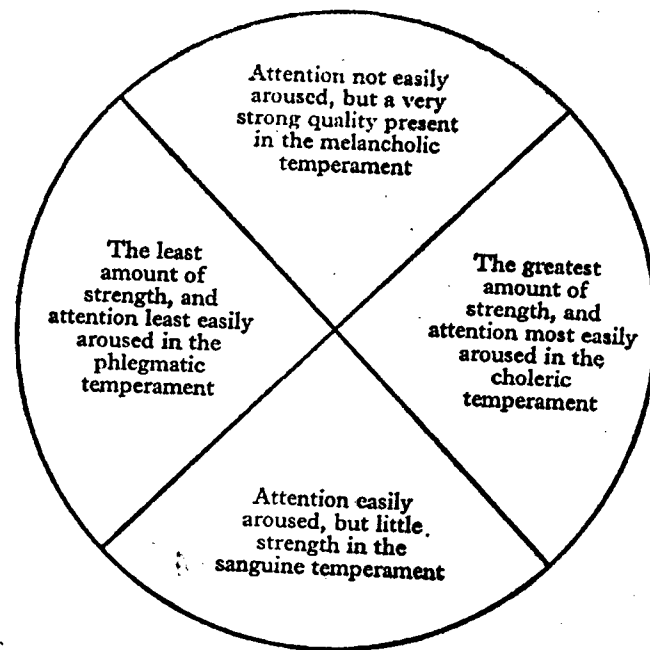
With the choleric child on the other hand you must try to be inwardly indifferent, to look on in cold blood when he is in a temper. For instance, if he flings an inkpot on the floor, be outwardly as phlegmatic and calm as possible during his fit of temper—quite imperturbable! On the other hand, you should talk over these things with the child as much as you can, but not

immediately afterwards. At the time you must be outwardly as quiet as possible and say to him with the utmost possible calm: "Look now, you have thrown down the inkpot." The next day when the child himself is quite calm again, you should talk the matter over with him sympathetically. Speak of what he has done and give him your sympathy and understanding. In this way you will be compelling him to repeat the whole scene in his memory. You should then also pass a calm judgement on what happened, how he threw the inkpot on the floor and broke it to pieces. By these means a very great deal can be done for children who get into tempers. You will not get them to master their tempers in any other way.

This will be a guide to you in dealing with the two questions which we shall consider tomorrow. We will arrange it so that each of you can bring forward what you have to say. Make short notes on what you have thought out and then we will talk over what you have prepared. Time must always be allowed for the College of Teachers to discuss these and similar matters. In discussions of this kind which have a more republican character a substitute must be found for a dictatorial leadership like that of a headmaster, so that in reality every individual teacher can always share in the affairs and interests of the others. So tomorrow we will begin with a discussion. As a starting point I should like to give you something in the nature of a diagram to work from.

When a person is expressing himself in any way, you can tell from his whole disposition whether he is perceiving things strongly or weakly; and furthermore, whether he perceives and feels more strongly what is outside himself or his own inner condition. We have also to notice whether he is changeable or not. Either he perseveres at a thing and changes but little, or he shows less perseverance and changes a great deal. This is how the temperaments differ from each other.

When you have observed these things you will understand certain indications with regard to the temperaments in this diagram. The sanguine and phlegmatic temperaments are



frequently to be found in conjunction, and you will see that they stand next to each other in the diagram. You will never find the phlegmatic temperament passing over easily into the choleric. They are as different as the North Pole from the South. The melancholic and sanguine temperaments are also polar opposites. The temperaments which are next to each other merge into one another, they mingle. So that it will be good to arrange your groups in the following way: if you put the phlegmatics together it is good to have the choleric on the opposite side, and to let the two others, the melancholics and sanguines, sit between them.

All these things lead us back to what I spoke of this morning.* It is the inner life, the life of soul, that is of the greatest significance in the child. Teaching and education depend upon what passes from the soul of the teacher to the soul of the child.

* *Study of Man, Lecture I, and Practical Course, Lecture I. See the end of each lecture. Both published by the Rudolf Steiner Press.*

We cannot overestimate what takes place in the "subterranean wires" which pass from one soul to another, and there is, for instance, a remarkable interplay between soul and soul if you remain calm and indifferent with a choleric child and have inner sympathy with a phlegmatic. By this means your education of the child through your own inner mood of soul will be of a truly supersensible nature. Education takes place by virtue of what you *are*, or rather, let us say, what you make of yourself when you are amongst the children. You must never lose sight of this.)

But the children also influence each other. And that is the remarkable thing about this division into four groups of similar temperaments; when you put those that are alike together, it does not have the effect of intensifying their temperamental tendencies but of reducing them; for example, sanguine children put together into one group do not intensify each other's sanguinity but they tone it down. And when in your lessons you turn to the choleric children, the sanguine profit by what you say, and vice versa. As teacher you must allow your own soul mood to influence the child, while the soul moods of the children of like temperaments are being toned down by each other. Talking and chattering together signifies an inner desire to tone each other down, even the chattering that goes on during the breaks. The choleric will chatter less when they are sitting together than they would if they were sitting with children of other temperaments. We must beware of viewing and assessing these things externally.

Now from the very beginning I should like to call your attention to the importance of arranging your teaching in the most concentrated manner possible. Only so will you be able to take into account all these things of which I have spoken, especially in regard to the temperaments. Therefore we shall not have what is ordinarily called the timetable. In this respect our way of working will be completely opposite to the ideal of modern materialistic education. In Bâle for instance we hear of the forty-minute period. One forty-minute lesson is immediately

followed by another and that simply means that everything which took place in the first forty minutes is at once wiped out again, and fearful confusion is caused in the minds of the children.

We must consider very carefully what subject is suitable for a particular age and then we will take this subject, e.g. Reading, for a time without interruption. That is to say, a child will learn Reading every morning for six or eight weeks; after that Writing will take its place and then Arithmetic, so that for a certain period of time the child will be concentrating on *one* subject. Thus, if I wanted to outline a scheme, our education would consist in this, that whenever possible, as far as external arrangements will allow,* we should begin in the morning with Reading and continue this for some weeks, then pass on to Writing and then to Arithmetic.

In this "Main Lesson" we should also include whatever stories are to be told. In the first school year these will be principally fairy tales. In the second year we shall try to introduce animal life in story form. From the fable we shall pass on to speak of how the animals behave to each other in real life. But in any case our lessons will be arranged so that the attention of the children will be concentrated for some weeks on the same thing. Then at the end of the school year we will allow a time for recapitulation so that what was learnt at the beginning will be revived. The only thing that will be kept apart and carried on continuously is all the artistic work. Either in the afternoons, or, if there is enough time, in the mornings, we should have Art lessons, treating them as a special training of the will.

Now it would be the ideal thing in school education if the concentrated teaching for which the child needs to exert forces of the *head* could be limited to an hour and a half a day. Then we could have another half hour for the telling of fairy tales, and besides that it would always be possible to add

* When the Waldorf School was opened the classrooms were not yet all completed and for a time the teaching had to be done in shifts.

*roughly another hour and a half for artistic work. This would amount to no more than three and a half hours teaching in the day for children up to the age of twelve. Out of these three and a half hours we could then, on any one day, allow the short time that is necessary for the Religion lesson, and in this way we should be able to teach the children in relays. So that if we have a large number of children in one class we could arrange it so as to have one group of children from 7 to 10 a.m., and another group from 10.15 a.m. to 1.15 p.m., and in this way we could manage with the classroom space available.

Thus our ideal would be not to occupy any child for longer than three and a half hours. Then the children would always be fresh and our only further problem would be to think out what we could do with them in the school gardens when there are no lessons. They can play out-of-doors during the summer, but in the winter when they have to be indoors it will be difficult to keep them occupied all the time in the gymnasium. One Eurythmy lesson and one Gymnastics lesson should be arranged in the week. But it will be good to keep the children at school even when there are no lessons so that they can play and amuse themselves. I do not think it makes much difference if lessons are begun first thing in the morning or later, so that we could quite well divide certain classes into two groups.

Now you must realize that there are all kinds of tasks in front of you. In course of time we shall have to discuss the whole organization of our work, but first let us take this question of the story-telling lessons. It would be good if you could think over what it is that you really want to foster in the children, by means of these lessons. For the actual class teaching our study of the general educational principles will give you what you need, but for the story-telling lessons you yourselves will have to find material to be given to the children during the whole of their school life, from seven to fourteen years of age, in a free narrative style.*

To this end, in the first school years you should have a

* This was original age limit.

number of fairy tales at your disposal. These must be followed by stories from the animal world in connection with fables; then Bible stories taken in the course of general History apart from the actual Religion lessons; then scenes from Ancient History, Medieval History and Modern History. You must also be prepared to tell about the different races and their various characteristics, which are bound up with the natural phenomena of their own country. After that you must pass on to the way in which the races are mutually related to each other, Indians, Chinese, or Americans, and what their peculiarities are: in short, you must give the children information about the different peoples of the earth. This is particularly necessary in our present age.

These are the special tasks that I wanted to give you today. You will then see how discussions can be of help to us. All I wanted to do today was to lay down the general lines of our discussions.

During the session Rudolf Steiner had written up the following summary on the blackboard:—

1. A fund of fairy tales.
2. Stories from the animal realm in connection with fables.
3. Bible stories as part of general History (Old Testament).
4. Scenes from Ancient History.
5. „ „ Medieval „
6. „ „ Modern „
7. Stories of the various races and tribes.
8. Knowledge of the races.

Questions and Answers

A question was asked about the pictures used for sounds and letters, as e.g. the fish for the F, which was mentioned in the first lecture of the Practical Course (Methodisch-Didaktisches) given in the morning.

Rudolf Steiner: Such things, these *pictures* for example, one must find for oneself. Don't rely on what other people have done in the past. Set your own free but controlled imagination to work, and have faith in what you find out for yourselves; you can do the same thing for the letters which express motion, the letter S, for instance. Work it out for yourselves.

O. asked a question about the treatment of melancholic children.

Rudolf Steiner: This is how the teacher must view the melancholic child: the melancholic tendency arises when the soul-spirit of the human being cannot fully control the metabolic system. The nerve-senses man is the most unspiritual part of man, it is the most physical. The least physical part is the metabolic man. The spiritual man is most firmly rooted in the metabolic organism, but nevertheless it has realized itself least of all therein. The metabolic organism has to be worked on more than any other. So that when the metabolic presents too many hindrances the inner striving towards the spirit is revealed in the brooding temperament.

When we are dealing with a melancholic child, we should try to arouse his interest in what he sees around him, we should act as far as possible as though we were sanguines, and characterize the world accordingly. With the sanguine child on the other hand we must be serious, giving him with all inner earnestness clear strong pictures of the outside world which will leave their stamp and remain in his mind.

Spirit has entered into man most of all in the nerve-senses system,* and least of all in the metabolic; for into this system the spirit has the strongest tendency to penetrate and to be absorbed.

A question was asked about school books.

Rudolf Steiner: You will have to look at those in common use. But the less we need to use books, the better. It is only when the children have to take public examinations that we need printed books at all. We would have to be clear how we wish to reach our goal in our education. Ideally we should have no examinations at all. The school-leaving examination is a compromise with the authorities. "Exam fever" before puberty can become the driving impulse of the whole physiological and psychological constitution of the child. The best thing would be to get rid of all examinations. The children would then become much more quick-witted.

The *temperament* gradually rubs off its own corners; as the tenth year approaches the difference in temperaments will gradually be overcome. Boys and girls need not be separated. We only do this for the sake of public opinion. Liaisons will be formed which need not worry us, though we shall be criticized for it. If the teacher has authority the teaching will not suffer.

Specialist teachers will be needed for the Art subjects, which work on the will, and also for Languages which are taught apart from the Main Lesson. The class teacher subjects belong together into one whole, and the class teacher can base his work very largely on this unity. In all his teaching he will be working especially on the intellect and on the "mind".† The Arts, Gymnastics, Eurythmy, Drawing and Painting, work on the will.

* i.e. as *free* spirit, not absorbed in physical processes. For further elucidation of this important distinction see *Study of Man*.

† The German word is "Gemüt" which has no exact English equivalent. It expresses "the mind" in the medieval sense—the mind coming from the heart, permeated with feeling. We see a relic of this in "Do you mind"? Or compare the old poem:—

The teacher goes up the school with his class. The teacher of the highest class (Class VIII) then begins again with the lowest (Class I).

God be in my head,
And in my understanding;

God be in mine eyes,
And in my looking;

God be in my mouth,
And in my speaking;

God be in my heart,
And in my thinking;

God be at mine end,
And at my departing.

Anon. From a Sarum Primer of 1558.

Second Discussion

Stuttgart, 22nd August, 1919

L. gave a report on the following questions:

1. How does the sanguine temperament express itself in a child?
2. How should it be treated?

Rudolf Steiner: Here our work of individualizing begins. We have said that we can divide the children according to temperament. In the larger groups the children can all take part in the general drawing lesson, but by dividing them up into smaller groups we can individualize to some extent. How is this individualization to be done? Copying will play a very small part, but in drawing you will try to awaken an inner feeling for form. It is only so that you can individualize. You will be able to differentiate by your choice of forms, by taking either forms with straight lines, or those with more movement in them—by taking simpler, clearer forms, or those with more detail. The more complicated, detailed forms you would use for the child with a sanguine temperament. It is from the temperament that you can learn how to teach each individual child.

E. gave a report on the same theme.

Rudolf Steiner: We must also be very clear that there is no need to make our methods rigidly uniform. For of course one teacher can do something which is very good in a particular case, and another teacher something else which is equally good. So we need not strive for pedantic uniformity, but on the other hand we must adhere to certain important principles which must be thoroughly grasped.

The question whether a sanguine child is difficult or easy to

handle is a very important one. You must form your own opinion about this and be quite clear, for instance in such a case as the following: Suppose you have something to teach or explain to a sanguine child. The child has taken it in, but after some time you notice that he is no longer interested, but has turned his attention to something else. In this way his progress is hindered. What would you do if you noticed, when you were talking about a horse, for instance, that after some time the sanguine child was far away from the subject and had turned his attention to something entirely different, so that everything you were saying passed unheeded? What would you do with a child like this?

In such a case a great deal will depend upon whether you can give individual treatment or not. In a large class, for instance, many of your guiding principles will be difficult to carry through. But you will have the sanguine children together in a group and then you must work on them by showing them the melancholics as a pattern. If there is something wrong in the sanguine group turn to the melancholic group and then bring the melancholic temperament into play so that it will act as an antidote to the other. In teaching large numbers you must pay great attention to this. It is important that you should not only be serious and restful in yourself, but that you should also allow the melancholic children with their serious restfulness to act upon the sanguine children, and vice versa.

Let us suppose you are speaking of the horse, and you notice that a child belonging to the sanguine group has not been attending for a long time. Now try to verify this by asking the child a question which will make it apparent that he is not attending. Then also try to verify the fact that one of the children in the melancholic group is still thinking about some piece of furniture you were speaking of some time ago, although for a long time you have been speaking about the horse. Make this clear by saying to the sanguine child: Look, you have long ago forgotten the horse but your friend over there has not even yet stopped thinking about that piece of furniture!

A real situation of this kind works very strongly. By this means the children act correctively on each other. When they come to see themselves in this way it is very effective. The subconscious soul has a strong feeling that such lack of co-operation will prevent social life from continuing. You must make good use of this unconscious element in the soul, for the teaching of large numbers can be an excellent way of progress if you let your pupils rub off each other's corners. To bring out the contrast you must have a really light touch and humour, so that the children see that you are never annoyed or bear a grudge against them, but that things reveal themselves simply through your method of handling them.

T. spoke about the phlegmatic child.

Rudolf Steiner: What would you do if a phlegmatic child simply did not come out of himself at all and nearly drove you to despair?

U. put forward suggestions for the treatment of temperaments from the musical point of view, and also in connection with Bible History.

<i>Phlegmatics</i>	<i>Sanguines</i>	<i>Cholerics</i>	<i>Melancholics</i>
Harmonium and piano Harmony	Wind instruments Melody	Percussion and drum Rhythm	Stringed Instruments Counterpoint (which must be studied more intellectually) Solo singing
Choral singing	Whole orchestra	Solo instruments	
The Gospel of St. Matthew (Manifoldness)	With regard to Bible History: The Gospel of St. Luke (Inwardness of soul)	The Gospel of St. Mark (Force, strength)	The Gospel of St. John (Deepening of spirit)

Rudolf Steiner: Much of this is quite correct, especially with regard to the choice of instruments and of musical instruction. Equally good too is the contrast of solo singing for the melancholic, the whole orchestra for the sanguine and choral singing for the phlegmatic. All this is very good, and also the way you have related the temperaments to the four Evangelists. But it

would be less good to apportion the four arts according to temperaments, for it is just because of the many-sidedness of art that any one art can bring harmony into each temperament.* Within each individual art the principle is quite right, but I should not distribute the arts themselves in this manner. For instance, if you have a phlegmatic child you can in some circumstances help him very much through something that appeals to him in dancing or in painting. So I should not deprive him of anything that can be of use to him in all the different arts. In any one single art it will be possible to apportion the various branches and expressions of the art according to temperament. Whilst it is certainly necessary to prepare everything in the best way for the individual children, it would not be good here to give too much consideration to the temperaments.

O. gave an account of the phlegmatic temperament and stated that the phlegmatic sits with his mouth open.

Rudolf Steiner: You are mistaken. The phlegmatic child will not sit with his mouth open but with a closed mouth and drooping lips. Through a hint of this kind we can sometimes just hit the nail on the head. It was a very good thing that you touched upon it. But as a rule it is not so that a phlegmatic child will sit with an open mouth, but just the reverse. This leads us back to the question of what we are to do with the phlegmatic child when he is nearly driving us to despair. The ideal remedy would be to ask the child's mother to wake him up every day at least an hour earlier than is his wont and during this time which you really take from his sleep (you will not hurt him because as a rule he sleeps much longer than is necessary) to occupy him with all kinds of things. Give him occupations from the time when he was wakened until his usual waking hour. That would be an ideal cure. You would overcome much of his phlegma in this way. It will not often be possible to get the parents to co-operate, though a great deal could be done by carrying out such a plan.

* The teacher concerned had also allocated different arts to the temperaments.

You can however do the following which is only a substitute but can be of great help: When your group of phlegmatics is sitting there, (not with open mouths), and you go past their desks as you often do, you could do something like this: (Dr. Steiner rattled a bunch of keys). This will give them a shock and wake them up. Their closed mouths would then open, and just at this moment when you have given them a shock, you must try to occupy them for five minutes! You must rouse them, shake them out of their lethargy by some external means. By working on the unconscious you must combat this irregular connection between the etheric body and the physical body. You must continually be finding fresh ways of giving the phlegmatics a shock, thus changing their drooping lips to open mouths, and that means that you will be making them do just what they do not like doing. This is the answer when the phlegmatics drive you to despair, and if you keep on patiently trying to shake up the phlegmatic group in this way, over and over again, you will accomplish a great deal.

T. Would it not be possible to let the phlegmatic children come to school an hour earlier?

Rudolf Steiner: Yes, if you could do that and also see that the children are wakened with some kind of noise, that would naturally be very good; it would be good to include the phlegmatic children amongst those who come earliest to School.* The important thing with the phlegmatic child is to engage his attention as soon as you have changed his mood of soul.

D. introduced the subject of food for the different temperaments.

Rudolf Steiner: On the whole the principal time for digestion should not fall during school hours, but smaller meals will not signify. On the contrary, if the children have had their breakfast they will be better able to attend than if they come to school on empty stomachs. If they are over-fed—and this applies especially to phlegmatic children—you will not be

* The reference is to the need for working in shifts.

able to teach them anything. Sanguine children should not be given too much meat and the phlegmatic not too many eggs. The melancholic children, on the other hand, can have a good mixed diet, but not too many roots or too much cabbage. For melancholic children diet is very individual, and that you have to watch. With regard to sanguine and phlegmatic children it is possible to generalize.

D. spoke about the melancholic temperament.

Rudolf Steiner: Yes, that was very good. When you are teaching you will also have to realize that melancholic children easily get left behind, that they do not easily keep up with the others. I beg you to bear this also in mind.

A. continued with the same theme.

Rudolf Steiner: It was excellent that with regard to the melancholic children you stressed the importance of your own attitude towards them. Moreover, they are backward in the birth of the etheric body which otherwise becomes free with the change of teeth. Hence these children have a greater aptitude for imitation; if they have become fond of you, all that you do in front of them will make a lasting impression on them. You must make use of the fact that they retain the principle of imitation longer than others.

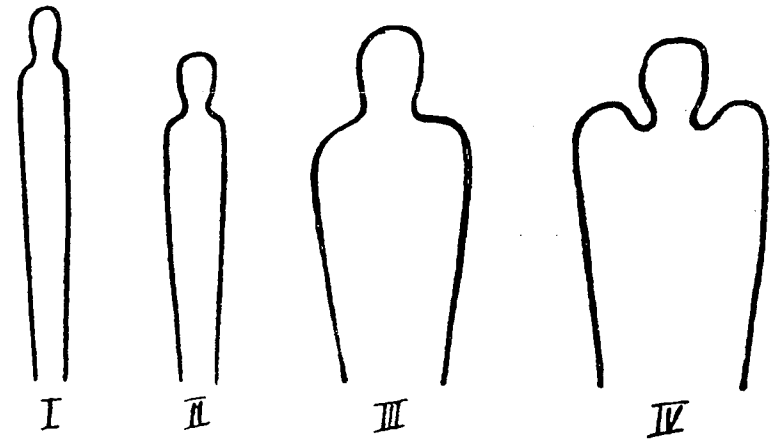
N. also reported on the melancholic temperament.

Rudolf Steiner: I beg you particularly to notice that you will find it very difficult to treat the melancholic temperament if you fail to take account of one thing which is almost always present: the melancholic lives in a curious condition of self-deception; he is of the opinion that the experiences which he has are peculiar to himself. The moment you can bring it home to him that other people also have these and similar experiences he will be in a measure cured, because he perceives that he is not alone in being the interesting individuality that he thought himself to be. He is prepossessed by the illusion that he is quite exceptional in being what he is. If you can

impress him by saying: come now, you are not such an extraordinary fellow after all, there are plenty of people like you who have had similar experiences: then this will act as a very strong corrective to the impulses which lead to melancholy. For this reason it is good to make a point of giving him biographies of great personalities; he will be more interested in these single personalities than in external nature. Such biographies should be specially used to help these children over their melancholy.

Two teachers spoke about the choleric temperament.

Rudolf Steiner then drew the following figures on the board:



What do we see in these figures? They depict another characterization of the four temperaments. The melancholic children are as a rule tall and slender, the sanguine are the most normal, those with more protruding shoulders are the phlegmatic children, and those with a short stout build so that the head almost sinks down into the body are the choleric.

In Michael Angelo and Beethoven you have a combination of melancholic and choleric temperaments. Please bear particularly in mind that when we are dealing with the temperament of a child, we teachers are by no means called upon to take for granted that the temperament in question is a fault to be overcome. We must recognize the temperament and ask

ourselves the following question: How have we to treat it so that the child may reach the desired goal in life, so that the very best may be drawn out of the temperament, and the children, with the help of their own temperaments, may reach their goal. Especially in the case of the choleric temperament we should help very little by wanting to drive it out and put something else in its place. For indeed a great deal arises out of the life and passion of the choleric person, and especially when we look at history we find that many things would have happened differently had there been no choleric. So we must make it our task to bring the child, in spite of his temperament, to the goal in life which belongs to his nature.

For the choleric you should make as much use as possible of fictitious situations, describing situations which you have made up for the purpose, and which you bring to the child's notice. If, for instance, you have a child who gets into tempers, describe such situations to him and deal with them yourself, treating them in a choleric way. For example, I should tell a choleric child about a wild fellow whom I had met, whom I should then graphically describe to him. I should get quite roused and excited about him, describing how I treated him, and what I thought of him, so that he sees temper in another, in a fictitious way—he sees it in action. In this way you will gather up his forces within him so that his general power of understanding is increased.

The teachers begged Rudolf Steiner to relate the scene between Napoleon and his secretary.

Rudolf Steiner: For this you would first have to get permission from the Ministry of Housing! In describing such a scene the choleric element would have to be brought out. But a scene such as I mentioned above must be described by the teacher so that the *choleric* element is apparent. This will always arouse the forces of a choleric child and then you can go on working with him. It would be ideal if you could describe such a situation to the choleric group to rouse their forces, the effect of which

would then last for a few days. For the space of a few days the children would have no difficulty in taking in what you want to teach them. Otherwise they fume inwardly against things which they ought to be grasping with their understanding.

Now I should like you to try the following: We ought to have a record of what we have been saying about the treatment of temperaments, and so I should like to ask Fräulein B. to write a comprehensive survey (about six pages) of the characteristics of the different temperaments and how to treat them, on the basis of all that I have spoken about here. In addition I will ask Frau E. to imagine she has two groups of children in front of her, sanguine and melancholic, and then in a kind of drawing lesson to use simple designs varying them to suit sanguine and melancholic children. I will ask Herr T. to do the same thing with drawings for phlegmatic and choleric children, and please bring these tomorrow when you have prepared them.

Then I will ask, let us say, Fräulein A, Fräulein D and Herr R. to deal with the following problem: Imagine that you have to tell the same fairy tale twice over, not telling it twice in the same way, but clothed in different sentences etc. The first time pay more attention to the sanguine and the second time to the melancholic children so that both get something from it.

Then I will ask that perhaps Herr M. and Herr L. should work at the difficult task of giving two individual descriptions of an animal or of an animal species, first for the choleric and then for the phlegmatics. And I will ask Herr O, Herr N, perhaps with the help of Herr U. to solve the problem of how to take account of the four temperaments in Arithmetic.

When you are considering such a thing as the temperaments in working out your lessons, you must remember above all that the human being is constantly "becoming", that he is always changing and developing. This is something of which we, as teachers, must be perpetually conscious,—that the human being is constantly "becoming", that in the course of his life he is subject to metamorphosis. And just as we are to give serious

thought to the temperamental dispositions of individual children, so we must also reflect on the element of growth, of this "becoming", and we shall then come to see that all children are primarily sanguine even if they are also phlegmatic or choleric in certain things. All adolescents, boys and girls are really choleric, and if it is not so at this time of life it shows an unhealthy development. In mature life a man is melancholic and in old age phlegmatic.

This again throws some light on the question of temperaments, for here you have something which is particularly necessary to bear in mind at the present time. In our day we love to make fixed, sharply defined concepts. In reality everything is interwoven, so that even while you are saying that a man consists of head, breast and limb man, you must be clear that all these three really interpenetrate one another. Thus a choleric child is only in the main choleric, a sanguine only in the main sanguine, and so on. Only at the age of adolescence can one become completely choleric. Some people remain adolescents till they die, because they preserve this age of adolescence within themselves all their life. Nero and Napoleon never outgrew the age of youth. We see from this how qualities which succeed each other during growth can yet—by a further change—permeate each other again.

What is the poet's productivity actually founded on—or indeed any spiritually creative power? How does it come about that a man can become a poet? It is because he has preserved through his whole life certain qualities which belonged to early manhood and childhood. The more a man has remained "young", the more aptitude he has for the art of poetry. In a certain sense it is a misfortune for a man if he is not able to keep some of the qualities of youth, something of a sanguine nature, his whole life through. It is very important for a teacher to be able to become sanguine out of his own resolve. And it is moreover of great importance for teachers to bear this in mind, so that they may cherish this happy disposition of the child as something of special value.

All creative qualities in life—all that fosters the spiritual and cultural side of the social organism—all these things depend on the *youthful* qualities in man. These things will be carried out by men who have preserved the temperament of youth. All economic life, on the other hand, depends upon the qualities of old age finding their way into men, even when they are young. For all economic judgment depends upon experience. Experience is best gained when certain of the qualities of old age enter into men, and the old man is indeed a phlegmatic. The business man prospers most if to his other attributes and qualities there is added a touch of phlegma, which really already bears the stamp of old age. That is the secret of a great many business people, that in addition to their other good qualities as business men they have also something of old age about them, especially in the way they manage their business. In the business world, a man who only developed the sanguine temperament could only get as far as the projects of youth which are never finished. If a choleric remains at the stage of youth, he might spoil what he did in earlier life by the policies he adopted later. The melancholic cannot be a business man in any case, for a harmonious development in business life is bound up with a quality of old age. A harmonious temperament, with some phlegma as well—that is the best constellation for business life! You see, if you are thinking of the future of mankind you must really notice these things, you must take them into account. When a man of thirty is a poet or painter then he is also something more than "a man of thirty", for at the same time he bears within him qualities of childhood and youth which have found their way into his being. If a man is creative you can see how a second being lives in him, in which he has remained more or less childlike, in which the essence of childhood still dwells. All these things which I have instanced must become the subject of a new kind of Psychology.

Third Discussion

Stuttgart, 23rd August, 1919

A. told the story of "Marienkind" (Mary's Child) first for melancholic and then for sanguine children.

Rudolf Steiner: I think in future you will have to pay more attention to your articulation. The two versions, as you gave them, were too much alike. The difference must also lie in the articulation. If you bring out these details in a more emphatic way you will not fail to make an impression on the melancholic children. For the sanguines I would introduce more pauses into the story, especially at the beginning, so that the child is compelled to listen to you again every time his attention wanders. But now I should like to ask how you would apply these stories when you are actually teaching? Imagine that you are standing in front of your class; what would you do? I should advise you to tell the story in the melancholic version and then have it retold by a sanguine child and vice versa.

D.: Firstly, I think it would be advisable to seat the sanguine children right in front of the teacher so that they may be constantly in the line of vision, whereas melancholic children should as far as possible be sitting at their ease.

Rudolf Steiner: An excellent suggestion.

D. then related the story of "Meerkätzchen" (The Long-tailed Monkey), first in the style for the sanguine and then for the melancholic children, adding the remark that melancholic children do not want to have too many sad stories told to them.

Rudolf Steiner: That too you can bear in mind, but the contrasting styles were good. Now I think we can pass on to the

way in which we should make further use of these things later on. I should not decide which child is to tell the story, but after a day or two I should say (in a lively way): "Now listen! You can choose yourselves which part of the story you would like to retell." Then the next day or the day after that any child who wants to can come out and retell his portion of the story to the class.

G. told the story of "Similiberg" in two versions.

Rudolf Steiner: You all have the feeling, have you not, that a thing of this kind can be done in various ways. Now it is really very important, particularly for those who want to work as teachers, to get rid of the habit of unnecessary criticism. As a teacher you should develop a strong feeling for this: you should be quite conscious that it is not a question of always trying to improve upon what has been done. A thing can be good in a variety of ways. And so I think it will be well to look upon what has been brought forward as something which can most certainly be carried out as you have proposed.

But there is one thing I should like to add. In all three stories I think I noticed that the first rendering, both in style and purpose, was the better of the two. Which did you work out first in your mind, Fräulein A? Which did you feel you could do better? (It was ascertained that the version worked out first was for the melancholic temperament, and this was the better of the two). I should now like to recommend you all three to work out a version for the phlegmatic child. This version is very important from the point of view of style. But please try if possible to work this out provisionally today, then sleep on it and come to your final decision with regard to the style tomorrow. It has been found by experience that when you have something of this kind to do you can only discover its new form in a different spirit if after preparation you allow it to pass through a period of sleep. On Monday bring us a version for the phlegmatics, but prepare it first and then later work it out in its final form. Having the Sunday in between will make this possible.

E. showed a drawing, a design in blue and yellow for a melancholic child. (See Frontispiece, Fig. 1).

Rudolf Steiner drew the same design in green and red for a sanguine child. (Colour plate, Fig. 2).

Then you can say to the children: This one, the blue-yellow, you can see best when it is getting dark; you take it into your sleep with you, for that is the colour with which you can appear before God. This one, the green-red, can meet your eyes on awakening. You can gaze at it when you wake up in the morning and enjoy it for the rest of the day!

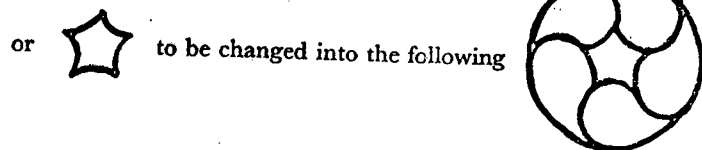
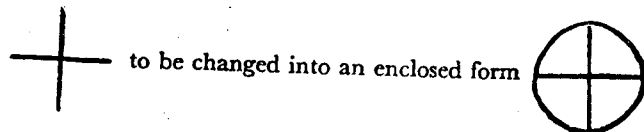
E. then showed a drawing for a sanguine child, red on a white ground. (Colour plate, Fig. 5).

Rudolf Steiner drew the same design for a melancholic child, long and thin on a black ground (Colour plate, Fig. 6). The cheeky form sticking out Dr. Steiner called "Little Kicker" (Kickerling). In the melancholic design this little creature withdraws into the form. Here you see the contrast, a kind of contrast where you would chiefly use the colours in order to work on one child or another, and you should certainly show the same thing twice. What would you say to the children?

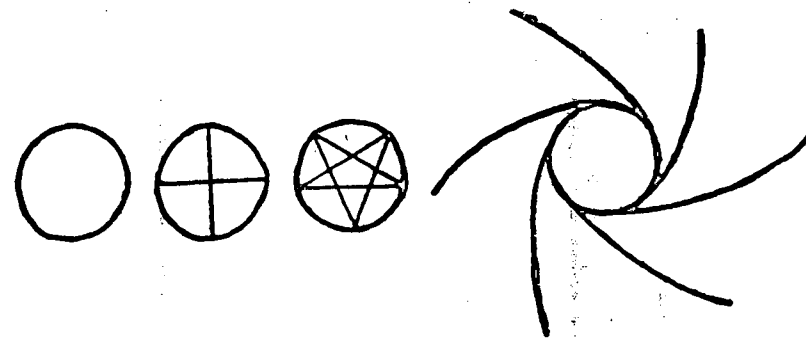
E.: I should ask them which they liked best.

Rudolf Steiner: You would then make your own discoveries! You would recognize the sanguine child from his joy in this contrast of colours. You should not miss the opportunity of making use of simple forms like these for the children.

T. recommended forms which are pointed outwards for the choleric:

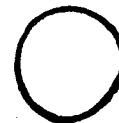


For the phlegmatic he recommended the opposite way, to start from the circle and have figures drawn inside it or to break up a circle in some way:



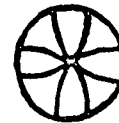
Rudolf Steiner: For the phlegmatic child I would add the following in this method: I should say:

"Look, here is a circle:

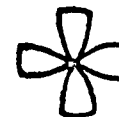


You like that don't you?

"But now I'll draw something else for you:



"And if I simply take away the circle, then you have the form as it should be. You must get into the habit of not muddling things up together."



By drawing things and rubbing them out again the phlegmatic child can be torn out of his phlegma. Now I will also ask you, Frau E., to work out the same design for other temperaments again, making use of the method of sleeping over what you have done.

M. gave a description of a gorilla in two versions.

Rudolf Steiner: There is of course nothing to be said against your inventing things for yourself without depending on any

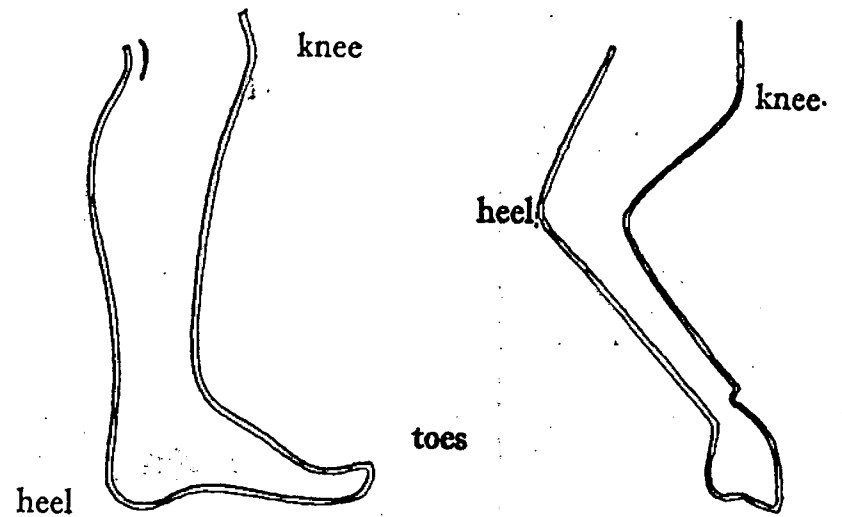
particular naturalists, though you might very well get suggestions from them. I would beg you however to awaken a closer contact with your pupils when you are telling them a story of this kind. It would also be possible to use a long story and to make an impression with that. You must, however, not be absorbed in your own thoughts, but keep a closer contact with your pupils. If you are too much absorbed in yourself you could easily lose contact with the children.

L. described a horse for phlegmatic and choleric children.

Rudolf Steiner: In giving descriptions of animals it is specially important that in every detail we should keep clearly in mind that man is really the whole animal kingdom. The animal kingdom in its entirety is man. You cannot of course give ideas of this kind to the children theoretically, and you certainly ought not to do so. But let us suppose that some one has to work out in detail the subject which Herr L. has introduced, distinguishing also between the phlegmatic and choleric groups. The phlegmatic are not so easily interested and they are not likely to remember much of what you tell them about a common animal like a horse, for instance. They have seen horses so often that they have very little interest in them. But it is important to focus their attention, so I should say to the phlegmatic children: "Well now, what actually is the difference between you and a horse? Let us take some minor differences. Now you have all got a foot like this, haven't you? Here are the toes, here is the heel and here is the instep.

"Now look at a horse's foot. Here is the hind foot of a horse. Where are the toes? Where is the heel? And where is the metatarsus? And with you the knee is farther up. Where is the knee of a horse? Now look, here are the toes, the heel is right up there and the knee farther up still. It is quite different. Just imagine how different a horse's foot looks from yours." You will now find that this will shock the phlegmatic child into alertness and he will not forget what you have told him.

For the choleric temperament I should tell a story of how a



child meets a horse right out in the woods somewhere. The horse is running, and far behind, running after it, there is a man from whom it has bolted, and the child has to catch the horse by the bridle. If I know that I have a choleric child before me I can try to show him how he should do this, how he has to get hold of the bridle. To set his fantasy to work to discover how the horse should be caught is a very good thing. Even a choleric child feels a little nervous about such a proceeding, but you are meeting the need of the choleric temperament if you expect him to do it. He will become a little bit abashed and a little less arrogant. Something is expected of him which can only be expected of a choleric child.

I should also like to remark that especially to begin with you should make all such stories very short. So I will ask Herr M. in this case to tell his story for sanguine and melancholic children, but let both stories be exceedingly short; Herr L, you could do the same but pick out particular incidents which will be remembered and serve to arouse the children's eager interest.

We must realise that we should use the subject matter of our teaching mainly in order to capture the child's powers of will, feeling and thought; it is much less important to us that the

child remembers what he is told than that he should develop his soul faculties.

O. spoke of how to take account of the four temperaments in Arithmetic, but he said he had not really managed to work this out properly.

Rudolf Steiner: That I had foreseen, for this problem is a very difficult one. You will have to sleep over it very thoroughly.

But please take the following as a fresh problem. Imagine to yourself a class in which you have children of eight and nine years old. In the teaching of the future it will, of course, be important that we should develop as many social instincts as possible, that we should educate the social will. Now imagine three children of whom one is a pronounced phlegmatic, another a pronounced choleric, and the third a pronounced melancholic. I will say nothing about their other qualities. Let us suppose that in the third or fourth week after school had begun these children came to you and said: "None of the other children can bear me!" It would at once be apparent that these are the *Cinderellas* of the class, whom all the other children are inclined to avoid. By Monday I should like you to think over how the teacher could best try to remedy this evil. Please give your whole mind to thinking this through, and look upon it as a very important educational problem.

Fourth Discussion

Stuttgart, 25th August, 1919

Rudolf Steiner: We will now continue the work we have set ourselves to do and will pass on to what N. has to say about how to deal with Arithmetic from the point of view of the children's temperaments. We must chiefly consider what procedure we should follow in the teaching of Arithmetic.

N. showed how to explain a fraction by breaking a piece of chalk.

Rudolf Steiner: To begin with I have only one thing to say and that is that I should not use chalk because it is a great pity to break chalk. I should choose something less valuable. A bit of wood or something of that kind would do, would it not? It is not good to accustom young children to destroy useful things.

N. asked whether a child who did not hold himself straight and had not the right vertical position would on that account find it more difficult to understand spatial and geometrical forms.

Rudolf Steiner: Not to any perceptible degree. Things of this kind depend rather on the tendencies to be found in the construction of the human organism rather than on the build of the individual personalities. This was once brought very forcibly to my notice after a lecture in Munich in which I had explained that it has a certain significance for the whole structure of the human being that his backbone lies in a line with the diameter of the earth, whilst the line of the animal's back is at right angles to it. Afterwards a learned Doctor from Karlsruhe came and asserted that when a man is asleep his spine is in a horizontal position! To this I replied: "It is not a question of whether a man can move his backbone into various different positions,

but that the whole human structure is so arranged architecturally that the backbone is normally vertical, although it can be brought into a slanting or any other position." If you did not take this into consideration you would never be able to understand how certain potentialities which are found in the intellect still appear even when the senses themselves are not active, for instance, in those born blind. The human being is so constructed that his intellect has certain tendencies in the direction of his eyes, so that even in the case of those born blind it is still possible to call forth mental images which are connected with the eye, as for instance, in the case of someone like the blind Helen Keller. What is important is the tendency, the general dispositions of the human organism, rather than what may be the result of a chance situation here or there.

I should now like to add the following to what N. has said. It is not so much a question of criticising these things, for that can always be done. What matters is that things of this kind are brought before us and that we try to understand them.

Let us start from addition, and first see what our conception of addition should be. Let us suppose that I have some beans or a heap of elderberries. For our present task I will take it for granted that the children can count, which indeed they must learn to do first of all. A child counts them and finds he has 27. "Yes," I say "27, that is the sum." We proceed from the sum, not from the addenda. You can follow the psychological significance of this in my theory of knowledge.* We must now divide the whole into the addenda, into parts or into little heaps. We will have one heap of elderberries, let us say 12, another heap, let us say 7, yet another, let us say 3, and one more, let us say 5; this will represent the whole number of our elderberries: $27 = 12 + 7 + 3 + 5$. We work out our arithmetical process from the sum total 27. I should let this process be done by a number of children with a pronounced phlegmatic temperament. You will gradually come to realise that this kind of addi-

* See Rudolf Steiner: *Truth and Science and Goethe's Conception of the World.*

tion is specially suitable for the phlegmatics. Then, as the process can be reversed, I should call up some choleric children, and gather the elderberries together again, but arranging them so that 5 and 3 and 7 and 12 make up the 27. In this way the choleric child does the reverse process. But addition *in itself* is the arithmetical rule that is particularly suitable for phlegmatic children.

Now I choose out one of the melancholic children. I say: "Here is a little heap of elderberries. Count them for me." He discovers that there are, let us say, 8 in the heap. Now, I say, I don't want 8, I only want 3. How many elderberries must you take away to leave me only 3? He will discover that 5 must be taken away. Subtraction in this form is the one of the four rules that is specially suited to melancholic children. Now I call up a sanguine child and let him do the reverse process. I ask him what has been taken away and I let him tell me that if I take away 5 from 8, I shall have 3 left. Thus the sanguine child is to carry out the reverse arithmetical process. I would only like to add that in general it is the melancholic children who have a special connection with subtraction carried out as I have described.

Now I take a child from the sanguine group. Again I put down a heap of elderberries, but I must take care that the numbers fit. I must arrange it beforehand, otherwise we shall find ourselves involved in fractions. I let the child count out 56 elderberries. "Now look; here I have 8 elderberries and now you must tell me how often you find 8 elderberries contained in 56." So you see that multiplication leads to a dividing up. The child finds that the answer is 7. Now I let the sum be done in the reverse way by a melancholic child and say: "But this time I do not want to discover how often the 8 is contained in the 56, but what is the number that is contained 7 times in 56." I always let the reverse process be carried out by the opposite temperament.

Next I introduce the choleric to division—from the smaller number to the greater—by saying: "Look, here you have a little

pile of 8; I want to know from you in which number you can find 8 seven times." And he must find the answer: In 56, in a pile of 56. Then I let the phlegmatic children work out the opposite process, ordinary division. The former is the way in which I use division for the choleric child, for in this form division is preeminently the rule of Arithmetic that belongs to the choleric children.

By keeping on constantly in this way I find it possible to make use of the four rules of Arithmetic to arouse the interest of the four temperaments. Adding is related to the phlegmatic temperament, subtracting to the melancholic, multiplying to the sanguine, and dividing, working back to the dividend, to the choleric. This is what I beg you to consider, following on to what N. has been telling us.

It is very important not to go on working in a monotonous way, doing nothing but adding for six months and then subtracting and so on, but where possible to take all four arithmetical rules fairly quickly one after another, and then to practise them all, but at first only up to about the number 40. So we shall not teach Arithmetic as is laid down in an ordinary curriculum, but by practising them these four rules can be assimilated almost simultaneously. You will find that this will save you a great deal of time, and in this way the children can work one rule in with another. For division is connected with subtraction, and multiplication is really only a repetition of addition. So you can even change things about and give subtraction, for example, to the choleric child.

K. suggests beginning with Solid Geometry.

Rudolf Steiner: With adults it is possible to begin with solids, but why should you want to go from solids to plane surfaces with a child? You see three-dimensional space is never an easy thing to picture and for a child least of all. You will not be able to impart to a child anything but a very hazy idea of space. And indeed his imagination will suffer if you expect a child to be able to imagine solid bodies.

You are going on the assumption that the solid is the concrete thing, the line the abstract; that is not the case. A triangle is in itself something quite concrete, it exists in space. The child sees things preeminently in surfaces. It is an act of violence if you force a child into the third dimension, the conception of depth. If a child is to apply his imagination to a solid, then he must first have within him the necessary elements for building up this imaginative picture. For instance, he must really have a clear picture of a line and a triangle before he can understand a tetrahedron. It is better for him first to have a real mental picture of a triangle; the triangle is an actuality, it is not merely an abstraction taken from the solid. I should recommend you to teach Geometry not in the first place as Solid Geometry but as Plane Geometry, giving figures with plane surfaces lying between them; this is very desirable, for a child likes to use his powers of understanding for these things, and to start with Plane Geometry will be a support to him. You can add still further to the effect by connecting it with your drawing lessons. A child will be able to draw a triangle comparatively early on and you ought not to wait too long before you let him make copies of what he sees.

E. repeated the figure which was shown yesterday, this time for a choleric child (Colour plate, Fig. 3) and a phlegmatic child.

Rudolf Steiner: That is a very good design for the choleric child. For the phlegmatic child I should prefer to make it speckled, I would rather have it chequered like this (Colour plate, Fig. 4). It would be possible to use your design, but it would not arouse the phlegmatic child's attention sufficiently.

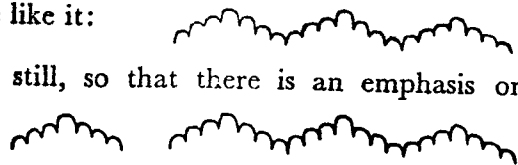
T. then showed drawings for the melancholic and the sanguine child.

Rudolf Steiner: In using this method you will find that you can meet the needs of the sanguine and melancholic child in the following ways. For the sanguine you should constantly make use of varied repetition. You might let him draw a design like this:



And then three more like it:

and then one more still, so that there is an emphasis on repetition.



For the melancholic child it would be good to give a design in which careful thought plays some part.

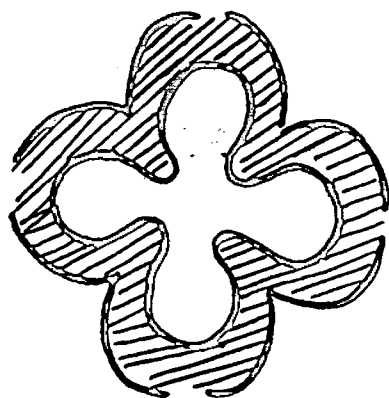


Fig. a

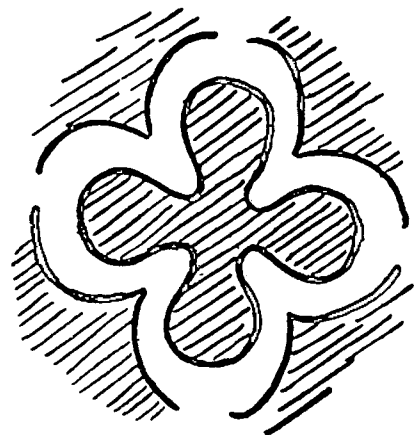


Fig. b

Suppose you let the melancholic child first draw a form of this kind Fig. a, and then the counterform, so that they complete each other. This will arouse the child's imagination. I will shade the original form like this (a) and the opposite form like this (b) and you will see that what is shaded in one form would be left blank in the other. If you think of the blank part as filled in, you would get the first form again. In this way the outer forms in the second drawing are the opposite of the inner and in this design you get the opposite of designs based on repetition. Choose something requiring thought and connected with observation for the melancholic child and something in which repetition plays a part (creepers, tendrils etc.) for the sanguine child.

A. told the story of "Mary's Child" in the style for phlegmatic children.

Rudolf Steiner: It is important to cultivate well-articulated speech and thus help the children to get out of their dialect.* Frau Dr. Steiner will give a demonstration.

D. told the story of "The Long-Tailed Monkey" for phlegmatic children.

Rudolf Steiner: For a story of this kind there are certain aids to story-telling which I should advise you to use. Just for the phlegmatics it would be good to make an occasional pause in the sentence, look at the children and use the pause to let the imagination work. You can arouse their curiosity at critical points so that they can think on in advance a little and complete the picture for themselves. "The king's daughter . . . was . . . very beautiful . . . but . . . she was not equally . . . good." This use of pauses in narration works most strongly of all with phlegmatic children.

R. told a fairy story for phlegmatic children.

Rudolf Steiner: You must turn to account a moment of surprise and curiosity.

L. told an animal story for sanguine children about a horse, a donkey and a camel. "Which do you like best, the horse or the donkey?"

Rudolf Steiner: Some melancholics will prefer the donkey. With regard to these descriptions of animals I would beg you to remember that as far as possible they should lead the child to an observation of animals, for descriptions of this kind can contain true natural history.

M. told the story of a monkey who escaped into the rafters—first for sanguines and then for melancholics.

Rudolf Steiner: Yes, in certain cases that would make quite a good impression on the melancholic child, but here also I am of the opinion that you could develop it a little further in order to encourage animal observation as such.

* This does not imply that Rudolf Steiner was unaware of the importance of dialect in its right place.

I would just like to remind you that consideration of the child's temperament should not be neglected, but you can safely use the first three to five weeks in observing the temperaments of your pupils and then you can divide them into groups in the way we have spoken of here.

It would also be good to take into account the extremes of the different temperaments. Goethe's conception of the world led him to express the beautiful thought that one can come to know the normal by studying the abnormal. Goethe looks at an abnormal plant, a misshapen plant, and from the nature of the malformation he learns to understand the normal plant. In the same way you can trace connections between the absolutely normal and the malformations of the body-soul nature, and you yourselves will be able to find the way from the temperaments to what is abnormal in the soul life.

If the *melancholic* temperament becomes abnormal and does not remain within the boundaries of the soul but encroaches on the body, then *insanity* arises. Insanity is the abnormal development of a predominant melancholic temperament. The abnormal development of the phlegmatic temperament is *imbecility*. The abnormal development of the sanguine is *lunacy*. The abnormal development of the choleric is *raving madness*. When a person is in an emotional state you will sometimes see these attacks of insanity, imbecility, lunacy or raving madness rising up out of quite normal soul conditions. It is indeed necessary for you to focus your attention and observation on the whole soul life.

Now we will pass on to the solution of our other problem. I said: supposing you, my friends, had eight- to nine-year-old children in your class, what would you do if, three or four weeks after the beginning of term, you saw that a phlegmatic, a choleric and a melancholic child were to some extent becoming the three Cinderellas of the class, so that all the others knocked them about and no one wanted to play with them and so on. If this had happened, what would you teachers do in the matter?

Various teachers expressed their opinions.

Rudolf Steiner: You should never let the children inform against each other; you must find other ways of discovering what has caused them to be "Cinderellas". You see, as teachers you will often find that you have to help with the upbringing of the children. If they get into all sorts of naughty ways their fathers and mothers will come and say, for example: "My child tells lies." You would hardly ever go wrong if you gave the following advice. You say to the parents: "Think out a case, or a story, in which an untruthful child is brought into a ridiculous position, where the child, through his lying, is led into a situation which he cannot help seeing for himself is absurd. If you tell the child a tale of this kind, and then another, and yet another of the same kind, you will as a rule cure him of his lying propensities."

In a similar way you will find it a help to put into a story all the things which have been said about the three Cinderellas, everything which you can hear and discover about these children, and then you can tell this story to the whole class. The effect of this will be that the three Cinderellas will be somewhat comforted and the others somewhat ashamed. If you do this you will certainly find that even at the first attempt, and still more after the second, you will succeed in restoring a friendly, social atmosphere, a mutual sympathy between the children. You should continue with some such story all through the term.

Tomorrow we will take another case which also happens sometimes, and which certainly can *not* be treated by telling a story in which you comfort some of the children and shame the others. Suppose you had eight- to nine-year-old children in your class and one of these little beggars had discovered a particularly naughty trick. These things do happen. He had learnt it outside the school and had succeeded in infecting all the others so that the whole class was at it during the break.

A conventional schoolmaster would go so far as to punish the whole class, but I hope that by tomorrow you will have thought out a more rational, that is a more effective, method, because

this old way of punishing puts the teacher into the wrong kind of relationship, and this will not fail to leave its mark. The after effect is not good.

I have a special case in mind which really happened, and where the teacher in question did not behave very wisely. One little rascal had conceived the idea of spitting on the ceiling and had actually succeeded in doing it. It was a long time before the teacher could discover the culprit. He could not pick out any one child, for they had all done it, and the whole classroom was damaged.

Please think over this case of moral delinquency by tomorrow. All you really know is that the whole class had been infected. You will not be able to start from the assumption that you know who the ringleader was. You will have to think over whether it would not be better to give up all thought of discovering the culprit by getting the children to tell on each other. How would you act in this case?

Fifth Discussion

Stuttgart, 26th August, 1919

Rudolf Steiner: It is most important that side by side with all our other work we should cultivate clear articulation. This has a certain influence, a certain effect. Now I have here some sentences which I formulated for another occasion; they have no particularly profound meaning, but are constructed in order that the organs of speech should be brought into play—into movements of every kind, in an organic way. I should like you to pass these sentences round and repeat them in turn without embarrassment so that by constant practice they may make our speech organs elastic; we can make these organs do gymnastics as it were. Frau Steiner will say the sentences first as it should be done artistically, and then I will ask each one of you to repeat them after her. These sentences are not composed with a view to their sense and meaning, but in order to “do gymnastics” with the speech organs.

*Dass er dir log uns darf es nicht loben
Nimm nicht Nonnen in nimmermüde Mühlen*

The “N” is constantly repeated but in different combinations of letters, and so the speech organ can do the right gymnastic exercises. At one point two “n”s come together; you must stop longer over the first “n” in “in nimmer”—a long “i” in “in” and a short “i” in “nimmer”.

Rate mir mehrere Rätsel nur richtig

In this way you can bring the speech organs into the right gymnastic activity.

I should recommend you to take special care to find your way into the very forms of the sounds and the forms of the syllables; see that you really grow into these forms so that you are conscious that you utter each sound, you lift each individual sound into consciousness. It is a common weakness of speech that people just hop over the sounds, whereas speech is there in order to be understood. It would even be better at first to bring an element of caricature into your speech by emphasizing syllables which should not be emphasized at all. Actors, for instance, practise saying *Freunderl* instead of *Freunder!* You must pronounce each letter consciously. It would even be good for you to do something of the same kind as Demosthenes did, though perhaps not regularly. You know that, when he could not make any headway with his speaking, he put little stones on his tongue and through practice strengthened his voice so much that it sounded above the rushing of the river; this he did in order to acquire a delivery which would enable him to be heard by the Athenians.

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I will now ask Fr. B. to introduce the question of temperaments. Since the individual child must be our first consideration in teaching, it is right that we should study the basis of the temperaments with the utmost care. Naturally when we have a class it is not possible to treat each child individually. But you can give a good deal of individual treatment by having on the one side, let us say, the phlegmatics and melancholics and on the other side the sanguine and choleric children; you can let them take part in a lively interchange, turning now to the group of one temperament, and again calling on another group for answers, saying this to one group and that to another. In this way individualization comes about of itself in the class.

B. gave a comprehensive picture of the temperaments and their treatment.

Rudolf Steiner: You have given a good account of what we

have spoken of in our conversations together on this subject. But you may perhaps be going too far when you assert with regard to the melancholic temperament that it has a decided inclination towards piety. There is only one little word lacking: "often". It is also perfectly possible that the melancholic disposition in children is rooted in pronounced egoism, and has by no means a religious bent. In the case of adults you can leave out the little word "often", but in the young child the melancholic element is often the mask for a pronounced egoism. Melancholic children are often dependent on atmospheric conditions; the weather often has an effect on the melancholic temperament. The sanguine is also dependent on atmospheric conditions, but more in his moods, in his soul, whereas the melancholic child is unconsciously more affected by the weather in his physical body.

If I were to go into this question in detail from the standpoint of Spiritual Science I should have to show you how the childish temperament is in truth bound up with his Karma,* how in the temperament of the child something really appears which can be described as the result of experiences in former earth lives. Let us take the concrete case of a man who in one life is obliged to be very much interested in himself. He is lonely and is therefore forced to be interested in himself. Because he is frequently absorbed in himself it comes about through the force of circumstances that he is inclined to unite his soul very closely with the structure of his physical body, and in his next incarnation he brings with him a bodily nature which is keenly alive to the conditions of the outer world. He becomes a sanguine. In this way it can happen that if someone has been compelled to live in solitude in one incarnation, which would have retarded his progress, he adjusts this in his next life by becoming a sanguine, who is able to take notice of everything around him. We must not look at Karma from a moral but from

* "Destiny" generally supposes the idea of a fate coming from outside. In "Karma", as Dr. Steiner uses the word, the individual is thought of as participating in the forming of his own destiny.

a causal point of view. If a child is properly educated it may be of great service in his life to be a sanguine, capable of observing the outer world. Temperament is connected to a remarkable degree with the whole life and soul of a man in his previous incarnation.

T. asked Dr. Steiner to explain the changes of temperaments that can occur in the course of life, in passing from youth to maturity.

Rudolf Steiner: If you remember a course of lectures which I once gave in Cassel entitled "The Gospel of St. John in relation to the other Gospels" you will recall the remarks I made concerning the relationship of a child to his parents. You will find stated there that the father-principle works very strongly in the physical body and the ego, and the mother-principle predominates in the etheric body and astral body. Goethe divined this truth when he wrote the beautiful words:* "*From my father I have my stature*" (which is connected with the physical body) "*and the serious conduct of life*" (connected with the ego), "*from my dear mother my happy nature*" (which is connected with the etheric body) "*and joy in creative fantasy*" (connected with the astral body). In these words there lies a quite extraordinary wisdom. What lives in the human being is mixed and mingled together in a remarkable way. Man is an extremely complicated being. There exists a definite relationship in man between the ego and the physical body, and again a relationship between the etheric body and the astral body. Hence the predominance of one can pass over into the predominance of another during the course of life. For instance in the case of the melancholic temperament the predominance of the ego passes over into the predominance of the physical body, and in a choleric person it even cuts across inheritance and passes over from the mother element to the father element, for the preponderance of the astral passes over into a preponderance of the ego.

In the melancholic temperament the ego predominates in the

* Vom Vater hab ich die Statur, Des Lebens ernstes Führen, Vom Mütterchen die Frohnatur Und Lust zu fabulieren.

child, the physical body in the adult. In the sanguine temperament the etheric body predominates in the child, the astral body in the adult. In the phlegmatic temperament the physical body predominates in the child, the etheric body in the adult. In the choleric temperament the astral body predominates in the child, the ego in the adult. But you will only be able to arrive at a true view of such things if you keep strictly in mind that you cannot arrange them in a tabulated form, and the higher you come into spiritual regions, the less will this be possible.

J.: There is a similar change to be found in the sequence of names of the Dramatic Personae in "The Guardian of the Threshold" and "The Soul's Awakening".*

Rudolf Steiner: There is a change there which is definitely in accordance with the facts; these Mystery Plays must be taken as little theoretically as possible. I cannot say anything if the question is put theoretically because I have always had these characters before me just as they are, purely objectively. They have all been taken from real life. Recently on another occasion I said here that Felix Balde† was a real person living in Trumau, and the old shoemaker who had known the archetype of Felix is called Scharinger, from Münchendorf. Felix still lives in the tradition of the village there. In the same way all these characters whom you find in my Mystery Plays are real individual personalities.

N.: In speaking of a folk temperament can you also speak of an individual as belonging to the temperament of his nation? And a further question: Is the folk temperament expressed in the language?

Rudolf Steiner: What you said first is right, but your second suggestion is not quite correct. It is possible to speak of a folk temperament in a real sense. Nations really have their own temperaments, but the individual can quite well raise himself

* Rudolf Steiner wrote four Mystery Plays: *The Portal of Initiation, The Soul's Probation, The Guardian of the Threshold, and The Soul's Awakening.*

† Felix Balde is a character in the Mystery Plays.

out of his national temperament; he is not necessarily predisposed to it. You must take care not to identify the individuality of the particular person with the temperament of his whole nation. For instance it would be quite wrong to identify the individual Russian of today with the temperament of the Russian nation. The latter would be melancholic while the individual Russian of today is inclined to be sanguine.

The quality of the national temperament expresses itself in the different languages, so that one can certainly say that the language of one nation is like this and that of another nation like that. It is true to say that the English language is thoroughly phlegmatic and the Greek eminently sanguine. These things can be said as indications of real facts. The German language, being two-sided in its nature, has very strongly melancholic and also very strongly sanguine characteristics. That you can see when the German language appears in its original form, particularly in the language of philosophy. Let me remind you of the wonderful quality of Fichte's philosophical language or of some passages in Hegel's Aesthetics. There you will find the fundamental character of the German language expressed with unusual clarity. The Italian folk-spirit has a special relationship to the air, the French a special connection with fluids, the English and American, especially the English, with the solid earth, the American even with the sub-earthly, that is, with earth magnetism and earth electricity. Then we have the Russian connected with the light, that is, with the earth's light that rays back from the plants. The German folk-spirit is connected with warmth, and you see at once that this has a double character, inner and outer, warmth of the blood and warmth of the atmosphere. Here again you find a polaric character even in the distribution of these elementary conditions. You see at once this polarity, this cleavage in the German nature, which is thus to be found in everything.

The question was asked: Should the children know anything about this classification according to temperament?

Rudolf Steiner: This is something which must be kept from the children. Much depends on whether the teacher has the right and tactful feeling with regard to what he should keep behind the scenes. The purpose of all these things of which we have spoken here is to give the teacher authority. If he did not keep his counsel he would not be successful.

The pupils should not be seated according to their attainments, and you would find it an advantage to refuse requests from children to sit together.

L. asked: Is there a connection between the temperaments and the choice of foreign languages for the different temperaments of the children?

Rudolf Steiner: Theoretically that would be right, but it would not be advisable to consider it with conditions as they are today. You will never find it possible to be guided only by what is right according to the disposition of the child; we have also to remember that he must make his way in the world, and we have to give him what he needs to this end. If in the near future, for instance, it would seem that a great many German children had no aptitude for learning the English language, it would not be good to give in to this weakness. Just those who show a weakness of this kind may be the first to need the English language.

Then followed a discussion on the task given on the previous day: to consider the case of a whole class, incited by one child, being guilty of very bad behaviour, that for example the children had been spitting on the ceiling. Some views were expressed on this matter.

Rudolf Steiner interpolated various remarks: it is quite a practical method to wait for a thing of this kind to pass, so that the children stop doing it of themselves. You must always be able to distinguish whether a thing is done out of naughtiness or high spirits.

One thing I should like to say: Even the best teacher will have naughty children in his class, but if a whole class takes part it is usually the teacher's fault. If it is not his fault, you will always find a group of children on the teacher's side who will

stand up for him. It is only when he himself has failed that the whole class participates in insubordination.

If there has been any damage, then of course it is right that it should be made good again, and the children themselves must do this, but with their own hands, not by paying for it. You could use a Sunday, or even two or three Sundays to repair any damage. And remember, humour is also a good method of reducing things to an absurdity, especially in minor faults.

I gave you this problem to think of so that you may see how to tackle something which occurs when one child eggs on the others.

In order to show you where the crux of the matter lies I will tell you the following story of something which actually occurred. In a class in which things of this kind had often happened, and the teachers were incapable of coping with them, one of the boys between ten and twelve years old went up to the desk in the interval between two lessons and said: "Ladies and Gentlemen! Are you not ashamed of always doing things like this, you good-for-nothings? Don't forget, you would all go on being quite stupid if the teachers didn't teach you anything." This had the most wonderful effect.

From this episode we can learn the following: When it happens that at the instigation of one child or of a few children, a large proportion of the class does something of this kind, it may very well be that again through the influence of a few order may be restored. If a few children have been instigators there will be others, two or three perhaps, who express their disapproval. There are nearly always leaders among the children, so the teacher should pick out two or three of these whom he considers suitable, and arrange to have a talk with them. He would have to make it clear that behaviour of this kind makes teaching impossible and that they should recognize this and make their influence felt in the class. These children will then have just as much influence as the instigators and can make things clear to their comrades. In an affair like this you must take into consideration how the children work upon one another.

What matters here above all is that you should call forth feelings which will lead them away from their naughtiness. A harsh punishment on the part of the teacher would only bring about fear and the like. It would never inspire the child to do better. The teacher must remain as calm as possible and take up an objective attitude. That does not mean that he has to lessen his own authority. He can certainly be the one to say: "Without your teachers you would learn nothing and remain stupid." But he should let the punishment be carried out by the other children, leaving it to them to make their schoolfellows feel ashamed.

We shall thereby appeal to the feelings rather than to the judgement. But if it should happen that the whole class is repeatedly against the teacher then he must seek the fault in himself. A large proportion of naughtiness comes from the fact that the children are bored and have no relationship to their teacher.

When a fault is not too serious it can certainly be very good for the teacher to do just what the pupils are doing, to say, for instance, when the pupils are grumbling: "Oh yes, I can grumble too!" In this way the matter is treated, as it were, homeopathically. Homeopathic treatment is excellent for moral education. It is also a good method simply to divert the children's attention to something else, but I should never appeal to their ambition. In general however we shall not often have to complain of such misdemeanours.

If you allow naughtiness of this kind to be corrected by other children in the class you are working on the feelings to re-establish the weakened authority. If another pupil stresses the gratitude which must be felt towards the teacher, then the respect for authority will be restored again.

It will be important to choose the right children; you must know your class and pick out those who are suitable for this task. If I taught a class I could venture to do it. I should try to find out the ringleader himself and compel him to denounce such conduct to the utmost of his power, to say all the bad

things about it that he can think of, and I should take no notice of the fact that it was he who had done it. Then I should bring the matter quickly to a close so that a sense of uncertainty would be left in the minds of the children, and you will see that much will be gained from this element of uncertainty. And to make one of the rascals who took part describe the incident correctly and objectively will not in any way lead to hypocrisy. All actual punishment I should consider superfluous, and even harmful. The essential thing is to arouse a feeling for the objective damage that has been caused and the necessity of making it good. And if teaching time has been lost in dealing with this matter, then it must be made good after school hours, not as a punishment but simply to make up the time which has been lost.

I will now put before you a problem of a more psychological nature: if you have some rather unhealthy "goody-goodies" in the class, children who try to curry favour in a variety of ways, who have a habit of continually coming to the teacher about this, that and the other, how would you treat them? Of course you can treat the matter extremely simply. You can say: I am simply not going to bother about them. But then this peculiarity will be turned into other channels: these "good" children will gradually become a harmful element in the class.

Sixth Discussion

Stuttgart, 27th August, 1919

Repetition of yesterday's speech exercises. New speech exercises.

*Redlich ratsam,
Rüstet rühmlich,
Riesig rächend,
Ruhig Rollend,
Reuige Rosse*

*Protzig preist,
Bäder brünstig,
Polternd putzig,
Bieder bastelnd,
Puder patzend,
Bergig brüstend*

One of Lessing's Fables was read.

Rudolf Steiner: You must bear in mind that prose can be read in varying tone according to the personality of the reader. The title of a fable of this kind is of no great importance and should not be especially emphasized.*

The Nightingale and the Peacock

A sociable nightingale found amongst the woodland singers a great number who were envious, but no friend. Perhaps, thought she, I shall find one in another species, and flew down confidingly to the peacock. "Beautiful Peacock, how I admire you!" "And I you, oh lovely

* As had apparently been done.



Nightingale!" "Then let us be friends" continued the nightingale. "We need not be envious of one another, for you are as pleasant to the eye as I am to the ear." The nightingale and the peacock became friends.

Kneller and Pope were better friends than Pope and Addison. As an alternative example Rudolf Steiner added jokingly: France and Italy are better friends than Italy and England. Thus you see that the fable can be applied in the most varying ways.

Rudolf Steiner: Now there is an educational matter that I should like to talk over with you. I want to call your attention to the fact that you should never spoil the contents of a "passage" by first reading it aloud yourself, or reading it through with your pupils, and then pedantically explaining it, for you will thereby destroy the powers of feeling and perception in the children. A psychologist of insight will not work in this way, but he will feel that the hearing of a piece of prose or of a poem should produce in the soul a sense of contentment—of satisfaction which should arise from hearing a prose passage or a poem read. The child will then fully understand every shade of meaning; in his feelings, at all events, he will instinctively understand what the poem contains. There is no need for you to go into subtleties or to make learned comments about a poem or prose passage but through your teaching the child should rise to a complete understanding of it through his feelings. Hence you should always try to leave the actual reading of a piece to the last, dealing first with all you can give the child to help him to understand it. If you prepare for the reading as well as you can beforehand then you will not be working like a pedant, but you will be helping to make the whole piece clear and understandable, thereby enhancing the child's enjoyment and satisfaction.

I should therefore take something like the following with the children, but you would have to work it out in rather more detail. I should say: "Look now, children, you have certainly seen some dogs at some time or other in your life. If any of you have never seen a dog then you must have been hiding in some

dark corner! And you have noticed that not all dogs are alike. They are very, very different from one another. There are tiny little dogs, small dogs, larger dogs and very large dogs. You have probably been afraid before now of the very large dogs; you have not been afraid of the tiny little dogs:—or perhaps you have, because sometimes they bite people's calves.

"Now today we will have a look at some of these dogs. You have probably often seen a meat cart in the streets drawn by a butcher's dog. If you have been observant you will have noticed that the rest of the time this dog sits in front of the butcher's stall and sees that no one steals the meat. If any one who has no right to it comes and takes the meat, he must bite him, or at least he must bark. Now you will see that a butcher's dog cannot be a tiny little animal; no, he must be a large dog. You will also have noticed that small dogs are never harnessed to a butcher's cart, neither are they set to watch a butcher's stall.

"Now you can compare a butcher's dog with a man who has to guard something. You can often compare animals with men. What animals have to do out of instinct men must often do because it is their duty. Men and animals have to do similar things and therefore they can be compared.

"Supposing a man has to stand guard over something like a butcher's dog at the meat stall, the man will form a certain habit. If some one comes and tries to steal something, he will take hold of him by the comb. (German Kamm = comb. 'Top Knot' would be an English equivalent.) Yes, that is what we call it when you show a man he is doing what he ought not to when you take hold of the person in question you say you 'take him by the comb'. But a man has hair, not a proper comb. You pull his hair, and that hurts and so he doesn't try to get away; that is why you do it. You do not say this kind of thing point blank. If you said straight out; 'I shall pull your hair,' there would be too little fun in it. There must always be a little fun in life and so you say that you take a man 'by the comb'. A man has hair; a man is sometimes impudent;

a cock is almost always impudent; he has a comb. That is why you say: 'I will take you by the comb.' You could quite well imagine that if, for example, another impertinent creature came along, wanting to take a piece of meat out of the stall, the butcher's dog might say: 'But I shall take you by the comb!' You would then have drawn a very good comparison between a man and a dog.

"Now you know, children, there are also other dogs, small dogs, who are mostly lazy creatures; they are miserably lazy. They lie on cushions or sometimes even on the laps of their mistresses. In short they are idle fellows. Those are 'cushion-dogs,'—lapdogs. They are not as useful as the butcher's dog. The butcher's dog, he is of some service; the lapdogs, they only play; they are fundamentally useless. But if anyone does anything that he ought not, the butcher's dog will take him by the comb, i.e. he will seize hold of him and give him a thoroughly good shaking. He is now being of some use, for the other creature will not then be able to steal the meat. The lapdog doesn't do anything useful like that; he only yaps, he yaps at everybody and especially if big dogs come along, the little lapdog rushes out and yaps and yaps and yaps. But their bark is worse than their bite; that is what the proverb says and that is what the large dogs think as they pass by. You can see too how large dogs go by quite calmly: they let the little yappers yap, and think to themselves: Yapping dogs do not bite, they are not brave, they are cowardly. But a butcher's dog must always have courage. The lapdogs run after him and yap, but if he turns round and looks at them, they run away at once. So you see these little dogs are certainly lazy creatures; they only do what is unnecessary and they are fit for nothing. They are like certain people whom we ought not to listen to, even though they do very often yap at us.

"These lapdogs are very small, the butcher's dog is large. But there are other dogs in between, not as large as the butcher's dog, but larger than the lapdog. Amongst these of medium size is the sheep dog. This sheep dog has to guard the sheep. In many

districts that is more difficult than with us. In many places, e.g. in Russia there are wolves, and the dog has to keep away the wolves or any other animals; and so the habit has arisen that a sheep dog is continually running round the flock. In our country too it is good to have dogs who run round the flock all the time, for the shepherd is often asleep and any evil-minded creature could come and steal some of the flock. So the sheep dog runs round and guards the flock. Even if there are no wolves it is good for the sheep dog to run round and guard the flock, and sometimes he guards the shepherd too and wakes him up. It might even happen that a shepherd could be stolen while he was asleep!

"Thus the shepherd's dog, the sheep dog, is of service; he is a useful animal. He can be compared with men who have found their right work in life, who are not useless like the idlers, the lapdogs. Yes, in human life too there is this difference between those who are like sheep dogs and those who are like butcher's dogs. They are both useful, although the latter, like the butcher's dog, are at times rather rough. Sometimes they say exactly the right thing in a few words straight to the point; to guard something, to ward off an enemy. You can make a comparison with the sheep dogs too; they are like men who carry on their work more quietly, waiting calmly until their difficulties are upon them. The sheep dog runs round and round for a long time; he has nothing to do, but he must always be prepared for action so that when the wolf or any other enemy appears he can be strong and courageous and well prepared to attack at the right moment. There are men too whose duty it is to watch and wait until they are called upon to fulfil some task. They must not allow themselves to be harassed by the petty things of life; they have always to be ready for the moment when they have to act, and act rightly too."

This is how I should speak to the children, choosing some particular example from the animal world and leading their thoughts to analogies between animal and man. After speaking somewhat in this way you can read aloud the following passage

and when you have read it there will be no need for any explanations. Were you to give the children this little story first without any explanation they would not be fully prepared, because their perceptions and feelings would not be directed to all that is in it. If on the other hand you did not give the explanations until afterwards, you would pull the passage to pieces in a pedantic way, and they would not be able to read it properly either.

The Sheep Dog

One evening an old sheep dog who was a faithful keeper of his master's sheep was on his way home. As he passed down the street little lapdogs yapped at him. He trotted on without looking round. When he came to the meat stall a butcher's dog asked him how he could bear such continual barking and why he did not take one of them by the scruff of the neck. "No" said the herdsman's dog, "none of them are worrying me or biting me; I must keep my teeth for the wolves."

You do not need to say another word to the children. The preparation must come first so that they understand what is read.

Another time you can say to the children: "My dear children! You have often been for a walk; you have surely been for a walk in a meadow, in the fields, but also in woods, sometimes too on the edge of a wood where wood and meadow meet. When you are walking in the wood you are right in the shade, but when you are on the edge of the wood the sun can still shine in quite brightly on one side. Where you find a meadow bordering on a wood you should stand quietly and watch, to see how the flowers grow. It will always be a good thing if in your walks you specially seek out the places where wood and meadow meet. For then you can always be searching for something, now in the wood, and now in the meadow; you can keep noticing afresh how the grass grows and how the plants and the flowers grow in the grass.

"But you know it is especially beautiful and lovely, a real delight, to be able to go not only through woods and fields, but

somewhere where the meadows lie amongst the mountains and in the valleys. Here you will find much more interesting things than in the meadows which often get too much sun. Valley meadows protected by the mountains have very beautiful flowers which we can often find all amongst the moss which grows in great profusion in these meadow valleys. Violets especially are always found with moss growing near them."

Then you can go on talking to the children about moss and violets, perhaps calling up one child to describe a violet and another to talk about moss. And if it is the right season you might even bring some violets and moss to school with you, for they can always be gathered at the same time of year.

Then you could continue as follows: "But look, dear children, if you have a valley of this kind near your home it might happen that you could go there one day and only see moss. Then a week later you could go there again. What would you see this time? Violets growing in the moss! Yes, they have only just appeared; when you were there last they were hidden in the moss. Remember this, and next year when you go there you can have a still greater pleasure, for now you think to yourselves: Last spring there weren't any violets showing here yet, we didn't see one. And then you try to separate the moss with your fingers. Ah! A violet! There it is!

"In nature, my dear children, it is often just as it is amongst men. There, too, there is often hidden much that is good, much that is beautiful. Many a man is not noticed because the good in him is concealed, it has not yet been found. You must try to awaken the feeling that will enable you to find the good men in the crowd.

"Yes, dear children, and there is yet another way in which you can compare human life with nature. Think of a really good person whom you know and you will always find that his words are honest and good. Now some people are modest and others are proud and haughty. Modest people do not attract much attention but the more pushing ones always like to be taken notice of.

"Now a violet is certainly very beautiful, but when you look at this violet and see how it stretches up its lovely little petals, you cannot fail to observe that the violet wants to be noticed, it wishes to be looked at. So I could not compare the violet with a modest little child who keeps in the corner out of the way. You could only compare it with a child who is really very anxious to be seen. You will say, that may be, but it doesn't show itself when it's hidden in the moss, does it? Yes, but look, when you see how the violet comes out amongst its leaves and then again how the whole plant creeps out of the moss, it is just as though the violet not only wanted people to see it and smell it, but to search for it as well. 'Yes, yes! Here I am, here I am but you must search for me!' And so the violet is like a person who is certainly not modest but is rather a sly rogue."

It is good to discuss comparisons of this kind with the children, showing them analogies between nature and human beings so that all that is around them becomes alive.

You should have these talks with the children beforehand, so that they may enjoy the reading when it comes. *After* the reading no more explanations of any kind should be given. You will agree it would be nonsense if I were now to begin to give you a lecture in Chinese. You would say: "There is no sense in that because we haven't learnt Chinese." But if you all knew Chinese when I gave my lecture, you would find it extremely dull if afterwards I wanted to explain it all to you. You ought to have the same feeling with regard to a piece of reading and do everything you can to make it enjoyable.

Talks such as these about modesty and conceit in people, and affectation too, can be developed in greater detail than we have done today, and you must let the children take a lively share. Then you can read them the following poem:

*Ei, was blickt so heimlich am Sonnenstrahl?
Das sind die kleinen Veilchen, die blühen im stillen Tal,
Blühen so heimlich, im Moose versteckt,
Denn haben auch wir Kinder kein Veilchen entdeckt.*

*Und was streckt sein Köpfchen still empor?
Was lispelt aus dem Moose so leise, leis hervor?
"Suchet, so findet ihr, suchet mich doch!"*

"Ei, warte Veilchen, warte, wir finden dich noch!"

Hoffmann von Fallersleben

*What's gleaming in the sunshine though fast asleep!
Oh, those are tiny violets that bloom in valley deep.
Bloom quite hidden in moss-covered ground,
So that we children no violets have found.*

*And what's this little head that stretches silent there?
What whispers in the moss so still and quiet here?
"Search and you will find me, search for me still!"
"Wait, violet, wait, and find you we will!"*

If you have taught the child the poem in this way, he can enter into all its nuances and there is no need afterwards to spoil the impression with commentary and pedantry. This is the method I want to recommend to you with regard to your treatment of selections for reading, because it will give you the opportunity of talking over many things which have a necessary place in your teaching, and moreover the child will have a real feeling of satisfaction when such passages are read. This then is what I wish to lay upon your hearts with regard to reading.

We will now continue our discussion on the treatment of individual children. Yesterday I asked you to think over how to treat "virtuous" "good" children (the goody-goodies), who push themselves forward and are not helpful to the rest of the class.

Various contributions were made by those present.

Rudolf Steiner: I have put forward this particular problem because it is difficult to discriminate between harmful "goody-goodies" and those who can play some useful part. You must notice whether you are dealing with those who will really have some contribution to make later on. That is their nature. They are "useful goody-goodies" but a bit of a nuisance!

In such a case you could relate the story of how the donkey got his ears. You can even use stronger measures with some of these "goody-goodies", but what you should *not* do is to expose them to the class and thus reflect shame upon them. That would be going too far. But you can give such a forward child exceptionally difficult tasks, with rod exercises for example, and let the facts speak for themselves; so that the child sees that he is not able to carry out the performance and he has to tell the teacher so. From this it can become apparent whether his boasting was justified.

Other teachers added their remarks and then Dr. Steiner summed up as follows:

The essentials of the problem have been brought out in this discussion. First of all you must very carefully ascertain whether the self-assertion of pupils who are more gifted and therefore more capable is justifiable or not. You must not allow their greater talent to develop into an ambitious kind of egoism, but you should help them to use their gifts in the service of the other children. You can get a clever child of this kind to do something with his special powers which will help the others, so that he does not work only for himself, but for the other children also. If he is better at Arithmetic let him do the sum first and let the others *learn from him*. His greater ability is brought into the right lines when he hears from the teacher the consequence of a line of thought which can be expressed thus: "John is a good boy. Look what a lot he can do. Such people are a great help to others, and I am very pleased with you all that you have learnt so much from John." So you begin by praising one child and end up by praising them all! When you have outstanding talent of this kind and have singled out these definitely priggish children (of whom there are always a certain number), you will nearly always find that you can deal with them best by combining two methods. Firstly, you must speak to them, not in front of the class, but in private so that they will realize that you see through them. You must speak

to them quite emphatically: "You are doing this or doing that"; then you characterize their qualities and in such a case you must then strike a personal note: "All right, you can go on doing it, you can do it over and over again. But do you think I like it? Do you think that you are pleasing me? No, I don't like it at all; I find it most disagreeable." This is how you should speak to them—as I say, not in front of the class, but in private. That is the first thing. You must make it quite clear to the pupil that you see through him.

The other thing is this: you should give such a child tasks which are beyond his powers and try to make it clear to him why he has to solve these problems which are too hard for him: it is because he wants to put himself forward. It is harder for him to battle against this propensity than to solve problems which are beyond him. But it is more disagreeable for him to do these tasks, so he will try to become less conceited, and we must tell him that he has been given these tasks because he pushes himself forward. But if he can overcome his desire to be noticed, then he will not get anything different from the rest of the class.

But you can do both these things together in the case of such pupils, whether boy or girl, you can combine the two methods; of letting them know that you see through them and of telling them why they get these specially hard tasks; by using these two methods together you will accomplish a great deal. After some time, if you apply these methods, you will see that you have cured your pupils.

We still have many more difficult problems to solve in these discussion meetings. But for tomorrow I should like to give you a similar problem which is connected with the last one and yet somewhat different, and in the treatment of which Eurythmy will come into consideration. Forgive me for putting this before you, but it belongs to the province of teaching. What should you do if amongst your pupils a foolish kind of "Schwarm" arises for a master or mistress. Does everyone know what I mean by "Schwarm"? (English: passionate devotion, adoration.) It is if a boy idolizes a mistress or the other way round, if a girl

idolizes a master, or a girl a mistress or a boy a master. All these different varieties are to be found. Any real manifestation of this foolish adoration can be very disturbing to the pursuit of your work; please think over how it should be treated.

It must of course take such a serious form that your lessons are actually disturbed by it. Of course I do not mean genuine respect and sincere regard, neither do I mean a right affection and love for a mistress or master, but just this kind of unhealthy adoration which disturbs your teaching and which is frequently to be found in classes.

Seventh Discussion

Stuttgart, 28th August, 1919

Today we will try an exercise in which we have to hold the breath somewhat longer.

Speech exercise:

*Erfüllung geht
Durch Hoffnung
Geht durch Sehnen
Durch Wollen
Wollen weht
Im Webenden
Weht im Bebenden
Webt bebend
Webend bindend
Im Finden
Findend windend
Kündend*

You will only achieve what is intended by dividing the lines in the right way. Then you will bring the right rhythm into your breath. The object of this exercise is to do gymnastics with the voice in order to regulate the breath.

In words like "Erfüllung" and "Wollen", both "l's must be pronounced. You mustn't put an "h" into the first "l", but the two "l's must be sounded one after the other.

Also you must try not to speak with a rasping voice, but to develop tone in your voice, bringing it up from deeper down in your chest, to give full value to the vowels. (All Austrians have tinny voices!)

Before each of the above lines the breath should be consciously brought into order. The words that stand together must also be *read* as belonging together.

You know that we usually do the following speech exercises also:

Barbara sass stracks am Abhang
or: *Barbara sass nah am abhang*
or: *Abraham a Sancta Klara kam an*

The Horse and the Bull.

"A courageous boy was dashing proudly along on a fiery horse. Then a wild bull called out to the Horse: 'Shame on you. I would not allow myself to be managed by a boy!' 'But I do,' replied the horse; 'for if I threw a boy, what kind of honour could that bring me?'"

When they had all read the fable aloud, Rudolf Steiner said: After hearing this fable so often you will certainly feel that it is written in the particular style of fables and many other writings of the eighteenth century. You have the feeling that they are not quite finished, just as other things also were not fully completed at that time.

Rudolf Steiner read the fable aloud again and then said: Now, in the twentieth century, the fable would be continued somewhat as follows: "That may be bulls' honour! And if I were to seek honour by stubbornly standing still that would not be horses' honour but asses' honour!" That is how it would be written in these days. Then the children would notice at once that there are three kinds of honour; the honour of a bull, the honour of a horse and the honour of an ass. The bull throws the boy, the horse carries him quietly along because that is chivalrous, the ass stubbornly stands still because that is his idea of honour.

Now today I should like to give you some material for tomorrow's discussion on the subject matter of your lessons,*

* *Practical Course, Lecture VIII.*

as we are then particularly to consider the seven to fourteen period.

So we will now speak of certain things which can be a guide to you, and after I have given you this introduction, you will only need to take an ordinary book of reference and to amplify the various facts which we have spoken of in our talks. Today we shall be considering not so much how to acquire the actual subject matter of our work, but rather how to cherish and cultivate within ourselves the *spirit of an education which bears the future within it*. You will see that what we shall discuss today bears upon the work in the oldest classes.*

I should like then to discuss what concerns the history of European civilization from the eleventh to the seventeenth century. You must not lose sight of the fact that the teaching of History to children must always contain a subjective element, and the same holds good, more or less, if you are working with adults. It is easy enough to say that people should not bring opinions and subjective ideas into history. You may make this rule but it cannot be adhered to. Take any part of history in any country of the world; you will either have to arrange the facts in groups yourself, or else, in the case of less recent history, you will find them already thus assembled by others.

If for instance you are to describe the spirit of the old Germanic peoples you will turn to the "Germania" of Tacitus. But Tacitus was a person of a very subjective mind; the facts he put forward were clearly arranged in groups. You can only hope to succeed in your task by marshalling the facts in your own personal way, or alternatively by making use of what others have done in a similar way before you. You can find examples, from literature for instance, to substantiate what I have said.

Treitschke wrote a "German History of the Nineteenth Century" in several volumes; it delighted Herman Grimm, who was also a competent judge, but it horrified many of the adherents of the Entente. But when you read Treitschke you

* The Waldorf School began with Classes I-VIII only. The oldest children in the school were therefore fourteen to fifteen years of age.

will at once feel that his excellence is due to the very subjective colouring of his grouping of facts. In history the important thing is to be able to form a judgement on the underlying forces and powers at work. But you must realize that the judgement of one is more mature, that of another less so, and the latter should not pass any judgement at all because he understands nothing of the underlying forces. The former, just because he has formed a judgement of his own, will describe the actual course of history well.

Herman Grimm portrayed Frederick the Great, and Macaulay also portrayed him, but Macaulay's picture is a completely different one. Herman Grimm even composed his article as a kind of critique of Macaulay's article and, speaking from his point of view, he said: "Macaulay's picture of Frederick the Great is the grotesque face of an English Lord with snuff on his nose!" The only difference is that Herman Grimm is a German of the nineteenth century and Macaulay an Englishman of the nineteenth century. And any third person passing judgement on both would really be very narrow-minded if he were to find one true and the other false.

You might very well choose out examples which are far more drastic. Many of you know the description of Martin Luther in the ordinary history books. If one day you try the experiment of reading it up in the Catholic history books, you will get to know a Martin Luther whom you never knew before! But when you have read it you will find it difficult to say that the difference is any other than that which arises from different points of view. Now it is just such points of view arising from nation or creed that must be overcome by teachers of the future. On this account we must earnestly strive that teachers shall be broad-minded, that they shall reach the point of having a broad-minded philosophy of life. Such an attitude of mind will give you a free, wide view of historical facts, and a skilful grouping of these facts will enable you to convey to your pupils the secrets of human evolution.

Now, if you want to give the children some idea of cultural

history from the eleventh to the seventeenth century you would in the first place have to describe what led up to the Crusades. You would describe the course of the first, second and third crusades, and how they gradually stagnated, failing to achieve what they ought to have achieved. You would describe the spirit of asceticism which spread through a large part of Europe at that time, how everywhere, through the secularization of the Church (or in any case in connection with this secularization), there arose personalities such as that of Bernard of Clairveaux, natures full of inner piety, such piety that it gave the impression to those around them that they were miracle-workers. From books of reference you would try to acquaint yourselves with biographies of men of this kind and then make them live for your pupils; you would try to conjure up before them the living spirit which inspired those mighty expeditions to the East—for mighty they were in the conceptions of that time. You would have to describe how these expeditions came into being through Peter of Amiens and Walter the Penniless, followed by the expedition of Godfrey of Bouillon and others.

Then you would relate how these Crusades set out towards the East and how enormous numbers of men perished, often before they reached their destination. You will certainly be able to describe to boys and girls of thirteen to fifteen how these expeditions were composed, how they set out and without any organization made their way towards the East, and how many perished through the unfavourable conditions, and through having to force their way through foreign countries and peoples.

You will then have to describe how those who reached the East had at first a certain measure of success. You can speak of what Godfrey of Bouillon achieved, but you will also have to show the contrast that arose between the Crusaders of the subsequent Crusades and Greek policy—how the Greeks became jealous of what the Crusaders were doing, feeling that their aims were contrary to what the Greeks themselves were planning to do in the East; how fundamentally the Greeks, just as much as the Crusaders, wanted to absorb the interests of the

Orient into their own sphere of interests. Paint a graphic picture of how the aims of the Crusaders roused the opposition of the Greeks.

Then I suggest that you describe how the crusading armies in the East, instead of taking up arms against the Eastern peoples in Western Asia, began to fight amongst themselves; and how the European peoples themselves, especially the Franks and their neighbours, began to quarrel about their claims to conquests and even took up arms against each other. The Crusades originated in fiery enthusiasm, but the spirit of inner discord seized those who took part in them; and furthermore, antagonism arose between the Crusaders and the Greeks.

In addition to all this, at the very time of the Crusades we find opposition between Church and State, and this made itself felt more and more. It may also be necessary to acquaint the children with something which is true, although in all its essential points it is veiled by the bias of historical writings. Godfrey of Bouillon, the leader of the first Crusade, really intended to conquer Jerusalem in order to set up a balance to the influence of Rome. He and his companions did not say this openly to the others, but in their hearts they carried the battle cry: "Jerusalem versus Rome!" They said to themselves: "Let us exalt Jerusalem in order that it may become the centre of Christendom, and Rome no longer hold that position." This underlying motive of the first Crusaders you can convey to the children in a tactful way and it is important to do so.

Those were great tasks which the Crusaders undertook, and great too were the tasks which gradually arose out of the circumstances themselves. Little by little it came to pass that the men were not great enough to bear the burden of these tasks without harm to themselves. Thus it happened that at the time of the fiercest battles profligacy and immorality gradually broke out amongst the Crusaders.

You can find these facts in any History book and they will serve to illustrate the general course of events. You will notice that in my grouping of facts today I am really describing them

without bias, and I shall try also to describe in a purely historical way what took place in Europe from the eleventh to the seventeenth century.

Now it is often possible to make the course of history clear by means of an hypothesis, so let us suppose that the Franks had conquered Syria and had established a Frankish dominion there, had come to an understanding with the Greeks, had left room for them and had ceded them the rule of the more Western part of Asia Minor. Then the ancient traditions of the Greeks would have been fulfilled and North Africa would have become Greek. A counterbalance to subsequent events would have thereby been created. The Greeks would have held sway in North Africa, the Franks in Syria. Then they would not have quarrelled with each other and consequently forfeited their dominions, and the invasions of the worst Oriental peoples, the Mongols, the Mamelukes and Turkish Ottomans would have been obviated. It was on account of the immorality of the Crusaders and finally their inability to rise to their tasks that the Mongols, Mamelukes and Ottomans overran the very regions which the Crusaders were striving to "Europeanise". And so we see how the reaction to the great enthusiasm that led to the Crusades and spread over vast regions receives a counter-attack from the other side. We see the Moslem-Mongolian advance, which set up military despots, and which for a long time remained the terror of Europe and cast a dark shadow over the history of the Crusades.

You see, by describing these things and providing yourselves with the necessary pictorial descriptions from books of reference, you will awaken in the children themselves pictures of the progress of civilization—pictures which will live on in them. And that is the important thing, that the children shall be given these pictures. They will first of all be conjured up in their minds through your graphic descriptions. If you can then show them some works of art, notable paintings from this period, you will find this a support to your spoken word.

So now you will have made clear to the children what



happened in the Crusades, and enabled them to make their own mental pictures of these events. You have shown them the dark side of the picture, the terror caused by the Mongolians and Moslems, and now it will be well to add the other side, the good things which developed.

Describe vividly to them how the pilgrims who had migrated to the East, learnt to know many new things there. Agriculture, for instance, was at that time in a very backward state in Europe. In the East it was possible for these Western pilgrims to learn a very much better way of farming their land. The pilgrims who reached the East and afterwards came back again to Europe (and many did return), brought with them a skilled knowledge of agricultural methods, which raised the standard of agricultural production to a marked degree. This the Europeans owed to the experience which the pilgrims brought back with them.

You must describe this to the children so graphically that they see it actually standing before them—how the wheat and other cereals were less flourishing before the Crusades, how they were smaller, sparser, and the ears less full, and how after the Crusades they were much fuller. Describe all this in *pictures!* Then you can also tell how the pilgrims really came to know about industries to be found in the East at that time but still unknown in Europe. The West was in many ways more backward than the East. What grew and flourished in such a fine way in the industrial activity of the Italian towns and other places further to the North, was all owing to the Crusades; we have also to thank them for a new artistic impulse. Thus you can call up pictures of the cultural and spiritual progress of this time.

But there is something else you can describe to the children: you can say to them: "You see, children, it was then that the Europeans came to know the Greeks: they had fallen away from Rome in the first thousand years after Christ but had remained Christians. All over the West people had believed that no one could be a Christian without looking up to the Pope

as the Head of the Church." Now explain to the children how the Crusaders, to their astonishment and edification, learnt that there were other Christians who did not acknowledge the Roman Pope. This freeing of the spiritual side of Christianity from the temporal Church organization was something quite new at that time: that you can explain to the children.

Then you can tell them that even amongst the Moslems, who could scarcely have been called very pleasant denizens of the world, there were also noble, generous and brave men to be found. And so the pilgrims came to know men who could be brave and generous without being Christians. Thus a man could even be good and brave without being a Christian. For the Europeans of that time this was a great lesson which the Crusaders brought with them on their return to Europe. During their stay in the East they had gained many things which they brought back to Europe for the furtherance of its spiritual progress.

Then you can continue as follows: "Just fancy, children, there was a time when the Europeans had no calico, they had not even a word for it; they had no muslin—that too is an oriental word; they could not lie down or loll about on a sofa, for sofas and the word for them were brought over by the Crusaders. They had no mattresses either. Mattress is also an oriental word. The bazaar too belongs to the East and this at once suggests a whole new conception of the public display of goods inaugurating exhibitions of goods on a large scale. Bazaars (of an Oriental kind) were very common in the East, but there had been nothing of the sort in Europe before the Europeans set out on their Crusades. Even the word 'magazine' (warehouse) bound up though it now is with our trade life, was not originally European; the use of great warehouses to meet the growth of trade is something that the Europeans learnt from the Orientals." "Just imagine" you can say to the children, "how restricted life was in Europe; they hadn't even any warehouses. The word arsenal too has the same origin. But now look, there is something else that the Europeans learnt

from the East and that is what is expressed in the word 'tariff'. Up to the thirteenth century the European peoples knew very little about tax-paying. But payment of taxes according to a tariff, the payment of all kinds of duties, was not introduced into Europe until the Crusaders learnt about it from the Orientals.

"Thus you see that a great number of things were changed in Europe owing to the Crusades. Not much of what the Crusaders had intended to do was realized but other things were brought about, and transformations of all kinds took place in Europe as a result of what had been learnt in the East. And further, this was all connected with what they observed of the Oriental political life; for political life, the State as such, developed much earlier in the East than in Europe. Before the Crusades the forms of government in Europe were much freer than they were afterwards. As a result of the Crusades it also came about that wide areas were grouped together as political units."

Always supposing that the children are of the age I indicated you can now tell them the following: "You have already learnt in your History lessons that in former times the Romans had come to rule over many lands. At the time when they were extending their dominions, at the beginning of the Christian era, Europe was very poor and becoming ever poorer. What was the cause of this increase of poverty? The people had to hand over their money to others. Central Europe will become poor again now because it must also hand over its money to others. At that time the Europeans had to give up their money to the Asiatics; the bulk of their money went to the borders of the Roman Empire. Owing to this, barter became more and more the custom, and this is something which might happen again, sad though it would be, if men do not rouse themselves to seek the spirit. Nevertheless it was in the midst of this poverty that the ascetic, devotional spirit of the Crusades evolved.

"So now through the Crusades, in far away Asia, Europeans had learnt to know all kinds of things, industrial production,

agriculture and the like. By this means they were again able to produce things which the Asiatics could buy from them. Money travelled back again. Europe became richer and richer just at the very time of the Crusades. This growth of wealth in Europe came about through the increase in its own productions; that is a further result of the Crusades. The Crusades are indeed migrations of the peoples to Asia and when the Crusaders returned to Europe they brought with them a certain ability. It was only owing to this ability and skill that Florence arose and became what it did, and to this it was also due that such figures as Dante and others could emerge."

You see how necessary it is to allow impulses of this kind to permeate your History lessons. When it is said today that more should be taught about the history of civilizations people think they should give dry descriptions of how one thing arises out of another. But even in these lower classes History should be described by a teacher who really lives in his subject, so that through the pictures that he creates for the children this period of history will live again before them. You can conjure up the picture of a poverty-stricken Europe, with acres of poor and sparsely sown crops, where there were no towns, only meagre farms in poor condition. Nevertheless out of this same poor Europe there arises an enthusiasm for the Crusades. But then you will have to tell them how the people find this task beyond their powers and they begin to quarrel and fall into evil ways, and even when they are back in Europe discord and dissension spring up again. The real purpose of the Crusades was not achieved; on the contrary, the ground was prepared for the Moslems. But the European learnt many things in the East, how towns, flourishing towns arise, and in the towns a rich spiritual life and culture; agriculture improves and fields become more fertile, industries begin to flourish and a spiritual life and culture arises.

You will try to put all this before the children in graphic pictures and explain to them that before the Crusades people did not lounge about on sofas! There was no bourgeois life at

that time with sofas in the best parlours and all the rest of it. Try to make all these historical pictures *live* for the children and then you will be giving them a truer kind of history. Show how Europe became so poor that men had to resort to bartering goods and then it became rich again through what people had learnt in the East. This will bring life into your History lessons!

One is often asked nowadays what history books one should read. Which historian is the best? The reply can only be that in the end each one is the best and the worst; it really makes no difference which historical author you choose. Do not read what is written *in* the lines, but read *between* the lines. Try to allow yourselves to be inspired so that through your own intuitive sense you may learn to know the true course of events. Try to acquire a feeling for how a true history should be written. You will recognize from the style and manner of writing which historian has found the truth and which has not.

You can find many things in Ranke. But what we are trying to cultivate here is the spirit of truth and reality and if you read Ranke in the light of this spirit of truth you will find that he is very painstaking but that his descriptions of characters reduce them to mere shadows; you feel as though you could pass through them for they have no substance; they are not flesh and blood and you may well say that you do not want history to be a mere phantasmagoria.

One of the teachers recommended Lamprecht.

Rudolf Steiner: Yes, but in him you have the feeling that he does not describe men, but figures made of coloured cardboard, only he paints them with as vivid colours as possible. They are not human beings, but merely coloured cardboard.

Now Treitschke on the other hand is admittedly biased, but his personalities do really stand on their two feet! He sets men on their feet and they have flesh and blood, they are not cardboard figures like those of Lamprecht, nor are they mere shadow pictures as with Ranke. Unfortunately Treitschke's history only covers the nineteenth century.

But to acquire a feeling for really good historical writing, you should read Tacitus. When you read Tacitus, everything is absolutely alive. If you study how Tacitus portrays a certain epoch of history, describing the people as individuals or in groups, and let all this work upon your own sense of reality, then it will stand before you as real as life itself! Taking Tacitus as a starting point, try to find out how to describe other periods as well.

Of course you cannot read what is quite out of date, otherwise the fiery Rotteck would always be very good. But he is out of date not only as regards the facts, but in his whole outlook, for he regarded as Gospel the political constitution of the Baden of his time, and also Liberalism. He even applies them to Persian, Egyptian and Greek life, but he always writes with such fire that one cannot help wishing there were many such historians as Rotteck in our day.

And so, if you will endeavour to study the current books on History (with a keen eye also to what is often *omitted* in them), then you will acquire the capacity to give the children *living pictures of the development of human progress* from the eleventh to the seventeenth century. And you, for your part, will leave out much that is told in these histories about Frederick Barbarossa, Richard Coeur de Leon, or Frederick II. Much of this is interesting but not of special significance for the real knowledge of history. It is much more important to convey to the children the great impulses at work in history.

Now we will go on to the question of how to treat a class in which a number of boys and girls had developed a foolish kind of adoration for the master or mistress.

Adorations of this kind are not really dangerous until the age of twelve to fourteen, when the problem becomes more serious. Before fourteen it is especially important not to take these things too seriously and to remember that they often disappear again quite quickly.

Rudolf Steiner gave the following answer to the various suggestions made by those present: The exposing of the children to

ridicule in front of the class I should consider very much of a two-edged sword because the effect of it lasts too long, and the child will lose his connection with the class. If you ridicule children it is very difficult for them to regain a right relationship with the rest of the class. The result usually is that the children succeed in being taken away from the school.

F. mentions prayer amongst other possible ways of helping these children.

Rudolf Steiner: You are quite right!

F.: One must speak to the child in question and divert his affection.

Rudolf Steiner: The principle of diverting the devotion and capacity for enthusiasm into other channels is a right one. Only you will not gain much by having talks with such children, for that is exactly what they want. Just because this foolish adoration arises much more from feelings and even passions than from thinking, it will be extraordinarily difficult to combat it effectually if you try to do so by being frequently with the children.

It is certainly true to say that unhealthy feelings of this kind are due to the qualities of enthusiasm and devotion having taken a wrong path—enthusiasm in the case of the gifted children and devotion in the case of the less gifted. The whole thing is *in itself* of minor importance, but it will have repercussions in the way the children participate in the lessons, and this is the more serious aspect. When all the children are affected by this foolish adoration it is not so serious, and will not last long. It will soon disappear. The class gets ideas which do not materialize; this leads to disappointment and then the thing dies a natural death. In this case it can be quite good to tell a humorous story to the whole class. It only becomes dangerous if groups of children succumb to this unwholesome idolization.

It was necessary to think this matter through thoroughly because it can play a part in the whole school life. Affectionate attachment in itself is not so bad, but when it becomes unhealthy it weakens the children. They become listless and

lethargic. In certain cases it can lead to serious conditions of weakness in the children. It is a very subtle and delicate matter, for the treatment given *could* result in turning the children's feelings into the exact opposite—into hatred. In some cases it could be quite good to say: you look very hot. You had better go out for five minutes.

In any case this problem should be handled individually and each child treated separately. You should try anything that your common sense tells you may help. There is one thing however which you should be extremely careful about, and that is that the children in question do not get any idea that you are noticing their adoration. You really have to acquire the art of making them think that you are not aware of it. Even when you take steps to cure them the children should think that what you are doing is being done in the ordinary course of events.

Let us suppose that a number of children have this foolish feeling for a master who has four, five or six children of his own. In this case he has the simplest remedy, for he can invite the "adoring" children to go for a walk with him and take his own children along with them. This could be a very good remedy. But the children should not have any idea why they have been invited. You should make use of concrete things like this.

In a case of this kind what really matters is that you should yourself behave quite correctly and not treat the children who idolize you differently from the others. If you do not allow yourself to be affected by this foolish behaviour it passes by after a time. But the serious thing is when a certain antipathy takes the place of the adoration. This can be lessened if you do not take any notice of it. Do not let the children know that you have noticed anything; for if you take them too much to task or ridicule them before the class the hatred will be all the greater. If you tell a story it must appear as though you would have told it in the ordinary course of events. A certain antipathy is bound to arise afterwards as a consequence, you can't escape it. But when you work with the same class for several years you will be able to restore a normal sympathy in time,

Neither can you prevent the other consequence, for if this foolish adoration assumes a serious form the children will be somewhat weakened by it. When it is over you must help them to get over this weakness. This will indeed be the best therapy which you can apply. You can make use of all the other remedies—sending the children out for five minutes, taking them for walks etc., but your attitude must always be that of ignoring the whole matter in a healthy way. The child will be somewhat weakened and then afterwards the teacher himself will be able to help him with his love and affection. Were the matter to become very serious the teacher, because he is the object of adoration, would not be able to do much himself; he would then have to seek the advice and help of others.

The subject for tomorrow is concerned with actual teaching rather than with educational principles as such. Will you each suppose that a number of children in your class are not getting on well in one subject or another, e.g. Arithmetic, Languages, Natural History, Gymnastics or Eurythmy. How, by special treatment of the child's human capacities, would you try to meet a calamity of this kind in the early school years? How could you use the other subjects to help you?

Eighth Discussion

Stuttgart, 29th August, 1919

Speech Exercise:

*In den unermesslich weiten Räumen,
In den endenlosen Zeiten,
In der Menschenseele Tiefen,
In der Weltoffenbarung:
Suche des grossen Rätsels Lösung*

The first four sentences have a ring of expectation and the last line is a complete fulfilment of the first four. Don't pronounce the ei like ai! Now we will go back to the other speech exercise:

*Protzig preist,
Bäder brünstig,
Polternd putzig,
Bieder bastelnd,
Puder patzend,
Bergig Brüstend*

You can learn a great deal from this. And now we will repeat the sentence:

Das er dir log, uns darf es nicht loben

And then there is a similar exercise I should like to draw your attention to which has more a shade of feeling in it. It consists of four lines which I will dictate to you later on. The touch of feeling should be expressed more in the first line:

*Lalle Lieder lieblich
Lipplicher Laffe
Lappiger lumpiger
Leichiger Lurch*

You must imagine that you have a green frog in front of you which is looking at you with lips apart and mouth wide open, and you speak to him in the words of the last three lines. But in the first line you tell him to lisp lovely lyrics "Liebliche Lieder lallen". This line must be spoken with humorous feeling; this is something that you really expect of him.

And now I will read you a piece of prose, one of Lessing's fables.

The Oak

One stormy night a raging north wind had proved its strength on a magnificent oak tree. There it lay outstretched. A number of little bushes lay crushed beneath it. A fox who had his hole not far away was looking at it the next morning, and cried out: "What a tree! I never should have thought it was as big as that!"

What is the moral of this fable?

T.: That it is not until a man is dead that we see how great he was.

H.: That it is not until the great are overthrown that the small can recognize what they were.

Rudolf Steiner: But why then choose the fox, who is so cunning?

H.: Because the cunning of the fox cannot compare with the magnificence of the tree.

Rudolf Steiner: In which sentence would you find the moral of the fable as regards the cunning of the fox? "I never should have thought it was as big as that!" The point is that he had never even looked up; he had run round the bottom of the trunk which was the only part of the tree he had seen, and here the tree had only taken up a small space. In spite of his cunning he had only seen what you can see from just round the tree at its foot.

Please notice that fables, which by their very nature are enacted in their own special world, may be read realistically, but poems never.

Now the problem I laid before you yesterday, brings us something of great importance, for we must now consider what measures to take when we notice that one group of children is less able than another in this or that subject or lesson. I will ask you to choose from any part of the period between six and fourteen and to bear especially in mind, let us say, a group of children who are not able to learn to read and write properly, or those who cannot learn Natural History or Arithmetic, or Geometry or Singing. Consider what course you will pursue in the class, or in your general treatment of the children, both now and later on in order to make good these shortcomings as far as possible.

Several teachers contributed detailed suggestions.

Rudolf Steiner: The examples you have mentioned might arise partly from general incompetence. But on the other hand there might also be a question of some special, specific lack of talent. You can have children who are perhaps extraordinarily good at Reading and Writing, but as soon as they come to Arithmetic they show that they have no gift for it at all. Then there are others who are not so bad at Arithmetic, but the moment you begin to call upon their power of judgement, as in Natural Science, their powers are at an end. Then again there are children who have no desire to learn History. It is these specific difficulties which are the important things to notice.

You can perhaps find a remedy in the following way: If you notice that a child right from the beginning has little talent for Reading and Writing then you would in any case do well to get in touch with the parents and ask them in the first place to keep the child off eggs, puddings and pastry as far as possible. The rest of the diet can remain more or less as it was. But if the parents agree to try to provide the child with a really good wholesome diet, omitting the items of food mentioned above,

they might even cut down the meat and give of vegetable food and nourishing salads. You will see that by dieting the child like this he will become considerably more able. You must take advantage of this improvement: you must keep him very busy when his diet is first changed.

But if you notice that this mere change of diet is not much use, then, after you have talked it over with the parents, try for quite a short time, say for a week, to keep the child entirely without food for the whole of the morning, or at any rate for the first part of morning school when he should be learning to read and write, and let him learn on an empty stomach, or at least give him only the minimum of food. (You should not go on too long with this method; you must alternate it with normal feeding.) But you must make good use of this time in which the child's capacities will most certainly be revealed, he will show greater ability and be more receptive to what you are teaching him. If you repeat a cure of this sort several times in the course of a year you will see that the powers of a fairly young child will undergo a change. This applies to the first years of school life. I beg you to consider this very seriously.

And speaking generally, you should be well aware that the foolish way in which many parents feed their young children contributes a great deal to the diminution of their faculties especially in the case of phlegmatic and sanguine children. The perpetual overfeeding of children (this is somewhat different at the present time* but you ought to know these things), stuffing them with eggs and puddings and starchy foods is one of the things which make children unwilling to learn and incapable of doing so in the early years of their school life.

A teacher asked about cocoa.

Rudolf Steiner: Why should children drink cocoa at all? It is not in the least necessary except to regulate the digestion. Things of this sort are sometimes needed for this purpose, and

* On account of the food shortage in Germany in 1919.

cocoa is better than other remedies for children whose digestion works too quickly, but it should not otherwise be included in children's diet. Nowadays children are given many things which are unsuitable for them.

You can experience some very strange things in this connection. When I was a teacher in the eighties there was a young child in the house; I did not actually teach him, as I had only the older children; he was a little cousin. He was really a nice lovable child with bright ideas. He could have become a gifted pupil. I saw a good deal of him and could observe for myself how witty and gifted the child was. One day at table this little fellow made the following remark, though he was scarcely two years old. He had two little dumplings and when some one said to him: "Look Hans, now you have already got two dumplings," he was clever enough to answer: "And the third will follow in a minute." That was what the little beggar said!

Then another thing: he was very fond of calling people bad names. This did not seem to me to matter very much in a child of that age; he would soon grow out of it. And so he had got into the habit of being particularly abusive to *me*. One day as I was coming in at the door (he was a little older by this time) he stood there and blocked the way. He couldn't think of any name bad enough for me, so he said: "Here come *two* donkeys!" That was really very clever of him, wasn't it?

But the boy was pale, had very little appetite and was rather thin. So on the advice of an otherwise excellent doctor, this child was given a small glass of red wine at every meal. I was not responsible for him and had no influence with regard to this extraordinary way of treating a child's health, but I was very worried about it. Then in his thirty-second or thirty-third year I saw this individual again; he was a fearfully nervous man. When he was not present I enquired what he had been like as a schoolboy. This restless man who, though only in his thirties, had become quite nervous, showed what lamentable results had been brought about by the little glass of red wine which he had been given with his meals as a boy. He was a gifted child, for a

child who says: "Here come two donkeys" really shows talent. Frau Steiner interposed: "What a cheeky boy!"

Rudolf Steiner: We needn't trouble about the cheekiness but how does this really come about? It is astounding. He can find no word bad enough, and so he makes use of number to help him. That shows extraordinary talent. But he became a poor scholar and never wanted to learn properly. Thus, as a result of this method of treatment, giving him wine as a young child, he was completely ruined by the time he was seven years old.

This is what I want to urge upon you at the beginning of our talk today, namely that in connection with a child's gifts and abilities it is by no means unimportant to consider how his diet should be regulated. I would however specially beg you to see that the child's digestion does not suffer. So if it strikes you that there is something wrong with a child's capacities you must in some tactful way find out from his parents if his digestion is working properly, and if not you should try to get it put in order.

T. spoke about the children who are not good at Arithmetic.

Rudolf Steiner: If you discover a special weakness in Arithmetic it will be good to do as follows: as a rule the other children will have two Gymnastic lessons in the week, or rather one Eurythmy lesson and one Gymnastic lesson. You can make a group of the children who are not good at Arithmetic and let them have an extra hour or half-hour of Eurythmy or Gymnastics. This need not mean a lot of extra work for you: you can take them with others who are doing the same kind of exercises, but you must try to improve these children's capacities by means of Gymnastics and Eurythmy. First give them rod exercises; tell them: "Hold the rod in your hand, first in front counting 1, 2, 3; then behind 1, 2, 3, 4." Each time the child must change the position of the rod, moving it from front to back. He must make a great effort in some way to get the rod behind him at 3. Then add walking, say, 3 steps forwards, 5 steps backwards; 3 steps forwards, 4 steps backwards; 5 steps forwards, 3 steps backwards and so on. Try in Gymnastics and

also perhaps in Eurythmy to combine number with the child's movements, so that he is obliged to count while he is moving. You will find that this has an effect. I have frequently done this with pupils.

But now tell me: Why has it an effect? From what you have already learnt you should be able to form some ideas on this subject.

A teacher said: Eurythmy movements must be a great help in the teaching of Geometry.

Rudolf Steiner: But I did not mean Geometry. What I said applied to Arithmetic because what lies at the root of Arithmetic is consciously willed movement, the sense of movement. When you bring the sense of movement into activity in this way you will quicken a child's arithmetical powers. You bring something up out of the subconscious which in such a child is not willing to be brought up. Speaking generally, if a child is bad both at Arithmetic and Geometry this should be remedied by exercises in movement. You will be able to do a great deal for a child's progress in Geometry with varied and inventive Eurythmy exercises, and rod exercises also.

N.: Where there are difficulties in pronunciation the connection between Speech and Music should be taken into consideration.

Rudolf Steiner: Most cases of bad pronunciation come from defective hearing.

N.: The sanguine pupil will not follow the Geography lesson very well because his ideas are hazy. I should recommend taking small portions of a map as subjects for drawing.

Rudolf Steiner: If you make your Geography lessons really graphic, if you describe the countries clearly, and show the distribution of vegetation, and products of the earth in the different countries, in this way making your lessons thoroughly alive, then you are not likely to find your pupils dull in this subject. And if you further enliven your Geography lesson by first describing a country, then drawing it, letting the children

draw it on the board, sketching in the rivers, mountains, distribution of vegetation, forest and meadow land, and then read books of travel with your pupils—if you do all this you will find that you usually have very few dull scholars, and what is more you can use your Geography lessons to arouse the vivacity of your pupils and to whip up new capacities within them. If you can make Geography itself interesting you will indeed notice that other capacities are aroused in your pupils.

G.: I have been thinking of this problem in connection with the first three classes. I would deal strictly with lazy children and try to awaken their ambition. In certain cases the child must be told that he might perhaps have to go through the year's work a second time. Emulation and ambition must be aroused.

Rudolf Steiner: I should not recommend you to set much store by ambition, which as a general rule should not be aroused in the children. In the earliest school years you can very well make use of the methods you have suggested, but without over-emphasising ambition, for then you would later have to help the child to get rid of it again. But what you must chiefly take into account is food and dieting, and this I must say over and over again.

Perhaps the friends who speak next will take into consideration the fact that there are numbers of children who in later life have no power of perceiving natural objects correctly or of remembering them. A teacher may be in despair over some of his pupils who never can remember which among a number of minerals is a malachite or a hornblende or even an emerald; who really have no idea of how to comprehend natural objects and recognize them again. The same is also true with regard to plants and even animals. Please bear this also in mind.

A.: I have noticed that with the youngest children you will often find a certain number who are backward in Arithmetic. For them I like best to illustrate everything with the fingers, or pieces of paper, balls or buttons. One can also make a division in the class; without the children knowing anything about it, they are divided into two groups, the gifted ones and the weaker ones. We then take the weaker ones alone so that the gifted children are not kept back.

Rudolf Steiner: In that case, Newton, Helmholtz and Julius Robert Mayer would always have been amongst the backward ones!

A.: That doesn't matter.

Rudolf Steiner: You are right. It doesn't matter at all. Even Schiller would have been amongst the weaker ones. And according to Robert Hamerling's* Teaching Certificate he passed well in practically everything except "German Composition"; his marks for that subject were below the average!

We have heard how Eurythmy can help and now Frl.F. will tell us how she thinks Eurythmy can be developed for the refractory children, for they too must learn Eurythmy.

F.: I think melancholic children would probably take little interest in rhythmic exercises and rod exercises, beating time or in fact any exercise which has to be carried out freely, simply and naturally; they like to be occupied with their own inner nature and they easily tire owing to their physical constitution. Perhaps, when the others are doing rod exercises these children could accompany them with singing, or reciting poems in rhythm. In this way they will be drawn into the rhythm without physical exertion. But it is also possible that melancholic children may dislike these exercises because their tendency is never to enter whole-heartedly into anything, but always to withhold a part of their being. It would be good then to let them accompany the tone gestures with jumps, for then the whole child must come into play, and at the same time these gestures are objective.

The teacher must never have the feeling that this is something the child cannot do, but rather must he be conscious that Eurythmy in all its totality lies in the child. This assurance on the part of the teacher would also be transmitted to the child.

Rudolf Steiner: All these suggestions are very good. With regard to the children who do not want to do Eurythmy there is yet another way of bringing them to take pleasure in it. Besides letting them frequently watch Eurythmy, try to take photographs of various Eurythmy positions. These must be simplified so that the child will get visual images of Eurythmic forms and movements made by the human being. Pictures of this kind will make an impression on the children and will kindle their

* Robert Hamerling (1830-1889) was a distinguished German poet and a personal friend of Rudolf Steiner.

Eurythmic ability. That was why I asked Fr. W. to make pictures of this kind; I don't mean simply reproductions of Eurythmic positions but transformed into simple patterns of movement which have an artistic effect. These could be used to show the children the beauty of line. You would then discover an extraordinarily interesting psychological fact, that the child could perceive the beauty of line which he has himself produced in Eurythmy without becoming vain and coquettish. Whereas otherwise he is liable to become vain if his attention is drawn to what he has done himself, in Eurythmy this is obviated. So that in Eurythmy also you can cultivate a perception of line that can be used to enhance the feeling of self without awakening vanity and coquettishness.

M. told how he would explain the dynamo to children. He would endeavour to emphasize in every possible way what would show the fundamental phenomenon most clearly.

Rudolf Steiner: That is a very important principle which is also applicable to other subjects. It is a good principle for teaching, but to a certain extent it applies to all children in the physics lessons. It has no direct bearing on the question of what is to be done with backward pupils. For in Physics your backward ones, especially the girls, are bound to put up a certain amount of opposition even when you show them a process of this kind.

O.: Since food plays such a very important part I should like to ask Dr. Steiner to tell us something more about the effect on the body of different kinds of food.

Rudolf Steiner: I have already spoken of this, and you can also find many references in my lectures. It would perhaps lead us too far today to go into all the details of this subject, but above all one should avoid giving children such things as tea and coffee.

The effect of tea on our thoughts is that they do not want to keep together; they escape from each other. For this reason tea is quite good for diplomats whose job in life is just to keep on talking, with no desire to develop one thought logically out of

another. You should avoid putting children's thoughts to flight by letting them indulge in tea.

Neither is coffee good for children because that disposes them to become too pedantic. Coffee is a well known expedient for journalists, for with its help they can squeeze one thought out of another as it were. This would not be the right thing for children, for their thoughts should arise naturally one out of another. Coffee and tea are among the things to be avoided.

The green parts of a plant and also milk may be regarded as specially important food for children, and they should have white meat only, as far as possible.

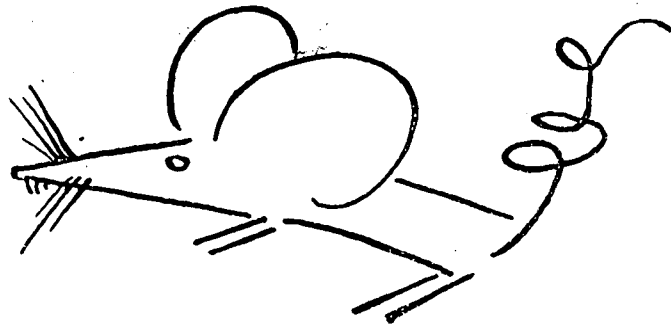
D.: If a child has difficulty in understanding, the teacher should give him a great deal of individual help, and should also enquire how he gets on in other subjects; but if too much time is spent with the duller children the difficulty would arise that the others would be left unoccupied.

Rudolf Steiner: I beg you not to overrate what the other children lose because of your work with the less gifted ones. As a rule not so very much is lost provided that while you are presenting a subject in the right way for the duller children, you can succeed in getting the brighter ones to pay attention to it also. There is really then no serious loss for the more talented children. When you have a right feeling for the way in which a subject should be introduced for the weaker ones, then in one way or another the others will profit by it.

B.: Where there is lack of interest I should always have recourse to artistic impressions. I know of one child who is unable to remember the forms of different minerals, in fact he finds it difficult to make a memory picture of any kind of form. These children cannot remember melodies either.

Rudolf Steiner: You have discovered the particular difficulty to be found with those children who have no perception of forms and no power of retaining them in their memory. But you must distinguish between forms which are connected with the organic world and those which are connected with minerals, with which the forms of melodies actually run parallel. The important thing is that we are here touching on a very, very radical defect,

a great defect in the development of the child and you must consider seriously how this defect can be basically healed. There is one excellent way of helping these children to remember organic forms in nature, the forms of plants and animals; draw caricatures for them emphasising the characteristics of the animal or plant in question; these must not be ugly or in bad taste, but artistic and striking; now let the children try to remember these caricatures so that by this roundabout way, through caricature, they may then find it easier to remember the true forms. You could for instance draw a mouse for them like this. Give it teeth and whiskers too if you like!



Then there is also another possible way of helping children to grasp forms; let them understand from inside what they cannot grasp from outside. Let us suppose e.g. that a child cannot understand a parallelepiped from outside. He cannot remember the form. You say to the child: imagine that you are a tiny little dwarf and then you could stand inside there as though you were in a room. You let him grasp from inside what he cannot understand from outside. This he can do. But you must repeat this over and over again.

With forms of this kind which also appear in minerals, this is comparatively easy to do, but it is not so easy when it is a question of perceiving colour or any other quality of the mineral. In that case you can help the child to understand simply by letting him imagine that a small thing is very large indeed. Let him

repeatedly try to picture some little yellow crystal as a gigantic crystallized form.

But when you have to do with the element of time, i.e. in music, it is not such an easy matter. Let us for the moment suppose that you have not yet made any headway in improving the children's grasp of *spatial* forms. But now, if you want to make use of caricature in *musical* form you will only succeed if you introduce an arithmetical process, making the intervals infinitely larger and drawing out each sound for a very long time; thus by greatly increasing the time between each sound, you can produce the melody on a much larger scale, which will have an astonishing effect on the children. In this way you will achieve something, but otherwise you will not be able to effect much improvement.

Questions for tomorrow:

1. How can I treat the higher plants from a Natural Scientific point of view in the same spirit as was shown yesterday for the animals, for cuttlefish, mouse, man?*
2. How can I introduce mushrooms, mosses and lichens into these lessons?

These two questions can perhaps be answered together. It is a case of applying the same methods for the plants as those I spoke of yesterday. It is not a question of object lessons, but of the right teaching after the ninth year, when Natural History is introduced into the curriculum.

* See *Practical Course*, Lecture VII.

Ninth Discussion

Stuttgart, 30th August, 1919

Speech exercise.

Nimm mir nicht, was, wenn ich freiwillig dir es reiche, dich beglückt

Rudolf Steiner: This sentence is constructed chiefly to show the break in the sense, so that it runs as follows: First a short sentence: "Nimm mir nicht", and then the sentence "was dich beglückt", but the latter is interrupted by the other phrase, "wenn ich freiwillig dir es reiche". This must be expressed by the way you say it. You must notice that the emphasis you dropped on the word "was" you pick up again at "dich."

*Redlich ratsam
Rüstet rühmlich
Riesig rüchend
Ruhig rollend
Reuige Rosse*

Nimm nicht Nonnen in nimmermüde Mühlen

*Pfiffig pfeifen
Pffäffische Pferde
Pfliegend Pflüge
Pferchend Pfirsiche*

Weekly Verse from "The Calendar of the Soul".*

* Rudolf Steiner's *Seelenkalender*: published with English translation by Rudolf Steiner Press.

Week No. 21 (Last week of August)

*Ich fühle fruchtend fremde Macht
Sich stärkend mir mich selbst verleihn,
Den Keim empfind ich reifend
Und Ahnung lichtvoll weben
Im Innern an der Selbstheit Macht*

*I feel unwonted power, bearing fruit,
Strengthen itself and lend myself to me;
I sense the seed maturing
As now, Divining weaves in light
And works within at Selfhood's power*

Rudolf Steiner: Now we come to the difficult task we have before us today. I asked you yesterday to think over how you would prepare the lessons in which you teach the children about the lower and higher plants, making use of some kind of illustration or example. I have shown you how to do this in the case of animals, with cuttlefish, mouse, horse and man, and your Botany lessons must be prepared in the same spirit. But let me first say that the correct procedure must be to study the animal world *before* dealing with the natural conditions of the plants. In the efforts you must now make to characterize the form of your Botany lessons, finding whatever examples you can from one plant or another, it will become clear to you why the animal period must come first.

It would perhaps be a good idea if we first of all ask which of you has already given Botany lessons. He could speak first and the others could follow.

T.: The plant has something like an instinctive longing for the sun. The blossoms turn towards the sun even before it has risen. Call attention to the difference between the life of desire in animal and man and the pure striving of the plant to turn towards the sun. Then give the children a clear idea of how the plant stands midway between sun and earth. At every opportunity mention the relation of the plant to its surroundings, especially the contrast between plant and man, and plant and animal. Talk over the out- and in-breathing of the plant. Let the child feel that the "vitiated" air is the very thing used by the plant, through the power of the sun, to build up again what afterwards serves man as food. When speaking of man's



dependence on his food you can point to the importance of a good harvest, and so on. With regard to the process of growth it should be made clear that each plant, and even the leaf, grows only at the base, but not at the tip. The actual process of growth is always concealed.

Rudolf Steiner: What does it really mean that a leaf only grows at the base? This is also true of our finger nails, and if you take other parts of the human being, the skin, the surfaces of his hands and the layers deeper down, the same thing applies. What actually constitutes growth?

T.: Growth occurs when dead matter is "pushed out" of what is living.

Rudolf Steiner: Yes, that is correct. All growth is the pushing out of life from the inside and a dying off and gradual peeling off of the outside. That is why nothing can ever grow on the outside. There must always be a pushing forward of substance from within outwards and then a scaling off on the surface. That is the universal law of growth, i.e., of the connection between growth and matter.

T.: Actually the leaf dies when it exposes itself to the sun, it sacrifices itself in a sense, and what happens in the leaf happens in a higher degree in the flower. It dies when it is fertilized. Its only life is that which remains hidden within it and that goes on developing.

With the lower plants one should draw attention to the fact that there are plants like the mushrooms, for instance, which are similar to the seeds of the higher plants and that other lower plants resemble more particularly the leaves of the higher plants.

Rudolf Steiner: Much of what you have said is good, but it would also be desirable in the course of your description to make your pupils acquainted with the different parts of a single plant, for you will constantly have to be speaking of the parts of the plant, leaf, blossom and so forth. So it would be good for the pupil to get to know certain parts of a plant, always following the principle which you have rightly chosen, namely, the study of the plant in relation to sun and earth. That will bring some life into your consideration of the plants, and from there you must build the bridge to man. You have not yet succeeded in making this connection, for all that you said was

more or less utilitarian, how plants are useful to man, for example, and other external comparisons. There is something else which must be worked out if these lessons are to be of real value to the child. That is, that after having made clear the connection between animal and man you must now also try to show the connection between plant and man. Most of the children are in their eleventh year when we begin this subject and then the time has come when we must take into consideration what the child has already learnt, or rather, we must bear in mind that he has already learnt things in a certain way which he must now turn to good account. Then too you must not omit to give the child the kind of picture of the actual form of the plant which he can understand.

M.: The germinating process should be shown to the children, for example, in the bean. First the bean as a seed and then the embryo in its different stages. We could show the children how the plant changes through the various seasons of the year.

Rudolf Steiner: This is something which should not really be given to your pupils until they are fifteen or sixteen years old. If you did take it earlier you would see for yourself that the children who are still in the Lower School cannot yet really understand the germinating process. It would be premature to develop this germinating process with younger children—your example of the bean and so on. That is quite foreign to the inner nature of the child.

M.: I only meant to draw the children's attention to the similarity between the young plant and the young animal, and to point out the differences also. The animal is cared for by its mother, the plant comes into the world alone. My idea was to treat the subject in a way which would appeal more to the feelings.

Rudolf Steiner: Even so, this kind of presentation is not suitable for a child; you would find that he had no understanding for it.

M.: Can one compare the different parts of the plant with man? The root with the head, for example?

Rudolf Steiner: As Herr T. rightly described, you must give

plants their place in nature as a whole, sun, earth, etc., and always remember to speak of them in connection with the universe. Then if you give a right form to your lesson you will find that the child will meet what you are giving him with a certain understanding.

R. described how plant and man can be compared, e.g. a tree with a man; human trunk = tree trunk; limbs = branches and twigs; head = root. When a man eats, his food goes from above downwards, whereas in the case of a tree the nourishment goes from below upwards. There is also a difference inasmuch as men and animals can move about freely and feel pleasure and pain while plants cannot do this. Each kind of plant corresponds to some human characteristic, but only in an external way. Oak = pride, etc. Lichens and mosses are modest and retiring.

Rudolf Steiner: There is much in what you say but the attempt has not yet been made to give the children an understanding of the plant itself in its various forms. How would it be if you did the following for instance. You would perhaps ask: "Have you never been for a walk in the summertime and seen flowers growing in the fields, parts of which fly away when you blow on them? They have little kinds of fans which fly away. Then you have probably seen these same flowers a little earlier on, when summer was not quite so near. Then you saw only the yellow leaf-like forms at the top of the stem, and earlier still, in the spring, there were only green leaves with sharp jagged edges. But remember, what we see at these three different times is all one and the same plant! Only to begin with it is principally a green leaf; later on it is principally blossom and still later it is



principally fruit. For those are only the fruits which fly around. And the whole is a dandelion! First it has leaves, green ones; then it puts forth its blossoms and afterwards it gets its fruit.

"How does all this happen? How does it come about that this dandelion, which you all know, shows itself at one time with nothing but green leaves, then with flowers and later with tiny fruits?

"This is how it comes about. When the green leaves grow out of the earth it is not yet the hot part of the year. Warmth has not yet so much effect. But what is there round about the green leaves? You know what it is. It is something which you only notice when the wind passes by, but it is always there, around you: the *air*. You know that because we have already spoken about it. It is chiefly the air which makes the green leaves sprout, and then, when the air has more warmth in it, when it is hotter, then the leaves no longer remain leaves; the leaves at the top of the stem turn into flowers. But the warmth does not only go to the plant, it goes down to the earth also and then back again. I am sure that at some time or other you have seen a little piece of tin lying on the ground and you will have noticed that the tin first receives the warmth from the sun and then rays it out again. That is really what every object does. And so it is with warmth. When it is streaming downwards, before the earth itself has become very warm, it forms the blossom. And when the warmth sends its rays back again from the earth up to the plant, its work is more to form the fruit. And so the fruit must wait until the autumn time."

This is how you should introduce the organs of the plant, at the same time bringing these organs into connection with the conditions of air and heat. You can now go further and try to elaborate the thoughts which were touched upon when we began today, showing the plants in relation to the outer elements. In this way you will also bring the morphology, the element of form in the plant, into connection with the external world. Try to do this.

D. also spoke about plant-teaching.

Rudolf Steiner: Some of the thoughts you have expressed are excellent, but your chief aim must be to give the children a comprehensive picture of the plant world as a whole: first the lower plants, then those in the middle region and finally the higher plants. Cut out all scientific facts and give them a pictorial survey, for this is something that can be of great significance in your teaching, and such a method can well be worked out for the plant world.

Several teachers spoke at some length on this subject. One of them remarked that "the root serves to feed the plant".

Rudolf Steiner: You should avoid the expression "serves". It is not that the root "serves" the plant but that the root is connected with the watery life of the earth, with the life of juices. It is however not what the plant sucks out of the ground that constitutes its chief nourishment, but rather the carbon from the air.

Children can have no direct perception of the theory of metamorphosis, but what they can understand is the connection between water and root, air and leaves, warmth and blossoms.

It is not good to speak of the process of fertilization in plants too early, in any case not at the age when you begin to teach Botany, for a child has as yet no real understanding for the process of fertilization. You can describe it, but you will find that he has no inner understanding for it.

Connected with this is the fact that fertilization in plants does not in any case play such a prominent part as is supposed by our present-day, abstract, scientific age. You should read Goethe's beautiful essays written in the 1820's where he speaks of pollination and so on: here he defends the theory of metamorphosis over against the actual process of fertilization and inveighs vigorously against the way in which people consider it so fearfully important to describe the meadows as a perpetual, continuous bridal bed! Goethe strongly disapproved of giving such a prominent place to this process in plants. For him metamorphosis was far more important than the question of

fertilization. In our present age it is not possible to share Goethe's belief that fertilization is of secondary importance, and that the plant grows chiefly by itself through metamorphosis, but although according to the advanced knowledge of the present time you must accept the importance of the process of fertilization, it still, however, remains true that we are doing wrong when we give it such prominence as is customary today. We must let it retire more into the background, and in its place we must speak of the connection of the plant with the world around it. It is a great deal more important to describe how air, heat, light and water operate on the plant, than to dwell on this abstract process of fertilization which is so much to the fore today. That I wish to say very emphatically. And because this really is a crucial matter and of very special importance I should like you to cross this rubicon and to delve further into the matter so that you may find the right method of dealing with plants, the right way to teach about them.

Please notice that it is easy enough to ask what similarities there are between animal and man. These you will find from many and diverse aspects. But when you look for similarities between *plants* and man, then this external method of comparison very soon breaks down. But let us ask ourselves: Are we not perhaps on the wrong path in seeking for comparisons of this kind at all?

Herr R. came nearest to what should be our starting point, but he only touched upon it and did not work it out any further.

We can now start from something which you yourselves know, but which you cannot teach a young child. But before we meet again perhaps you can think over how to clothe, in language suitable for a child, things you know very well yourselves in a more theoretical way.

So we cannot just take man as we see him in life and compare him with the plant, but nevertheless there are certain resemblances. Yesterday I tried to draw the human trunk as a kind of imperfect sphere.* The other part which belongs to it, which

* See *Rudolf Steiner: Practical Course Lecture VII.*

you would get if you completed the sphere, has indeed a certain likeness to the plant if you think of the mutual relationship between plant and man. You could go even further and say that if you "stuffed" a man (forgive the comparison; you will find the right way of changing it round for children) especially as regards his middle senses—the sense of warmth, the sense of sight, the sense of taste, the sense of smell,* then you would get all kinds of plant forms; if you simply stuffed some soft substance into the human being it would of itself assume plant forms. The plant world is in a certain sense a kind of *negative* to the human being: it is the complement.

In other words: When you fall asleep all that belongs to your soul passes out of the body; when you wake up, then this soul element (the ego and the actual soul) re-enter your body. You cannot well compare the plant world with the body which remains lying in your bed. But you can in truth compare it with the soul itself, which passes in and out. And when you walk through the fields or meadows and see the plants in all the brightness and radiance of their blossoms you can very well ask yourselves: What sort of a temperament is revealed here? A fiery temperament! These exuberant forces which come to meet you from the flowers can be compared with qualities of soul. Or you walk through a wood and see mushrooms or fungi, and you ask yourselves: What sort of a temperament is revealed here? Why are they not growing in the sunlight? These are the phlegmatics, these mushrooms and fungi.

So you see that when you begin to consider the human element of soul you find comparisons with the plant world at every turn, and these you must try to work out and develop further. The animal world you should compare with the human body, but the plant world rather with the soul, with that part of a man which enters into him and "fills him out" when he wakes up in the morning. If we could "stuff" these soul forms we should have the forms of the plants before us. And moreover, if

* See *Rudolf Steiner: Study of Man* Lecture VIII.

you could succeed in preserving a man like a mummy, leaving empty spaces by taking out all the paths of the blood vessels and nerves and pouring into these spaces some very soft substance, then you would get all kinds of forms from these hollow forms in the human body.

The plant world is related to man as I have just shown you and you must try to make clear to the children how the roots are more connected with human thoughts, the flowers more with feelings, even passions and emotions.

And so it comes about that the most perfect plants, the higher, flowering plants have least of the animal nature within them; it is the mushrooms and the lowest types of plant that are most akin to the animals, and it is just these last-named plants that can least of all be compared to the human soul.

You can now develop this idea of starting from the element of soul and searching for the characters of the plants, and you can extend it to all varieties of the plant world. You can characterize the plants by saying that some develop more of the fruit nature, the mushrooms and so on, for instance; others more of the leaf nature, such as ferns and the lower plants, palms, too, with their gigantic leaves. Only these organs are developed in different ways. A cactus is a cactus by virtue of the rampant growth of its leaves; its blossom and fruit are merely interspersed amongst the luxuriant leaves.

Try now to translate the thought which I have indicated to you into language suitable for children. Exert your fantasy so that by next time you can give us a vivid description of the plant world all over the earth, showing it to be something which shoots forth into herb and flower, like the soul of the earth, the visible soul, the soul made manifest.

And show how the different regions of the earth, the warm zone, the temperate zone, the cold zone each has its prevailing vegetation just as in a man all the different spheres of the senses in his soul make their own contribution. Try to make clear to yourself how one whole sphere of vegetation can be compared with the world of sound which a man receives into his soul,

another with the world of light and yet another with the world of smell and so on.

Then try to bring some fruitful thoughts of how to distinguish between annuals and perennials, or between the flora of Western, mid-European and East-European countries. Another fruitful thought that you should come to is that the whole earth is actually asleep in summer and awake in winter.

You see, when you work in this way you will awaken in the child a real feeling for inwardness of soul and for the truth of the spirit. Later, when the child is a grown man he will much more easily understand how senseless it is to believe that a man's existence, as far as his soul is concerned, ceases every evening and begins again every morning. This he will see if you have shown him that the correspondence between body and soul in man can be compared to the mutual relationship between the human world and the plant world.

How then does the earth work upon the plant? Just as the human body works; so that when you come to the plant world you have to compare the human body with the earth (and with something else, as you will find out for yourselves).

I only wanted to give you certain indications so that you, yourselves, using all your best powers of invention, may discover still more before next time. You will then see that you do the children a great deal of good when you do not give them external comparisons, but those belonging to the inner life.

Tenth Discussion

Stuttgart, 1st September, 1919

Speech Exercises:

*Pfiffig pfeifen aus Näpfen,
Pfäffische Pferde schlüpfend
Pfliegend Pflüge hüpfend
Pferchend Pfirsiche Knüpfend*

*Kopfpfiffig pfeifen aus Näpfen
Napfpfäffische Pferde schlüpfend
Wipfend pfliegend Pflüge hüpfend
Tipfend pferchend Pfirsiche Knüpfend*

Rudolf Steiner: The "pf" should be sounded in a thoroughly active way, like a gymnastic exercise.

The following is a piece in which you have to pay attention both to the form and the content.

From "*Galgenlieder*" by Christian Morgenstern:

Das Gebet

*Die Rehlein beten zur Nacht,
Hab acht!
Halb neun!
Halb zehn!
Halb elf!
Halb zwölf!
Zwölf!*

*Die Rehlein beten zur Nacht,
Hab acht!
Sie falten die kleinen Zehlein,
Die Rehlein*

Rudolf Steiner: Now we will continue our talk about the plant world.

After various contributions from those present Dr. Steiner interpolated the following remarks: Later on there will be pupils in the school who will be studying the plant kingdom on a more scientific basis, in which case they would learn to distinguish mosses, lichens, algae, monocotyledons, dicotyledons and so on. But every child who in his youth learns to know the plants according to scientific principles ought *first of all* to learn about them as we have described, that is, through comparisons with soul qualities. Later on he can study the plant system more scientifically. It makes a difference whether we first try to describe the plants and then make a scientific study of them later, or vice versa. You can do a lot of harm if you teach someone scientific Botany to begin with, instead of first of all giving him ideas connected with the life of feeling, as I have tried to put before you. In the latter case he will be able to tackle the study of scientific botanical systems with a truly human understanding.

The plant world is the soul world of the earth made visible. The carnation is a coquette. The sunflower a real old peasant. The sunflower's shining face is like a jolly old country bumpkin. Plants with very big leaves would express, in terms of soul life, never succeeding in a job, being a long time over everything, being clumsy, and especially never being able to get anything done. We think the chap has finished, and he's always still at it. Look for the soul element in the plant forms!

When summer is approaching, or earlier still when spring is drawing near, sleep spreads out over the earth; this sleep becomes heavier and heavier, but it is only spread out spatially and in the autumn it passes away again; the plants are no longer there, and sleep is no longer spread out over the earth. A man's feelings, passions and emotions pass over with him into sleep, but once there they have the appearance of plants. What we hold invisibly in our souls, the hidden qualities of men, let us say coquettishness, becomes visible in plants. We don't see this

in a waking man, but it can be observed clairvoyantly when he is asleep. Take coquetry for instance: it looks like a carnation. A coquette would continually produce carnations out of her nose! A tedious boring person would produce gigantic leaves out of his whole body if you could only look at him!

If we express the thought that the earth sleeps we must go further: the plant world grows in the summer. The earth sleeps in the summer time and is awake in winter. The plant world is the earth's soul. The human soul life ceases when he falls asleep, but when the earth falls asleep that is the moment when *its* soul life actually begins. But the human soul does not express itself in a sleeping man. How are we going to get over this difficulty with the children?

One of the teachers suggested that the plants could be regarded as the earth's dreams.

But the plants in the high summer are not the earth's dreams, for the earth is in a deep sleep in the summer time. It is only what the plant world looks like in the spring and autumn that you can call dreams. It is only when the flowers are first beginning to sprout, when the March violet for instance is still green, before the flowers appear, and again when the leaves are falling, that the plant world can be compared with dreams. With this thought in mind try to make the transition to a real understanding of the plant.

You can for example begin as follows: "Look at this buttercup" (or any plant which we can dig up out of the earth, showing the root below, the stalk, leaves, blossoms and then the stamens and pistil out of which the fruit will develop). Let the child look at a plant of this kind.

Then show him a tree and say: "Imagine this tree by the side of the plant. What can you tell me about the tree? Yes, it also has roots below of course, but instead of a stalk, it has a trunk; then it spreads out its branches and it is as though the real plants only grew on these branches, for there are many leaves and flowers to be found there; it is as though little plants were

growing on the branches above. So that we could actually observe a meadow like this: We see yellow buttercups growing over the whole meadow; it is covered with single plants which have their roots in the earth and which cover the whole meadow. But when we look at the tree it is as though someone had taken the meadow, lifted it up and rounded it into an arch and only then do we find many flowers growing high up all over it. The trunk is a piece of the earth itself. So we may say that the tree is the same as the meadow on which the flowers grow.

"Then let us pass on from the tree to the dandelion or the daisy. Here there is a rootlike form in the earth, and out of it grows something like a stalk and leaves, but up at the top there is a little basket of flowers, just tiny little blossoms close together. It is as though the dandelion made a little basket up there and had nothing in it but little flowers, perfect flowers which are to be found in the dandelion-head. So we have the tree, the little 'basket-blossomers' and the ordinary plant, a plant with a stalk. In the tree it is as though the plants were only to be found high up on the branches, in the composite flowers the blossom is at the top of the plant, only these are not petals, but countless fully developed flowers.

"Now suppose it were so that the plant kept everything down in the earth; suppose it wanted to develop roots but could not succeed in doing so; or leaves, but could not do this either; supposing the only thing to unfold above ground would be what is usually found in the blossom, then you would get a mushroom. And at the worst, if the roots down below fail and only leaves come up, then you have ferns. So you find all kinds of different forms, but they are all plants."

Show the child the buttercup, how it spreads out its little roots, how it has its five yellow fringed petals, then show him the tree, where the "plant" only grows right on it, then the composite flowers, then the mushroom, then the fern; do not do this in a very scientific way, but so that the children get to know the form in general.

Then you can say to them: "Why do you think the mush-

room remained a mushroom, and why did the tree become a tree? Let us compare the mushroom with the tree. What is the difference between them? Take the tree. Is it not as though the earth had pushed itself out with all its force—as though the inner being of the tree had forced its way up into the outside world in order to develop its blossoms and fruits away from the earth? But in the mushroom the earth has kept within itself what usually grows up out of it, and only the uppermost parts of the plant appear in the form of mushrooms. In the mushroom the 'tree' is below the earth and only exists as forces. In the mushroom we find what in the tree is its outermost part. When lots and lots of mushrooms are spread over the earth, it is as though you had a tree growing down below them, inside the earth. And when we look at a tree it is as though the earth had forced itself up, turning itself inside out, as it were, bringing its inner self into the outer world."

Now you are coming nearer to the reality: "When you see mushrooms growing you must know that the earth is here holding something within itself which, in the case of a growing tree, it pushes up outside itself. So in producing mushrooms the earth keeps the force of the growing tree within itself. But when the earth lets the trees grow it turns the growing-force of the tree outwards."

Now here you have something which is not to be found within the earth during the summer; for it rises out of the earth at that time and, when winter comes, it goes down into the earth again. "In summer time the earth, by means of the force of the tree, sends its own force up into the blossoms, causing them to unfold, and in winter it draws it back again into itself. Now let us think of this force which during the summer is circling up there in the trees—the force which is so small and delicate in the violet but so mighty in the tree. Where is it to be found in the winter? It is down beneath the surface of the earth. What happens then in the depth of winter to all these plants, the trees, the composite flowers and all the others? They unfold right under the earth's surface, they are there within the

earth and develop the soul life of the earth. This was known to the people of olden times, and that was why Christmas, the time when we seek the life of the soul, was set by them not in the summer, but in the winter.

"Just as the soul life of a man passes out of his body when he falls asleep and turns inward again when he awakens, so is it also with the earth. In summer when it sleeps it sends out its sap-bearing force, in winter it takes it back again, it awakens—that is, it gathers all its various forces into itself. Just think children, this earth of ours feels and experiences all that goes on within it, for what you see all the summer long in flowers and leaves, the abundance of growth and blossom, in the daisies, the roses or the pinks—all this is dwelling under the earth in winter time, and there it has feelings like you have, and can be angry or happy like you."

In this way you will gradually form a conception of the life which is being lived under the earth in the winter. That is the truth. And it is good to tell the children of these things. This is something that even materialists could not take exception to or regard as an extravagant flight of fancy. But now you can pass on from this to consider the plant as a whole. The children are led away from a subjective attitude to plants and are shown what drives the sap over the earth during the summer-heat and draws it back again into itself in the winter; they come to see the ebb and flow in plant life.

In this way you find the real soul life of the earth mirrored in the plants. Ferns, mosses and fungi unfold underneath the earth all that they fail to develop as growing plants, but this all remains etheric substance and does not become physical. When this etheric plant appears above the earth's surface the external forces work upon it and transform it into the rudiments of leaves such as we find in fungi, mosses and ferns. But underneath a patch of moss or mushrooms there is something like a gigantic tree and if the earth cannot absorb it, cannot keep it within itself, then it pushes up into the outer world.

The tree is a little piece of the earth itself. But what we find

still underground in the case of the mushrooms and ferns is now raised up out of the earth, so that if the tree were slowly pushed down into the earth everything would be different, and if it were to be thus submerged then ferns, mosses and mushrooms would appear and for the tree it would be a kind of winter. But the tree withdraws from this experience of winter. It is the nature of a tree to avoid the experience of winter to some extent, but if I could take hold of a fern or a mushroom by the head and draw it further and further out of the earth so that the etheric element in it reached the air, then I should draw out a whole tree and what would otherwise become a mushroom would now turn into a tree. Annual plants stand midway between these two. A composite flower is only another form of what happens in a tree. If I were to press a composite flower down into the earth it would only bear single blossoms. A composite flower might almost be called a tree that has shot up too quickly.

And so we can also find a wish, a desire, living in the earth. The earth feels compelled to let this wish sink into sleep. The earth puts it to sleep in summer, and then the wish rises up as a plant. It is not visible above the earth until it appears as a water-lily. Down below it lives as a wish in the earth, and then up above it becomes a plant.

The plant world is the soul world of the earth made visible, and that is why we can compare it with man. But you should not only make comparisons; you must also teach the children about the actual forms of the plants. Starting with a general comparison you can then lead on to the single plant species.

A light sleep can be compared with ordinary plants, a kind of waking during sleep with mushrooms, (in a place where there are a great many mushrooms the earth is awake during the summer), and you can compare a really sound deep sleep with the trees.

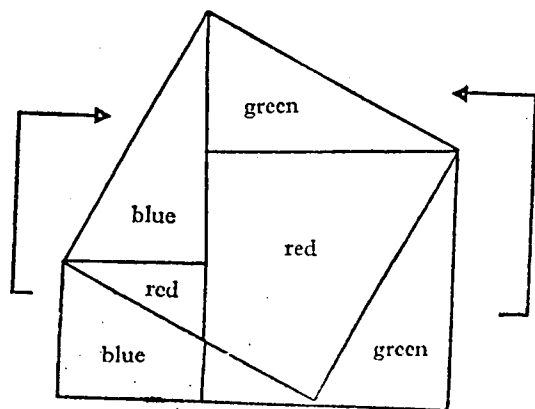
From this you see that the earth does not sleep as a man does, but in one part it is more asleep and in another more awake; here more asleep, there more awake. A man, too, in his eyes and

the other sense-organs has sleeping, waking and dreaming side by side, at one and the same time.

Now here is your task for tomorrow. Please make out a table, placing on the left a list of the characteristics of the human soul from thoughts down through all the emotions of the soul, feelings of pleasure and displeasure, active violent emotions, anger, grief etc. right down to the will; certain specific plant forms can be compared with the realm of the human soul. On the right you can then fill in the corresponding plant species, so that in the table you have the thought plants above, the will plants below and all the others in between.

Dr. Steiner then gave a graphic explanation of the Theorem of Pythagoras and referred to an article by Dr. Ernst Müller in Ostwald's magazine for Natural Philosophy ("Annalen der Naturphilosophie",) entitled "Some Observations on a Theory of Knowledge underlying the Theorem of Pythagoras. (Bemerkungen über eine erkenntnistheoretische Grundlegung des pythagoräischen Lehrsatzes.)"

In the drawing the red parts of the two smaller squares already lie within the square on the hypotenuse. By moving the



blue and the green triangles in the direction of the arrows the remaining parts of the two smaller squares will cover those parts of the square on the hypotenuse which still remain uncovered.

Rudolf Steiner: You should cut out the whole thing in cardboard and then you can see it quite clearly.*

* For a fuller elucidation of the Theorem of Pythagoras see: Rudolf Steiner: *The Kingdom of Childhood*, p.p. 98-104. Rudolf Steiner Press.

Eleventh Discussion

Stuttgart, 2nd September, 1919

Rudolf Steiner: In the speech exercises which we will take now the principal purpose is to make the speech organs flexible.

*Ketzer petzten jetzt kläglich
Letztlich leicht skeptisch*

One should get into the habit of letting the tongue say it, as it were, of itself.

*Zuwider zwingen zwar
Zweizweckige Zwacker zu wenig
Zwanzig Zwerge,
Die sehnige Krebse
Sicher suchend schmausen,
Das schmatzende Schmachter
Schmiegsam schnellstens
Schnurrig schnalzen*

Both these exercises can only be really perfect when they are said by heart.

From 'Wir fanden einen Pfad' by Christian Morgenstern.

*Wer vom Ziel nichts weiss,
Kann den Weg nicht haben,
Wird im selben Kreis
All sein Leben traben;
Kommt am Ende hin
Wo er hergerückt,
Hat der Menge Sinn
Nur noch mehr zerstückt.*

Rudolf Steiner: Now we will proceed to the task that we have been gnawing at for so long.

M. gave a list of the soul moods of the human being and of the plants which could be said to correspond to them.

Rudolf Steiner: All these things which have been brought forward are reminiscent of the time when phrenology was in vogue, when people classified human soul qualities according to their fancy and then searched the head for all kinds of bumps which they proceeded to connect with these qualities. But that is not how things are, although the human head can certainly be regarded as an expression of man's soul nature. It is true that if a man has a very prominent forehead he *may* be a philosopher. If he has a very receding forehead and is at the same time talented, he *may* become an artist. You cannot say that the artist is located in any particular part of the head, but through your feelings you can differentiate between the one or the other form. You should consider the soul in this way. The more intellectual element drives itself into the forehead and the more artistic element allows the forehead to recede. The same thing is true in the study of the plants. I mean, your research should not be so external, but you should enter more deeply into the inner nature of the plants and describe the conditions as they actually are.

I. added some remarks.

Rudolf Steiner: If you confine yourself too much to the senses your point of view will not be quite correct. The senses come into consideration in so far as each sense contributes to man's inner life whatever can be perceived by this particular sense. For instance, we owe to the sense of sight a number of soul experiences. To other senses we owe different soul experiences. Thus we can trace back our soul experiences to these various senses. In this way the senses are connected with our soul nature. But we ought not to assert unconditionally that the plants express the senses of the earth, for that is not the case.

S. cited examples from the writings of Emil Schlegel, the homeopathic doctor from Tübingen.

Rudolf Steiner: Schlegel's comparisons are also too external. He goes back to what can be found in the mystics, Jacob Boehme and others, to the so-called "signatures". The Mystics of the Middle Ages were aware of certain connections with the soul world which led them to deeper aspects of medicine. You find, for instance, that a definite group of plants is connected with a quality of soul; mushrooms and fungi, for example, are connected with the quality that enables a man to reflect, to ponder over something, the kind of inner life which lies so deeply in the soul that it does not make much demand upon the outer world for its experience, but, as it were, "pumps" everything out of itself; then you will also find that this soul quality, which is most characteristic of the mushrooms, is very intimately connected with all illnesses in the nature of headache. In this way you will discover the connection between mushrooms and illnesses which cause headaches. Please notice that you cannot make comparisons of this kind in your teaching about animals.

There is as yet no proper classification of plants, but by means of these connections between human soul qualities and groups of plants you yourselves must try to bring some kind of classification into the life of the plants. We will now attempt a classification of the plant kingdom.

You must first distinguish what are rightly looked upon as the different parts of the plant: root, stalk (which may develop into a trunk), leaves, blossoms, fruits. All the plants the world over can be divided into groups or families: in one family the root is more developed; the rest of the plant is stunted. In other families the leaves are more developed, in others again the blossoms; in fact these last are almost entirely blossom. These things must be considered in relation to each other. Thus we can classify plants by seeing which system of organs predominates, root, trunk, leaves etc., as this is one way in which plants vary. When now you recognize that everything in the nature of a blossom belongs

to a certain soul quality you will also have to assign the other organic parts of the plant to other soul qualities. So it comes to the same thing whether you associate single parts of the plant with qualities of soul or whether you think of the whole plant kingdom together in this connection. The whole plant kingdom is really one single plant.

Now what are actually the facts with regard to the sleeping and waking of the earth? At the present time the earth is asleep with us, but it is awake in the antipodes. The earth carries sleep across from one side to the other. The plant world of course takes part in this change and in this way you can then get another classification according to the spatial distribution of sleeping and waking on the earth, i.e. according to summer and winter. Our vegetation is not the same as that of the antipodes.

In plant life everything is connected with the leaves, for every part of a plant is a transformed leaf.

One of those present compared groups of plants with temperaments.

Rudolf Steiner: No, you will be on to the wrong track if you connect the plant world directly with the temperaments.

Now we might speak to the children as follows: (according to our curriculum they are about eleven years old when we begin to teach them about the plant kingdom). We say: "Look children, you were not always as big as you are now. You have learnt to do a great many things which you couldn't do before. When your life began you were small and awkward and you could not take care of yourselves. When you were quite small you could not even speak. You could not walk either. There were many things you were not able to do which you can do now. Let us all think back and remember the qualities which you had when you were quite tiny children. Can you remember what you were like then and what sort of things you did? Can you remember this?" (You keep on asking until they all see what you mean and say "No"). "So none of you know anything about what you did when you were only little piccaninnies.

Yes, dear children, and is there not something else that happens in your lives of which you can remember nothing, and know nothing afterwards of what you have done?" The children think it over. Perhaps there is one among them who will find the answer, otherwise you must help them to it. The answer may come from one of them: "When I was asleep." "Yes, the very same thing happens when you are small as when you go to bed and sleep. You are 'asleep' when you are a tiny little mite, and you are asleep when you are in bed.

"Now we will go out into nature and look for something there that is asleep just like you when you were tiny little mites. Naturally you could not think of this yourselves, but there are those who know, and they can tell you that all the fungi and mushrooms which you find in the wood are fast asleep just as you were when you were tiny babies. Fungi and mushrooms are the sleeping souls of childhood.

"Then came the time when you learnt to walk and to speak. You know from watching your little brothers and sisters that little children have first of all to learn speaking and walking, or you can say walking and then speaking. That was something new for you, which you could not do when your life began: you learnt something fresh and you could do many more things when you had learnt to walk and speak.

"Now we will go out into nature again and search for something which can do more than mushrooms and fungi. These are the algae." (I must now show the children some examples of algae), "and the mosses." (I must show them some mosses). "There is something in algae and mosses which can do much more than what is in the fungi."

Then I show the child a fern and say: "Look, the fern can do even more than the mosses. The fern can do so much that you have to admit that it looks as though it already had leaves. There is something of the nature of a leaf about it. Now you do not remember what you did when you learnt to speak and walk. At that time you were still half asleep. But if you watch your brothers and sisters or other little children you know that when

they grow a little older they do not sleep so long as when they were first born. Then there came the time when your mind woke up and that is the time to which your memory goes back. Just think of it! That time in your mind may be compared with the ferns. But from then you can remember more and more of what went on in your mind. Now let us get a clear picture of how you came to say 'I'. That was about the time to which your memory goes back. But the 'I' came gradually. At first you always said 'Jack wants . . .' when you meant yourself."

Now let a child tell something of what he knows about his childhood. Then you say to him: "You see, when you were little it was really as though everything in your mind was asleep; it was really night then, but now your mind is awake. It is much more awake now, otherwise you would be no wiser than you used to be. But you are still partly asleep; not everything in you is awake yet, a great deal is still asleep, only a part of you has woken up. What went on in your mind when you were four or five years old was something like the plants I am going to show you now."

We should now show the child some plants from the family of the gymnosperms, e.g., the conifers, which are rather more perfectly formed than the ferns, and then you will say to the child: "A little later in your life, when you were six or seven years old, you were able to go to school, and all the joys which school brought you blossomed in your heart." When you are showing a plant from the family of the ferns, of the gymnosperms, you go on to explain: "You see there are still no flowers. That was how your mind was before you came to School.

"Then, when you came to School, something entered your mind which can be compared with a flowering plant. But you had only learnt a little when you were eight or nine years old. Now you are quite a clever person; you are already eleven years old and have learnt a great many things.

"Now look, here is a plant which has leaves with simple parallel veins. (Fig. 1)



Fig. 1.



Fig. 2.

and here is another with more complicated leaves with a network of veins (Fig. 2) and when you look at the blossoms which belong to the simple leaves (Fig. 1) they are different from those on the plants which have the other kind of leaf (Fig. 2). In the latter the blossoms and everything else is more complicated than in the former (Fig. 1)."

Now you show the child, for instance, an autumn crocus, a monocotyledon; in these plants everything is simple, and you compare this with a child of seven, eight or nine. Then you pass on and show the child plants which have simple blossoms, which have not yet proper petals. You say: "Here you have plants in which you cannot yet distinguish between the green sepals and the coloured petals, in which you cannot yet distinguish the little leaves underneath the blossom from those above. This is you! This is what you are like now.

"But you will soon be older still, and when you are twelve, thirteen or fourteen years old you will be able to compare yourselves with plants which have calyx and corolla; your mind will have grown so much that you will be able to distinguish between green leaves which we call the calyx and coloured leaves which are called petals. But first you must reach this stage!" And so you can divide the plants into those with a simple perianth (these are the eleven year old children) and those with a double perianth (these are the thirteen to fourteen year olds). "So children, this is another stage you have to reach."

Now you can show the children two or three examples of mosses, ferns, gymnosperms, monocotyledons and dicotyledons,

and it would be a fine thing at this point to awaken their memory of earlier years. Let one of them tell something that he remembers about little four-year-old William, and then show your ferns; let another child recall a memory of seven-year-old Fred, and then show the corresponding plant for that age; and another one again could tell a story about eleven-year-old Ernest, and then you must show the other kind of plant. You must awaken the faculty of recalling the various qualities of a growing child and then carry over to the plant world these thoughts about the whole development of the growing soul. Make use of what I said yesterday about a tree and in this way you will get a parallel between the soul qualities and the plants that correspond to them.

There is an underlying principle here. You will not find parallels in a fortuitous way according to whatever plants you happen to have picked. There is principle, form in this method, and that is necessary. You can cover the whole plant kingdom in this way, with the exception of what takes place in the plant when the blossom brings forth fruit. You point out to the child that the higher plants produce fruits from their blossoms. "This, dear children, can only be compared with what goes on in your own soul life when you have left school." Everything in the growth of the plant up to the blossom can be compared only with what happens in the child up to puberty. The process of fertilization must be left out where children are concerned. You cannot include it. Then I go on somewhat as follows: "You see, dear children, when you were quite small you really only had something like a sleeping soul within you." In some way remind the child of this: "Now think, what was your chief pleasure when you were a little child? You have forgotten now because you were in some way really asleep at that time, but you can see it in little Ann or Mary, in your little baby sister. What is her greatest joy? Surely her bottle! A tiny child's greatest joy is the bottle. And then the time came when your brothers and sisters were a little older, and the bottle was no longer their only joy, but they loved to be

allowed to play. Now remember, I first showed you fungi, algae, mosses; almost all that they have, they get from the earth. We must go into the wood if we want to learn to know them. They grow where it is damp and shady, they do not venture out into the sun. That is what you were like before you 'ventured out' to play, and contented yourself with sucking milk from a bottle. In the rest of the plant world you find leaves and flowers developing when the plants have no longer merely what they get from the earth and from the shady wood, but when they come into the sun, to the air and light. These are the qualities of soul which thrive in light and air." So you show the child the difference between what lives underneath the earth's surface on the one hand, as do mushrooms or roots which need the watery element, earth and shade, and on the other hand what needs air and light as do blossoms and leaves. "That is why the plants which bear flowers and leaves, because they love air and light, are the so-called 'higher' plants, just as you, when you are five or six years old, have reached a higher stage than when you were a baby."

By directing the children's thoughts more and more, now to qualities of mind and soul which develop in childhood, and now to the plants, you will find it possible to classify them all on the basis of this comparison. So that you can put it like this:

Pleasures of infancy: ("babes and sucklings")	Mushrooms and Fungi
Pleasures of early childhood: The awakening life of feeling, both sorrows and joys.	Algae, Mosses
Experiences at the awakening of Consciousness of self:	Ferns
Experiences of fifth and sixth year, up to School age:	Gymnosperms, conifers

First School Experiences, seventh, eighth, ninth, tenth and eleventh year:

Experiences of the eleven-year-olds:

School Experiences from twelfth to fifteenth year:

Parallel-veined Plants, Monocotyledons; Plants with simple perianth

Simple Dicotyledons

Net-veined plants, Dicotyledons; Plants with green calyx and coloured petals

"These last experiences are those you are not clever enough for yet, and you won't know anything about them until you have reached your thirteenth or fourteenth year: plants with a green calyx and coloured blossoms.

"Just think, how lovely! One day you will have such rich thoughts and feelings, you will be like the rose with coloured petals and green sepals.* All this will come later and you can look forward to it with great pleasure. It is lovely to be able to rejoice over what is coming in the future." The important thing is that you arouse in the children's hearts a joyful looking forward to what the future will bring them.

Thus all the successive soul qualities up to puberty can be compared with the plant kingdom. After that the comparison goes no further because at this point the children develop the astral body which the plant does not possess. But when the plant forces itself into fertilization beyond its nature, that can be compared with soul qualities of the sixteenth to seventeenth year. There is no need to call attention to the process of fertilization, but you should speak of the process of growth, for that is in accordance with reality. The children would have no understanding for the process of fertilization though they would understand the process of growth because that can be compared with the process of growth in the mind and soul. Just as a child's soul is different at different ages so are the plants different as

* (German: Blumenblatt, Kelchblatt = flower leaf, calyx leaf).

they progress from the mushroom right up to the buttercup which is usually included amongst the most highly developed plants, the Ranunculaceae. It is indeed so, that when the golden buttercups appear in the spring in the lush meadows, we are reminded of the soul life and soul mood of fourteen and fifteen year-old boys and girls.

If at some time a botanist should set to work on these lines in a thoroughly systematic way he would find a plant system which corresponds to the facts, but you can really show the children the whole external plant world as a picture of a child's soul as it develops. A great deal can be done in this way. You should not differentiate in the individualized way practised by the old phrenologists, but you ought to have one clear point of view that can be carried right through your teaching. Then you will find that it is not quite correct simply to take everything of a root nature, and relate it to thought. In a child spirit in the head is still asleep. Thus it is not thinking in general, but a child's way of thinking, which is still asleep, that has to be related to what is of a root nature. Thus in the mushroom as well as in the child you get a picture of childlike thinking, still asleep, that points us rather to the root element in plants.

Rudolf Steiner then set the following tasks:

1. To work out in comprehensive form the Natural History of plants as discussed up to now;
2. The geographical treatment of the region of the lower Rhine from the Lahn onwards, "in the way I showed you today when speaking of Geography lessons": mountains, rivers, towns, civilization, economics.*
3. The same for the basin of the Mississippi.
4. What is the best way to teach about the measurement of areas and perimeters?

* See *Practical Course*—Lecture XI.

Twelfth Discussion

Stuttgart, 3rd September, 1919

Speech Exercises:

*Ketzerkrächser petzten jetzt kläglich
Letzlich plötzlich leicht skeptisch*

You will only get the words right when you can reel them off by heart. Be conscious of every syllable you speak!

*Nur renn nimmer reuig
Gierig grinsend
Knoten knipsend
Pfänder knüpfend*

Some of the teachers, as requested, gave a comprehensive survey of the natural history of plants as spoken of in yesterday's discussion.

Rudolf Steiner: Give as many examples as possible! The ideas of metamorphosis and germination cannot really be understood by children under the age of fourteen and certainly not by children of nine to eleven. In connection with this there is something else to be said which is of great importance. You will certainly have followed the recent discussions from all sides about the so-called sex education of children. Every possible point of view has been put forward, for and against.

The subject resolves itself, in the main, into three questions. Firstly we consider: Who should give this sex education? Anyone who thinks seriously of his great responsibility as a teacher in the School, will soon see that it is an extraordinarily difficult thing to undertake. I doubt if any of you would really



welcome the task of giving sex education to the young hoydens of twelve to fourteen.

The second question is: How is this teaching to be given? This is not such an easy problem either.

The third question is: Where does it belong in the education? Where should you introduce it? In Natural History lessons perhaps? If the teaching were based on true educational principles this task would fall quite naturally into place. If in your teaching you explain the process of growth to the children in connection with light, air, water, earth, etc, the child will absorb these ideas in such a way that you can gradually pass over to the process of fertilization in plants, and then in animals and man. But you must look at the matter in a comprehensive way, show how plants come into existence through light, water, earth and so on—in short, prepare the ideas which will give the child a foundation in imaginative thinking for the complicated process of growth and fertilization. The fact that there has been so much tittle-tattle about sex education is a proof that there is something wrong with the teaching methods of today; it should be quite possible in the early school years to prepare for this later sex education. For instance, by explaining the process of growth in connection with light, air, water and so on, the teacher could foster the pure and chaste conceptions necessary for sex education later on.

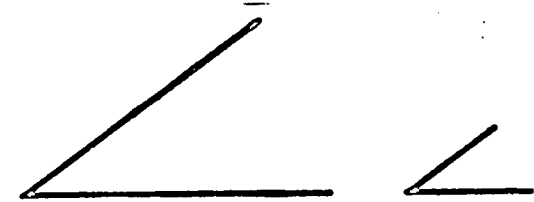
Rudolf Steiner: In map drawing you should colour the mountains brown and the rivers blue. Rivers should always be drawn as they flow, from source to mouth, never from mouth to source. Make one map for the soil and nature of the ground—coal, iron, gold or silver; then draw another map for the towns, industries and so on. I beg you to notice that it is important to choose some particular part of the world as the subject matter of your lessons, and then as you go on you should refer back to this district again and again. The way in which you present your subject is also very important. Try to live right into your subject so that the child will always have the feeling that you

are describing something in which you are actually taking part. When you describe an industry he should feel that you are working there yourself, and similarly when you describe a mine, and so on. Make it as lively as possible! The more life there is in your descriptions, the better the children will work with you.

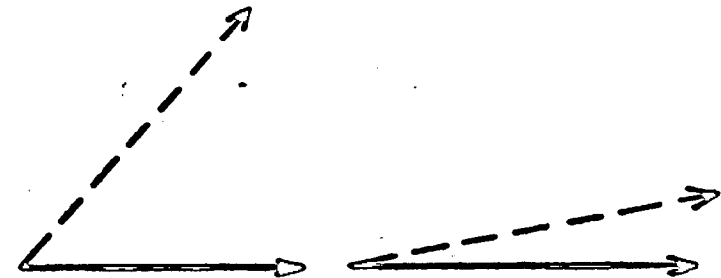
T. worked out the measurement of areas beginning with the square and passing on to the rectangle, parallelogram, trapezium and triangle.

Rudolf Steiner: It is difficult to explain to a child what an angle really is. Can you think out a method of doing this? Perhaps you will remember how difficult you found it yourselves to be clear about it—quite apart from the fact that there may be some amongst you who do not yet know what an angle really is.

You will be able to explain to the children what a larger or smaller angle is by drawing angles, first with longer arms and then with shorter arms. Now which angle is the larger? They are exactly the same size!



Then let two children walk from a given point at the same time, twice over, and point out to them that the first time they walked they made a larger angle, and the second time a smaller



one. When they walked making the smaller angle their paths lay close together; with the larger angle they were further apart. This can also be shown with an elbow movement.

It is good to come to a conception of larger and smaller angles before beginning to measure angles in degrees.

T. went on to speak about the transformation of a parallelogram into a square, in order to show that in both cases the area is base multiplied by height.

Rudolf Steiner: Yes, you can do it like that. But if by tomorrow you would consider the whole subject on a rather different basis you might perhaps find it advisable to introduce the children to a clear concept of area as such and then the size of the area. The child knows the figure of a square and now you want to show him that that is a *surface* which can be larger or smaller.

Secondly; think out for tomorrow how you would give the children arithmetical problems to solve without writing down any figures, in short, what we call mental arithmetic. You could for instance give the child this sum to do: A messenger starts from a certain place and walks at so many miles an hour: another messenger starts much later; he does not walk but rides on a bicycle at so many miles an hour. When did the cyclist overtake the messenger on foot?

The object of these sums is to develop in the children a certain presence of mind in grasping a situation and surveying it as a whole.

Thirteenth Discussion

Stuttgart, 4th September, 1919

Speech Exercises:

Klipp plack plick glick

Klingt Klapperrichtig

Knatternd trappend

Rossegetrippel

Rudolf Steiner: Learn this by heart before you practise it!

T. tried to illustrate the concept of a surface area for nine-year-old children. (Let the children cut out squares to measure out of other larger squares and copy them.)

Rudolf Steiner: It is certainly good to make it clear to the children that if you have 3 metres as the length of one side of a square the area of the surface is 9 square metres, but this limits us to the sphere of thought where a whole is built up out of its parts, and will not help the children to gain a true concept of what a surface-area really is. What I meant was: What is the right way to proceed, and at what age, in order actually to discover what a surface really is, and that it is obtained by multiplying length by breadth. How can you manage to awaken this concept of a surface in the child? This depends on when you begin to teach the children about surface-areas. And it is not sensible to teach about surface areas until after you have taught the children some Algebra. And so the answer is that we must wait for our lessons on surface-areas until we have dealt with Algebra.

And now comes the further question: How do you make the transition from ordinary sums with figures to sums with letters,

i.e. Algebra? I will give you an indication of how to begin and then you can work it out for yourselves. Before you pass on to Algebra you must already have taken Interest with the children: Interest is Principal times: Rate per cent times Time divided by 100.

$$\text{Interest} = \frac{\text{Principal} \times \text{Rate} \times \text{Time}}{100}$$

$$\text{or } I = \frac{PRT}{100}$$

In order to reach this formula you start with ordinary numbers and a child understands comparatively easily what Principal is, what Rate per cent is, what Time is and so on. So you will try to make this process clear and satisfy yourself that most of the children have understood it. And from that you should pass on to the above formula, and always see that you are working by rule.

P is Principal, R is Rate, T is Time, I is Interest. What I gave above is a formula which I look upon merely as a basic formula, and by means of this formula I have taken the first step in passing over to Algebra. When the child has this formula he only needs to substitute figures for the letters and then he will always get the right answer.

Now if you have the following formula derived from the first:

$$P = \frac{100 I}{T R}$$

you can see that you can change about the 3

letters P,R,T, as you wish, so that the following possibilities also arise:

$$T = \frac{100 I}{P R} \qquad R = \frac{100 I}{P T}$$

In this way we have taught the children how to deal with Interest and now we can go on to Algebra. You can simply say: We have learnt that a sum of 25 was equal to 8 and then 7 and 5 and another 5: $25 = 8 + 7 + 5 + 5$. This the child will have already understood. Now after you have explained this you can

say to him—Here (instead of 25) you could have another sum, and here (instead of 8, 7, 5, 5) you could have other numbers, in fact you could say that any number could be there. You could have for instance S, as a sum-total, and here you could have $a + b + c + c$; but if you have c in the place of the first 5 then in the place of the second 5 you must also have c. Just as I put P in the place of any Principal, so in this place I put the letter c.

After having shown in a concrete case the transition from number to letter you can now explain the concept of multiplication and out of this concrete 9×9 you can develop $a \times a$, or from $a \times 2$ you can evolve $a \times b$, etc. This then would be the way to pass over from Arithmetic with its numbers to Algebra with its letters and from Algebra to calculations of surface areas; $a \times a = a^2$.

Now here is your task for tomorrow. Try to find a really enlightened way of presenting Interest to children of ten and eleven and all that goes together with Interest, and inverse calculations of Rate, Time and Principal; going on from there show how to deal with discount—how to teach a child the discounting of bills and cost of packing and conveyancing, and then go on to bills of exchange and how to reckon them out. That belongs to the twelfth and thirteenth year and if taught at this time it will be retained for the whole of life, otherwise it is always forgotten again. It is possible to deal with it in a simpler form, but it should be done at this age. Anyone who can do this properly will have mastered the fundamental method of all computation. Compound Interest does not belong to these years. So you should pass over to Algebra in an organic way up to multiplication, and then go on to calculation of surface areas.

Now let us pass on to the other questions which were raised yesterday for here too it is important that you should stimulate presence of mind in the children by giving them problems.

G. proposed putting up a little stall with fruit, vegetables, potatoes etc, so that the children would have to buy and sell, pay for their purchases and indeed reckon out everything themselves.

Rudolf Steiner: This idea of buying and selling is quite good for Class Two. And you should insist that the one to whom you have given a sum must really work it out for himself; you must not let anyone else do it for him. Keep their interest awake and alive at every point!

Mental Arithmetic was discussed.

Rudolf Steiner related how Gauss as a boy of six had arrived at the following solution to a sum he had to do which was to add together all the numbers from 1 to 100. Gauss thought over the problem and came to the conclusion that it would be a simpler and easier way of getting a quick answer to take the same numbers twice over, setting them down in the first row in the usual order from left to right 1, 2, 3, 4, 5 . . . up to 100, and underneath a second row in the reverse order 100, 99, 98, 97, 96 . . . down to 1, placing them so that under the 1 there stands 100, under the 2, 99, under the 3, 98. Then each of these 2 numbers standing under one another would in every case add up to 101. This sum would then have to be taken 100 times, which makes 10100, and then, as you have added the numbers from 1 to 100 twice over (once forwards and once backwards) this sum would have to be halved and the answer is 5050. In this way Gauss, to the no small astonishment of his teacher, solved the problem in his head.

T. amongst other things brought forward two special problems:

1. Calculation of time and distance for locomotives in which the circumferences of the wheels are of different sizes.
2. Exercises with the filling and emptying of vessels with pipes of various sizes.

Rudolf Steiner: You can use your imagination in thinking out arithmetical problems, and you can engender presence of mind through sums dealing with movement. With yesterday's example you can pass over to practical life by saying: I sent an express messenger with a letter. Through certain circumstances the letter lost its validity. So I had to send another messenger. How quickly must he travel in order to arrive before the letter

had done any harm? The child ought to be able to reckon this out at least approximately. That is good for the child.

One of the teachers spoke of errors in calculation.

Rudolf Steiner: Errors in calculations of this kind are very customary. It is quite usual to reckon the errors in with the whole. There is one such mistake made now-a-days which sometime or other will have to be corrected. When Copernicus formulated his "Copernican System" he set forth three laws. If all three were to be used in order to sketch the course of the earth through space we should get quite a different movement from that now accepted by our astronomers and taught in our Schools. This elliptic movement is only possible if the third law is disregarded. When the astronomer sets his telescope the things do not tally. On this account corrections are inserted into the calculations; through Bessel's equations corrections are introduced every year to account for what does not tally with reality. In these corrections of Bessel's there is to be found the Third Law of Copernicus.

Your method must always be, not simply to occupy the child with examples which you have thought out for him, but to give him practical examples out of life itself. You must let everything lead up to practical life. In this way you can always show how what you began with is brought to fruition by what followed and vice versa.

How would you bring all these sums to a close? (the flow of fluids slowly through small holes, quickly through large holes; rates of circular motion in machines with wheels of different sizes, etc.)

Your best plan would be to pass over now to the explanation of what a clock is in all its various forms; pendulum-clocks, watches, etc.

These are your tasks for tomorrow:

Firstly: Some historical subject dealing with the history of civilization to be worked out on the lines of the example.

Secondly: The treatment of some subject taken from nature

(sunrise and sunset, seasons of the year and so on), whatever may suggest itself to you, something out of the great universe. The point is to show your method of teaching.

Thirdly: The principles of Music for the first school year.

Fourthly: What form would you give your teaching of French and German poetry?* How would you give the children a feeling for what is poetical in the German and French tongues?

Fifthly: How can you give a child an idea of the ellipse, hyperbola, circle and lemniscate, also the conception of the geometrical locus? The children must be taught all this just before they leave School (at 14).

* In the original, French and English.

Fourteenth Discussion

Stuttgart, 5th September, 1919

U. developed the principles of Music teaching for the first and second school years.

Rudolf Steiner: A child should be allowed to hear an instrument, to hear music objectively, apart from himself. This is important. It should be a matter of principle that well before the ninth year the children should learn to play solo instruments, and the piano can be added later for those for whom it is considered advisable. What matters most is that we make a right beginning in this sphere.

T. continued his remarks on Interest, passing over to Algebra, If A = amount, P = principal, I = interest, R = rate of interest, T = time, then $A = P + I$.

$$\text{Since further } I = \frac{PRT}{100}$$
$$\text{then } A = P + \frac{PRT}{100}$$

Rudolf Steiner: It would never be possible to set out Capital at the present day in this form; this formula only has any real value if T is equal to or less than a year. For in reality two cases are given: Either you take away the Interest every year, in which case the same initial Capital always remains, or you leave the Interest with the Capital and then you need to reckon by Compound Interest. If you omit T, that is, if you reckon it out for one year only, then it is a real thing. It is essential to present realities to the children. Do not fail to see that the transition to Algebra in the way we have spoken of is really carried out, firstly from addition to multiplication, and then

from subtraction to division. This must be strictly adhered to.

Rudolf Steiner then explained the transition from Arithmetic to Algebra by means of the following example: First you write down a number of figures, in which all the addenda are different.

$$20 = 7 + 5 + 6 + 2$$

Some of the addenda could also be equal:

$$25 = 5 + 5 + 9 + 6$$

Or all the addenda could be the same:

$$18 = 6 + 6 + 6$$

If you proceed, in the way already described in the Thirteenth Discussion, to replace numbers by letters then you could have the sum:

$$\begin{aligned} S_1 &= a + a + a, \text{ i.e. three "a"s} && \text{three times } a = 3a. \\ \text{then } S_2 &= a + a + a + a + a && \text{five times } a = 5a. \\ \text{then } S_3 &= a + a + a + a + a + a + a && \text{seven times } a = 7a \\ &&& \text{and so on.} \end{aligned}$$

I can keep on doing this, I can do it 9 times, 21 times, 25 times, I can do it n times:

$$S_n = a + a + a \dots \dots \dots n \text{ times} = na$$

So I get the factor from the variability of the number of the addenda, whilst the addendum itself is the other factor. In this way multiplication can easily be developed and understood out of addition and you thus make the transition from actual numbers to algebraic quantities,

$$a \times a = a^2, a \times a \times a = a^3.$$

In the same way you can derive division from subtraction.

If we take b away from a very large number a, we get the remainder r,

$$r = a - b$$

If we take b away again, we get the remainder

$$r_2 = a - b - b = a - 2b$$

If b is taken away a third time we obtain

$$r_3 = a - b - b - b = a - 3b \text{ and so on}$$

We can go on doing this until there is nothing left of the number a: suppose this happens after subtracting b n times:

$$\begin{aligned} r_n &= a - b - b - b - b \dots \\ &\quad n \text{ times} = a - nb \end{aligned}$$

When there is nothing more left, i.e. when the last remainder is 0, then

$$0 = a - nb$$

So a is now completely divided up, because there is no remainder left ($a = nb$). I have taken b away n times, I have divided "a" into nothing but "b"s, $\frac{a}{b} = n$, the a is completely used up. I have found that I can do this n times, and in so doing I have passed over from subtraction to division.

Thus we can say: multiplication is a special case of addition, and division is a special case of subtraction, only that it is not only once, but repeatedly that you add to it or take from it, as the case may be.

After that a discussion took place about negative and imaginary numbers.

Rudolf Steiner: A negative number is a subtrahend for which there is no minuend, a demand for an operation for which there is no more material, and which cannot be carried out. Eugen Dühring rejected imaginary numbers as nonsense and spoke of Gauss' definition of "the imaginary" as completely stupid, quite unreal, far-fetched nonsense.

So out of addition you develop multiplication, and out of multiplication, raising to a higher power. And then out of subtraction you develop division and out of division, finding roots.

addition	subtraction
multiplication	division
raising to a higher power	finding roots

Not until after you have begun Algebra, between the eleventh and twelfth years, should you pass over to raising to a higher power and finding roots, because where roots are concerned the raising to a power of an algebraic polynomial plays a part. In this connection you should also deal with how to reckon gross, net, tares and packing charges.

To a question regarding the use of formulae *Rudolf Steiner* answered:

The question is whether you would rather *not* use the formula habitually, but go through the thought processes over and over again (a good opportunity for practising speech!), or whether after all it would not be better to pass on to the use of the formula itself. If you can succeed, tactfully, in making the formula fully understood, then it can be quite a useful thing to use it as a speech exercise—up to a point.

But from a certain age onwards it is also good to make the formula into something which is *felt* by the child, to make it into something which has inner life, so that e.g. when in the formula $I = \frac{PRT}{100}$ the T increases, the child gets from it a feeling of the growth of the whole thing.

This is in effect what I wanted to say at this point—that you should use the concrete numbers for sums of this kind, as for instance in Interest and Percentages, in order to make the transition to Algebra, and in doing so to develop multiplication, division, raising powers and roots. These are things which certainly must be done with the children.

Now I should like to put the question: Do you consider it good to deal with raising to a higher power and finding roots before you have done Algebra, or would you do it afterwards?

T. Raising to a higher power first and finding roots after.

Rudolf Steiner: Your plan then would be (and should continue to be in the future), to start with Algebra as soon as possible after the eleventh or twelfth year and only after that should you go on to raising to a higher power and finding roots. For after teaching the children Algebra you can show them in a very quick and simple way how to square, to cube, to raise to a higher power and to extract the root, whereas before they know Algebra you would have to spend a fearful amount of time on it. You will teach easily and economically if you have taken Algebra first.

E. gave a historical survey of the founding and development of towns for

the older children (eleven to fourteen years), speaking of the existence of a "Germany" at the time of the invasion of the Magyars.

Rudolf Steiner: Here you must be very careful not to allow muddled conceptions to arise unconsciously. At the time of Henry, the so-called "townbuilder", there was of course no Germany. You would have to express what you mean by saying: Towns on the Rhine or on the Danube in the districts which later became German.

Before the tenth century the Magyars do not come into it at all, but there were the invasions of the Huns, Avars and so on. But from the tenth century onwards you can certainly speak of "Germany". Now when the children reach the higher classes (Classes VII and VIII) I should try to give them a concept of chronology; if you just say ninth or tenth century, you do not give a sufficiently concrete picture. How then would you manage to awaken in the children a concrete conception of time?

You could explain it to them like this: "if you are now of such and such an age, how old are your mother and father? Then, how old are your grandfather and grandmother?" And so you call up a picture of the whole succession of generations and you can make it clear to the children that a series of three generations makes up about 100 years, so that in 100 years there would be three generations. A century ago the great grandparents were children. But if you go back 9 centuries there will have been not 3 but $9 \times 3 = 27$ generations. You can say to the child: "Now imagine you are holding your father's hand, and he's holding your grandfather's hand and he, in turn, your great-grandfather's hand, and so on. If now they were all standing together side by side, which man would Henry I be, which number in the row would have stood face to face with the Magyars round about the year 926? It would be the twenty-seventh in the row." That I should demonstrate very clearly in this pictorial way. After giving the children this concrete picture of how long ago it was, I should give a graphic description of the migrations of the Magyars. I should tell them how the Magyars invaded Europe at that time, how they broke

in with such ferocity that all had to flee before them, even down to the little children in their cradles who had to be carried up to the mountain tops, and how then the onrushing Magyars burnt down villages and forests. Give them a vivid picture of this Magyar onset.

K. then went on to describe how Henry, knowing he had been able to resist the Magyars in fortified Goslar, resolved to found fortified towns and how in this way it had come about that numerous towns were founded.

Rudolf Steiner: Here again, could you not present this more in connection with the whole history of civilization? For it is only a garbled historical legend to say that Henry founded these towns. All these tenth century towns had been founded on their original basis, namely the markets, before this time. But what helped them to expand was that people from the neighbourhood migrated into the towns in order the more easily to defend themselves against the assaults of the Magyars, and to this end they fortified these places. The main causes which led to the founding of the towns were more of an economic nature. Henry had had very little part in all this.

I do beg you to be really graphic in your descriptions, to make everything really alive, so that the children get vivid pictures in their minds, and the whole course of events stands out clearly before them. You must call their imagination into play and use methods such as I mentioned when I showed you how to make time concrete. There is really nothing gained by knowing in which year, e.g., the battle of Zama took place; but by using the imagination, by knowing that if they took hands right through all the generations Charles the Great would be there in the time of their thirtieth ancestor, the children would get a really graphic, concrete idea of time. This point of time grows much nearer to you—it really does—when you know that Charles the Great is to be found side by side with your thirtieth ancestor.

T.: Might it not also be good in these historical descriptions to dwell on the difference in thought and feeling of the men of these times?

Rudolf Steiner: Yes. This I have always pointed out in my lectures and elsewhere. Above all in speaking of the great change which took place round about the fifteenth century, you should make it very clear that there was a great difference in the perception, feeling and thought of men before and after this time. Lamprecht too (whom I do not however especially recommend), is careful to describe a completely different kind of thinking, perceiving and feeling in men before this time. The documents concerning this point have not yet been consulted at all.

In studying the books written on cultural history you must above all develop a certain perceptive faculty; with this you will be able rightly to assess all the different things related by historians, be they commonplace or of greater import, and thereby you will gain a truer picture of human history.

Rudolf Steiner in reply to a question recommended for use in the Teachers' Library:

Buckle's History of Civilization in England.

Lecky's History of Rationalism in Europe.

From these books you can learn the right methods of studying the history of human progress. With Lamprecht only his earlier work would be suitable, but even much of this is distorted and subjective. If you have not acquired this instinct for the real forces which are at work in history, you will be in danger of falling into the stupidity and dilettantism of a "Wildenbruch" for instance, who imagined that the stories of emperors and kings and the family brawls between Louis the Pious and his sons were events of import in the history of man.

Gustav Freytag's "Stories from Ancient German History" are quite good, but you must beware of being too much influenced by this rather smug type of history book (written for maiden aunts!). The time has now come when we must get out of a style of thought and feeling which belonged to the middle of the nineteenth century.

At the mention of Houston Stuart Chamberlain's "Foundations of the Nineteenth Century" *Rudolf Steiner* said: With regard to Chamberlain also you must try to develop a right instinct. For one part of clever writing you get three parts of bad, unwholesome stuff. He has some very good things to say but you must read it all yourselves and form your own judgements. The historical accounts of Buckle and Lecky are better. Chamberlain is more one of these "gentlemen in a dinner jacket". He is rather a vain person and cannot be accepted as an authority, although many of his observations are correct. And the way he ended up was not particularly nice—I mean his lawsuit with the "Frankfurter Zeitung".

Kautsky's writings were mentioned.

Rudolf Steiner: Well yes, but as a rule you must assume that the opposite of what he says is true! From modern socialists you can get good material in the way of facts so long as you do not allow yourselves to be deceived by the theories which colour all their descriptions. Mehring too presents us with rather a peculiar picture, for at first, when he was himself an advanced Liberal, he inveighed against the Social Democrats in his book on Social Democracy; but later when he had gone over to the Social Democrats he said exactly the same things about the Liberals!

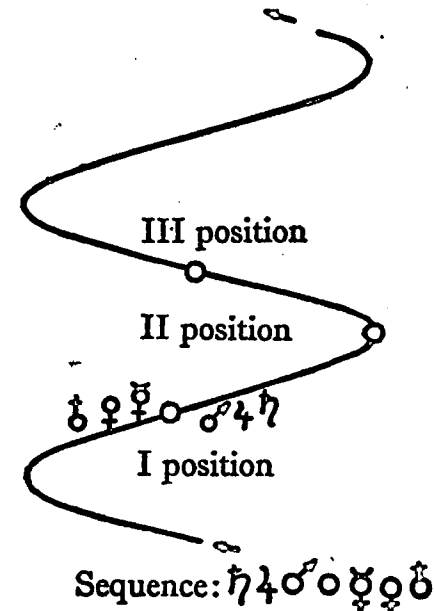
M. gave an introduction to the fundamental ideas in mathematical Geography for children of twelve years of age, observations on the sunrise and the ecliptic.

Rudolf Steiner: After taking the children out to make observations it would be very good to let them draw what they had observed; you would have to see to it that there is a certain parallel between the drawing and what the children have seen outside. Only it is advisable not to give them too much line-drawing to do at a time. It is very important to teach these things but if you include too much you will reach the point at which the children can no longer understand what you are saying. You can relate it also to Geography and Geometry.

When you have developed the idea of the ecliptic and of the co-ordinates that is about as far as you should go.

A. developed the same theme, sunrise and sunset, for younger children, endeavouring to explain the path of the sun and planets in a diagrammatic drawing.

Rudolf Steiner: This conception will gradually lose more and more of its meaning because what was spoken of up to now about these movements is not quite correct. In reality it is a case of a movement like this (lemniscatory screw-movement):



Here for instance (in the first position) we have the Sun; here are Saturn, Jupiter, Mars and here Venus, Mercury, Earth. Now they all move in the direction indicated (screw line), moving on one behind the other, so that when the Sun has passed over to the second position we have Saturn, Jupiter and Mars here, Venus, Mercury and Earth over there. Now the sun continues to revolve and passes on to here (third position). This gives rise to the illusion that the earth revolves round the

sun. The truth is that the sun goes in front and the earth creeps continually after it.

B. gave some description of the Ancient Egyptian civilization.

Rudolf Steiner: The most important thing to do is to explain to the children that Egyptian art was founded on a completely different way of depicting nature. The ancient Egyptians lacked the power of seeing things in perspective. They painted the face in profile and the body en face. You must certainly tell the children of this peculiarity in the Egyptian conception of painting. Then you must indicate how Egyptian drawing and painting was connected with their conception of Natural History, how e.g. they portrayed men with animal heads and so on. In ancient times the habit of comparing men with the animals was very prevalent. You could then point out to the child what is there in germ, as it were, in every human face, which a child is still to a certain extent capable of seeing.* The Egyptians still perceived this affinity of the human physiognomy with the animals; they were still at this childish stage of perception.

B. asked what one should really tell the children about the building of the Pyramids.

Rudolf Steiner: It is of course extraordinarily important for children too that you should gradually try to give them what is true in place of what is false. In reality the Pyramids were places of Initiation, and here you come to the point of giving the children an idea of the higher Egyptian education which was at the same time an Initiation. You must tell something of what went on in the Pyramids. Religious Services were conducted there as they are conducted today in Churches, only that these services led at the same time to a knowledge of the Universe. The ancient Egyptian learnt through being shown, in solemn ritual, what comes to pass in the Universe and in the evolution of humanity. Religious exercises and instruction were one; it

* See *Study of Man*—Lecture 12.

was really so that instruction and religious services were one and the same thing.

B. described the work of the Egyptians on the Pyramids and Obelisks, and said that several millions of men must have been needed for conveying the gigantic blocks of stone, shaping them and putting them into place. We have to ask ourselves how it was possible at all with the technical means available at that time to move these great heavy blocks of limestone and granite and set them in their places.

Rudolf Steiner: Yes, but you will only give the children a really true picture if you tell them that if men were to do this work with the physical strength of the present day, two and a half times as many men would be needed. The truth is that the Egyptians had two and a half times as much physical strength as the men of today; this is at least true of those who worked on the pyramids and so on. There were also of course men who were not so strong.

B. asked whether it would be good to include Egyptian mythology.

Rudolf Steiner: Unless you can present Egyptian mythology in its true form, it must be left out. But in the Waldorf School, if you want to enter into this subject at all, it would be quite a good plan to introduce the children to the true ideas of Egyptian mythology which are well known to you.*

* See *Rudolf Steiner: Egyptian Myths and Mysteries.*

Fifteenth Discussion

Stuttgart, 6th September, 1919

Speech Exercises:

Schlinge Schlange geschwinde
Gewundene Fundewecken weg

Gewundene Fundewecken
Geschwinde schlinge schlange weg

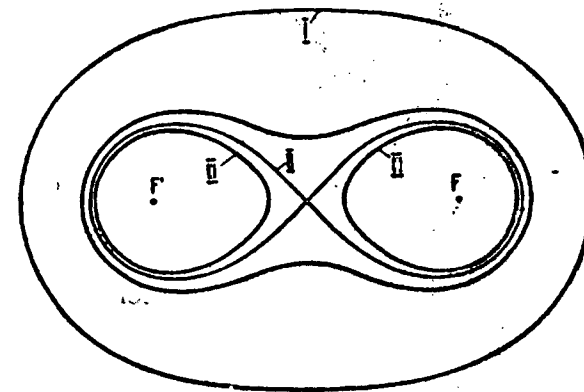
Marsch schmachtender
Klappriger Racker
Krackle plappernd linkisch
Flink von vorne fort

Krackle plappernd linkisch
Flink von vorne fort
Marsch schmachtender
Klappriger Racker

With this exercise you should share the recitation, like a relay race, coming in quickly one after the other. One begins, points to another to carry on, and so on.

K. spoke about the ellipse, the hyperbola, the circle, the lemniscate and the conception of geometrical loci. At the same time he mentioned how the lemniscate (Cassini Curve) can take on the form III, in the diagram, where the one branch of the curve leaves space and enters space again as the other branch.

Rudolf Steiner: This has an inner organic correlate. The two parts have the same relation to each other as the pineal gland to the heart. The one branch is situated in the head—the pineal



gland, the other lies in the breast—the heart. Only the pineal gland is more weakly developed, the heart is stronger.

D. spoke on a historical theme, the migrations of the peoples.

Rudolf Steiner: (referring to what D. had said). The causes assigned for these migrations very often depend on the constructions put upon historical facts. With the real migrations, for example the march of the Goths, you will find the root of the matter to be that the Romans had the money and the Germanic peoples had none, and at every frontier there was a tendency among the Germanic peoples to try to acquire the Roman money in some way or other. For this reason they became mercenaries or what not. Whole legions of the Germanic peoples entered into Roman pay. The migration of the peoples was an economic question. This was the only basis that made the spread of Christianity possible, but nevertheless the migrations as such originated in the avarice of the Germanic peoples who wanted to get hold of the Roman money. The Romans of course were also impoverished thereby. Even with the march of the Cimbri this was already the case. The Cimbri were told that the Romans had money, whereas they themselves were poor. This had a powerful effect on the Cimbri. "We want the gold", they cried, "Roman gold!"

There are still various race strata to be found, and even

Celtic relics. Even today you find definite echoes of the Celtic language, for instance at the sources of the Danube, Brig and Breg, Brigach and Brege, and wherever you find the suffix "ach" in the names of places such as Unterach, Dornach, and so on. "Ach" comes from a word meaning a small stream, (related to aqua), and points to a Celtic origin. "Ill" too and other syllables remind us of the old Celtic language. The Germanic language subsequently overlaid the Celtic.

Dr. Steiner referred to the contrast between Arians and Athanasians.

There is something connected with the history of these migrations which is most important to explain to the children, namely, that it was quite a different thing when the migrating peoples came into districts which were already fully developed agriculturally. In the case of the Germanic peoples such as the Goths, in Spain and Italy, they found all the land already being cultivated. The Goths and other peoples arrived, but they soon disappeared. They became absorbed by the other nations who were there before them. The Franks on the other hand preferred to go to the West, and came into districts not yet fully claimed for agriculture. They continued to exist as Franks. Nothing remained of those Goths who settled where the land was all already owned. The Franks were able to preserve their nationality because they had migrated into untilled districts. That is a historical law of great importance. You can refer to this law again later with regard to the configuration of North America. Here Red Indians were almost exterminated, it is true, but it was nevertheless the case that people had been able to migrate into uncultivated districts.

It is also important to explain the difference between such a thing as for example, the France of Charles the Great and what was later a *State*. If you are not cognisant of this difference you cannot cross the rubicon of the 15th century. The Empire of Charles the Great was not yet a State. How was it with the Merovingians? To begin with they were nothing but land-owners on a large scale. The only thing that counted with them

was civil law. As time went on this product of the old Germanic conditions of ownership passed over into the Roman conception of rights, whereby those who were merely administering officials gradually acquired the power. And so by degrees property went to the administrative authorities, the public officers, and it was only when these authorities later became the ruling power that the *State* arose. Thus the State originated through the claims of the administration. The "Count nobility" sprang up in contradistinction to the Prince nobility. The word "Graf" (English "Count") has the same origin as "graphologist", "scribe". It is derived from "graphein", to write. The Count is the Roman scribe, the administrator, whilst the Prince nobility, originally the nobility of the warriors, is still connected with bravery, heroism and similar qualities. The Prince ("Fürst") is the "First" one, the foremost one. And so this transition from "Fürst" to "Graf" (Prince to Count) marked the rise of the conception of the State. This can of course be made quite clear by examples of this kind.

L. described how he would introduce the spread of Christianity among the Germanic peoples.

Rudolf Steiner: Arian Christianity, expressed in practical life, has a great similarity to later Protestantism, only it was less abstract, more concrete. In the first and second centuries the Mithras Cult was very widespread amongst the Roman soldiers on the Rhine and the Danube, and especially among the officers. In what is now Alsace and elsewhere, Thor, Wotan and Saxnot were worshipped as the three principal Gods of the ancient Germanic peoples, and the old Germanic religious rites and ceremonies were used.

(*Rudolf Steiner* here referred to the lectures on the History of the Middle Ages which he had given in the Workmen's Educational School (Arbeiter-Bildungs-schule) in Berlin.)

We could describe many a scene which shows how in Alsace and the Black Forest the little churches were built by the Roman clerics. "We wish to do this or that for Odin" sang the

men. The women sang as follows: "Christ came for those who do *nothing* out of themselves". This trick was actually used in the spread of Christianity, that by doing nothing one could achieve salvation.

"Eiche" (the oak) is in the old Germanic cult-language the designation of the Priest of Donar. In the time of Boniface great importance still attached to whether the formulas were still known. Boniface knew how to get possession of certain of these formulas. He knew the magic word but the priest of Donar knew it no longer. Boniface, through his higher power, felled the "priest of Donar, the Donar-oak" by means of his "axe", the magic word. The priest died of grief; he perished "by means of the fire from Heaven". These are Imagination pictures. Several generations later all this was transformed into the well-known picture.

You must learn to "read" pictures of this kind, and so, in learning, to teach, and in teaching, to learn.

Boniface romanized Germanic Christianity.

Charles the Great's biography was written by Eginhard. Eginhard is a flatterer.

U. spoke about Music teaching.

Rudolf Steiner: Those who are less advanced in music should at least be present when you are teaching the more advanced ones even if they take no part and only listen. You can always separate them later as a last resource. There will be many other subjects in which the state of things will be equally bad, when it is impossible for the more advanced and the backward ones to work together. This will not happen so often if we keep striving to find the right methods. But owing to a variety of circumstances these things are at present concealed. When you really teach in accordance with our principles you will find that the difficulties which usually pass unnoticed will appear, not only in Music, but also in other subjects, for instance in Drawing and Painting. You will have children whom you will find it very difficult to help in artistic work, also in Plastic art, in modelling.

Here too you should try not to be in a hurry to separate the children but to wait until it is no longer possible for them to work together.

N. spoke about the teaching of poetry in French and English lessons.

Rudolf Steiner: We must keep strictly to the principle of taking a certain amount of English and French with the children from the very beginning, not according to old-fashioned methods, but so that they learn to appreciate both languages and get a feeling for the right expressions in each.

If a pupil in the second, third or fourth class breaks down over his recitation you must help him with it in a kindly, gentle way, so that he trusts you and does not lose courage. For the child's good will must also be aroused for such tasks.

For children of twelve to fifteen years of age the lyric-epic element in poetry is suitable, for example, ballads or striking passages from historical writings, good prose extracts and selected scenes from plays.

Then in the fourth School year we begin Latin and in the sixth year Greek for those who wish to take it, so that they can get in a three-year course. If we could enlarge the School we should begin Latin and Greek together. We shall have to see how we can arrange to relieve children who are learning Latin and Greek of some of their German. This can be managed quite easily because a good deal of Grammar can be dealt with in Latin and Greek which would otherwise come into the German lessons. There can also be economies in various other ways.

A "C" was pronounced like a "K" in old Latin; in medieval Latin, which was a spoken language, it was "C" as in "cease".

The ancient Romans had many dialects in their country. We can call "Cicero" "Sisero" because in the Middle Ages it was still pronounced like that. We can't speak of what is "right" in pronunciation because it is something quite conventional.

The method of teaching classical languages can be built up on the same lines; only here, with the exception of what I

referred to this morning, it is possible in the main to make use of the ordinary curricula of today, for they originated in the best educational periods of the Middle Ages, and there yet remains much in them which can still be of pedagogical value with regard to the methods of teaching Latin and Greek. They still copy from the old curricula and this is quite sensible.

One thing however you should avoid. You should not use the little doggerel verses which have been composed for memorising the rules of grammar. To the man of today they seem rather childish and when they are translated into German they are indeed too clumsy. These you must try to avoid, but otherwise the methods are not at all bad.

Modelling should begin before the ninth year. With modelling too, you should work from the forms; first spheres, then other forms, and so on.

P. asked whether Reports should be given.

Rudolf Steiner: So long as the children remain in the same school, what is the object of giving Reports? Give them when they leave school. Constant marking is of no vital importance educationally. Remarks about the various individual subjects could be given quite freely without any definite form.

Communications which have to be made to the parents are in some cases also a kind of marking, but that cannot be entirely avoided. It may also e.g. prove necessary (a thing we should naturally handle somewhat differently from the usual method) for a pupil to stay down in a class and repeat the year's work; this may occasionally be necessary but in our methods of teaching it can be avoided whenever possible. Let us make it our practice to correct our pupils so that they are really *helped* by the correction. If for instance in Arithmetic we do not stress the fact that there is something the child *cannot do*, but rather work with him so that in the end he *can* do it, following the opposite principle to that in use up to now—then the "being unable" to do something will not play so great a part as it now does. Thus in our whole teaching the passion for passing judgement which

the teacher acquires by putting down marks for the children every day in his note book should be transformed into the effort to help the child again and again at every moment. Do away with all your marks and placings. If there is something which the pupil cannot do the teacher ought to give himself a bad mark as well as the pupil, for he has not yet succeeded in teaching him how to do it.

Reports have a place, as I have said, as communications to the parents and to supply what is demanded by the outside world; in this respect we must follow the usual custom. I do not need to enlarge upon this, but in the school we must make it felt that for us reports have very little significance. We must spread this feeling throughout the school so that it becomes a kind of moral atmosphere.

You now have a picture of the school before you, for we have been through the whole range of subjects, with one exception; we have still to speak of how to incorporate technical subjects into the school. We have not yet spoken of this simply because there was no-one there to do the work. I refer to needlework which must in some way still be included. This must be considered, but up to now there was no-one who could undertake it. Of course it will also be necessary to consider the practical organization of the School; I must talk over with you who should teach the various classes, which lessons should be given in the morning and which in the afternoon, and so on. This must be spoken of before we begin our teaching. Tomorrow will be the opening Festival and then we shall find time either tomorrow or the day after for talking over what is still to be discussed with regard to the practical distribution of the work. We will have a final Conference for this purpose at which those most intimately concerned will be present. I shall then also have some further words to say about the opening ceremony.

Closing Words

Today I would like to conclude these discussions by drawing your attention once more to something which I wish to lay upon your hearts. And that is that I would like you to keep steadfastly to the following four principles:

Firstly, the teacher must see to it that he influences and works upon his pupils—in a wider sense by letting the spirit flow through his whole being as a teacher, and also in the details of his work, how he utters each single word, or develops each individual concept or feeling. The teacher must be a man of initiative. He must be full of initiative. He must never be careless or lazy; at every moment he must stand in full consciousness of what he is doing in the school and how he behaves to the children. This is the first principle. *The teacher must be a man of initiative in everything that he does, great and small.*

Secondly, my dear friends, we as teachers must be interested in everything that is going on in the world and in all that concerns mankind. All that is happening in the outside world and in the life of men must arouse our interest. If we as teachers were to shut ourselves off from anything that might interest human beings, it would be a deplorable thing. We should take an interest in the affairs of the outside world, and we should also be able to enter into all the concerns, great or small, of every individual child in our care. That is the second principle. *The teacher should be one who is interested in the being of the whole world and of humanity.*

Thirdly, *the teacher must be one who never makes a compromise in his heart and mind with what is untrue.* The teacher must be one who is true in the depths of his being. He must never compromise with untruth, for if he did so we should see how through many

channels untruth would find its way into our teaching, especially in the way we present our subjects. Our teaching will only bear the stamp of truth if we are intently striving after truth in ourselves.

And now comes something which is more easily said than done, but which nevertheless is also a golden rule for the teacher's calling. *The teacher must never get stale or grow sour.* Cherish a mood of soul which is fresh and healthy! No getting stale and sour! This must be the teacher's endeavour.

And I know my dear friends that if during this fortnight you have received rightly into your inner life what we have been able to throw light upon from the most diverse points of view, then indirectly, through the realms of feeling and of will, what may still seem remote will draw very near to your souls as you work with the children in the classroom. During this fortnight I have only spoken of what can enter directly into your practical teaching, if you allow it first to work rightly within your own souls. But our Waldorf School, my dear friends, will depend upon what you do within yourselves, and whether you really allow the things which we have been considering to become effective in your own souls.

Think of the many things I have tried to make clear in order to come to a psychological conception of the human being, especially of the growing human being. Recall these things to your minds. And maybe there will come moments when you feel uncertain how or when to bring one thing or another into your teaching, or in what place to introduce it, but if you remember rightly what has been brought before you during this fortnight then thoughts will surely arise in you which will tell you what to do. Of course many things ought really to be said many times over, but I do not want to make you into teaching machines, but into free independent teachers. All that was spoken of during the last fortnight was given to you in this same spirit. The time has been so short that for the rest I must simply appeal to the understanding and devotion that you will bring to your work.

Turn your thoughts again and yet again to all that has been said which can lead you to an understanding of the human being and especially of the child. It will be of service to you in all the many questions of method which may arise.

If you look back in memory to these discussions, then our thoughts will surely meet again in all the different impulses which have come to life during this time. For I myself, I can assure you, shall also be thinking back to these days. For this Waldorf School is indeed at this time weighing heavily on the minds of those who are taking part in its inception and organization. This Waldorf School must succeed. Much will depend upon its success. Its success will bring a kind of proof of many things in the spiritual evolution of mankind which we have to represent.

If you will allow me in conclusion to speak personally for a moment I should like to say: For myself this Waldorf School will be a veritable child of care. Again and again I shall have to come back to this Waldorf School with anxious caring thoughts. But if we bear in mind the deep seriousness of the situation we can really work well together. Let us in particular keep before us this thought which shall truly fill our hearts and minds: That bound up with the spiritual movement of the present day are also the spiritual powers that guide the Universe. If we believe in these good spiritual powers, then they will be the inspirers of our lives and we shall really be enabled to *teach*.

Works on Education recommended for reading in connection with the foregoing Discussions

By RUDOLF STEINER

- Education and Modern Spiritual Life (13 lectures)
- The Spiritual Ground of Education (9 lectures)
- Essentials of Education (5 lectures)
- Practical Course for Teachers (14 lectures)
- Study of Man (14 lectures)
- Lectures to Teachers (16 lectures in a report by Albert Steffen)
- Education of the Child in the Light of Anthroposophy (single lecture)
- Eurythmy as Visible Speech (13 lectures)

By OTHER AUTHORS

- L. F. Edmunds, Rudolf Steiner Education: the Waldorf Impulse
- A. C. Harwood, The Way of a Child
The Recovery of Man in Childhood
- F. von Bothmer, Gymnastic Education

Obtainable from the Rudolf Steiner Bookshop:
35 Park Road: London N.W.1

