WALDORF EDUCATION FOR ADOLESCENCE

Rudolf Steiner's eight lectures on schooling for adolescence are presented here for the first time, as a printed book, in English.

They were originally given to the teachers at the first Waldorf School in Stuttgart, Germany, in 1921, when, two years after the opening of the school, there arose the need for the development of an Upper School. Classes were to be added to an already existing Lower School of six to fourteen years old children.

The lectures were for the guidance and a basis for study for the teachers who were already conversant with Rudolf Steiner's understanding of Man, and with his ideas of anthroposophical education. The latter affirms the pre-earthly being of a child in the Spiritual World, and of his gradual incarnation into the life on the earth, aided by spiritual powers, and needing an education seeking to work with an understanding of these forces.

Some of Steiner's remarks may have strong contemporary [illegible] in them, but, if the reader will study them without prejudice, he will appreciate the profound thought and wisdom [illegible]

[illegible] lectures were never revised, having [illegible] as lectures given to a group of [illegible] and [illegible] The translation [illegible]

[illegible] to know that there are [illegible] 600 schools founded on Steiner's educational ideas, working in the free world.

Steiner Schools Fellowship Publications

ISBN 0 951033 4 X

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Supplementary Course – The Upper School

Eight Lectures
given by
DR. RUDOLF STEINER

to the Teachers of the Waldorf School
in Stuttgart
June 1921

Steiner Schools Fellowship Publications
Kidbrooke Park Forest Row Sussex

Shorthand report unrevised by the lecturer.
Published in the original in 1951 under the title
"Menschenerkenntnis Und Unterrichtsgestaltung" Bibl. Nr 302

Authorised translation by permission of the
Rudolf Steiner Nachlassverwaltung, Dornach Switzerland.
First published in English by
Michael Hall School, Forest Row, Sussex in 1965 as
The Supplementary Course – Upper School.
Reprinted in 1980 as
Waldorf Education for Adolescence by
Kolisko Archive Publications.
Reprinted in 1993 by Wynstones Press.
Distributed on behalf of Steiner Schools Fellowship Publications by
Robinswood Book Distribution, Stourbridge, England.

ISBN 0 951033 4 X

Front cover: "*A fifteen year-old practising Archery*"; photo by Simon Carreras and reproduced here by kind permission of "Child and Man".

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What is important here is, as you know, that we should succeed in making all our teaching live. This means, we must not be content for the children to acquire certain ideas and feelings and abilities; we must also see that each single child, according to his talents and predispositions, and according to the way in which these are developed in him, takes with him into life something that is itself alive. We know how in a living creature, so long as it is still growing, the several members of the body develop, — grow larger and more complicated. And this is how it should be with the subject matter of our teaching. We must not let the children receive from us finished, ready-made ideas, feelings and capacities, but ideas, feelings and capacities that carry within them all the possibilities of growth.

Whenever we teach a child, we must take care that what we teach shall not remain as it is, but shall grow with the child as he grows, changing in the course of the child's development. He will then still possess, when he is a man of thirty or forty, what he learned when he was eight years old. It will have grown with him, just as his limbs grow with him, — or stop growing at the proper time. We have to bring to the child things that are capable of life, that will continue capable of life, — we can also say, will be capable of dying away when the right time comes.

And now, experience compels us to ask the question: How can we succeed better in this? How can we ensure that what we teach is transformed into a permanent possession for the child? The answer to the question will come from quite a different quarter from what one might first imagine.

My dear friends, what we need above all is that we should deepen more and more our knowledge of man, — that is, as teachers, knowledge of the child, and the child in his whole being: spirit, soul and body. We need to grow more conscious of what is there in him, so as to be able to form a true picture of what happens in the child when we are teaching him. We will accordingly use this first hour to take a general survey over our whole work as teachers.

Let me, first of all, remind you how many wrong conceptions of the nature of man are prevalent today. Do not a great many teachers believe that what they communicate to the children — whether by appeal to direct perception, or by means of narration, or by letting the children themselves take part in some activity or experiment — that what they thus communicate, is retained by the child in the same form as it is received? We teach the children history, literature, arithmetic, geography, or whatever it may be. We give them certain ideas, and we reckon on their keeping these ideas, making the ideas their own. It is generally believed, is it not, that the ideas go down into some deeper region of the soul, — go down, in fact, into the unconscious or sub-conscious, live down there somehow or other, and when required are drawn up again, to be, as we say, 'remembered'. It is, of course, not so at all. Let me explain to you what actually happens.

FIRST LECTURE

12th June, 1921

My dear Friends,

We have now nearly two years of the Waldorf School behind us, and it is good that we have this occasion to discuss together once again some matters of educational method, — particularly in view of the fact that when the next school year begins we have to extend our school by the addition of a very important class. I will not, however, begin on that in detail till tomorrow. Today I want to use the time at our disposal to talk over with you what I might call the outcome or harvest of our two years' work, since quite new points of view can emerge in this way, that may well be fruitful for the future.

In order that you do not take amiss some of the criticisms I shall have to make, let me say at the outset that in the two years of its work, I consider our Waldorf School has made distinct progress. The whole work of the school is already of such a quality as enables me to say: Our dear teachers have found their way increasingly into their task, they have grown together with their ideals to quite a remarkable degree. Nevertheless, there are some matters to which I must draw your attention in order to lay a foundation for still further progress.

I think that every one of you, if you review your work and look carefully at its results, will feel somewhat as follows: Our work with the children has helped us; from the work itself we have continually been learning how to use and apply the methods better. At the same time, we are painfully aware (perhaps you will add) of something that is lacking. We find it fairly easy to bring the subject matter of the lesson to the children, and to coax them, if I may put it so, into acquiring, for the time of the lesson, a measure of understanding for what we have to offer. But we have not yet gone far enough in our efforts to help the children to **retain** as their permanent possession what we teach them. They do not sufficiently grow together with what they learn, in such a way that they can take it with them into life, - as on solemn and festive occasions we exhort them to do.

Say that a child acquires, with our help, a certain concept. From the moment when he ceases to live in it consciously, that concept is no longer there in him in the form in which it lived while we were working with him. It most emphatically does not go swimming about it in the sub-conscious, ready to be fished out again as 'memory'. Far from it! When the child has stopped thinking about it, the concept, in the form he received it, is simply nowhere at all. The process that takes place when, in an act of memory, the child redevelops the concept, is altogether different from what is generally imagined. What, then, is memory?

We can very well compare memory with perception, — nay more, not merely compare them: from a certain point of view, we can regard them as one and the same. For how is it with **perception?** We draw the child's attention to some object and we help him to acquire a certain concept of that object. We have here an activity of the child himself, and we speak of it as **perception.** But when the child 'remembers', there is again perception; the only difference is that this time the perception is directed **inwards.** Something is taking place within the child, and he directs upon it the same activity as he directed before upon the perception that came to him from without.

That which continues to live within the human being when the concept is no longer present as concept, consists of highly complicated processes. In any particular instance it will be very difficult to make a clear picture of all that goes on there, when a concept has just ceased to be present to consciousness and is preparing to unite itself with the human being, in order to emerge again later in memory, — getting ready, that is, for the process that allows the human being to perceive over again something that is taking place, this time within him. For it is actually so: when we remember, we are perceiving something that is going on inside us, just as at other times we perceive things that are outside us.

But after all, it is not really necessary for you to have a complete knowledge of what takes place within man in this way. What is necessary is for you to know something else, namely that the whole of the processes which eventually lead to memory take place in the same region of the soul in which the life of **feeling** is present. The life of feeling, with its joys and its pains, its pleasures and its discomforts, its tensions and its relaxations, is the bearer of what is permanent in the conceptual life. The concept or idea is transformed into impulses of feeling; and it is these stirrings or emotions of feeling which we perceive and which then lead to memory. It is important for you to know this; for you have to take it into account in your teaching.

Suppose we are perpetually showing a child objects — a hopeless educational method, however highly thought of today. Suppose we are always intent on getting him to see accurately, -- and merely to see. That

would, on the other hand, receive great help for his memory if we endeavoured to accompany our teaching with an inner force of temperament, if we taught him with feeling. We ought in our lessons to give opportunity to the child, here and there, for gentle laughter, for a little enjoyment of humour, even if it hardly comes to the surface, — or again, for a momentary cloud of sadness, even of bitterness, to be wafted lightly over his soul. We must try never to remain in the sphere of the purely intellectual, but see that our teaching is always accompanied with feeling. This is most important. It will naturally mean more trouble for the teacher. He will have to cultivate greater presence of mind than is required for mere narration or mere practical demonstration.

It is by no means necessary for such moments to be pedantically planned in strict connection with the subject matter we have in hand; we can now and then extend the train of thought or of feeling in this or that direction. We only must somehow see to it that the child has his feelings enkindled. These gentle motions of feeling are of the greatest help to memory. Even when we are teaching physics or geometry or some quite dry subject, we should still try to stimulate in some way the child's life of feeling. We can at times digress a little, and relate some fact that occurs in the lesson to something that concerns and touches the children themselves, or perhaps only one individual child. We have to find ways to intersperse our teaching with moments when the feelings are stirred, — especially also with moments that make the children all alert and on the watch.

To call forth in this way expectation, and then subsequently to relax the tension, — is particularly valuable when we want to lead the children on to something new. Do not underestimate, my dear friends, the value and usefulness, in teaching, of the unknown or half-known. Their influence on the life of feeling is of immense significance. You give a lesson, and you say in conclusion: Tomorrow we shall go on to so-and-so. The child need have no understanding of it at all. The point is that he should live in expectation of what is as yet unknown. The expectation should be stimulated in such a way that it will last for quite a little while, and the child be curious and inquisitive about what is to come tomorrow.

For example, suppose I am teaching about the quadrilateral — taking it before the triangle. At the end of the lesson, I shall say: Tomorrow we will go on to the triangle. The triangle is an unknown subject to the child, and it is this play in his mind of the unknown that is so valuable. It creates a certain tension; the child is tip-toe with expectation of the next lesson. You will soon see what good results can follow from this in all your teaching work. The use of such a method can, for example, make it easier for the child to grasp some

more difficult point, because he will then be better able to see it in relation to the whole to which it belongs.

If we practise such things until they grow to be part of our very life, then the lessons we give will become more and more truly 'education'. And we shall at the same time beget within ourselves a deep need and longing to come to a still more exact knowledge of man, and especially of the child. Taking to our help all that we learn in Anthroposophy, we shall have to ponder on this human nature of ours, finding our way to the true 'wisdom of man'; and we shall find that much will be revealed, which will then transform itself within us into educational skill. For it is important that the children — every one of them — shall be able to carry into life, as their personal possession, what we teach them. We have not, up to now, done enough to help them in this direction.

In a certain sense, we may say that our whole teaching is of two kinds, — although the two are continually playing into one another. On the one hand, we teach the child something at which he has to work, and employ his skill; his bodily nature has to be active. For examples of this kind of subject, we can think of eurythmy, music, gymnastics, — even also writing, and doing sums on paper. In all these, we bring the child into some sort of bodily activity. The other kind of lesson is more contemplative; we direct the child's attention to something he is to look at or think about.

Now, these two kinds of instruction, although constantly working into and with one another, are fundamentally different. But we have not, as a rule, any idea of how much the teacher of a contemplative subject, such as history, for example, owes to another teacher who takes the children for subjects that develop manual or bodily skill and ability. If we were to limit our teaching to subjects of study and contemplation, the children would, as they grew older, lead a dull and disheartened existence. They would grow into men and women who are bored with the world. Even in the very matter of observation and study, in which they had been trained, they would become quite superficial. They would indeed lose all inclination for it; nor would they even willingly take the trouble to give the necessary attention to the things of external life. This would be the result of confining children's education to subjects such as history, etc., where we appeal almost exclusively to mental activity.

In point of fact, when we have to teach some subject of this kind, we owe a great deal to the teacher of handwork or music or eurythmy. The history teacher lives on the music teacher, and conversely the teacher of music or of singing, lives on what the children have gained in their history, or other such lessons. Let me explain how this comes about.

Suppose we want to engage the child's attention in a subject that is of the studious kind. He sits there and has to attend to what we are telling him. We

may appeal also sometimes to his judgment, perhaps even to his moral judgment. But, however much we try to spur him on to independent thought, so long as the child is sitting there listening or thinking, the activity we are calling forth in him is no more than a waking-sleep activity, — if I may be allowed a paradoxical expression. The child is, in a sense, outside his body, and only continues to share in the activity of his body through the fact that he is not **quite** out-side it, as he is in ordinary sleep. For the very same phenomenon is produced in his organism, to a less intense degree, as is produced in sleep. All the time that we are teaching subjects that appeal almost exclusively to thought and contemplation, a certain ascent of organic activity is taking place in the children. They are developing in their organism the same activity that is developed in sleep: the products of metabolism are rising up into the brain. When we get the children to sit still and think and consider, it is just the same as though we are calling up in their organism an activity that belongs to light sleep.

As a general rule we imagine that sleep has a strengthening effect on the organism. Every morning that we wake up with a headache might teach us a little of what sleep really is! We must understand that, as long as we are awake, whatever is ill in our organism is kept back from the higher organs, is not allowed to rise up. When we go to sleep, however, a decided ascent of the illness takes place; it rises up into the higher organs. And so, if we are getting a child to study and observe and consider, then whatever is not quite in order in his organism, is rising up the whole time. On the other hand, suppose we are teaching the child eurythmy, getting him to sing or play music, giving him gymnastics or some kind of handwork, or even if we are letting him write — in all these cases, we have in the child an enhanced **waking** activity.

When therefore you teach singing or eurythmy, there is no doubt about it, you set going in the child a hygienic, — yes, even a therapeutic activity. That was not probably your original intention; and indeed the activity is perhaps all the healthier if you do not go about it in the spirit of amateur doctors, but simply leave it to your own natural, healthy feelings and outlook. Nevertheless, as teachers working together, it is good that we should know how we do really work **for** one another. We should know, for example, that the children owe the healthy ascent of the organic fluids, of which we are seeing the good results in our history lessons -- that they owe this to the singing or the eurythmy that they had the day before. It is good if we can in this way see the work of the School as a connected whole; for then, if anything shows itself to be out of order in a child, we shall make a point of seeing how we can cooperate with other teachers to put it right.

On such a basis, it will really become possible for us to give each other good advice. The history teacher, for instance, will discuss with the teacher for singing what measure could be taken to help some particular child. If we were

to go about this with the intention of working out programmes and elaborate schemes, no good would come of it. We must first be able to see clearly how things are with the child in question, and then this insight will of itself give the right impulse for the discussion with our colleagues. Only so will the cooperation lead to a fruitful result.

And as you gradually acquire this wider outlook, you may be quite sure that when, for instance, a physics teacher notices something lacking in his pupils, it will in some circumstances occur to him to discuss with the singing teacher how things might be improved by special attention to the point in question in the singing lesson. The singing teacher himself will know best just what is necessary; at the same time he in turn will be thankful that his attention has been drawn to the lack in the child. In this way we shall arrive at a living cooperation throughout the College of Teachers. Working thus, we shall be taking the whole human being into consideration, and we shall find that one thing leads on to another.

As our teaching grows more living and mobile, we shall, where occasion demands, come out quite naturally with the right kind of humour. On this will depend whether in a given moment we find the 'unknown' (or half-known) with which to call forth those tensions and relaxations that are, as we saw, such good aids to memory. And not only so; something else too will depend on our sense of humour. As we teachers learn to make our own thinking more alive and more mobile, as we accustom ourselves to think beyond our own particular subjects, to think indeed of the whole human being, then we shall begin to discover how we may, at some point in the lesson, introduce a new and wider outlook to the children. This is a matter of real importance. Whatever subject we are taking, we should be able to step out in all directions — and especially in a direction that I will now describe.

Take the teaching of physics. It is most certainly **not** to be recommended that we give our lessons by bringing all manner of apparatus into the lecture room, and then working out some problem or other in front of the children. We can proceed marvellously in this way, building up one thing upon another; and by the end of the lessons it can seem as though we had achieved a great deal. The truth is, however, that it is not — and never can be — a question of what the child acquires **at the time.** What matters, — and what alone matters — is: what are we giving the boys and girls to take with them into life? With this end in view, we shall need to be continually amplifying, and extending in its application, the subject we have in hand.

Suppose we are dealing with some phenomenon in optics or in hydraulics. We must be ready, whenever opportunity offers, to lead over from one phenomenon to another. The opportunity may come to connect what we are demonstrating directly with the phenomena of the weather, with phenomena

that involve the whole world, perhaps even with phenomena that appear to be very far removed from the immediate study. The pupil will take note of the fact that there are everywhere these connections all over the world. And he will experience certain feelings, as we lead him on in this way from one thing to another; we shall be giving rise in him alternately to tension and relaxation. And that will definitely help him to make things his own.

Now, among all these connections and relationships, there is one that is of the highest importance and should constantly be brought into our lessons. I mean, the relationship to man. Wherever possible, we should relate the subject of our study to man. Suppose we are talking about some animal, or plant, or maybe we are describing some phenomenon of heat. Whatever we are dealing with, the possibility is always there to lead over to man himself. What is there to prevent our passing from a consideration of the phenomenon of heat to a consideration of fever? Why not lead over from a study of the properties of elastic spheres to the phenomenon of vomiting? Vomiting is, after all, a phenomenon of reaction very like the recoil of an elastic sphere. Or conversely, when we are teaching about the reflex actions that occur in the human organism, why not refer to the simple phenomenon of the recoil of elastic spheres, — and so on, and so on.

Even with quite little children, the teacher can begin to draw attention to relationships with man. He can gradually accustom the child to see how all the phenomena of the universe come together in man; how everything is there in man, so that he is like a universe in minature. It is really the case, you know, that when the children hear from us about things that are quite outside man, — things like the weather, for instance — there is always the tendency to forget what they learn. But the moment we connect such things with man, the moment we can point to a corresponding phenomenon in man, quite another tendency shows itself. For it is impossible to think about anything that has to do with man — especially when we are children — without associating feeling with it. You could not explain the ear, without giving rise to some feeling in the child. He will be bound to associate feeling with it. The same with the heart, and so on. And wherever you relate also the things of the world to man, you cannot help bringing these too into the sphere of feeling. And that is what is so important.

When the subject matter of the lesson is absolutely 'objective' — and we know how people insist on its always being so — just there it is most important to make for the children the link with man. In physics for example, we should always try to do this. Actually it comes easiest of all to do so in the case of the distinctly objective, since the whole world is to be found in man. So that here again we have a means of assisting the child's memory. When the child simply learns a fact in physics, he is sure to forget it again. Even if he remembers it automatically, it will not be his own, — least of all if he learned it merely by

looking and hearing. But if we lead it over to something that concerns himself, he will make it his own. For then it has become an explanation given to man concerning man, and 'man' makes it his own. We have to do our best to avoid two extremes: on the one hand, the abstract; and, on the other hand, what Schlegel once called the 'Derb-materiell-Konkrete' (the grossly material, the grossly concrete). Let me give you an example.

A little while ago, comedy and tragedy were being explained to the eighth class. One can, you know, invent marvellous definitions for the comic, the tragic, the humorous, the beautiful, and so on. In commonly accepted books on aesthetics, you will find wonderful things written about all these. But all such definitions move in the realm of abstraction. You cannot arrive in this way at any living conception. Let me tell you, instead, one simple fact. When we feel sad, when we feel tragic, our metabolism is affected; the sadness retards the metabolic process. In respect of the bodily nature, there is a real similarity between something that remains lying in our stomach, that we are unable to digest properly and that refuses to go on from the stomach into the intestines, — there is a similarity between such undigested substance and something that makes us sad. Whenever a really sad experience befalls us in life, we react with a hardening of our metabolism. It is literally so; the process, though scarcely perceptible, is quite a real one. We work against our own digestion. The 'being sad' is the same thing as happens when food lies in your stomach like a stone. The latter is, of course, a 'grossly material' process, but qualitatively, quite comparable with the former.

When digestion goes on as it should, the food passes out of the stomach into the intestines, is received into the glands of the intestines, passes thence into the blood, and — for the benefit of the upper man — breaks right through the central wall, the diaphragm. Our health depends on our carrying the digested food **upwards**, that it may there be imparted to the upper man. But this is, from a bodily aspect, an absolutely similar process — qualitatively — to what happens when we laugh, when vibrations are artificially induced in our diaphragm. Laughing is thus a health-giving process. It has the same effect on the organism as has a good digestion.

So, you see, we have found that humour, gaiety, are related to digestion. In other words, we are learning to think like the ancient Greeks. We can now understand why the Greeks spoke of 'Hypochondria', which means boniness in the parts of the body below the ribs. This name for glumness, depression of spirits, expresses exactly what shows itself to clairvoyant sight. And then the upward current of life, that brings the diaphragm into movement and is the very same as is set going by a good and healthy digestion — this it is that brings humour into relation with man's bodily nature. In humour, this upward current of life is let loose upon the external world.

We are not going to be content therefore with any such abstract explanation as: Humour enables man to see things from above. The abstract and the concrete must combine for us; we must contrive to achieve their unity. We have to help the child bring together in thought the soul-and-spirit and the bodily functions; he has to learn to think of them together. We reject utterly that most pernicious modern way of thinking, where the things of soul-and-spirit are perpetually explained without any reference to the body, and then on the other hand — as a perfectly natural corollary — all that has to do with the body is spoken of in grossly material terms. In reality, neither the one nor the other exists as such; what we have in life is the confluence of the two. If we want our ideas to be complete, then we must learn to look for the connecting link between humour and tragedy — not in some abstract definition, but — in the diaphragm!

This does not mean — as some people might imagine -- that we are espousing the cause of materialism. The very contrary is true. For it is by showing how the soul and spirit live in and come to expression in, the body, that we can bring our pupils to the realisation of the fact that the whole material world has its life from the spirit.

If they can once grasp the idea that when a man laughs, he is consciously present in his laughter with his soul and spirit, whilst the laughter has at the same time something to do with his diaphragm, then they will be ready also to believe that soul and spirit are at work whenever we have rain, or when we have thunder and lightning. Learning to perceive everything in its relation to man, they will gradually be led quite naturally to this conception.

There is a danger at this point. We must beware of influencing the children too strongly in the direction of self-observation, which could easily lead to a development of that kind of egoism where man is absorbed in contemplating himself. If however we are careful to apply this method in the more studious kind of lesson — the kind that calls especially upon the child's mental activity — then, simply by showing the child how he is: body, soul and spirit, all together, we create in him a disposition, a mood, which is the best possible preparation for his entering rightly into the other kind of lesson. When called upon to use his bodily skill and activity, he will then work from out of the very depths of his being.

Teaching in this way, always taking pains to connect the more studious subjects with man, we shall — while we are giving them history or geography or physics — be educating our children to become good singers, good musicians. By getting the child to **think** what he himself in his bodily nature **wills**, we create in him something that we ought continually to be creating. In order that you may appreciate what I mean, let me give you an example from quite another sphere of life.

As you know very well, you can't give a person food, and say to him: 'Now you are fed, once and for all'. He is bound presently to become hungry again. There must of necessity be this rhythm. Whatever is living must have rhythm. And man needs to become musical again in his being, he needs to live in rhythm.

When we turn the child's thought back upon himself, a very high tension is induced in him, and this tension has then to be relaxed. Give the child concepts of his stomach, lungs and liver, and you will be creating in him a disposition, or mood, which will find its right reaction -- as it were, its 'solution' — in singing, just as hunger finds its solution in eating. There you have the rhythm. We must not imagine we can ever arrive at life in our work by any other way than through rhythm. By dealing rightly with the more studious subjects, we induce faculties to develop in the child which then show up in the other kind of lesson.

Suppose you are telling a child about Julius Caesar. You will not be content merely to relate what Caesar did, but you will try to give the child at the same time an imaginative picture of him. You will paint the historical situation in such a way that the child cannot help having in imagination a kind of picture of Julius Caesar, -- he sees him walk, he follows him about. If he really imagines Julius Caesar in this way — not only painting, but also modelling him in imagination — then, if he goes straight on after the lesson to a class in handwork, you may be very sure he will knit better than he would have done without Julius Caesar!

These are mysterious connections, — as mysterious as the connection between hunger and its satisfaction. But if they are not heeded, all kinds of results will emerge. Let me give you an instance.

Suppose that during a whole lesson we have been simply 'telling', without stimulating the child's imagination. The acidity of his stomach will have been increasing all the time; and this will mean that he has too much pepsin in his stomach. We cannot help it that the more studious kind of lesson leads anyway to an accumulation of pepsin in the stomach. But now pepsin does not only acidulate the food-stuffs that enter the stomach; all such things have in addition a spiritual part to play, for everything that is material is at the same time spiritual. And it is the task of the pepsin to give rise to the prickling sensation which the child should experience inside him when he is singing. This cannot however come about if the pepsin remains in the folds of the stomach; and it will remain there if we merely narrate to the child, without working on his imagination. If however we draw on the imagination, the pepsin will be distributed throughout the whole body, and the singing teacher will have before him a child who can feel this prickling in all his organs; whereas, when the pepsin stays in the stomach, there will be nothing to

stimulate this sensation in the organs, in particular not in the speech organs. And the result will be that the singing teacher will find the child lazy, or will in any case not succeed in getting good work out of him.

I am telling you these connections, not merely for their interest, nor even merely for their usefulness in themselves, but still more as examples, to demonstrate for you the immense importance of seeing our whole teaching work as a complete organism, so that gradually we come to recognise everything in it as part of a living whole. We shall not achieve this wholeness of our work by interfering in matters that are no concern of ours. Needless to say, each individual teacher must be left to carry on his work in freedom. The way to achieve it is to make it our business to understand the essential nature of the growing human being, — the child; then we shall be able to bring to him just the thing that will stimulate him and that is important for his development. Going straight forward on this path, we shall make an astonishing number of valuable discoveries.

The first essential is, of course, that we are ourselves deeply and vitally interested in the being of man. Anthroposophy, if we understand it right, provides the very strongest incentive in this direction. And I would especially say to you, as teachers: Do try, when you are forming your concepts, not to remain in the realm of the abstract; try to come to a practical and objective knowledge of man, of how he is built up and organised. You are really called to be pioneers in this matter, to step out in a new direction.

Look at the situation today in the educational world. On the one hand, there are the subjects such as history, geography, physics, and so on, which are treated as abstractly as ever possible, — with the result that the children simply acquire concepts. And then, on the other hand, we have a science that teaches about man, we have anatomy, physiology. The children are taught about man as though his several organs were cut out of leather and then joined up. There is really very little difference between this anatomical description of man and some artificial object that has been put together out of pieces of leather. Man is not described in his spirituality, but simply and solely in his body.

It is just here that you have the opportunity to be pioneers and render good service to the cause of education. On the one hand, you can get rid of what is utterly lifeless and abstract in the necessarily more abstract studies, and on the other hand, you can do much to make things better in the subjects that are generally presented to the children in grossly material terms. You can teach both kinds of lesson, but in such a way as to unite them, to weave them together into a whole.

Suppose you are teaching history. Your history lesson could quite well vitalise your anatomy lessons, — and vice versa. By making a study of the

function of the liver, you could learn how to teach the later history of Egypt! The peculiar nuance, the aroma, if I may call it so, which should imbue one's descriptions of the later periods of Egyptian history — this you can acquire by a careful study of the function of the liver in the human organism. For in both cases, one is left with the same general impression.

Weaving things together in this way, you will bequeath to mankind something of considerable interest for the study of civilisations. But you will be doing much more than that. By bringing into close association, by interlinking with one another, the so-called 'bodily' — which, taken by itself, does not exist — and the abstractly 'spiritual' — which also does not in itself exist — you will be meeting a deep educational need.

For, you will see! When you come into your classroom and begin to teach, your words will have weight, — and at the same time wings! Yes, they will have both. You won't be overwhelming the children with a mere flood of 'winged' words; nor on the other hand will you be training them in bodily abilities in which there is weight and strength, and nothing more.

SECOND LECTURE

13th June, 1921

My Dear Friends,

In my introductory words yesterday, my purpose was to show you how much depends on your bringing with you into your work a certain fundamental feeling about **man**, and then again about the **school** as a united, organic whole. Today I propose to consider with you some important principles that will supply a foundation for what I have further to say.

If we want to carry in our minds a true picture of man, we shall be obliged to relinquish various prejudices which the modern scientific out-look — for there is no gainsaying it — has brought in its train. Let us examine one of these.

When you hear people speak about man's activity in the field of **logic**, you will find the following view expressed. Man thinks with his soul (for the speaker need not even be a materialist), goes through the logical processes with his organism of soul, making use however for this purpose of the brain as a kind of mechanical tool or instrument. All functioning of thought, all logical processes are thus deemed to be bound up with the brain. And these logical processes are then divided into (1) forming concepts, (2) passing judgement thereon, (3) drawing conclusions.

Now this idea, that everything to do with logic and reasoning is a function of the head, is by now so deep-rooted that people have lost the power of looking at the matter with clear, unbiased vision; and consequently fail to see things as they are. And then, as soon as one begins to tell how the matter really stands, they at once demand 'proof'. But the proof lies simply in unbiased observation; for unbiased observation can lead to a direct perception of how logic develops in man.

Of the three logical functions — conceiving, judging, drawing conclusions — the first only is a function of the head. The forming of concepts is a function of the head; but not the passing of judgment, nor the drawing of conclusions.

Perhaps you are wondering whether spiritual science will not in the end put the head out of use altogether? And in fact you would not be very far from the truth! We human beings do not, for our life between birth and death, get a great deal from our head; our head is not really of so much account for us as we imagine! Outwardly, in physical form, the head is certainly the most perfect part of us; but that is because it is an image, a picture, of the spiritual organisation that we had between death and a new birth. Our head may indeed be described as an impress, bearing the stamp of what we were before our birth, before our conception even. All that is soul and spirit in us, has left its mark there; we have therefore in our head a picture of our pre-earthly life.

After the physical body, it is only the ether body that comes to full activity in the head. Astral body and ego do indeed fill the head, but we find there a reflection only of their activity; their activity is, as it were, for themselves, on their own account, and the head merely reflects it.

In this head of ours, we can then see — and this is true even externally — a picture of the supersensible world. I spoke of this in the lectures I gave you last year,* showing you how we carry our head as something apart and different from the rest of our organism. We might think of the rest as a kind of coach or carriage, and then of the head as the man who sits in it; or, if we take the rest of our organism to be a horse, then the head is his rider. The head is somehow apart, separated from direct connection with the external world. It sits upon the body like a parasite, — and behaves like a parasite too. We must dismiss from our minds the materialistic notion that for this life of ours on earth, our head means a great deal to us. A reflecting apparatus, — that is its use for us, affording us a picture of our life of soul and spirit before birth.

Thus, thought and ideation are connected with the head, but not judgment. Judgment is connected with the middle organism, and particularly with arms and hands. We can, of course, 'think' our own judgment, we can form a concept of it. But the judging process itself takes place in the mechanism of arms and hands; only the reflection of it in thought takes place in the head. This is a truth you will find you can perceive quite deeply and intimately, and then you will see how important it is in connection with your work. Let us consider it a little.

You know very well that the middle organism plays the part of mediator for the world of feeling; it is the seat of the feelings in man. Now, judgment has a deep relationship with feeling. This is true even of the very most abstract judgments. We declare, for example, that Charlie is a good boy. That is a

* **Meditativ erarbeitete Menschenkunde.** Translations of lectures II, III and IV will be found in the two books: **Three Fundamental Forces in Education**, and **Supersensible Physiology and Balance in Education.**

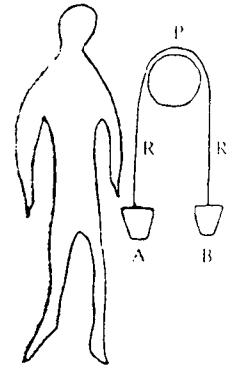
judgment; and as we make it, we have the feeling of affirmation. Feelings of affirmation, and also of denial, play a large part in judgment; and so does altogether the feeling that finds expression in the relation of predicate to subject. It is only because feeling belongs so much to the semi-conscious that we do not notice what a large part it plays in the passing of judgment.

Man being destined to be pre-eminently a being who judges, his arm organism has been brought into harmony with his rhythmic organism, while it has also at the same time been liberated from it, — liberated, that is, from the continuity of its rhythmic activity. In the physical connection between the rhythmic organism and the liberated organism of the arms, we have a physical symbol for the connection of feeling with judgment.

And now for the third factor of the logical process. The drawing of conclusions is connected with legs and feet. Naturally, if you were to tell that to a psychologist today, he would only laugh at you. It is true, nevertheless! If we human beings were organised on a plan that did not allow for legs and feet, we should not be able to draw conclusions. For it is like this. We think and form concepts with our ether body, and that has its ground of support in our head. We judge — I mean the word in its original and elementary sense — we judge, we opine with the astral body; and that has its ground of support in arms and hands. And we draw our conclusions with legs and feet; for the ego — it is with the ego, of course, that we draw conclusions — has its ground of support in legs and feet.

So it comes to this, — that, whenever man thinks logically, the whole human being participates. That should be for us an established fact. Actually, very little can be known of man, if it is believed that the head does it all.

Now the way in which we have our life in the earthly world, — I might say, the place we take in this world, is entirely different, according to whether we are considering the man of legs and feet or the head man. We could draw a little picture to help make this clear (see drawing). Here is man, drawn



diagrammatically. Let us assume the man lifts a weight (a) with his hand, — say a kilogram. And now we will think the man away, and instead attach a rope (R) to the weight, carry it over a pulley (P) and hang another kilogram weight at the other end of the rope, — or rather I should say, a somewhat heavier one (B). The heavier weight will draw the first weight upwards. We have thus placed into the world a mechanical contrivance which does the

very same thing as I do when I lift the weight with my arm. When I use my arm to lift the weight, I perform the same action as is performed by attaching a heavier weight and letting it pull up the lighter one. I unfold my will, and thereby accomplish something which can also quite well be accomplished with a purely mechanical contrivance. The picture of the action is the same in each case. This drawing up of the kilogram weight, that we can observe is a perfectly objective event. And when my will enters in, the picture remains the same. With my will I stand right in the objective world: I plant myself into it, and am no longer distinct from it.

This shows itself particularly clearly when we walk, or make any movement with our legs. What my will achieves when I walk is an objective process, it is something that happens in the world. As far as the external appearance goes, it is a matter of indifference whether a purely mechanical process is taking place, or whether my will is entering in. My will merely **directs the course** of processes that are in themselves mechanical. And this is most of all the case in activities involving legs and feet. For then, I am outside myself, altogether merged in the objective world; I am become a part of it.

The same cannot be said of the head. The functions the head has to perform, tear me right out of the world. What I call seeing, hearing — that then lead on to thinking and ideation —, these functions I cannot place out into the world in the same objective manner as I do walking. My head does not belong to the world, — not in the least. It is a 'foreign body' in this earthly world. It is the copy, the reflection, of what I was before I came down to earth.

Head and legs are thus the extreme opposite of one another. And in between, — for, although the will does work here, it works always **with the feeling** — in between, is the organisation of arms and hands. Please give careful thought to what I am now explaining. In respect of his head, man is apart from the world, he is isolated from it. He brings this head of his with him from a spiritual world; it bears witness, even physically, to the fact that he belongs to a spiritual world. He constrains himself into the physical world by adapting himself with his organs of feeling and of will to its outer conditions and to its laws. As we have seen, no hard and fast line can be drawn between external events and events that come about through the exercise of my will. There must, however, always be a hard and fast line between events and processes in the external world, and thoughts and ideas that make themselves known through the head.

The perception of these facts can guide you in your endeavours after a better understanding of man. Man begins his embryonic life by developing his head organisation. It is nonsense to imagine that the head is simply a matter of heredity. Man's head is a copy of the cosmos. Even in the spherical form of it you can see this. The forces of the universe are at work in it. What man inherits goes into this arms-and-legs organisation, and permeates them; it is here alone that man is a child of his parents. Through his arms and legs man is connected with the forces of the earth. The head is not accessible to these, nor to the forces of fecundation. The head is formed and organised from the cosmos. If it shows resemblance to the parents, that is because it has, so to speak, to rely on the rest of the organism for its development; it is fed by the blood that has received the influences of the rest of the organism. But what the head is in itself, the whole way in which the head is formed, originates in the cosmos. And, in particular, our organism of nerves and senses — in so far as it is bound up with the head — is a product of the cosmos. We bring it with us and let it grow into the rest of the organism.

If we once understand these connections, we shall never again give countenance to the mischievous notion that we are specially 'spiritual' when we avoid speaking of the bodily or physical aspect of things, and talk for ever only of 'spirit' and 'soul'. On the contrary, we become spiritual as we learn to perceive the coordination of bodily-physical with soul-and-spirit; as we learn to perceive that, in respect of our head, we are formed by the cosmos and, in respect of our leg-organism, we are the child of our parents and forefathers.

Knowledge of this kind enters deep down into our life of feeling. For it is knowledge of **realities**; whereas the knowledge that is communicated in the abstractions of the present day, has nothing whatever to do with reality. And this is true, whether by 'abstractions' we mean what are recognised as such, or descriptions that are put forward of the material world. Such knowledge is quite unable to stir our feelings. What enters into the realm of reality, however, does arouse our feelings; and for this reason, I would like you to give particular attention to the following. You can then develop it further in your work with the children.

It comes to the same thing, you know, whether we regard man in respect of his physical and bodily nature, or in respect of his soul and spirit. When we learn to look at soul-and-spirit in the right way, we come to know it as creative. We behold it in the act, we behold it creating the bodily and physical. And if we observe this creating with the eye of an artist, then gradually the materiality disappears and the whole thing turns into spirit. What was physical and bodily, transforms itself, for true thinking, into something spiritual. Taking your stand, therefore, on the ground of anthroposophy, of spiritual science, it makes little difference whether you occupy yourself with material things or spiritual. That is not the point. What is pernicious about materialism is not that it makes us acquainted with material phenomena and with material objects and beings. For if we learn to know these thoroughly, then the naive and stupid materialistic concepts fall right away, and the whole thing transforms itself into spirit. The harmfulness of materialism comes out when we focus our attention on the material but do not think it through to the

end, do not even enter right into what we actually see with our senses. For then it can easily happen that we become feebleminded. Failing to think the material through to the end, we have no reality. When we do think the material through to the end, it becomes, for our thought, spiritual.

When, on the other hand, we turn our attention to what belongs to soul and spirit, that again, if we enter right into the reality of it, does not remain the abstraction that we continually meet with in presentday knowledge. No, it assumes artistic form and shape, it becomes for us, a picture; until, finally, we have before us the very being of the material. Thus, whether you start from the standpoint of matter or of spirit, if you follow it through to the end, you come to the same place, you come to reality. And as with the material, so also with the spiritual, there is nothing wrong in people concerning themselves with it; there is only always the danger that they may grow weak mentally and develop into vague mystics who perpetuate all manner of confused ideas, tending to see everything in a cloud, and unable to give form to their thinking.

Now it is important that to all you have already learned concerning the nature of the child, you should add what we have been considering today about the connection of man's head with the cosmos, and of his limbs organisation with the earth; and then make careful observation of your children to see whether the organising force of the cosmos is predominant in them, which will show itself in the plastic forming of the head, or whether the earthly influence predominates, manifesting in the plastic moulding of the rest of the organism, notably the limbs. And then you will have to consider how you can best treat the two types, — the 'cosmic' child and the 'earthly' child.

In the case of what we are calling the earthly children, the forces of heredity work strongly, particularly in the system of metabolism-and-limbs. We shall notice that, although these children may not be, on the whole, of melancholic temperament, yet when we put questions to them or make any other kind of approach, it can frequently happen that they disclose, beneath the surface of their general temperament, a melancholic undertone. This melancholic undertone derives from what is earthly in their being. The right thing to do for such a child is to try and help him to appreciate music that passes over — either in the same piece or in consecutive pieces — from the melancholic minor into the major. An earthly child can be spiritualised by means of music and rhythm and Eurythmy; for in the demands that these make on the body they have a spiritualising influence. Where the prevailing temperament is sanguine with again traces of melancholic, then painting is sure to help. And in every case we should give music, rhythm, eurythmy. Even where a child shows very little talent for these, we should take the greatest pains to call forth the little he has; and no child is without some inclination or gift in that direction.

For a child with a strongly marked head organisation, it is the subjects more connected with thought that will require special attention on our part, — history, geography, literature, etc. We shall have to be careful, in teaching these subjects, not to stay in the realm of thought and contemplation. As I showed yesterday in another connection, we have to pass on to a presentation of the subject that can arouse certain moods of soul, such as tension, curiosity, and so on; and then see that these are followed by relief, relaxation, satisfaction.

It is just in such daily dealing with the children that we must regain the habit of seeing the spiritual in harmony with the bodily. For the Greek, this harmony was complete; but the beautiful Greek conception of it has been utterly lost. The influence of a work of art upon the human being was not, for the Greek, confined to the soul, he could always detect its influence also in the physical body. He would speak of the crisis of an illness, of the 'catharsis', and he would speak in the same way of the effect of a work of art, and in the very same terms too of education. In fact, he followed up the processes we were speaking of yesterday; and we shall really have to find our way back to such processes, we shall have to learn to bring together again in our thinking, spirit-and-soul and bodily-physical.

This will mean that when you are teaching history, you will need to collect up and bring into play all your own temperamental tendencies, and imbue the lessons with strong personal interest. The child will have time enough in later life for objectivity. To make our teaching entirely objective when we are telling the children, for instance, about Brutus and Julius Caesar, to refrain from showing any emotion in the picture we give of these two contrasting characters, is to teach history badly. We must be right there with our heart. No need to get wildly excited and rave about the situation; but we should show quite openly where we are moved to sympathy or antipathy, and show it in such a way that the children are stirred to feel also for themselves what we have felt. It is, above all, subjects of this kind – history, geography, geology — that should be put before the children with real feeling. Geology, for instance, becomes quite fascinating when the teacher has a deep and sympathetic understanding for the various rocks and stones that he describes. In this connection I would recommend every teacher to read Goethe's treatise on granite, to read it right through, entering into it with heart and soul. He will find there a proof of how, by entering into the world of Nature not merely with thought but with his whole being, man is brought into a human relationship with that primeval father, the sacred granite of remote antiquity. Other things can then be approached in the same way.

First, we have to develop in ourselves this kind of approach to the subject in hand, and then we can come to the point of being able to let the child share in

our experience. Such a method will naturally make things more difficult for us! We shall certainly have to work very hard! But it is the only way to bring life into our teaching. And it is actually the case that what we impart with feeling, fosters the growth of the child's own inner life, whilst what we give him merely in ideas, is dead, and remains so for him. For in ideas we are giving the child reflected pictures, and to do this we work with his head, — the head that is, as we have seen, of value only in its relation to the past, to the time when it was in the spiritual world. In order to reach what is found in the blood, and has its significance here and now, on earth, we need to imbue our lessons with feeling.

You must, for example, experience within you something of the hostile, destructive force of space under the recipient of an air-pump. The more vividly you are able to describe how terrible a thing space is when all the air has been pumped out of it, the further will you find you can go with the children. In earlier ages these feelings were expressed in the very words that were used to describe the processes. **Horror vacui**: what streams out from a space that has been emptied of air, inspires horror. It was all in the language itself: but we have to find it again. We must learn, for example, to feel the relationship that exists between a vacuum and a very thin and shrivelled human being. (You will remember how Shakespeare suggests one is inclined, under certain circumstances, to prefer people who are fat and stout rather than thin, dried-up people with bald heads that are cram-full of thoughts and ideas!) We must sense this relationship of the dried-up human being – or again, let us say, of the spider — to empty space. Then, in imponderable ways such as these, we shall find we can beget in the child too what I may call this 'world-feeling' which it is so essential for man to have.

Again and again, when we are speaking of pedagogy, we come back to this: objectivity must be combined with calling into action the whole human being. Only so can we restore to health a part of our curriculum which has suffered very seriously under materialism. I refer to the teaching of gymnastics.

We are not prepared to be as audacious as a man who once came up to me after I had been giving some introductory words to a performance of Eurythmy, and had mentioned gymnastics and spoken of their hygienic significance. This man declared that, as a physiologist, he could not favour gymnastics at all; neither had they, in his view, any educational value whatever; in fact, gymnastics were for him an absolute barbarity. No, one cannot fly in the face of present day public opinion in that way; we should be fiercely attacked at once, — as happens enough already. But only think how gymnastics and drill — activities that go no further than the physical body (in the literal and lowest sense of the term) — only think how these are idolized today in all their forms, whether it be the directly physical, the super-physical or the sub-physical, whether it be the Swedish or the German variety.

Every one of these forms of drill starts off with regarding man as a being of body only, — that is to say, of body according to the poor conception of the same that has been formulated in this materialistic age, not according to the conception I have been putting before you! The instruction is begun in the following way.

First, you are made to stand in a certain position which is described to you thus. The back must not be too conspicuously hollowed out, only so much; then, the chest must be pressed into a certain shape; the arms and hands must be moved in a particular manner, — so that altogether the whole posture has an exactly defined character. No thought here of man, but only of a model of man that has been fabricated. We could make a drawing of it, or we could cut it out in papier maché; all the instructions given in Swedish gymnastics for posture could be scrupulously followed in such a papier maché model. And then the teacher can take the child, treat him like a shapeless sack, and mould him in imitation of the model.

Working on such a method, the teacher will have no sort of connection with what is human in the child, he will be dealing only with a kind of imitation of the papier maché model, showing to perfection all that Swedish or German drill demands. Without troubling to think of anything further that there may be in man, the teacher will get the children first to take up the prescribed position, and then to go through the various exercises. One thing alone is lacking: no account has been taken, all through, of the fact that the children are human beings.

In all these gymnastics man has no place. Natural science has already excluded him in theory, but here, in gymnastics and drill, he is excluded in actual practice. Because man as man has no place there, these gymnastics, deeply rooted as they have become in our so-called civilisation, are most reprehensible, we could even say impious. They make the children into mimics of a model. That is no goal for education! The true educator will see that the child assumes a position, a posture, that he also **experiences inwardly**. The same with the movements we require him to make. They should be movements that he experiences inwardly.

Take, for example, breathing. We ought to know that in breathing-in, the child can be brought to feel a faint suggestion of some nice-tasting food, which is slipping down under his palate. The experience should not get as far with him as an actual perception of taste; there should be only the faintest suggestion of it, just enough for the child to be able to feel, as he breathes in, that he is sensing something of the freshness of the world. Try to get him to feel this and then to ask himself: What **colour** is my breathing-in? If the child can come to a right sensation of his breathing-in, he will tell you that he feels it greenish in colour, something like a natural green. You will know that you

have achieved something if you have been able to bring the child to feel that his breathing-in has a greenish colour. And you will find that his body will then take up, of its own accord, the right position for breathing-in. The child's inner experience will lead him, unfailingly, to hold his body correctly. Then you can go on to exercises.

Similarly, you can bring the child to a corresponding experience with out-breathing. The moment he begins to feel, in breathing-out: I do think I'm really a splendid fellow! — the moment he has this feeling of his own strength and of wanting to send it out into the world, he will also experience rightly (as something absolutely in harmony with himself) the corresponding movement of the abdomen in breathing-out, the movements in the limbs, the carriage of the head, the position of the arms. When the child has once entered fully into the feeling of breathing-out, he will experience within him the right movements to correspond.

Here, you see, we have man! We have man in his full reality. We are not treating him like a sack of corn, pulling him into shape in imitation of a papier mâché model. We move together with the child's soul, which then draws the physical and bodily after it. We, as it were, fetch up out of the child himself the bodily movements that accord with his own inner experience.

I have taken breathing as an example. We could start from some other activity that the child can feel, — movements of the arms, or of the legs, running, etc., or even the very carriage of the child, how he holds himself. Each time, it is the inner soul experience that we have to find and develop, for that will of itself lead to the right bodily expression. And here we have come to the point where we can bring drill and gymnastics into immediate connection with eurythmy. And that is just what we need to do.

Eurythmy makes manifest that which is of the nature of soul and spirit, brings it right out into immediate view, ensouls, inspires the movements of man. It takes as its starting-point the soul-and-spirit nature at the stage of development to which man has brought it, in himself, in the course of his evolution. But now, as we have been seeing, the physical and bodily can also be spiritually experienced. Man can have a present, living experience of his breathing, — even also of his metabolism, if he succeeds in taking his development far enough in this direction; and there is no reason why he should not do so. He can feel and perceive himself; he can consciously participate in all that is going on in his bodily nature. And then what the child receives on a higher level as eurythmy may rightly be followed by drill. It is perfectly possible to build a bridge in this way between eurythmy and drill. We must however only take care that the movements and postures that are given in drill and gymnastics proceed directly from the child's own living experience of his bodily nature. He has this living experience in his soul and spirit, and we are

responsible for seeing that the movements he is called on to make harmonise with it.

If we do our teaching well, we shall find that we ourselves learn a great deal. For we shall need to be constantly giving our thought to ideas of this kind. It will be with us rather as it is with Mathematicians who have to make use of their mathematical formulae. They cannot retain them; they can only build them up again in the moment when they need them. We too have to build up, again and again, these truths about man in spirit, soul and body; we have to be continually making them alive and present to our minds. And this very necessity will prove most helpful in your work with the children, for when your teaching proceeds from your full humanity, it has a stimulating effect upon them.

You will always find that when you have had to put a great deal of work into your preparation of the lesson, when you have had to wrestle with the subject, then the children learn far more. For then they learn in an altogether different way than if you had been one of those superior and self-confident teachers who take their preparation very easily. I have even known some who would quickly glance over the subject matter of the lesson while they were on their way to school! It makes a profound difference to our teaching, whether we have ourselves personally wrestled beforehand with the subject matter and all that may belong to it, struggled also to find ways and means of giving a skilful presentation of it to the children.

These spiritual relationships are undoubtedly there in life. Suppose you want a child to sing a certain song. If you have yourself first listened to the song inwardly, then it works more strongly upon the child as he learns it than it would have done without your hearing it first 'in the spirit'. Such connections do exist; the spiritual world does indeed move and work within the physical. We can reckon on its presence there, we can count on its help; and this is particularly true in the field of education.

Take, for example, the religion lesson. If you yourselves, while preparing it, come into a natural mood of reverence and piety; then the religion lesson will have its influence upon the child. If you fail to develop the right mood in your preparation, then will the child receive very little from that lesson.

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THIRD LECTURE

14th June, 1921

My Dear Friends,

I would like today to speak of ways in which we can adapt our teaching to the life of the child. An education which is not founded on a true knowledge of man can never achieve this adaptation to the practical realities of life; of that we may be sure! And in our day the spiritual part of man is in practice quite unrecognised. Generally speaking, people are conscious only of having a physical body. They will perhaps be ready to admit that they have also something like a soul, that directs this physical body; but their idea of it is extremely vague. That soul and spirit are deep inner realities, is the contribution that anthroposophy has to make to our knowledge of man. And then it becomes possible for us to set about adapting all our teaching, quite consciously and deliberately, to the life-processes that are going on in the children.

Suppose you tell a child a story, or draw something for him on the blackboard; or perhaps you get him to look on while you perform an experiment in physics, or to listen while you play him some music. A little reflection will show you that when you do anything of this sort, you are making connection with the external physical reality of the child. That is what happens every time, to begin with. But now what you put into the child via his physical reality, what he takes in through eye and ear, and also through his reasoning power, — very quickly enters upon a completely different form of existence.

The child goes home. In time, he goes to sleep. His ego and his astral body are then outside his physical and ether bodies. But what you have given him via his physical — and also his ether — body, the whole result of your teaching, goes on working in the astral body and ego. These are, of course, now in totally different surroundings. They are undergoing an experience which can be undergone only in sleep. And in so far as the effects of your teaching have remained in astral body and ego, these effects share in the

experience. What you gave the child indirectly, through the medium of the physical body, you were really leading, sending on its way, into the astral body and ego. This means — and it is important for you to realise the fact — that you are exerting an influence upon the life that the child lives from the time of falling asleep to the time of awakening. And then you must remember that on the following day, the child will bring with him the effects of what he has experienced during this time of sleep. A simple example will help to make this clear.

Let us take the case of a child who is doing eurythmy, or singing. We have here an activity of the physical body. Physical body and ether body impress the gist and essence of their activity upon astral body and ego; these have perforce to take their share in the activity. In actual fact, they resist having to participate in this way; for they have within them quite other forces, and these must in some way first be overcome. Astral body and ego offer resistance; but they have no choice, they must perforce adapt themselves to what is brought to them through the medium of their own bodily nature, — in eurythmy more through the medium of the physical body, and in listening to music, more through the ether body. And then ego and astral enter the world in which man lives during sleep, and now what they have received goes on vibrating there. It is as though, during sleep, astral body and ego imitate, on a much grander scale and in a much more spiritual manner, the experience they underwent with the eurythmy and the music; and this 'echoed' experience of the day before, the children bring with them when they come to school on the following morning. By then it has, of course, been brought back into the physical and ether bodies.

Looking at man in his totality, we find him an extraordinarily complicated being, — this 'man' that we teachers set out to understand! Take the process I have just been explaining. When you teach a child eurythmy, the child's physical body is brought into movement, and the movements are carried over into the ether body. Although, to begin with, astral body and ego put up a resistance, they also have to receive an impress of the activities that are taking place in the physical and ether bodies. Then comes sleep. Astral body and ego go out of the physical body, and bring this impress into contact with quite other — spiritual — forces. In the morning they come back again and what they bring with them bears evidence of a marvellous concord between what has been received from the spiritual world during sleep, and what was experienced the day before by physical and ether bodies when the child was doing eurythmy. We gave the child certain experiences, — we might say, in preparation. The way these experiences turn out to harmonize with the spiritual experiences which he undergoes during sleep, can reveal to us what eurythmy really does for the child. When we find the result next morning, then — and not until then — are we able to appreciate the wonderfully health-

giving power that is latent in eurythmy. If we give the child eurythmy in the right way, it is actually so that when he wakes up next morning and enters his body, he carries down into it spiritual substance.

A similar process takes place with singing. In this case the activity developed by the child is essentially an activity of the ether body. The astral body has then to do its best to adapt itself to receive this activity. In spite of resisting at first, it does receive it, and carries it over into the spiritual world. When the astral body returns next morning, you have again clear proof that a health-giving power has been at work.

It can furthermore be observed that the health-giving influence of eurythmy works directly upon the bodily well-being of the child, whereas in singing we have an influence that works rather on the whole system of movement in the child and only thence back upon the health of the physical body.

Connections like these can be put to good use in our teaching. Supposing, for instance, we could arrange — I speak of it more as an ideal, but where there is a really cooperative college of teachers, such ideals can at least be approached — supposing we could arrange that a child has eurythmy one afternoon, and then, the eurythmy having been allowed to work on spiritually during the night, on the following day gymnastics, taken in the way I described yesterday. We should find that the gymnastics would then enter the body with a health-giving influence. Quite valuable work can be done for the health of the children by thus taking eurythmy and gymnastics consecutively.

Or again, if conditions allow, we might give the children singing, and then, after they have carried this experience into the spiritual world in sleep, let them listen next day to instrumental music, — where they will be simply hearing, not participating. Thanks to the strengthening effect produced in the children through listening to music, we shall again find that what they acquired the day before (in the singing lesson) is in this way brought to its most healthy expression. You see how it is: if conditions were favourable for meeting the ideal demands, so that we were able to distribute the lessons in the sequence best adapted to the life of the child, then the influence our teaching would have upon the health of the children can hardly be over-estimated. Let us carry our investigations a little further.

Take, for instance, a lesson in physics. We do some experiment together with the children. Now remember what I said yesterday — that man thinks with his head, but that it is the rhythmic man who appraises and judges, whilst it is the metabolism-and-limbs man (more particularly legs and feet) that draws conclusions. Once you realise this, and realise also the nature of the act of perception as such, you will be ready to admit that when we perceive an action that we ourselves perform of our own accord, the act of perception is in

that case very closely connected with the drawing of conclusions, — more so indeed than it is with thought. When I see my own body, my body is itself a **conclusion. Thought** is present only in the moment of turning my eyes to my body. For then I immediately carry out a semi-conscious or subconscious process, which consists in gathering together all the details I have perceived, into a 'whole', and pronouncing judgment on them in the words: that is a body. This is then the **perception of a conclusion**. The fact is, whenever I perceive with understanding, I am at the same time drawing conclusions; consequently, my whole human being is involved in the process.

And this is how it is when I do scientific experiments. I am all the time receiving — absorbing — something, and doing so through the medium of my whole being; and 'conclusions' are continually entering into the process. The 'judgments' are of course there too, but are as a rule not perceived; they are too deeply hidden within. So long as I am making experiments, my whole human being is thus called into action.

But now, looking at the matter from the educational standpoint, we are not really doing the children very much good with these experiments of ours! They will perhaps be quite interested in them; but man is too weak, normally, to stand being compelled in this way to make constant effort with his whole being. It does not answer; you will find it is always a little too much for the child. Whenever you make experiments in front of him or direct his attention to something in the world outside, he comes too strongly out of himself. Right regard and care for the three members of the threefold human being is the mark of true education. We have to see that each member plays its part, and we have also to see that all three interact rightly in and with one another.

Suppose however I take the lesson in the following way. First, I conduct an experiment. This means, I am making demands upon the child's whole being. That is asking a great deal! Then I turn his attention away from the apparatus that is standing there in front of him, and go through the whole thing again, appealing now to his **recollection** of the experiment. When we recapitulate in this way, letting the child review the experiment in thought without seeing it take place, then his rhythmic system is stirred and animated. After first making demand upon the whole human being, I make demand now upon rhythmic system and head system, — for naturally recapitulation brings the head system also into activity. And then I can close the lesson, and let the child go home. Later on, he goes to sleep. While he is asleep and his astral body and ego are away, what I have set going, first in the child's whole being and then in his rhythmic system, lives on in him, — lives on also in his limbs.

Let us now concentrate our attention upon the sleeping child, as he lies in bed. What I managed to achieve with him in the Physics lesson, echoes on in his physical and ether bodies. All the development that the lesson evoked,

first in the child as a whole, and then more especially in the rhythmic system, streams up now into the head-man. Pictures of it all begin to form in the head. And when the child wakes up in the morning and goes to school, these pictures are in his head; we find them there. It is actually so. When the children come to school next day, they have in their head, without knowing it, pictures — photographs — of the experiment I showed them the day before and of which I afterwards gave them a graphic description. It is all there in picture form.

On this next day I can begin to lead the children to **reflect** upon the experiment. When I went over it again with them the day before, I appealed rather to their faculty of imagination. Now I want them to **consider** what they have seen and heard. We have reached a further stage: the pictures have to become conscious. I must lead the children to recognise the laws that underlie the experiment. Thus, the pictures they still carry — unconsciously — in their head will not be compelled to lead a meaningless existence. But now consider what would happen if, instead of giving the children nourishment in this way by leading them to reflect on yesterday's experiment, I were simply to go straight ahead next morning with further experiments. Once again I would be taxing their whole being; and the exertion I aroused in them would push its way into every part of their system and bring confusion and chaos into the pictures that are there from the day before. No, before I pass on to new experiments, I must always — without exception — consolidate first what is trying to establish its existence. I must give it food. And so here I have found the right way to order and arrange my Physics lessons, adapting them throughout to the life-processes in the child.

And now let us see what happens in a history lesson. When I am teaching history, I shall take care not to place the facts before the children in a purely external way, but put forth my skill and ingenuity to adapt the lesson once again to the life-processes in the child; and this time in the following way. First, I tell the facts, — the bare facts, that take place in space and time. In doing this I am once more claiming — laying hands on — the child's whole being. As with the physics experiments, the child is again under necessity to picture it all in space. And this is right. He must have a picture of what I tell him, he must see it in the spirit, see it spread out before him as a continuous whole; and he must also picture it in time.

When I have done this, I shall try to add some details concerning the characters or the events in my narration. In this way, I still keep the children's attention on the facts, but I am no longer simply narrating. I am **describing**. I have, you see, again gone through the same two stages, — the first stage making demand upon the child's whole being, and the second appealing to his rhythmic system. Now the lesson is finished, and the child is dismissed.

Next morning the child comes to me again, bringing with him once more in his head the spiritual photographs of the lesson of the previous day. I shall be meeting him in the right way if I now go on to suggest discussions that can arise on the subject of yesterday's lesson. We might, for example, consider together whether Mithridates, or let us say Alcibiades, could be regarded as a respectable character or not. I must give, you see, on the first day narration and description: and then on the following day I must lead the children to reflect and form their opinions. By this method I shall bring it about that the three members of the threefold human being interwork and interweave with one another in the right way.

An example of this kind can give you some idea of what you could achieve if you were in a position to adapt the whole of your teaching to the life-conditions of the children. This is, of course, out of the question unless, as is the case with us here, the timetable allows for the same subject to be continued over a considerable period. If for their first main lesson the children have physics on one day, and religion on the next, how is the teacher ever to take into consideration what they have retained from the day before? To arrange the whole curriculum on the ideal basis is of course a difficult matter, but we can at any rate see that we approach the ideal wherever possible. And if you will study our timetable, you will find that this has been our endeavour throughout.

Now there are a great many connections of this nature, and we do really need to have them all in mind. If you recall what I said yesterday, that it is not the head alone, but the whole human being that is a logician, you will, I think, be ready to appreciate in a new way the significance of lessons that demand manual or bodily skill. For it is no mere whim that has led us to require boys as well as girls to learn knitting, etc. And activity of this kind, carried out by the hands, leads to an enhancement of the faculty of judgement. This faculty actually is developed least of all by exercises in logic! If you set a child to connect up subject and predicate, if you get him to do logical exercises of this kind, you will not be helping him to develop his power of judgment. If anything, you will be helping to paralyse it, and he will grow up to be a person who can judge only by rote. Give a child too many thought exercises of this kind, and you will be educating him to be man of routine. Apart from this, the only result of such exercises will be that too much salt is deposited in the child, and he will develop a tendency to perspire heavily. You can see this only too well in children whose faculty of judgment has been over-strained: they perspire too much at night.

It is indeed generally the case that when we set out to educate specifically the mental and spiritual faculties, without knowing that the body is itself a sheer expression of spirit, we actually work then chiefly upon the body, and for the most part in a harmful way. A pedagogy like the Herbartian, which

takes its start in a training of the faculty of thought and ideation, has the effect of ruining the child's body. This should be known by all who are engaged in education.

You can observe the same kind of thing going on in other spheres of life. For instance, the view prevails in certain circles — and undoubtedly from a deeper standpoint it has its justification — the view prevails in some circles that every respectable person should listen to a sermon on Sunday. The content of the sermon is as a rule of an extremely abstract character. Sermons are indeed often given with the express intention of drawing man away from everyday life and transporting him into higher regions. Man is to be 'edified' and 'uplifted' and so forth. Well and good: but it is important to understand what really goes on in man when he listens to such sermons, preached perhaps by persons who have no consciousness in their mental background of the relationships that exist in nature, persons who may even not know what it is to feel joy in natural phenomena.

Suppose someone goes to hear a sermon of this kind that is quite remote from real life. He listens to it, — and as a result he becomes slightly ill physically. (The illness is not of course outwardly perceptible.) Most sermons work in this way: a few hours later, an illness process begins to develop in the listener. The illness gives rise to a pain that does not quite reach the threshold of consciousness — it is experienced only half- or perhaps even only quarter-consciously, — but it has the effect of making the person feel himself held fast in his suffering body. Surely, it can't possibly be the sermon that has given him this feeling! So then he begins to make his own interpretation. He must be feeling so wretched because he is a sinner. And this of course is a result that can very possibly have been intended by the preacher, — though with a certain unconscious delicacy. People are to feel themselves sinners and be filled with remorse.

I have here described to you a phenomenon that is quite common in the life of the present day, and that is of a piece with its many other phenomena of decadence. I choose this one because I want you to see exactly how a false fostering of the spiritual in man works, — namely, not upon his spiritual nature, but down into his bodily nature. If we are going to educate children aright, we must always know just how the connection is at any particular point, between the spiritual and the bodily in the child.

It is important for you to realise that events and changes often come about in our civilisation and pass quite unnoticed, — even events and changes that are of extreme significance. During the last third of the 19th century, geography tended to be relegated to a back seat in the curriculm of the schools. There has always been an inclination to let geography be tacked on to some other subject. Sometimes it has been left to the history teacher to

bring it into his lessons, or else it has been combined with lessons on natural history. Geography has in fact never been given very much consideration. Now remember what I explained to you about the drawing of conclusions. When we consider the part of man that is active in coming to conclusions, and note how it stands right **in the world** — not dissolving away out of it through the head — we can see at once that this member of man's being is unthinkable without **space.** In so far as I am a man of legs and feet, I am a part of the world of space; and when I am considering things in their spatial aspect, this has the effect of setting my astral body firmly, so to speak, on its legs.

When therefore we teach a child geography, his astral body does actually grow — down below — denser and more powerful. In dealing with space, we densify the soul and spirit of the child, we drive it down on to the ground. By teaching geography in such a way that the child sees what we are telling him, we bring about this consolidation in him. But there must be the true seeing in space. The child must, for example, be conscious that the Niagara Falls are not on the River Elbe! We must help him to realise what a vast space stretches between the two.

Teaching the child is this way, we place him into space, and he will begin to be interested in the world, in the whole wide world. And we shall see the results of this in many directions. A child with whom we study geography in an intelligent manner will have a more loving relationship to his fellow men than one who has no feeling of what proximity in space means; for he will learn to feel that he lives alongside of other human beings, and he will come to have regard and respect for them.

Such things play no little part in the moral training of the children, and the lack of attention to geography is partly responsible for the terrible decline in recent years of the brotherly love that should prevail among men. A connection of this kind may escape observation altogether, but it is there, and it plays its part. For there is a certain subconscious intelligence — or unintelligence — operating in the events that we see happening around us.

The history lesson works in quite a different way. History has to do with time; and if we want to teach it rightly, we must give due consideration to the time element in it. We shall be failing to do this if our lessons give only pictures. Suppose I were to tell a child about Charlemagne almost as though he might be the child's grandfather, who is still living! I should be leading that child astray. If I speak to him of Charlemagne, I must see that he realises how far removed Charlemagne is from us in time. I could bring it home to him, for example, by saying: 'Imagine you are standing here, and holding your father's hand.' The child can picture that. Then I must make sure he understands that his father is much older than himself. And now I tell him: 'Imagine that your father is holding the hand of his father, and he the hand of your father's grandfather.' I shall then have led the child back about sixty years. And now I can go still further back and get the child to think of a series of, let us say, thirty ancestors, one behind the other, and explain that the thirtieth might have been Charlemagne. In this way the child gets a feeling of distance in time. He should never have isolated facts presented to him; the history lesson should always create a sense of distance in time. This is important.

And then in treating of different epochs, we must point to the characteristic features of each, giving the children in this way an idea of how the various epochs differ from one another. Our aim must be throughout to let history live chiefly in time concepts, so that the children see it all from the aspect of time. This will work powerfully upon them; they will be stirred and stimulated in their inner being.

It is quite possible, you must know, to teach history in such a way that if fails to fulfil its right purpose. The history lesson may, for instance, take hold of the child deeply and powerfully, but with a strong bias in favour of certain interests. Suppose we are perpetually teaching him the history only of his own country, and paying very little attention to events at a distance. We shall then be putting history in a wrong light, and encouraging a false patriotism in the child. I think you will not have far to seek for instances of this. Such a method of teaching will also tend to make the child self-centred and morose; that will be a collateral effect. Above all, it will disincline him to be objective in his attitude to world events. And lack of objectivity is an outstanding evil of our age.

Insufficient study of geography, and a false method of teaching history, have contributed not a little to the grievous troubles of our time. Probably if you can yourselves look back to your childhood years and call to mind what was expected of you in your history lessons, it will help you to understand why you find it so difficult now to see present-day events in their true perspective.

I have put before you a few examples to indicate the direction education must take if we are to connect it up in a healthy manner with the essential conditions of the child's life, and with the impulses that are astir within him. We cannot simply teach with the object of seeing how soon we can get across to the children some subject matter that we have in hand, and be done with it. The life of the children, their whole way of life in body, soul and spirit, — that must take first place in our thought. We must hold always before us the picture of **man,** seeing him in his totality, never forgetting that he is a being who continues also to be active even when he is asleep.

The education of today takes no interest at all in the fact that the child sleeps, or at most only from the point of view of hygiene. This has a quite definite result. By leaving out of consideration the fact that what we have

taught the child works on in the night, when a part of his being is outside his body, we make the child into an automaton. Truth to tell, in many respects the education that goes on in the schools today cannot be said to educate the children to be men, but tends rather to produce a strange type of human automaton, — such as you may see any day in the law courts. For education is directed to this end, namely, that man shall be — not man, but a finished product leading a well defined and circumscribed existence. It is like this in the legal profession, where if you have two men A and B, all that distinguishes them from one another is whether they are assessors, or barristers, or whatever else.

That is what comes of an education that takes account of the waking man alone. It implies a denial of the spiritual part of man; and is accordingly blind to all that takes place during sleep.

This point of view finds expression in a really terrible manner in Descartes and also in Bergson. For these philosophers assert that what is continuous and permanent in man is the I; we must, they say, look always to the I in man, for there we take hold of reality. I would like to ask these philosophers whether they really believe that they cease to exist as soon as they fall asleep, and begin to exist again when they wake up? For then I cannot be kept hold of through the intervening period; it recedes from our grasp. The formula of existence propounded in the name of Descartes and Bergson should after all, in order to be consistent, not be: 'I think, therefore I am', but should rather run thus: 'On the 2nd June, 1867, from 6 a.m. to 8 p.m. I thought, therefore I was; and on the following day I again thought from 6 a.m. to 8 p.m. and again was.' With such a philosophy, existence becomes rather a complicated matter. It is punctuated with intervals during which we cease to exist. But people do not think of that. They are concerned only with all manner of abstract ideas; and as for the realities that underlie the being of man, these they are not even prepared to take seriously. In education however we are under necessity to deal with these realities if we want to educate our children to take their place in the world as men.

And we do not in that case need to trouble ourselves so much as to whether the right conditions are going to prevail in human affairs in the future. If the boys and girls of today are educated to be true human beings, they will themselves create the right conditions.

You will, I am sure, appreciate how deeply this brings home to us the absolute necessity of freedom and independence in the spiritual life! For, in order to educate the child to be man, we must be able to direct our work with him solely and entirely to that end, knowing as we do that social and political conditions are not products of the State, but are the consequences of the education men and women received as children. The spiritual life cannot be subject to the State, nor can it depend on the economic life; it must develop on its own in perfect freedom.

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FOURTH LECTURE

15th June, 1921

My dear Friends,

Our deliberations so far will have made it clear to you that you must bring to your work an exact and detailed knowledge of man, a knowledge that includes also his physical and bodily nature. It may perhaps seem that some of the matters we speak of are a little remote from your everyday problems. This has to do with the fact that we are at this moment facing, as you know, a new and important task, — the addition, namely, of a tenth class to the nine that we have already and that correspond to the 'Volksschule'. The new class will be composed of boys and girls of an age that requires very careful handling; and it is my earnest wish that these lectures should encourage you to enter upon a thoroughgoing study of this age of life, connected as it is with important conditions of development. You may think that this is surely a theme that concerns only those teachers who will be working with the new class; but that is a mistake. Our college of teachers needs to become more and more of a united organic whole. Everyone of us must take his share in the whole education throughout the school, — directly or indirectly.

Today I must still prepare the way a little more, before I can go on to consider with you the needs of boys and girls in their teens. And then we shall also have to work out the curriculum for this tenth class when we meet at our Conference after tomorrow's lecture.*

Let us now follow up a little further the line of thought which we began yesterday or the day before. I would like first to say a little more on the connection — or cohesion — in man, and especially in the child, between soul and spirit on the one hand, and physical and bodily nature on the other. In the general culture and education of our day, soul and spirit receive scarcely any recognition, except as they reveal themselves in the form of intellect. Nowhere in all the cultural life of the present time, can a real 'life of the spirit'

* See 'Die Menschenschule', February, 1949, Jahrg. 23, Heft 2.

be found. In those parts of Middle Europe that are still permeated by Roman Catholicism, this Catholicism has assumed forms that are quite untrue, so that one cannot say that the spiritual life receives even here any particular help through the medium of religion; and then, on the other hand, the spiritual life of Protestantism has become almost entirely intellectual.

The way, and the only way, for spiritual life to enter our school is, of course, through the fact that our college of teachers is composed of anthroposophists. Not that they teach anthroposophy; ours is most decidedly not going to be a school that sets out to propagate a particular philosophy of life. It is through the bearing and character of our teachers, through their whole manner with the children, through all they carry in their souls, — yes, it is through imponderable qualities of this kind that spiritual life will come into our school.

And now, out of the whole variety of subjects that we have to teach the children, let us consider how it is when we read with them, or tell them something that then leads on to reading, or again when we give them mental arithmetic or nature study — in short, whenever we are teaching something that finds expression in **thoughts**, and are putting **ideas** before the children.

In all such lessons the effect we are having upon the child's organism is entirely different from the way we influence it when we set out specifically to develop his bodily nature. The kind of activity that we carry on as teachers in this latter field does of course enter in part into the lessons that belong more in the realm of thought, but there it is subordinated to the promotion of thought. You can see at once that in eurythmy, music, gymnastics, we work expressly upon the bodily nature. And this is also true, up to a point, when the child learns to play a musical instrument, — although it is not true of singing. Everything is of course relative; but you will, I think, easily recognise this marked polarity between what we bring to the child in lessons like music or gymnastics — also when he is actually **learning** to read or write — and the lessons where bodily activity plays at most a secondary part. Mental arithmetic is a very good instance of the latter, whereas in writing, bodily activity plays of course quite a large part.

There is really a great deal one could say in detail about every one of these subjects. Let us take, for example, writing, and see exactly how and to what extent bodily activity enters into it.

In the matter of writing, we can distinguish two types of person. (I think some of you who have been here a longer time will have heard me speak of this before.) One type writes as though the whole writing flowed from the hand; it is in the wrist that the letters are formed. This is the kind of writing that is cultivated for commercial purposes; and it fully meets the requirements of that department of life. This is then the first type.

The other type of writer has a desire to **look** at the letters he is making; he may be said to develop something of an aesthetic attitude towards his own handwriting. He is pleased with the way his letters are formed. There you have the 'painter' type, where the writing has not so much to do with the wrist. There is certainly no 'painting' in those who write a 'business' hand!

I once witnessed a most remarkable method of teaching writing in a school where training was given for a business career. The pupils were taught to make flourishes in their writing, — and continually. Each single letter of the alphabet had to be formed with its own particular flourish of the wrist, so that the whole script was crowded with flourishes. I need only remind you of the result to which such a method can lead, when followed to extremes. You will probably have met with people who, before they begin to write, have to gesticulate in the air with the pen, waving it about and making imaginary flourishes before they set to work on the paper. The results are really terrible, when this wrist-flourishing habit is carried to excess.

The 'painting' writing is what we should develop in our children. It has a healing influence; they will be healthier men and women for learning to write in this way. When a child is writing and all the time keeping his eye on what he writes, taking pleasure in the separate forms and in the style of his writing, then the mechanical factor in the process is driven back into the body; it is not then so much his hand that is doing the writing, as his whole inner organism. And this is very important, — that the mechanism of writing should be diverted from being so exclusively at the periphery and be led back into the child's whole being.

You will find that if you have success in teaching this painting method of writing, the children will ultimately become able also to write with their toes. It would indeed be a kind of triumph for you, if you could bring them to the point of forming letters correctly, holding the pencil between the big toe and the next. I do not mean to imply that this ought to be cultivated as a special art; but where it is attained, it is a clear sign that the mechanical activity has been carried over into the whole human being.

In this respect the people of today are extraordinarily unskilful! Suppose something falls off the washstand; they can't even pick it up with their toes! So much at least they should be able to do. That may sound a bit grotesque; but you will, I think, understand that something of real significance is involved.

We should then cultivate in our school the painting method of writing. For not only does it allow the specifically mechanical activity to be pushed back into the whole body, but at the same time the child's relationship to what he has written is brought out on to the surface, – and even beyond. Through the medium of his handwriting, the child places himself right out into his environment, takes a part in it. It is good, you know, to acquire the habit

altogether of **looking** at what we do instead of just carrying on thoughtlessly; and writing is only too often one of the activities we perform without giving it a thought.

As you see, writing is a many-sided activity; and for this very reason the writing lesson is to be regarded as an important item in education. In arithmetic the child of course uses writing, but there too heavy a demand is being made on the thinking for the writing to receive much attention; it has to recede into the background.

And now let us turn our attention to reading. What happens in a child when you read with him? Reading is undoubtedly in the first place a spiritual activity, — although, as it were, in picture form. But the activity extends also into the bodily nature of the child. And where we are concerned with a spiritual activity of this kind, an activity in the realm of thought, just there we find that more delicate parts of the human organism are involved. Let us look at the matter from the point of view of physiology.

We have in the brain first the part that is situated deeper within, — the white matter. This white matter is the more highly evolved, the more highly organised part of the brain. It is the more essential, functional part. The grey matter on the surface, which is particularly developed in man, is at a stage much farther back in evolution; and through this grey matter nourishment reaches the brain.

Now when we ask a child to observe some object, or when we let him read, we are taxing heavily the grey matter of his brain; a delicate metabolic process is taking place there. This delicate metabolic process then spreads itself out, in a gentle manner, over the whole organism. We think we are occupying the child in the very most spiritual way, and all the time we are really exercising a powerful influence upon his bodily and physical nature. When the child is observing or reading or listening to a story, his metabolism is being invaded. We are making big demands upon him. The spiritual is stamping its impress upon his bodily nature. For all that develops within him when he is observing or listening to a story, has to be, as it were, incorporated, has to be made part of his bodily nature. Something like a phantom — a bodily phantom — has to develop, which members itself into the organism. Fine deposits of salt form in the organism. You must not picture it too crudely, but the whole organism is, as it were, permeated by a salt phantom. Then the need arises for this phantom to be dissolved again by the metabolism.

Such is the process we set going in the child when we get him to read, or to listen to some narrative or story. We think we are appealing to his soul and spirit; in reality we are taxing most of all his metabolism. We must have this in mind when we are preparing our lessons; we shall have to see that what the children read and what we tell them, is above criticism from two points of view.

The first essential is that the subject matter arouses the child's interes When interest is active in the soul, it is always accompanied by a subt feeling of enjoyment. The enjoyment expresses itself physically in a fi glandular secretion, which then absorbs the salt-depositing process that ha been set going. Try never to let it happen that the child grows bored; avoi giving him things that he may find tedious. For these will awaken no feeling c interest, and the salt that is produced will consequently remain undissolve and distribute itself over the body. And this may lead, later on in life, to a kinds of digestive troubles!

One has to be specially careful of this with girls. When girls become pron to migraine, it will often be due to a onesided cramming with all manner o facts, etc., without these having been 'clothed' in such a way that the childre enjoyed learning them. For then there is a tendency for the tiny little spikes t form throughout the body, that are never properly dissolved. These are matters that should really not be overlooked.

And now for the second pitfall. Here we come up against the ever tiresome difficulty of there being so little time for all we have to do! For we really cannot use in our school the Readers of the present day. (There is a perfect deluge of them on the market!) I regret to say I have seen Readers being used in our classes in which some of the selected passages are simply appalling.

We must never forget that we are **preparing the children for life,** — even physically, for their whole life. When we put before a child the trivial stuff that is generally to be found in these Readers, we are 'forming' his finer organs in such a way that, later on, he will turn out to be, not a complete human being at all, but instead a narrow-minded person, hopelessly limited in outlook. We must be alive to the fact that in the reading lesson we are working powerfully upon the whole development, the whole 'forming' of the child. It comes out of course only later.

I would therefore earnestly beg of you to try as far as possible to collect your reading material yourselves from standard authors or from wherever you find best. Make your own selection, and do not trust to the Readers in current use; these, almost without exception, are atrocious and should be allowed little or no use in our school. It is of course a good deal more trouble to have to search out among books and collect your own material; but it is an absolute necessity for us to take particular care with the selection of passages for children's reading. After all, is not the whole purpose of our school to show new ways of working in such matters! And we simply must make sure that no harm is being done to the children in their reading lessons, or in listening to stories, or in natural history lessons, — no harm in either of the two directions indicated.

When we pass on to eurythmy and singing, we could almost say that these subjects work in the opposite manner. An altogether different process takes place in the child. In all the organs of the body that are here called into activity, the spiritual is present in a marked degree. When the child does eurythmy, he comes into movement; and the spiritual which is in the limbs streams upwards on the path of the child's movements. We set the spiritual free, when we give the child eurythmy. (And it is the same with singing.) The spiritual, with which the limbs are full to overflowing, is released. This is a real process that takes place in the child. We draw away the spiritual, we call it forth. And then, when the child stops doing the exercises, the spiritual that we have called forth is, so to speak, waiting to be used. (I spoke of this situation yesterday in another connection.) The spiritual is waiting also to be established, to be secured. We must meet this need.

We have, you see, 'spiritualised' the child. Through doing gymnastics or eurythmy or singing, he has become a different being; he has in him much more of the spiritual than he had before. And this spiritual element in him wants to be established, wants to remain with him; and it is for us to see that it is not diverted. There is a very simple way of doing this. After the lesson is finished, let the children remain quiet for a little. Give the whole class a rest, and make sure that during this time — it need only be a very few minutes — they are quiet and undisturbed. The older the children, the greater the need for this pause. We must never forget to provide for it; if we do, then on the following day we shall fail to find in the children what we need for our work with them in other subjects. It is never good to hurry the children away after a lesson of this kind; we should always let them remain quiet for a while.

In following this advice, you will be acting in accordance with a universal law. People build up all manner of theories about **matter** and **spirit**. The truth is that, behind both is something higher than matter or spirit. When this higher is brought to rest, then it is matter; when it is brought into movement, then it is spirit. And since we are dealing here with a very lofty as well as universal law, we can apply it also to man. When he is at rest, man creates within him a means of **holding** the spiritual that has been released in the way I explained; he fits it, as it were, into a scheme or plan; and now that it is precipitated and settled, he can make use of it. It is well to know about such a thing as this, for it will help you to make many discoveries of corresponding methods you can use with the children in other situations as well.

We can now carry our study of the children a little further. We have in our school many different types. There are, for instance, children who have very little imagination, and others who have a great deal. We need not at once assume that half our children are poets and the other half not. Poverty and wealth of imagination are often less discernible in activities directly connected with imagination than they are in the development of **memory**.

Memory has, of course, as you know, a very close relationship to imagination. We have with us children who forget very quickly; the pictures of what they have experienced or heard soon disappear. And we have other children for whom the pictures not only remain, but acquire right away a power of their own and keep coming up again, involuntarily. It is important to observe that there are these two types. And then of course there are all possible intermediate stages.

Suppose we have a child who is possessed of a great wealth of imagination and fantasy. Then the pictures will come up again **changed**; his memory will work in that way. You will however more often find that the things remembered come back unchanged, — as reminiscences pure and simple; and it may even be that the children lose control over their memory-pictures, and are, as it were, held captive by what they remember. Or again, there will be other children with whom it has all disappeared and left no trace.

And now we must consider how we are going to deal with these different types. For it is, you know, perfectly possible to occupy a whole group of children in various ways, if once we can acquire the routine of it (I use the word in its spiritual sense). Take first the children who have a poor memory, children for whom the pictures do not readily come back. These must be encouraged to be more observant while they are reading, and also to listen more to what you tell them in class. On the other hand, children who tend to become prisoners of the ideas they have received, will need to give more attention to **writing**, — indeed to any activity or exercise that brings them into movement.

Thus, if you have a rather large group of children, you will find you can differentiate between them and plan your work with them accordingly. For those who have very little imagination, you will try to make opportunity for reading and the development of observation; while you will encourage children who are rich in fantasy and imagination to give their attention especially to painting and also writing. All this is to be understood, of course, relatively.

And now you can carry your differentiation a little further afield. You can bring it into the eurythmy lesson, for instance — and that will be important. (Naturally, the things I am suggesting can be introduced only gradually; we cannot possibly have been following them all before beginning the new class!) Children who are poor in imagination, who do not easily call back their memory-pictures, should for the most part do the exercises **standing still**, so that their movements are mainly with the arms. For those who are rather richer in imagination, and are liable to be tormented by the ideas they have retained, it will be good to let the whole body be brought into movement, — as happens in running, stepping, walking. Valuable help can be given by these

means, and it is most important that we should be awake to the different needs of different children.

There is this also to be added, that exercises in consonants are particularly helpful for children who are phlegmatic in fetching up their ideas; while for those who are haunted by their ideas, exercises in vowels are good. You will be able to observe for yourselves the calming effect of the eurythmy of vowels: the ideas remain quietly in the organism instead of coming up again constantly and involuntarily. And you will see also how the eurythmy of consonants encourages the calling up of ideas. So you will give to some children more consonant exercises and to others more vowel exercises. Careful attention to things of this kind can help you very much in dealing with larger classes.

Then again in all the lessons that have to do with music, it will be good if there too you bring with you a clear idea of the dispositions of the children in respect of imagination, — whether they have very little, or a great deal, and how this works over into their memory. Where a child is poor in imagination and finds great difficulty in recalling his ideas, we should turn his attention more especially to instrumental music; whereas a child who is rich in imagination and who is easily tormented by his ideas, perhaps even to an extreme degree, — such a child we should rather occupy with singing. The ideal plan would be, if only we had the necessary space, to have music lessons and singing lessons going on at the same time.

A wonderfully harmonising effect is also produced in the children by the interworking of the two experiences of listening to music and making music; and it would perhaps even be possible to arrange for the children to have the two experiences in turn, one after the other. We could, for instance, let one half of the class sing while the other listened, and then the other way round. It would be well worth while if a lesson could sometimes be arranged in that way. For the **listening** to the singing has a specifically healing influence upon the part that the head has to take in the organism; whilst the **singing** itself has a corresponding healing influence upon what the body has to do for the head. Really, you know, we would have a far healthier humanity if we could do all that we should do in education!

We are not at all sufficiently awake to the fact that in the course of its evolution humanity has gone back. There was a time when we were so far on that we could let children grow up more or less wild; there was no particular need to teach them anything. We did not then interfere with the child's freedom. Nowadays, as soon as a child is six years old, we begin to make inroads on his freedom. Having committed this offence against his freedom, we ought to make up for it by educating him in the right manner. How we educate, — that is what is so all important; and if we cannot learn to educate rightly, mankind will soon find itself in a terrible state. People may boast the high standard of culture to which we have attained, and of how few the are among us that are illiterate. But what are the 'literate'? Mere copies, me automatic copies of what their schooling set out to make of them.

This is something that must never be allowed in our schools, — to turn o pupils who are just copies of a model. We must, without fail, let the child fir his own individuality. It will be specially important not to lose sight of th when we are teaching him to do something that is more or less artificial.

Suppose, for example, we are wanting him to learn a poem by heart, ar then repeat it from memory. This repeating from memory is no simple matte It means that the content the child has acquired has to be carried across fro the spiritual to the bodily. For, to begin with, the content is put before the chil in a spiritual way. He has first to understand it, — for I need hardly say that w have nothing to do with that kind of learning by heart where the child has n understanding of what he learns. The first thing then is the understanding c the content. When it comes to the learning by heart, the whole thing ha neeessarily to become gradually more mechanical, to become more of purely physical process. This is, so to speak, the path along which the chil has to take the content. It has first to be received into the subjective, and the carried over into the objective.

But here we must see that the content **remains true** for the child at the poin where it is to be carried over from subjective into objective, we must preva upon him to listen to himself, and then draw his attention to the fact that he i hearing his own speaking. The more thoroughly the child gets to know th content by heart, the greater the need for this attentive listening to himself. T reach this result, you can, for example, lead the child to notice and distinguis the sounds he produces. 'Your speaking', you tell him, 'is all around you; yo **say** it, but you can also **hear** it! Do put this to the test and see whether yo cannot bring the children to listen to their own speaking. But even this is no enough. Something else is needed here as well.

The transition from the thought quality of the content to learning by hear will not come about in a right and natural way unless the content has firs made powerful appeal to the child's feelings. We should never allow anythin to be memorised until we have seen that the child has a living and clea experience of the content, an experience that enables him to form his own relationship to it.

Let us take a simple case. You want to teach a child a prayer. The important thing will be to see that he enters into a mood of reverence. Tha must be there before we begin. We ought to be horrified at the very idea o giving a child a prayer without having first brought him into the right mood fo

it. Never should a child be allowed to repeat a prayer unless he comes to it in a mood of worship and reverence.

Or again, suppose there is some charming little poem that you want the child to repeat from memory. He should come to it with an amused smile: see that he enjoys the poem a little before he begins. Let the right mood in every case be awakened by the content itself; things of this kind, I need hardly say, can never be done to order.

The fact is, mankind has been gradually becoming sadly decadent: and teaching children to repeat things by rote is one of the causes. You yourselves have perhaps not been victims of this method to any great extent: for, as a matter of fact, on this particular point people have grown a little wiser in more recent years. But those of us who are older were put as children to learn things by heart that should never be memorised in that way at all. Historical facts, for instance, had to be reeled off by rote.

I once saw a teacher conduct a history lesson in the following manner. He got the children to prepare, in class, a passage from their history books (they had these with them) and then examined them upon it. What did the children do but simply learn the passage off by heart! I was even told that one of his 'best' pupils had on one occasion called the Tsar of Russia the 'Kar of Jerusalem'. Yes, that really happened. The words meant nothing at all to the child, he was so hopelessly caught up into this repeating by rote. And that was no solitary instance. Not a few of the symptoms of decadence in mankind are to be attributed to this bad educational mistake of allowing even such subjects as geography and history to be learned by heart.

Where the learning by heart is in place, — as, for example, in learning a prayer, or a poem — there must always be due preparation. If the child listens to himself saying the poem, then he will feel he is participating in its content, he is sharing in it. We must succeed in bringing this about. When it is a prayer that is to be learned, there should always be a feeling in the child that he is going out beyond himself, that the words he is saying are taking him right out beyond himself. This will, in fact, be the right mood of approach whenever words of genuine grace and beauty are to be learned.

Now all this has, most decidedly, also its bodily significance. When you set a child to learn a poem or a prose passage that is tragic, or that is noble and sublime, you are exerting an influence upon his metabolism. If the poem is pretty and graceful, then you will be working upon the child's head, upon his nerves-and-senses system. So here you will again find opportunity for doing a little healing work with your children. Suppose you have a child who is very superficial, always wanting new sensations. Having first brought such a child into the right preparatory mood, give him some sublime or tragic bit of

literature to learn by heart. That can be a real help to him. We must be on the watch for opportunities of this kind.

All the things of which I am telling you can certainly be achieved, provided only you maintain throughout a right relation to the work you have to do. From time to time, you need to stand over against this task you have undertaken, and try to give answer, even if only quite briefly, to the question: What am I giving the children by teaching them history, geography, and all these subjects? To meditate upon this question and try to make clear to yourself inwardly what it is you are really doing with the children, — is, for a teacher, of very special importance. We have spoken in some details, and from different points of view, of what happens in the child when he is being taught history, geography, etc. But we must not be content just to know of these things; we have to call them to mind again and again, contemplating them, if only for a few moments, in a mood of meditation.

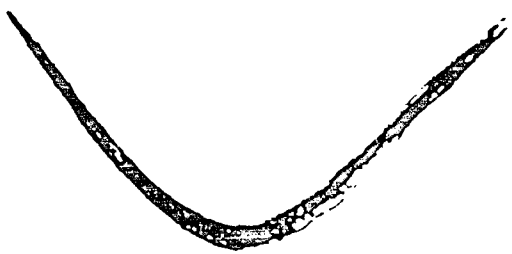
As you learn to do this, a right sense of responsibility will develop in you. The gymnastics teacher will know that he is setting free the spiritual from the limbs. The teacher of reading will know that he is causing the spiritual to incarnate in the child; and he can then go on to perceive how, if he himself reads or speaks badly, or if he gives the child a reading book that is dry and monotonous, the child will in consequence develop a constantly growing tendency to illnesses of the digestive organs. For it is a fact that you are sowing the seeds of diabetes in a child if you occupy him to excess with tedious, monotonous reading. Or again, if after some bodily exercise or after singing, you omit to give the released spirit opportunity to come to rest, then the children will be liable to grow up into men and women who lose their way of life.

What I have been recommending to you is, you see, of vital importance; every teacher must, from time to time, reflect upon what it is that his teaching is doing to the children. Nor need this lead any of you to be depressed or discouraged, — not at all. Take the teacher who is often occupying the children with reading. In the reading lesson he is bringing something to incarnation in the children, he is continually helping their bodily nature to develop; and he can feel that he is thereby placing out into the world men and women who are strong — or weak! — even from the physical point of view.

Or again, take the handwork teacher, — using the word in a wide sense for any subject of instruction that depends on manual skill and ingenuity. Such a teacher will be able to know that his work is directed quite particularly to the spirit of the child. When we teach a child to knit or to make anything — but the things he makes must always have sense and meaning —, we are then working at the child's spirit, and often more truly so than when we teach him the subjects that are generally thought of as spiritual and intellectual.

In this matter of handwork, there are great possibilities. Up to the present there has been a little tendency to allow the children to make things in the very reverse way from the right one! This is a pity, for the handwork lesson is an opportunity for us to give genuine help to the children's development.

I have recently been looking at some cushions that our children in Dornach have embroidered. We must be careful in embroidering a cushion that it turns out at the finish to be a cushion. It is not a cushion when we embroider it with some arbitrary design. One ought to be able to see at once from the design that here is something one could rest one's head against comfortably. The children seem also to be very fond of making cosies for tea or coffee pots. But there again, the design must indicate the purpose of the object. If I am to open the cosy at the bottom, then what I do with my hands should be continued in the design. The design must show me where I am to open the cosy. Some child's feelings had become so vitiated by convention that down at the bottom of the cosy, — that is to say, where it has to be opened — he put a design like this:



— the very opposite of what it should be. I ought to be able to see from the design where the object has been left open, — or again, where it is closed and there is no opening.

Similarly, when making a collar that is stitched above and below, the stitching must be wider on the lower, and narrower on the upper edge. Again, with a belt, one should be able to see at once from the design how the belt opens — on both sides equally —, the design being widest in the middle. The children must themselves find their way each time into the right form for what they are making.

You really can do a great deal for the children by working with them in this way; but you will succeed only if you direct your attention not so much to the training of the eye as to the cultivation of the feelings. You must beget in the child an intuitive feeling that will want a tea-cosy, for example, to have a design that makes him feel: Down below, the cosy has to open; up above, I have to push it down on to the teapot. What a cosy is for, what we are to do with it, -- this the child must metamorphose into feeling. He then communicates the feeling to his hand, and the hand works it into the design.

The fact is, man's whole being participates in such a process; he is in that moment thinking with his whole body. We must therefore try to bring it about that the child **feels in his whole body** what he is doing. Instruction in handwork should always be directed to the feelings.

Suppose a child is going to embroider a corner. He should have the feeling: my design must be closed at the corner, so that one cannot get through. If I make it differently and leave a way through, then that will necessarily imply that there is some particular purpose or feature of the object that is being embroidered, which justifies me in doing so.

The teacher of any kind of handwork can say to himself in all sincerity: I am helping to develop the child's spiritual activity. There is, in truth, no single item of the curriculum where a teacher need feel that he has been relegated to work of secondary importance.

FIFTH LECTURE

16th June, 1921

My Dear Friends,

Today we will set out to consider together some of the distinguishing characteristics of the boy or girl of fourteen or fifteen years old. Then, taking this as our foundation, we shall be able to build up in the following days a clearer idea of how we are to work with our new class. We shall not, however, confine our attention to the new class, for we shall need to consider questions of method that concern the whole school.

We know from our study of anthroposophy that the fourteenth to fifteenth year is the time when the astral body come properly to birth, begins as it were to make itself felt. From birth up to about the seventh year — and all this time increasingly so — the physical body is pre-eminently active in the child. From the seventh up to the fourteenth or fifteenth year the ether body manifests particular activity, and then from that time onward, the astral body. This astral body is, of course, on its part, specially connected also with the ego, which does not come to its own full and independent activity until after the twentieth year.

Now, this age of fourteen or fifteen years is a peculiarly important moment in the evolution of the child, owing to the fact that the astral body that now comes into its own, has a looser connection with the ether body than the ether body has with the physical. Every night, when we are asleep, we go forth, as you know, with our astral body and ego, leaving our etheric and physical bodies behind. Such a fact points to a close connection between physical and etheric bodies, as well as between astral body and ego, and shows at the same time how loosely connected are astral and etheric on the one hand, and ego and physical on the other. Every day of our life these members of our being are separated and then re-united. Owing to this, the change that the human being undergoes at this age — and with girls even a little earlier — is different in character from the transition that occurs at about the seventh year.

At the time of the change

are confronted with a situation in which a completely objective event is taking place in the external physical body of the child. — that is to say, in that part of him which every night, when he enters into the condition of sleep, separates itself off as something quite objective that is left behind. With the attainment of puberty, however, the human being brings his whole subjective nature — ego and astral body — into relationship with his objective nature — ether body and physical body.

Consequently, the transition with which we here have to deal intervenes in the soul's development in a way that is altogether different from what we can observe at the time of the change of teeth. There, a union of physical and etheric was taking place, — which had then its effect also upon the subjective nature. Here the physical-etheric remains as it is, and the astral also, together with the ego, remains as it is; what happens is that a new kind of intercourse begins to arise between physical-etheric on the one hand and astral-ego on the other, with the result that both take equal share in the transition. For in the attainment of puberty, the inner subjective attributes of the human being are also immediately concerned. Hence those marked changes in character which can be observed in a boy or girl who has reached the age of puberty.

These changes in character are indeed quite perceptible outwardly. We notice what I may call a ripeness for love, which does not at first show itself in its full sexual form, but in a more general way. The children begin to feel inwardly drawn to one another. In particular we can see friendships developing in this way between boys and girls, where, to begin with, sex plays but a small part. Such friendships are however evidence of the unfolding of the power to love; they show us that the force of attraction between human beings is beginning to enter more consciously into the development of the boy or girl.

And then we begin to detect in both boys and girls of this age, something that is not easily accounted for from their development hitherto, is indeed quite often in sharp contrast to the character they have shown in earlier childhood. At the same time we can observe a widening of human interests; the new development shows something of a universal quality. We sometimes call it in boys the hobbledehoy stage; in girls it takes rather a different form. As a matter of fact, all its symptoms are due to the peculiar inner experience that the astral body is encountering at this time, – and with it also the ego, though the latter has, of course, not yet come to full development. The astral body is trying to relate itself in the right way to the experiences that are being undergone by the physical system, and thereby to the whole surrounding world. This search for a right relationship between subjective and objective, gives rise to a kind of struggle in the human being, which accounts for the contradiction that children of this age often present. For you will, in fact,

sometimes hardly recognise children again when they have entered upon this age of life.

The external characteristics of this awkward stage in boys and girls are familiar to all, and there is no need for me to give any detailed description of them. What we must do however is to enter upon a careful study of these characteristics and get to know their real nature; we shall find it to be a study of immense importance for education.

The first thing to be noticed is that the astral body has more significance in girls than it has in boys. This holds true all through life; and because of it, the female organism has a stronger inclination towards the cosmos. Many secrets of the cosmos reveal themselves in the female organism. The astral body of the woman is more highly differentiated, more delicately organised than the astral body of the man. We may even say that the latter is crude in comparison.

On the other hand, the ego of a girl between the ages of thirteen or fourteen and twenty or twenty-one, is more strongly under the influence of the developments that are going on in her astral body. One can see through these years the ego being gradually absorbed by the astral body, until at length, at the age of twenty or twenty-one, a reaction takes place, and the girl makes a supreme effort to come to her own I, to attain egohood.

With the boy it is essentially different. His astral body does not draw in the ego to nearly so great an extent. The ego is still in concealment, it is not as yet properly active, and remains throughout these years very little influenced by the astral body. Just because the ego remains unabsorbed, while at the same time not yet independent, the boy may rather more easily than the girl become a telltale. Girls of this age will often acquire a kind of freedom of manner, they will be more ready to come forward in company; whereas in boys, and especially in boys of deep feeling, we shall notice more of an inclination to draw back. This will be due to the particular relation between ego and astral body that obtains in boys during the years of adolescence.

Boys will, certainly, make friends; but there is nevertheless in boys this need to be able to creep into themselves, where they can be with their own thoughts and feelings. Withdrawal into themselves is especially characteristic of boys who have rather deeper natures; and the teacher (whether man or woman) can have a very good influence upon a boy of this kind by entering in a delicate manner into what I may call the secret that every such boy conceals in his soul. The teacher must beware of touching it ungently; but he can show by his whole demeanour that he is aware of its existence. For in a boy of this age there is already something of a deep inclination to retire into himself.

indeed if a boy does not such signs of reserve, that should put us on our guard. Boys who do not show the slightest inclination to draw back into themselves in this way — and a good teacher will quickly observe it — need careful watching. The teacher must say to himself: I must look into this; something or other is not in order in the boy and might lead to difficulties, or even abnormalities, in later life.

On the other hand, in the girl, we have quite a different situation. (We are dealing here with rather fine and subtle traits of human nature, and one has to acquire a certain gift of observation to detect and distinguish them.) The girl's ego is more or less absorbed — sucked up — by the astral. On this account, the girl lives less within herself. For the ego-permeated astral body makes its way into the ether body, enters deeply into it, and consequently into the whole demeanour of the girl, into her very movements and gestures. And we do in fact find that where girls are undergoing right and normal development, they are ready at this age to take a stand in life; there is a certain sureness and confidence in the way they come forward and seek recognition. No drawing back into themselves!

To face the world frankly and freely is the natural attitude for a girl at this time of life. It may be coupled with rather egotistical feelings, but it normally develops into an honest desire to make herself felt in the world, to give expression there to her own individual character. We must recognise that for girls to have this free carriage and to feel the importance of showing what they are worth, is absolutely characteristic; it is in accord with their true and proper nature. In an extreme case, it leads to coquetry and vanity; the girl is not content with expressing herself in her soul qualities, but wants also to make use of dress and outward appearance as a means of self-expression. It is very interesting to observe how, from the fourteenth or fifteenth year on, an aesthetic feeling for such things will generally show itself in girls. A more frivolous girl may develop at this age a quite inordinate love of finery and elegance in dress.

All these manifestations are ultimately due to the fact that the astral body has entered into a special relationship with the ether body, — and together with the astral body is, of course, also the indrawn ego. The relationship of astral to etheric comes out in the girl's walk and bearing; on account of it, she carries her head more freely, — possibly too high; we may find her a little disdainful or arrogant! We must try to observe such things with the eye of an artist.

As we begin to get a clear conception of the differences between boys and girls, we shall understand what good results can accrue from our work when we have the good fortune to teach them together. With tactful handling, a great deal can be achieved with a mixed class. The teacher who is conscious

of the task he has undertaken will, when dealing with boys and girls together, differentiate between them in certain respects. He will, for example, need to do so even in the matter of the relationship of the subjective nature to the external world. For we have now the task of bringing the subjective nature into a right relation with the child's own body, — his etheric body and his physical body; and this requires that we shall have already succeeded in developing in him a right relationship to the external world. We must have this end in view right through the earlier years of school life. What proves to be so particularly important at the age of puberty must be our concern all the way up the school.

The teacher must, in the first place, see that the children receive impressions that are of a moral or religious kind. This has frequently been discussed among us. And then the children should also be receiving artistic impressions, artistic ideas. They should be led to appreciate beauty in the world, to look at the world from an aesthetic point of view. When the children reach their thirteenth, fourteenth or fifteenth year, we discover then how important it is that they should bring with them from their earlier school years feelings and ideas of this nature.

If a child has not had the feeling for beauty awakened in him, has not been educated to see the world from an aesthetic point of view, then that boy or girl will at this age of life tend to become sensual, perhaps even erotic. There is no better way of restraining eroticism than by a healthy development of the aesthetic sense, a feeling for what is noble and beautiful in nature. When you lead children to feel the beauty and the glory of sunrise and sunset, to be sensitive to the beauty of flowers and to the majesty of thunder and lightning, when, in short, you develop in them the aesthetic sense, you are doing far more for them than if you were to give them the sex-instruction which it has now become customary to give to children in their tenderest youth, and which is often carried to quite absurd lengths. A feeling for beauty, an aesthetic approach to the world, — these are the things that hold back the erotic nature within its proper limits. As a child learns to perceive the world in all its beauty, he learns also to stand as a free being over against his own body; he is not oppressed by it. And that is what eroticism is, — to be oppressed and tormented by one's own body.

Nor is it less important that before this age the children shall have developed something of moral and religious feeling. Such feelings have always a strengthening effect upon astral body and ego. These grow weak if there has been but little development of moral and religious impulses. The child grows indolent and slack — he becomes feeble even in body. And this will show itself particularly at the age with which we are dealing; lack of moral and religious impulse will manifest outwardly in irregularity in the sex life.

In all this preparation for the age of puberty, we have to take account also of the differences between boys and girls. For the girl, the moral and ethical impressions we give her should incline to the aesthetic. We must do our best to present the moral and religious side of life so as to make them attractive, so that the girl feels them to be beautiful. She should feel joy in the knowledge that the whole world is permeated with the supersensible; her imagination should be richly supplied with pictures that are expressive of the Divine that fills the world, expressive also of the beauty that reveals itself in man when he is good.

For the boy, on the other hand, it is the power that is at work in religion and morality that we must have more in mind. The girl needs to look at the religious and moral and see its beauty. With the boy we have rather to stress the courage and the sense of power that radiate from them. We must not of course push this to extremes, imagining we are to train girls to become so aesthetic as to see everything in that light alone, and boys to become bullies. — as they would if we were to excite their egotism by appealing on all occasions to a feeling of power. We do right to arouse in the boy a sense of his own power, but it must be in association with things that are good and beautiful, — and religious in the true sense.

We have, in fact, to be careful to avoid letting the girls become superficial, mere spurious devotees of beauty; and with the boys we must take care that they do not develop into young hooligans. These are the dangers that beset the critical period of adolescence. And we need to be fully conscious of them, even while the children are still in the younger classes. We shall lead the girls to find pleasure in what is good in the world, and to feel the beauty of what belongs to true religion. To the boys we shall make a rather different appeal. We shall constantly be speaking to them somewhat in the following way: 'Look here, my boy, if you do this, your muscles will grow taut, and you will be a fine, strong fellow!' It is in such ways that a boy can be roused to a sense of the presence of the Divine within him.

Now you must understand that these qualities that show themselves in boy and girl, are deeply — but at the same time very delicately — embedded in their nature. Observation of the girl reveals that the ego is being absorbed by the astral body. I describe the situation in rather a downright manner; it will however enable you to form a true picture of what is taking place. A process is going on in the soul and spirit which can be compared with the physical process of blushing. The whole development of a girl in this age of life may not untruly be called a blushing of soul and spirit; the penetration of the ego into the astral body is, in effect, a kind of blushing.

The situation is different in the boy. The ego is here less active, less lively; but on the other hand, it is not absorbed by the astral, — with the result that we find in the boy a pallor of soul and spirit. This is quite noticeable, and is always present.

We must not allow ourselves to be deceived in this matter by physical appearance. If a girl becomes anaemic, then that is absolutely consistent with the fact that she blushes in soul and spirit. A boy may be a young rascal and readily over-excited, but that does not in the least prevent his turning pale in soul and spirit. The conditions we find in boy and in girl are in reality both of them traceable to a kind of bashfulness, that takes possession of the whole human being at this time of life. It arises from the perception that he or she has now to receive into his or her own individual life something which must be kept secret and not revealed to the world. This accounts for the feeling of bashfulness, which enters right into regions of the soul that are the very most unconscious of all.

If we as teachers have the feeling that we must treat such things with respect, keeping the knowledge of them to ourselves, and dealing with the boys and girls with tact and delicacy, that will have its effect. No need for words; what tells here is the unspoken influence of one human being on another, as we move about among the children, conscious of the presence within them of something they are anxious to watch over and cherish as one would an unopened flower-bud. If this feeling of respect and consideration is there in the teacher, then its very presence will have an immense educational influence.

It is really quite remarkable how the external symptoms that show themselves in a child of this age are all traceable to this sense of bashfulness, — which is often however so modified as to be turned almost into its opposite. The girl who is blushing in soul and spirit, and concealing her true being, — we behold her putting herself forward, facing the world! But that is what is so strange in mankind altogether; externally we manifest the very opposite of what is at work within.

Look at the bold and vigorous demeanour of a girl! She draws attention to herself, she is not easily pleased, she proudly makes the demand: 'I must be treated properly!' Anyone who has taught in a girls' boarding school will know how quickly girls begin to grow dissatisfied and to demand to be justly treated ... they are now emancipated, they will 'jolly well give it him!' .... they have their own thoughts; and are not going to be treated in that way. All this is really and truly nothing but the reverse side of a kind of bashfulness which lives deep down in their soul, but of which they are as yet quite unconscious.

And then again with the boy, you will find the same. The awkwardness of the earlier years of adolescence and the more surly churlishness of the later — all the rather rough and rude behaviour that we meet with so often in boys in

their teens — is, once more, nothing but evidence of a deep desire not to bring out into the open what they really are. What a boy **does** want is to make contact with the external world; and in his effort to attain it, he grows terribly clumsy in his movements, he is 'all over the place'. We on our part however must never forget that all this irregularity of behaviour is only a sign that the boy is not showing us what he really is. In point of fact, the boy is, at this age of life, an imitator. In the first seven years of his life he was a natural, involuntary imitator; now he sets out purposely to imitate, first one person, then another. He is ever so pleased if he can make a good impression by imitating someone else's manner or action. He will try to walk like someone else. He will model his way of speaking on the speaking of another. He will copy even the rudeness of another; or again, try to be as refined and courteous as some other. In all this we have to see an endeavour to connect himself with the world. He is reluctant to lay bare his real self before the world, he would like to keep that back; consequently he appears quite different from what he really is.

Now the very worst thing that can happen here is that the teacher is lacking in humour. In dealing with boys of this age you simply must have humour, — the kind of humour, let me say, that will lead you, when some trouble occurs, to enquire into it thoroughly, but as the same time to let the boy see that you do not, after all, take it very seriously. You will need of course to have yourself well in hand if you are going to develop these two aspects in your attitude simultaneously. Should any teacher so far lose control as to fly into a temper when these ruder symptoms of adolescence become unusually disturbing, he will lose all his power and authority as a teacher, — like the famous teacher who, when the children were behaving badly and making a great noise, got terribly angry and finally called out: 'If you don't stop that noise at once and be quite, I shall pitch inkpots at your heads!' That teacher had of course done for himself completely! The children could have no more respect for him after that.

As for the girl, who brings the inner bashfulness to expression in a different way, you will need to approach her with a certain delicacy and grace, if you want to bring home to her the foolishness of her coquetry or her forwardness, — and **then** you will, figuratively speaking, turn away! We have to hint at these things without letting it be noticed that we are concerning ourselves with them. If a girl is pert and saucy, let her have her fling; leave her to it. With the boy, we shall be right to enter rather more explicitly into the matter of his behaviour, and yet all the time making it plain that we do not take it very seriously; perhaps we can even laugh at it a little, but tactfully, not so as to vex the boy.

It comes to this, that you have to acquire a certain intuitive feeling of how you are to meet children of this age; for every child differs from every other. The symptoms that we notice, arise from a metamorphosis of the bashfulness that permeates the child's whole being; and we shall prepare him in the right way for his twentieth year — and that is our task — if we keep always in mind that the subjective, together with the astral body, is now undergoing its own development, independently. And just as man's physical body needs strong well-shaped bones if it is not to stagger and stumble but walk straight, so in this age of life does the astral body, with the ego enclosed within it, need **ideals**. I mean this in all earnest. Ideals, concepts that partake of the character of **will**, — these must now be introduced, like a firm scaffolding, into the astral body.

This need for an ideal shows itself particularly in boys. A feeling grows up within them — and it is for us to detect the feeling and read it aright — which is well voiced in the familiar saying: "Ein jeglicher sich seinen Helden wählt, dem er die Wege sum Olymp sich nacharbeitet" (Each one of us chooses his own hero in whose steps he will follow on the path to Olympus). We shall be doing a great deal for a boy if we can put before him some ideal, typical personality, or perhaps some mythical figure, or even an imaginary one that the boy constructs with our help out of his own imagination. And then, when we go for excursions with the children, we can converse with each one according to his individual character. 'Well, and how do you imagine you would set about it if you undertook that task?' We talk to them of the future and of their aims and purposes in life. By so doing, we give a kind of firmness and strength to the astral body: and that is what is needed at this age.

The same has to be done also for the girl. But here we shall best achieve our purpose when we remember that, as the boy inclines more to the earthly, so the girl to the cosmos. When we want to lead the girl to find her ideal, we shall accordingly relate to her more the **deeds** of the heroes, we shall tell what they did and what happened to them. For the girl, it will be facts and experiences; where for the boy it was the heroic figure in its completeness. So, you see, here again we have to take into account the differences between boy and girl.

Now it is important that at this stage the children should begin to have an understanding for the practical life that is going on all around them. And now that we are about to start a tenth class, we must make this a matter of our immediate concern. We have, you see, the task of leading the subjective to make its contact with the objective; but this simply cannot be done if we limit our curriculum to what is taught in schools today, for the present-day schools have arisen entirely under the influence of the intellectual conception of the world. It is out of the question that we should continue either with the merely 'formal' education of the Gymnasium (with a little physics thrown in), or with the education of the Realschule which aims entirely at imparting 'head' knowledge. To do so would be sinning against the progress of civilisation. No, we must introduce into our curriculum subjects that will lead a boy to come to grips with practical life, subjects that will bring him into touch with the

external world. This will not be forgotten when we are drawing up our time table for the tenth class: we shall have to approach the matter in the following way.

In order to make right provision for the social factor in human life, we must have boys and girls together in class. We will, as we have seen, have to allow for some differentiation between them in their practical activities, but we must not separate them. The boys should see what the girls are doing, even though they do not take part in it: and the girls what the boys are doing. There should be constant social communication between them. But now we have also to take with these older children subjects where the thinking is led away from the head and carried down into the inner mobility of the hand. The action of the hand may however have to be simply learned here by heart as theoretical knowledge. For the children must also be able to acquire a **theory of practice.** We should accordingly do some mechanics with the boys, — not the mere theoretical mechanics that we teach them in the physics lessons, but the first elements of technical mechanics that lead on to the construction of machines. We shall in this way be giving our boys something that is exactly suited to their years. And the girls should learn spinning and weaving. They must acquire skill, and also true ideas of how spinning and weaving are done, of how a spun or woven substance has come about. If I say: 'This is a piece of material', they must know what that means. They must know that 'material' in this sense is something that has come about by mechanical means. Girls should be introduced to the technical origin of such things; they should find their relationship to the technical processes that lie behind them. This will be the right kind of instruction for a girl of this age. The boy should also learn the elements of surveying and planning, if only just enough to acquire an elementary understanding of them. A boy ought to be able to draw a field or coppice to scale. And the girls will also need to be taught the first elements of hygiene, — practical and theoretical; they should learn something of bandaging, etc.

Both sexes should share in all these lessons. The spinning and weaving, and also the hygiene, will be done by the girls; practical work in these will fall to the boy only later on. And when the boys are manipulating the spirit level, for instance, then it will be the turn of the girls to look on. For this can be done in our school; we can quite well teach the boys to measure differences of level and draw small plans to scale of a given area.

In short, we want to awaken the children to an understanding of all that has to take place for life to go on as it does. If we fail to do this, they will be living all the time in surroundings that remain unknown to them.

It is indeed a sinister characteristic of our times that man lives in an environment that is to him an unknown world. Go out into the street and look

at the people waiting at the tram stop at the bend of the road, and ask yourself: How many of those people standing there have any idea at all of how the trams are set in motion, how the forces of nature work to bring this about? And do not imagine that this lack of knowledge is without its influence on the whole constitution of man, — soul, spirit and body! It makes a great difference whether or no we go through life having at least an elementary knowledge of the things amongst which we live. To make use of a means of conveyance or of any other aid or appliance of civilised life without such elementary knowledge, is to go through life blind, — yes, blind in soul and spirit. Just as a blind man goes through the world with no knowledge of the working of light, so do we go blindly through the civilised world **not seeing** the things around us, if we have not taken pains to understand them. It is a defect of soul and spirit; and the troubles that afflict civilised humanity today prove all too clearly that men are blind in this way to what is around them.

There is a further important point about this knowledge of practical affairs. When a young man takes up surveying as his profession, he begins to study it in his nineteenth or twentieth year at the earliest. There is in our time hardly the opportunity for him to acquire at any younger age the most elementary knowledge of surveying and drawing to scale, or even the use of a measuring rod. But it makes a great difference in after life whether a man has learned something of these things as a boy when about fifteen years old, or approaches them only later, when he is already about nineteen or twenty. At this later age, these subjects will give the impression of something that is quite outside him. When however a beginning is made in the study of them at about fifteen years of age, they become so entirely one with the human spirit, that they are then the boy's own personal possession, not merely something he has to acquire as part of his professional training. It is the same with the beginnings of mechanics, and also with the subjects I advised for girls.

We teachers must see to it that we give the children feelings and impressions that live on further, as truly as the limbs of their bodies live on and develop. Human beings are not built up bit by bit, so that, for example, when they are three years of age two arms are added, which then remain as they are. Human beings grow. And we must convey to the children concepts and ideas and feelings that will also continue to grow. In out time it is actually so that particular trouble is taken to give the children something that does **not** live and grow, something that, when they are old, they will still possess in the same form as they received it in childhood. If, however, the things we learn are to live and grow with us, we must learn them at the right age. Suppose a young man is particularly gifted in a certain direction and chooses his profession accordingly. Then it will be of great significance for him if he has already partly learned what he is learning now, if he brings with him, so to say, a foundation upon which he can build.

I have always been particularly delighted with the way the anatomist Hyrtl, one of the old school, who lectured on descriptive and topographical anatomy, used to demand of his audience that they should read up first in his own — extremely well-written — books, the subject he intended to take for his lecture. He would never consent to give a lecture on a theme that the audience had not first read up. He made this demand in such a charming manner, and gave such a plausible description of its advantages, that even the younger university students actually obeyed his request, and read up the subjects of his lectures in advance. And I think some of you will know how much that means!

SIXTH LECTURE

17th June, 1921

My Dear Friends,

Now that we are planning to educate older boys and girls, new aspects of our work present themselves for consideration, that require us to deepen our knowledge of the world and of man. Without doing so, we could not conscientiously undertake the responsibility of adding a higher class to our school. In today's lecture we shall accordingly probe a little more deeply into the foundations of human life.

We must realise at the outset that life is essentially a unity. We cannot take a piece out of it and consider that piece on its own account without doing injury to life itself.

At his birth life presents the child with a world all around him into which he has to find his way. To begin with he sleeps his way into it. For, in the first years of life, he is completely unconscious of the world that is confronting him on every hand. Then he grows gradually more and more conscious. What does it signify, this 'becoming conscious'? It means that the child is learning to adapt his inner life to the world outside, learning to relate the world to himself, and himself to the world. He learns to take knowledge of the things around him, and to distinguish himself from them. The older he grows, the wider does the world open out for him. He looks up, and beholds the cosmic world that encircles our earth; he feels intuitively that order prevails there. He grows into the whole great universe, feels as though he were received into it. Yet, all the time, he is unable to come to any clear solution of the mystery that is always present between man and the cosmic world.

Then as the child grows a little older, he comes to be received more and more into the conscious care of the rest of humanity. He begins to be educated, he goes to school. And, as time goes on, a feeling is born in him that he must himself in some way take part in the work of the world.

We educate the child for the work of the world, — to begin with, by letting him play. That awakens his activity. And then we have to set ourselves a

twofold aim. We must first of all take pains that all we do for the child is done in such a way as to satisfy the demands of his nature. We want, do we not, to educate him in a healthy manner, to sustain and cherish in all our teaching, body, soul and spirit. And then we must try also to gain a good understanding ourselves of the claims that man has to meet in social and business life; for we shall want to give the child a teaching and instruction that will enable him later on to enter into the work of the world, and take his right place in social life, to get on well with his fellows. We shall help him to acquire the requisite skill and knowledge for entering on some technical or business career; for we want him to do work that is of value for society, we want him to find a way of life that is in harmony with the social life of the rest of mankind.

The two aims belong together, and it must be our care to see that both are realised. We have to take proper account of the claims of human nature and not place the child into the world with an organism that is diseased, — spiritually, psychically or physically diseased. And we have also to make sure that the child is able to take his right place in society, doing some work or other that is for the advancement both of himself and the world to which he belongs.

You will readily understand that to meet the needs of the child in this twofold sense will require considerable effort on our part. We shall certainly have to work hard. And there is also a particular difficulty in our way, in the age in which we live. As we begin to acquire an impartial view of the whole conditions in which we, as educators, find ourselves in these days, we cannot avoid the conclusion that these conditions not only call for special effort on our part, but tend to produce in us a feeling of scepticism and doubt. The question is perpetually being discussed from every imaginable point of view: How are we to educate the young? What do we want to make of them?

Put in this extreme form, so baldly and explicitly expressed, such a question would have been utterly impossible to men of older civilisations. When we set out to survey impartially the historical evolution of man, we shall certainly be obliged to admit that there are many things in older civilisations that appear to us quite incomprehensible. We need only glance at the position in ancient Greece of the governing classes and of the slave or helot classes, to have before us a picture in which, from our present point of view, we could not acquiesce. But the converse is no less true. When we study the views held by the Greeks on the education of the young, we shall quickly perceive how unthinkable it is that debates on education could ever have taken place among them such as go on in our day, where completely antagonistic opinions are put forward as to the way in which boys and girls are to be educated in order to take their right place in the social order.

It is thus not only a matter of taking pains and putting forth our best effort: we see that in our day we must also have a pedagogy and a didactic, to give us the guidance we need in our work.

When however we remember again those debates that go on in the educational world, without any kind of expectation of agreement, one set of people laying more stress on physical education and another on the education of soul and spirit; when we see how impossible it is to arrive in such debates at any mutual understanding, then we are forced to the conclusion that as regards any pedagogy, or any didactic to help us in details of method, we are left today in the position of 'ignorabimus'. As teachers we hardly know how to set about our work at all. We are indeed in a sad situation in the present day, and I think it will help you to appreciate it still more keenly if we now try to see the matter in a rather wider perspective.

It would enlarge our outlook considerably if we were to make a serious study, — first of all, for example, of the stream of literature that has appeared in Central Europe, dealing with principles of education. I should like to recommend you to do this. Acquaint yourselves with what has been said on the subject of education — whether spiritual (mental), psychical or physical — by people who belong in their whole culture and outlook to Central Europe. Take Dittes' book, or Diestesweg's, and see what opinions are put forward in them. Let me refer you also, for instance, to an interesting passage on gymnastics and drill that you will find in Karl Julius Schröer's little book on education. He speaks of the place that gymnastics should have in education, in a manner that I find to be good and correct; the subject is worked out in detail in the section entitled: 'Physical Education'. And take careful note, as you read, of the way of thinking that has produced all this literature, the attitude of mind that lies behind it. While there is everywhere a genuine inner understanding for the physical nature of man, while you will find full recognition that the child must grow up to be physically strong and capable, there is at the same time always a keen awareness that man is a being of soul, and that we can never leave the child's soul out of account.

And then I would like to suggest that you read, for comparison, any one of the countless essays in Anglo-American literature on what is called, but cannot rightly be called 'education'. I do not of course mean comparing in regard to external features — an anthroposophist should be beyond that! — but following carefully, as you read, to discern the fundamental attitude of mind of the writer, trying to see what is at work deep down in his soul. You will find in all these books chapters treating of intellectual education, of aesthetic education and of physical education. But now look carefully to see from what kind of soil these are expected to grow. You cannot really bring what we understand by education into any connection with what the English word 'education' implies. For even where the spirit is spoken of, even where intellectual education is being considered, there is still the implication that man is a kind of mechanism. It is assumed that what we have to do is to cherish

and develop man's bodily organism or mechanism, and moral and intellectual development will follow as a matter of course.

In the works on education that stem from Central Europe there is, as we saw, the pre-supposition that a way of approach can be found to the soul and spirit of the child; and that if we make this approach rightly, then the child will also benefit in his physical nature. But in the Anglo-American works on 'education' so-called, we find it everywhere taken for granted that education must be directed to the bodily and physical nature of the child. There is in the child, so it is thought, some kind of little inner cell or chamber, about which however the teacher has no call to trouble himself. He has to do his educating at the periphery of the physical, with the assumption that there is somewhere this little chamber, and that hidden away within it is a kind of instinctive morality and religion, and a kind of instinctive logic. And the teacher feels sure that if he has sufficiently educated the whole physical being of the child that surrounds this centre, then the forces he has developed will make their way inwards, will dissolve the surrounding walls of the little casket, and lo, intellect, morality, religion will come showering forth, of themselves. We must in all this read between the lines and take careful note of what lies behind such a point of view. For these differences of outlook are of no little importance.

In our time people are in the habit of observing merely what shows itself to them on the surface, but it is much more important to give our consideration to such symptoms as can be discerned beneath the surface. I would ask you, for example, to take pains to understand a symptom such as the following. Weighty discussions have been taking place in England during the last few weeks, occasioned by extremely serious social conditions, a general strike having been proclaimed that threatened to subvert the whole social life. The newspapers were full of these discussions and debates. And then, suddenly, a completely different note is sounded. All at once, the news comes from quite another quarter. And what is it about? Games of every kind and description. The interest of the people is immediately lifted right away from the social concerns that are of such supreme importance. An entirely new kind of appeal is voiced in the papers.

The insight we can gain by studying such differences in outlook is quite remarkable. Merely to read the things we find in the papers today is of no use at all; what is written there is insignificant. But how and why it comes to be written, — that we should examine, for it can reveal to us the character of our times. To carry on discussions with people as to what they think and intend, has very little purpose; what we should do is to look always for the reason why people do this or that, to find out how they come to make this or that assertion, – altogether to investigate why things are as they are. That is what is important in these times in which we live. But as for such a matter as

the difference between the German and French Ministers for Reconstruction, and whether you agree with the arguments of the one or the other, — all that is mere twaddle. It is neither here nor there for one who wants to take serious part in the progress of civilisation. The fact is, both are untruthful. The only thing that concerns us is to discover how it has come about that one of the said ministers is untruthful in one way, while the untruthfulness of the other is of an altogether different character. The difference of character and outlook that reveals itself in the two kinds of untruthfulness, — that is important.

We must realise that we are living in an age when words are significant only for the driving force behind them; their content means little or nothing. Anyone who has to educate young boys and girls must be awake to this fact; for he has to enter with understanding into the times in which he lives. And his understanding has to go very deep. He must on no account retain for himself the kind of thinking and outlook that prevail among men today. Anyone who has embraced the anthroposophical point of view and goes about in the world today, will think he has around him not men but moles, who are continually moving in a narrow space within which they are confined, their thoughts never going beyond this tiny circle of interests; as for what goes on outside it, that is no concern of theirs.

We must find the possibility to come right out of this mole-like existence. For if we simply continue, reasoning only from a different point of view, to arrive at the very same opinions and conclusions that were instilled into us by the events of the end of the nineteenth and beginning of the twentieth century, then it will be impossible for us to take our part in the work that has now to be done to bring mankind out of its present misery. And if there is anyone to whom this applies more than another, it is the teacher; and especially the teacher who undertakes to guide the children on their way into the age of maturity, — in other words, as they pass on from the ninth to the tenth class. As we have seen, however, in order to give this guidance in the right way, we have also to work towards it throughout the school.

It is imperative, at this turning-point in the history of our school, that we learn to conceive of our work in a deeper way than heretofore; and what I am now about to say does not concern only the higher, but all the classes. We need to gather up our whole pedagogy, our whole didactics, and feel how there runs right through it all one single purpose, one single aim; to place into this world of ours men. This is our task, and we must be conscious of the grave responsibility it lays upon us. Without this, our Waldorf School will prove to be nothing but empty words. We may say all sorts of beautiful things about it, but we shall be standing on a floor that is riddled with holes, and in time the holes will become so large that there is no floor left to walk upon. We must find the way to make the whole thing true, inwardly true. This we can only do when we ourselves have a deep understanding of our vocation as teachers.

'And here we must ask ourselves: What are we, as present-day man? We are the result of all that took place in the life of our civilisation during the last third of the nineteenth century; we have come into this present time bearing that with us. What then are we all, my dear friends? Some of us have studied philology, have studied history ... as these subjects were taught in the schools round about the beginning of the century. Others of us have gone further with mathematics and science. One has perhaps grown into what he is now, by studying some particular method of singing, or again of gymnastics. Another, whose teachers had a strong bias in that direction, has been brought up to be a 'gentleman' (probably with a rather physical and external understanding of the word); while the education of still another has been directed more to the inner qualities of mind and spirit, although through purely intellectual development. And all this education that we have received has gone right into us; we men of today are, to our very fingertips, the product of it.

We have however now the task to understand what has thus been 'educated' into us. We must see it for what it is, we must make ourselves master of it. This will require a searching self-examination, not of ourselves as individuals, but of ourselves as men of our time. Without undergoing this, we shall not be able to grow out beyond what our time can give us. And we must grow out beyond what our time can give us. It will not do to be mere puppets of the age, reflecting always the direction given to thought and culture at the end of the nineteenth and beginning of the twentieth century. It is of the utmost importance that we should submit ourselves, as men of our time, to this conscientious self-examination, and come to a recognition of where we stand as man.

And then we are faced with the question: Is not our whole being infected with the materialistic outlook that has developed in modern times? Admittedly there was good will in all that was done for us. But the very intentions of our educators were contaminated from the beginning by their connection with the natural-scientific point of view. And then even the physical education that we received, — that too has sprung from the same source.

Man has, as a matter of fact, always wanted to conceal from himself the need for self-examination. We shrink from being stirred to the depths of our being and made to face up to the question: How do we stand, as older people, in relation to the young? To this question there can be but one answer. If we come in contact with boys and girls who are just becoming adolescent or have perhaps already attained puberty, then we are bound to admit, if we are honest with ourselves, that, as we are today, we do not know what to do with them; and that the only hope of being able to meet them rightly is to set about our work on quite new principles. As things are, there is a chasm between them and us, which we cannot bridge.

This is the great problem, and it has become a practical one for us today. Look at the Youth Movement! What is it but a living witness to the fact that we have completely lost our power to lead and guide the young? The kind of education we have been giving them, the experimenting we have carried on, are responsible for this. And what has happened? With an astonishing suddenness, the young have felt compelled to break free from the guidance of their elders and take on, one may say, their own guidance. But the fact that such a thing has happened, the fact that such an impulse has fired the youth of today, cannot be laid at their door. It would be interesting to discuss the causes of the Youth Movement from the point of view of spiritual science; but that does not immediately concern us here. What concerns us as teachers is the fact that faces us: the old have failed, they have lost hold of the reins, and have no longer any understanding for the growing generation.

In this situation, the young set out to become 'Wandervögel': they went forth in search of — they hardly knew what, led by some undefined craving that the older people were quite unable to satisfy. Thoughts, words, — had lost their power: there was nothing there for the youth who were now growing up. And so they wandered forth and sought in the woods, and in each other's company, what they could not find in the words of the old, nor in the example these set them in their lives.

We have really to see in this Youth Movement one of the most significant events of our time. The younger generation suddenly found themselves faced with a momentous question, to which in all past ages the older generation had been able to give some kind of answer, but which could now no longer be answered by them because the language used by the old was simply not understood by the young.

Look back on your own younger days. Perhaps you behaved better than the Wandervögel! Perhaps you were not quite so bent on 'wandering': you had yourselves well in hand, you made as though you were ready to listen to the old, you stayed with them. The others ceased altogether to show any readiness to listen to the older people: they broke loose from them and went a-wandering. We saw it happening. And we have seen also the whole subsequent history of the Youth Movement, and to what it has led in the end.

It is no very long while since a new need began to make itself felt there, — a need to form attachments with one another, a need to join together in groups. The young wanted to find among themselves the human fellowship that the old could not give. They wanted to go right away, to go out into Nature: and there, in some undefined manner, discover what they were seeking. And they did find it, — the bond with one another that they were seeking. They formed themselves into little groups.

We have in truth been witnesses in these days of a remarkable and unique phenomenon, and one that can teach us a great deal. The older generation lost their authority, they became in the eyes of the young mere Philistines, living a commonplace life of routine. In the young a deep longing was born. It could be seen in the Wandervögel. And what did the old say to it, — the older generation who were themselves not unmoved by the stirring impulses of the new age upon which we were entering? How did the old respond? They did not say: 'It is for us to find in ourselves the true point of contact with the young: we must embark upon a searching self-examination, so that we can find our way to them.' No, the old said something quite different. They said: 'Since youth will no longer learn from us, we will learn from them.' Accordingly we have now all around us evidence of the old adapting themselves in all manner of ways to what youth wants and demands.

Look at the situation we have today! Try to see it quite impartially. Is it not simply this? The old have been wanting to be led by the young; they have capitulated more and more, surrendered gradually every trace of leadership, until it has actually come about that in certain educational institutions, on occasions of special excitement or disturbance, not teachers, but pupils were chosen to direct affairs. This turn that events have taken with regard to the older generation, calls for serious thought. But what about the young? What has been happening to them in the meantime?

The young have got beyond the desire to make contacts; they no longer seek to find themselves by uniting with others in little groups. Now they are out to find their own souls in a solitary, 'hermit' kind of life. This is the latest phase. Each one feels thrown back upon himself, – has even a kind of fear of joining with others. The longing that inspired them to seek what they were needing, to seek it with assurance, believing sincerely that they would find something, — that longing has had an atomising effect upon the movement. It has changed into an individual brooding: how is it that I cannot get right with myself as man?

And this is now tending more and more to produce another feeling. If you are alert to what is happening today, you cannot help seeing in the young all around you a growing uncertainty, — implying a splitting of the soul forces. Fear can be seen on every hand, — 'horror vacui'. The young grow grey with fear, they shudder before what must needs come to them as they grow up. They dread the life that opens out before them.

In face of such a situation, there is only one thing that can help, — namely, that we on our part undertake the self-examination of which I have spoken, and it will need to be great and comprehensive. A self-examination such as I mean will have no concern with externalities; the whole end and purpose of it must be that we face the question: How is it that when we want to lead and

guide the young, we find we cannot understand them? How has it come about that the powers of us older people are no longer equal to the task?

Suppose we look back to earlier ages. How was it, let us say, with the Greeks? Among the Greeks of historic times, there was still an understanding between old and young, that worked in the following way. If you study the matter carefully, you will find there was a good understanding between the young people in their teens (i.e. in the third period of life), and those who were in the fifth period of life (twenty-eight to thirty-five years of age). And then, you will find that persons of thirty-five, thirty-six, thirty-seven years of age had a good understanding with children from seven to fourteen. The same correspondences will be found also among the Romans. As you see, mutual understanding goes with definite age groups. It is no easy matter to delve into the mysteries of human evolution!

These relationships can actually be discerned in the Greek. When the boy or girl arrives at the age of sexual maturity, he turns naturally to those who have reached their twenty-eight or twenty-ninth year. He selects from among them those he likes best and emulates them of his own free will. He cannot go on obeying an authority that is accepted as a matter of course, he can only follow in the steps of some person who is in this fifth age of life. As humanity has continued to develop, right through the Middle Ages and up to the present day, this relationship of age groups has gradually disappeared. Human beings of all ages are now thrown together in confusion. Where in the past was order, — a natural order, deriving from the spirit — we have now chaos. In the world at large the situation constitutes a social problem; for us in the educational world, a pedagogic and didactic problem. If we want to make progress with our work in the school, we must take note of the conditions that prevail in the world today.

I should like at this point to call your attention to a perfectly simple fact which, when you have generalised it for yourselves, will help you to see what is at the root of this lack of understanding between old and young. As we grow up into life, we learn, for instance, at school that there are so-and-so many chemical elements. And when later on we become teachers, these elements are as a rule in our consciousness; we know it for a fact, that there are these elements. It is true, some doubt has in recent times been thrown on the matter. Nevertheless, speaking generally, we have within us still a settled feeling of the existence of these elements, and believe that everything in the world has been produced from them by processes of synthesis and analysis. Man has even taken them as a foundation for his philosophy of the world. Yes, and what an utter farce it was, when in the last third of the nineteenth century, a whole philosophy was built up upon these seventy odd elements. And then, in setting out to think about the universe, there was only one question to which man gave his mind: by what physical and chemical changes have the heavenly

bodies come into being? What were the highly complicated chemical syntheses that led up to spontaneous generation? Man wanted to understand the whole universe in terms of these elements.

To try to relate yourself to the world by means of the thoughts that are in your head would have seemed sheer folly to the Greek; he would have deemed it inhuman. If you had expected him to think of the world in this way, he would have felt -- deep down in his being he would have felt, that within such a conception of the universe, man can only be a creature that must inevitably crumble to dust. He would not have understood it in the very least. What was he to make of such a world, — a world composed of some seventy elements that are perpetually undergoing analysis and synthesis? True, the world might manage to exist all right, and form a gigantic world-retort; but what about man? Where is he in it? It would seem to the Greek rather as though an immense world-retort were set up in a room, and all manner of 'elements' allowed to boil in it; and then as though a door were opened in the retort and man were pushed into all this seething mass of salts and acids. Some picture or other of this kind would have arisen in his mind. The very idea of a world built up of so-and-so many elements, would have been contrary to his whole inner feeling. He would have found himself forcibly hurled into such a conception as I have described.

But the human being is by no means head alone. There was at one time a farce that used to be performed in villages. A man would be standing in front of a booth, calling out: 'Walk up, ladies and gentlemen! Here you will see a living, speaking head!' And when you entered, you saw before you a head that had no body.

Man is however not just a head, he is a whole man. And if anyone wants to develop with his head ideas of this kind about the world, and require that his whole life of will and feeling, his whole physical nature, shall be of a character that will allow him to cherish such nonsensical ideas, then he will necessarily feel, right to his fingertips, in an altogether different way from the Greek. He is bound to feel differently, and to have an entirely different relation to the world. And of course this means that he looks in quite a different way from the Greek at questions of sociology. Things like this need to be recognised.

It is not merely that we **think** the world consists of seventy-four elements: we go about our life with this thought all the time in our **feeling.** The fact that, while we are going about our ordinary daily life, — even while we are washing and drying our hands, — the fact that our head is all the time accepting and taking as a reality, such an inhuman conception of the universe, lends a specific character and tone to our whole feeling and perception. And if then, — when man has dropped right out of our thinking, and consequently out of our feeling and perception, — if then we stand up before a class of fifteen-

year-old boys and girls, we find no sort of contact with them, we are completely at a loss what to do.

It is quite possible to build up universities upon the present-day philosophy of the world, and lecturers can expound there what they believe they know to be the truth. But it is not possible to live by such a philosophy. We send out students from our colleges to educate the young, but they are quite without anything that can bring them into touch with the young. This is the fearful abyss that has now opened before us.

But now, strangely enough, there comes a time in our life when we begin to detect a certain likeness in ourselves to what we have learned in our chemistry and physics lessons. When we are fifty or fifty-five years old and have begun to show signs of wear, we are by then slightly sclerotic, just sufficiently to harmonise a little with the world around us (as conceived of in our times). In the course of our life a remarkable change is slowly brought about in our organism by the world forces; as we grow older, we too tend to harden; we become gradually decomposed, we begin to turn to dust. But with us the disintegration happens slowly, — not cruelly, as though we had been shut up in a retort. It is not so bad as that! But it does go on, although more slowly, more humanely. In the early fifties, when man is beginning to set his face towards death, something like what is described in present-day science begins to be active in him. The fact is, those who are old — and only they — can understand the present-day conception of the universe. Nature is kind! She grants to the old that little compensation, — that they become rather childish!

Talking of things in this way, it may almost look as if we wanted to make fun of the world. Far from it: no joke is intended here, only deeply tragic truth. All that the science of today achieves is to describe processes of the kind that take place in us when we have died. We have a presentiment, as we grow older, of what is going to happen in our physical body when we are dead; and that is what our modern science describes, — nothing else. We have filled our educational institutions with a knowledge of this kind, — a knowledge that has reference only to what happens with man's body when it decomposes, when it is dead, and has nothing to do with what is now present and alive in man's members! Such is the result, for our inner life of feeling and perception, of the kind of thoughts we imbibe at school. As for the doctrines of theology that have come down from the past ages, — they have become mere words: for what they teach is not in the least in agreement with what science teaches, — which may justly be termed 'natural history of the human corpse'.

So long as people take it all as **theory** and nothing more, it is not a very serious matter. But the moment we set out to bring this kind of knowledge into life and ask: 'What becomes of man — the whole man — under the influence of such a life?' then it is at once a matter of urgent importance, it becomes a

vital question for us. And we must not evade the issue, we must not slink away from it. In our teaching we shall be confronted with the child, in whom quite other forces are at work than those of which we learned at school. We really have no knowledge of all that is happening in the child before us. We are separated from him by an abyss.

To the Greeks, as we have said, it would have seemed utterly foolish to talk as we do today of seventy or so chemical elements. How then did they speak of the world? They spoke of the world as fourfold; they spoke of earth, air, fire and water working together, with and through one another. If we were to put such a picture of the world before the professors in the universities today, we should of course be told that it was a childish conception, now long superseded, and that we had no occasion to trouble ourselves about it. There would perhaps be one among them all who would stop to think a little, and tell you: 'Yes, we have that too today. We speak of four qualities of substance: solid, fluid, aeriform, — but the fourth, warmth, is not to be regarded in the same way; that old conception was quite childish. We still have the differentiation, but we have amended it and brought it to a right conclusion. We must look with a certain kindness and indulgence on the thoughts the Greeks had about it all, and we can be very pleased that we have advanced so far as to recognise these many elements — seventy or more in number, — where men of earlier days believed in some form of animism, and spoke of fire, water, air and earth.'

But this is nowhere near the truth of the matter. It goes much deeper that that. The Greeks spoke of fire, water, earth, air, but their conception of them was very different from ours. (In speaking of it as the Greek conception, we must not forget that countless persons continued to live in the Greek conception of the world all through the centuries up to the fifteenth A.D. Those who came later could still read of it in the books left behind by the earlier philosophers; and students today come across it quite often in their studies, but have not the least understanding for it.) Suppose you were to ask a Greek: 'How do you conceive of warmth? Of fire?' He would have replied: 'By fire I understand what is warm and dry.' 'And what is your conception of air?' 'By air, I understand what is warm and moist.' The Greek, you see, does not picture to himself external, physical air; he forms an 'idea'. Neither does he picture to himself external, physical fire; he forms an idea. And in this idea is contained the fundamental idea: warm-and-dry. It was not a clumsy catching hold of sense-impressions; the Greek formed his conceptions with reference to certain inner qualities. We have to reach up to something that is not seen with the eyes, and can be taken hold of only by thought, if we want to understand the 'elements' as they were spoken of by the Greeks.

And what is it to which the Greeks then attained? They attained to a comprehension of the activity of the etheric in man, that is to say, they came

upon the ether body, — not the ether body itself, but its working. They were right within the working of the ether body upon the physical. We shall never gain a true conception of how the ether body works upon the physical, so long as we are merely looking for the various configurations in which oxygen and carbon, for example, may combine. No true picture can ever arise in our minds of how the ether body works with the physical nature of man, if we still continue to fall back upon these structural ideas of the reactions and combinations of carbon, hydrogen, oxygen, sulphur, and so on. With such forms of thought we cast ourselves right out of the etheric, and remain stuck fast in the physical. And that means we are left stranded in the processes that go on in the human being when he is dead.

But when you think to yourself: Warm-and-dry, cold-and-moist, warm-and-moist, when you make real and present to your consciousness these inner qualities with which the ether body takes hold of the physical, then you come into a true relation to what is happening all the time in life, through the continued working of the ether body upon man's physical nature. For you have then in the four elements a living conception of nature.

These four elements are far from being some childish idea that is derived from looking at what is external and physical; on the contrary, they reveal themselves when we behold the activity of the etheric. But in these later times, it has all been lost.

Such a loss has its effect upon the whole human being. Think how it is with boys and girls who grow up having learned that the world is composed of seventy odd elements, — iodine, sulphur, selenium, tellurium, etc. etc., all whirling about in and with one another. It leaves them with the feeling that they themselves, as men, are right outside it all. 'All around us is this world of elements and atoms; but we ourselves have nothing to do with it.'

If however you think of the world as consisting of these four elements: fire, water, air, earth, then you have a picture that justifies you in feeling that you have your own part in it. Conceiving of the world in the way the Greeks did: seeing in fire warm-and-dry, in air warm-and-moist, in water cold-and-moist, in earth cold-and-dry, you will have conceptions that can come alive in you, conceptions that can take hold of you in their inner quality and tone. They will go right into the members of your being; they will grip you, and you will become an altogether different person from what you are with your present day conception of the universe. That does not 'go right into your members', — not until you are dead!

The dead body in the grave could quite well feel what happens when those seventy elements combine in obedience to chemical laws. But in life, such a conception has no meaning for man. He will, however, as living man, come to

an understanding with his own ether body, if he conceives of the world in terms of the four elements.

So you see, it has come to this: we have an education which is useless for life, — is, in fact, superfluous. The most we can say of it is that it prepares us to lead well ordered lives in the external and even mechanical sense. In our true being as man, we receive nothing from our education. It does not enter into our limbs and members; it stays in the intellect, and has no influence whatever upon the feeling or the will.

Whenever we want to make a serious impression upon someone, — some child, for example, — we are obliged in these days to approach him in a purely external way, with words; we have to 'preach' to him in some way or other. But when we say things in this external way, we are not giving him anything that can enter his being and work there within.

There is, in fact, a terrible untruthfulness in our method of approach to the growing youth of today. We tell them they ought to be good, but we give them nothing that can help make them so. All they can do is to recognise our authority and obey us accordingly. If we are in a position to threaten them with violence should they not obey, we get on all right. For ultimately, in this case, we have behind us the power of the police, who will ensure that our orders are carried out!

Head-knowledge can give nothing that is of value for man's inner life. And herein lies the reason why we fail to come into touch with the boys and girls who have reached this all-important moment in their lives, when they should be bringing the soul and spirit into reciprocal relationship with the bodily-physical side of their nature. How are we to find the right approach to these young people, at the hour when life itself is prompting then to try to bring their soul and spirit into connection with their physical nature?

Tomorrow, taking our start from this question, we will enter upon a thorough study of the problem. My principal object today has been to awaken you to the fact that in our search for the right approach to these older children we are inevitably brought face to face with the fundamental question: what is our philosophy of life altogether? How do we conceive of the world in which we live?

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SEVENTH LECTURE

18th June, 1921

My dear Friends,

Yesterday we were considering the conscientious self-examination, — not as an individual, but as man of this present age — which a teacher needs to undertake before he can be ready to confront a class of children of fourteen or fifteen years old. (I made it clear at the same time that the event of puberty has to be taken into account not only at the age when it occurs, but throughout the whole period of school life.) And I went on to show why this intense self-examination is so imperative in our time, namely, because the whole tenor of the education we ourselves received in the age that has just passed was such as to leave us without any understanding at all for the youth of the present day. Let us try to get a clear picture of the situation in which we find ourselves today in this respect.

Consider first of all a human being in his twenties, — say, from twenty-one to twenty-eight years old. This period of life we denote in spiritual science as the time when the birth of the I takes place, the time when man's ego comes to full recognition. We explained yesterday how different for the boy and for the girl is the situation in regard to the ego round about the time of puberty. In the case of the girl, the ego is as it were dissolved in the astral body, and not yet independent. With the boy, on the other hand, the ego lives a life that is withdrawn into itself. And the behaviour that can be observed in girls and boys of this age, is nothing else than the result of these inner facts. But when the ego, at about the age of twenty-one, begins to assert its importance, a new situation arises. At this age of life **man seeks man**; man seeks, and finds, his fellowman.

We understand this when we know that if a man or woman, let us say of twenty-four years old — or it may be a little younger, but not less than twenty-one — meets another who is also not more than twenty-eight, then they stand over against one another in similar reciprocal relationship, whether we are considering them from the point of view of body, soul or spirit. In this age of

life, human beings meet as equals. Teachers should take pains to observe this fact wherever life gives them the opportunity. The absurd psychological nonsense that is so much studied by teachers today is just a piling-up of word wisdom. If you want to understand life, you must study such phenomena as the one I have just described. See whether you cannot detect a delicate nuance of feeling in the mutual relationships of human beings between the ages of twenty-one and twenty-eight.

And now let us see how the matter stands when a boy or girl between the ages of fourteen and twenty-one meets a man or woman between twenty-eight and thirty-five. Here a relationship of complete equality is impossible. Nevertheless, under certain conditions (of which I will say more presently), a good and significant understanding can be established between these two age groups. For the situation here is as follows.

The development that is taking place in the younger person under the influence of the astral body is, at this age, mainly unconscious. It expresses itself in outward behaviour, in the whole manner in which such young people (who are but children still!) make their way into life. They become perhaps more and more skilled, or they begin to have great ideals. All this development and growing contact with the outer world goes on, as it were, under the spell of unconsciousness, just as the external growth and development of the body is unconscious. But now in the older person the same kind of development is taking place, only with him, it is inward, in the soul. And this is why a person of twenty-eight to thirty-five is best fitted to feel and perceive with his soul what is going on in a young person of fourteen to twenty-one. He is predestined for it. And boys and girls in their teens are on their part ready to look up to men and women of twenty-eight to thirty-five. For in these men and women they can see at work, inwardly, the very same kind of development that is taking place in themselves externally, in the physical body, and more unconsciously.

Among the Greeks this relationship was still a very common experience. Quite simply and instinctively, the boys and girls of fourteen to twenty-one looked up to the men and women of twenty-eight to thirty-five, feeling that these had in their souls what they themselves had in their physical bodies. Without being fully conscious of it, they recognised in the older person, in a more refined and intimate form, what was for themselves an outward experience. And the men and women who had reached the twenty-eight-to-thirty-five period, felt strongly drawn on their part to boys and girls in their teens with all the development they could see taking place in them.

Nowadays human relationships tend to be abstract. Among the Greeks social life was much more instinctive. One person meant something to another just through the fact that he was older or younger, and relationships of this kind between different age groups were a powerful factor in Greek life.

Let us try to picture for a little how life went on in this land of Greece. The child who was beginning to grow up into manhood would feel a reverence for a thirty-year-old. But as soon as he had passed his twentieth year, he would begin to feel a strong impulse to unite instead with those of his own age. This gave diversity to life. It gave also intimacy and inwardness. And it helped to build up the whole structure of society. That is an important point for us today. For what is our situation, who no longer feel these instinctive relationships with one another? We teachers have no understanding for the children in their teens. We cannot solve the riddle that faces us in these boys and girls; for we have not yet the thoughts and ideas that can **re-awaken** in us **consciously** those feelings that we had long ago instinctively and have been obliged to lose in the natural course of evolution.

The only hope is to bring anthroposophical spiritual knowledge into the domain also of pedagogy and didactics. Unless we can do this, we shall merely go on widening the gulf between ourselves and these older children, until at last it will be so wide that we shall be forced to rely entirely upon our word of command. It may even go so far that we reckon on being able to fall back on the police if we cannot keep order; we may have to count on the children knowing that the police are there in the background. The only way for us teachers to attain the intimate kind of relationship that we desire with our pupils is to open our heart and soul to the truths of spiritual science; for these truths can verily call up again in us consciously what was once given to man long ago in his life of instinct.

You will remember what I said yesterday about the difference between our modern outlook and the ancient Greek conception of the universe. What we are commonly taught today — that the various substances and entities of natural existence are composed of some seventy elements — only holds good for ourselves, has only any meaning for us, when we have died. **Then** it is true of our corpse that lies in the grave. What is demonstrated for us in chemistry and physics has nothing to do with man as man. His relation to it consists solely in the fact that his dead body decomposes in obedience to the laws that govern the behaviour of these so-and-so many elements.

In the Fourth Post-Atlantean age, and more particularly among the Greeks, a quite different view of the world was developed. It is regarded now as a childish conception. Rightly understood, however, it gives man something that our modern conception can never give. According to this older view we have, as you know, to recognise four elements: fire, water, air, earth. And I told you how the Greeks thought of these elements. As you will remember, it was not at all in terms of crude sense-impressions; crude

'matter'. For the Greeks, fire was that which contains within it simultaneously the qualities of warm and dry, water the qualities of cold and moist. And then these living concepts that they had in connection with the several elements could be carried further in many different directions.

The Greeks could, in the first place, think their way right through to a feeling of what warmth really is, what air is, and water and earth. And here they saw pictures, clear distinct pictures. Then they could go on to apply these concepts to the work of the etheric body in man, which makes possible in him the combining and separating of substances. They could see how the etheric body is active in us in this way during our whole life, from birth to death; and with the help of these older concepts they were able to follow and understand how it is working all the time upon the physical body, whereas with our modern physical and chemical laws we can follow only what the physical corpse undergoes in the grave. **How the ether body works upon the physical body in life,** — that could be a subject of study and thought to the Greeks and to their followers up to the fifteenth century. They perceived how the ether body evolves the warm-and-dry in likeness of fire, evolves the cold-and-moist in likeness of water, the cold-and-dry in likeness of earth, and so on.

Such a view of the world enables one to make a far more living and intimate study of man. For one is then in a position to perceive the ether body in action, to see it busily at work with the physical substances. And the picture being alive, one will become oneself more inwardly alive, — especially if one adds to it another picture that can be learned from the Greeks, which I will now describe.

All around us is the surface of the earth, and growing on it are the greening plants. But what sort of a picture have we today of what is happening there in the world of plants? The best we can do is to explain what happens in the plants in terms of chemical analysis and synthesis of the seventy odd elements that we learn about. As for anything further, we either deny its existence altogether, or we try to picture it by analogy with the interaction of mineral substances. We perceive that, as the plant grows upwards, an interplay takes place between the chlorophyll (the green colouring matter) and certain entities outside the plant; and we like to picture that interplay as taking place in the very same way as do the processes in a retort. We do not perhaps admit it, but this way of regarding the plant betrays itself on every hand. We study what happens within the plant as if it were a kind of mineral process.

Let us see now how the Greeks regarded the plant. They did not of course express it in so many words, but their feeling about the plant world was something like this. First of all, the **earth** element pushes up out of the earth itself, — the element that is cold and dry and works from below upwards. And then, as soon as the plants break through the earth's surface and shoot up in free activity, with their green foliage and their variously coloured blosse — then **water** begins to work, and **air.** Finally **fire** comes into play, embra and permeating the whole process. Out there, above the earth's surface Greeks conceived of the elements in perpetual activity, a continu changing interplay of moist and dry and warm and cold, weaving and whi in and through one another. That is how the Greeks pictured the worl plants. And we must understand it, we must perceive it for ourselves. A we then turn to **man,** and behold how his ether body is all the time har work within him we shall find there in man a similar process to the one have seen taking place in the plant. Having perceived it first in the plant, eyes are opened to behold this plant life, this objective plant life, within m We can feel it there within us.

If the Greek had put his experience into words, he would have said: '(there, in the world around me, plants are flowering and fruiting, all the t growing and changing. And within me I feel the same activity.' And so, for Greek, the activity of the ether body was not something strange and unkno 'I cannot see my ether body', he would have said, 'but when I turn my gaz the greening and growing world around me, I behold there a picture of wha going on within myself.'

Suppose a Greek were to come to life again now, — I do not mean is so present incarnation, but remaining still as a Greek of olden times. A suppose one of our chemists were to go up to him and say: 'What you saying is all nonsense. We have long ago got beyond the childish concepti of four elements: fire, water, air, earth. We have hydrogen, oxygen, chlori bromine, iodine....' and so on, right through the whole list. How would Greek reply? He would say: 'I have no objection, you can count up the elements if you like; but all you are doing is to specialise your perception what I call the activity of **earth** — down below — in cold and dry. You ha made detailed division of this cold-and-dry. But you have got no furthi Water, air and fire, these you do not understand in the very least. You have notion of what is working and weaving in the world of plants, — nor of t etheric in yourself. You cannot begin to speak about the plant world; for tho seventy elements you tell me of can give you no idea of what is going on in t plant.'

When we in our day can attain to this, can sense once more within ourselv the same life that is in the continual growing and greening of the wor around us; when instead of merely looking at the plant world with our physic eyes, we can penetrate to the life processes that go on within it, and the recognise the same life processes within ourselves, — then [illegible] yo the very words we speak will come to life. We may be quite certain that w

can once regain this living perception of the world around us and of our own selves, if it can once become so real to us that it flows into all our work with the children, bestowing inwardness and warmth upon the words we speak, then we shall not merely feel its influence upon our mind and soul, it will literally bring fresh colour to our cheeks! It will transform us altogether, it will have a harmonising effect upon our whole being. Our voice will have a healthier ring in it. And that will have its effect upon the children, — that alone, apart from any other consideration. All these artificial systems of pedagogy which tell us just how each thing has to be done, are like hot house plants. A real pedagogy has to grow naturally. We have to drink it in with our thought-forming powers and with our feeling and perception, just as naturally as we drink in the substances that are then active in our blood and our nerves and that grow together with us, becoming part of our organism.

Anyone who expects to be given exact rules about what to do, is setting out on an entirely wrong path. One might just as well say to a stove: 'There you are, all properly fixed, and now it is your duty to warm the room!' We have first to put wood into the stove and set it alight. And pedagogy needs, in the first place, true and accurate knowledge about man, a knowledge that can come alive in us, that can pass over into our feeling, and moreover also into our will. That is essential.

Now, the Greek did not only behold in this way the life that is in the vegetation all around us. He went further than this. He looked up to the far spaces of the universe, and saw there — to begin with, the planets revolving in the heavens, from Moon right out to Saturn. And then he turned his gaze still further out to the world of the stars. This led him to a new perception.

Up to that point he had been able to feel: 'I stand here upon earth, and around me is the world of plants. This world of plants is permeated with fire-activity, with air- and water-activity. These activities are in me too; what I see at work in the plant, works also in me, and rhythmically, for I carry in me the whole year at once. As the dry and the moist harmonise in the plant world, in all its greening and withering, as the cold and the warm have also their part in the process, so does my ether body work in me. Only, I bear a whole world in me, so that what takes a year in the world outside is accomplished in me in shorter rhythms! So far, the Greek could feel himself as a living being, belonging to this earth world around him.

But when he looked up to the starry heavens, he could say to himself: 'Where there are plants, there water, air, fire, earth begin to be active and permeate one another; the etheric rises up with its activity. But there is also something else, that comes to meet the etheric; the working of the stars streams inwards from the vast universe, and works in fire, air and water. First, the planetary influences begin to work. I would still have an etheric body without these planetary influences; plants also would still be there around me. But there could never be a human brow (the frontal lobe of the brain) without the inworking of the powers of Saturn; there could never be a human larynx without the influence of Mars; a human heart could never be formed if powers from afar did not stream in to form it. The etheric rays outwards; and inwards, from infinite distances, ray the powers that fashion in me that which goes beyond the nature of the plant. Inwards from the far spaces ray these starry influences, modified always in their working by the planetary influences. I should have no brow, no larynx, no heart, no stomach, if it were not for Saturn, Mars, Sun, Mercury, out there in the heavens.'

The Greek had, quite distinctly, the feeling of belonging to the far spaces of the universe; he felt he belonged there by virtue of these organs of his, just as in his ether body he belonged to fire, water, earth, air. These he might be said to feel as his nearest of kin; but in this fire, water, air and earth, he could see other forces whirling and eddying, — forces that made it possible for heart, lung, etc. to come into being there within him. And so the Greek came to feel himself — simply in his body — a product not only of the Earth, but of the universe.

'I stand', he could say, 'very near to the plant; but in me the forces of the cosmos are working. These forces of the cosmos do certainly penetrate the plant too; but they cannot work there so deeply and thoroughly as to bring about the formation of organs. In me, they make their influence felt in all that part of my nature that I have in common with the animals. In my power to organise the forces coming down from the cosmos, I go out as far as the zodiac, — the animal circle. The sphere of the zodiac is for me the boundary; within that sphere I perceive all the forces that penetrate what is animal in me, — as well as what is essentially animal in the animal kingdom around me. I observe the animals, in all their differing forms. I look, for example, at the lion. I can clearly see that the form and figure of the lion is a result of planets working together in a particular way with the fixed stars. And from this I learn how it has come about that the lion is fashioned and formed as it is. And then I can do the same with some other animal, and learn the reason of its shape and appearance. And so I can go on, learning to know the animal nature as such, — which is as much as to say, learning to know the astral body. And this astral body I can feel in myself too, just as before I felt in myself the plant nature, the etheric. Together with all the animals on the earth, I am an inhabitant not of earth alone, but of the cosmos, of the pulsating forces there that are due to the presence of the stars.'

A knowledge of this kind assuredly gives man something for his feeling. All around him he sees entities that are formed in accordance with the laws of the mineral world. 'To these', he can feel, 'I do not belong; neither do the plants,

nor the animals. I cannot exist on the earth merely by the forces that come from the earth.' This feeling, that he belonged to the whole spatial universe, is the feeling that still lived in the Greek, instinctively.

And when it came to the ego, for that the Greek looked beyond the zodiac, beyond the sphere which has the zodiac at its periphery. For the ego is spiritual, entirely spiritual. And for the spiritual that is beyond the zodiac, we can find no correlate in the world of the senses, except it be its reflection in the Sun! And here we come upon a conception of the Sun which even in the Greek age had already become somewhat decadent, but which was undoubtedly present in the men of still more ancient times.

You know how our physicists and astronomers imagine that far out in cosmic space, some ninety million miles away from here, there is a great burning ball of gas, and that this gigantic cosmic furnace — incidentally, it has no walls! — pours forth light and warmth in all directions. If you are a professional scientist and not a mere 'dilettante', it goes without saying that this is the only possible way to regard the Sun. (And indeed, it takes a 'scientist' to hold such a fantastic notion!)

In order to come a little nearer to the truth, imagine yourself standing in the midst of light, pure light; but with no object anywhere that could reflect the light. You would then be in total darkness. The whole space in which you are would be filled with light, but you would see nothing. If there were light in the world and light alone, the world would be completely dark. Light comes back to us when it is caught and held by some object; otherwise we see nothing at all.

In a better age, men conceived of the Sun in the following way. Up there in the heavens where they saw the sun, was certainly for them no immense furnace! Up there was — not even empty space, but less than empty space, negative space. The physicists of today would be very much astonished if they could go up there where they have placed a ball of gas in the sky! They would not even find space, but space hollowed out; they would find a force at work there, sucking away the space. We must be able to form a conception of this 'less than space'. At present, we cannot get further than conceiving of 'less than no money'; that we can do, we know what it is to be in debt!

The truth is, space has a boundary; and where there is less than space, where we have 'negative emptiness', there the light is caught up, it cannot get through. Instead, it is rayed back, reflected; and that is how the sun becomes visible. Light is everywhere. The sun is not light, but a reflecting apparatus, raying back this universally diffused light. And the source of light has to be sought beyond the region of the zodiac; light streams in from still farther

remotenesses of the universe, it has not its origin here in space. Here in sp it is only caught and made visible.

This was how the Greeks understood light. And now you can begin to how it is that the working of the ego was connected, for them, with someth higher than the planetary influences. And the sun, being less than a glob space, being emptier than empty space, has thereby a connection with ego. For out there in the heavens where the sun is, all materiality ceases spirituality breaks through. Consequently the Greek felt himself clo related to the sun; for he understood it all spiritually.

Right on until the sixth century A.D., but more especially up to the mid of the fourth, the Western peoples were still conscious of feeling that t were going into the spiritual when they looked up into the cosmos. When th spoke of planetary influences, they did not refer these to the outwardly visi heavenly bodies; they described them as coming from the hierarchies, beings who cause those movements up there in the heavens that beco outwardly visible to us as the world of the planets. When once we have t living conception, we shall come to feel very differently about our relation the great universe, about how we stand within it as man.

Look at the animal world. We can say with truth: what I see in the anima also in me. It creates in me my organs. But there is a difference. If I look at external appearance of the animals, I see that they are shut up in their form the animals have, as it were, been finished and put away. I have not finish forms like they have. I do not look like a lion, or a bull, or an ox, or a pig; but that is in the various animals is in me synthesized. I bear within me countless tendencies and inclinations that go to produce the animals in their variety. And had I not been able, through the influence of the sun, adjust these manysided tendencies and bring them into balance, I would inwardly like a raging storm, with the whole animal world tossing and whirli through me. I owe it to the influence of the sun that all this seething chaos h been brought to rest and balance, has in me found bodily equilibrium.

And what accrues to me from this, — that I bear within me, althou suppressed, the predispositions for the whole animal world? That I do enables me to think 'forms', enables me to think 'Imaginations'. For t animals are fashioned in accordance with the Imaginations that severa belong to them. The animals are living Imaginations; they roam over the fa of the earth as living Imaginations. When I survey the whole world of t animals, — in that moment, the Imaginative world is visible to me. And t forms I see there, — these same forms are also in me. I have not, howev become those forms spatially, and for this very reason they are able to be — me — thought forms, thought pictures.

And if we were to go still farther back, say to the time before Thales, we would find that in the Mystery Schools there was still a clear perception of this relation of man's thinking to the animal world. 'Logic!' they would have said, 'What is it? Nothing but zoology! Zoology is logic come alive. When zoology takes on abstract form — and man has it in him to bring this about — then a living interplay of thought begins to be active in man. And in that play of thought, work the impulses of the animal world; logic is zoology.' The knowledge of the connection survives even in the esoteric writings of Plato; but then came, as we know, the Socratic teaching according to Aristotle, and there we find no consciousness of these deeper connections. A living relationship of affinity — one could even say of elective affinity — was replaced by a relationship of intellectual reasoning. Abstract connections between one conception and another: that is what we find in the logic of Aristotle, — and it can indeed drive one to despair when one tries to work with it; one can get no hold on it.

Man feels, man thinks, man forms concepts; and he owes his capacity to do so to the fact that he carries within him the qualities and faculties that are spread abroad over the whole animal world. Developing this idea, we find we belong to the world in quite a new way. Our will and our feeling have then a new kind of life in them. We are conscious of our kinship with the kingdoms of nature. And then we begin gradually to perceive what it means that the astral is active in us, not merely the etheric.

If, instead of acquiring the abstract concepts that are so prevalent today, we let ourselves be stimulated by the contemplation of positive 'forms', then that will teach us how to observe the fourteen or fifteen year old boys and girls when we are confronted with them in class. For through what we have received in this way inwardly, our eyes and ears will be guided in their observation, and we shall find the right way of conducting the lesson. Without this help we can never hope that our eyes and ears will tell us true. Standing before these boys and girls, we shall have no idea of how to deal with them — as they used to say when I was young — than a clumsy old ox who has been munching grass all the week will know what to make of Sunday.

Our whole culture needs this renewal. Science must be real and actual, no mere collection of names, no mere nominalism. Then it will set alight something real in us; and we shall find we are able to observe the human being for what he is. I am far from suggesting we should creep slyly up to him and make notes! **True** observations rise up in us instinctively. We have a perception, we form a judgment, concerning each single child. No need to put it into words; we have it there within, — it is alive within us. We can, when we will, lift it up into consciousness; and when we are in class we can conduct the lesson in accordance with these many separate 'judgments' that are alive and

a-move within us, in the same way as the whole animal world is alive and a-move in thought-forms that in them have become real.

Just think how it would be for us if we had to know all the various workings that go on in the various animals, — what is going on, for instance, in the lion, when he is devouring the lamb. Suppose we had to bring all this up into consciousness. We simply couldn't do it! Neither can we bring ourselves to the point of passing conscious judgment on all that lives in our environment. We cannot possibly bring it all to clear and precise consciousness. It can nevertheless be **there** within us; and we can act in accordance with it. This requires however that we most certainly do not take our start from a science that reckons only with abstract concepts and abstract laws of nature. For in that case we render ourselves utterly incapable of ever perceiving such things. If we cherish the absurd notion that out there in space a tremendous gas furnace (without any walls!) goes blazing away, — if **that** is our knowledge of the **Sun**, is it to be expected that we shall ever arrive at any better knowledge of **man**?

You see how urgent is the need for the searching self-examination of which I spoke! The only hope for us to meet these boys and girls with understanding lies in taking the utmost pains to imbue our own instinctive life — our feelings and inner perceptions — with spiritual science. It is imperative that we press forward in this way with our own self development. And that is what I mean when again and again you have heard me say: 'Anthroposophy is itself pedagogy.' That is, it becomes pedagogy so soon as we are given the opportunity to educate. All we have to do then is to call up from the depths of our soul what has been planted there by anthroposophy. I would even put it like this: what is in every single human being, needs only, as it were, to take the right turning for it to become pedagogy. So too does most assuredly anthroposophical knowledge of man: the whole of it becomes pedagogy.

Yesterday I told the teachers who are to take the tenth class, that they should be ready to give the children the rudiments of a knowledge of man. It must, of course, be a knowledge that places man once again into the whole great universe, gives him his place and part there, in body, soul and spirit. To do this worthily, as true educators, we shall have first of all to study the current text books on anatomy, for example, and physiology. It is, however, most important that we use these text books merely as books of information, to bring us up to date with the achievements in the various sciences during the past hundred years, — achievements that have, as we know, been arrived at with complete disregard of the spirit. And then we have to illuminate these achievements of science at every point with what we can gain from anthroposophy.

You will have, you see, to take up a completely different attitude towards all this modern scientific literature from the attitude that is usual among

teachers today. You will, of course, be taunted with being 'superior'; but that you must bear with. You have to accept the fact that, for you, all this modern science and culture is nothing more than a groundwork of information. You are really in the same position in regard to it as a Greek would be if he were to come alive again on earth today. He would point perhaps to our chemistry and say: 'The knowledge I have of earth — that it is dry and cold, that it has influence on the plants — that knowledge you elaborate and particularize. It is, of course, quite interesting to develop this detailed, specialised knowledge of the earth element. But you know nothing of the working of the whole, your knowledge extends no further than over one fourth of the whole.!

It is really high time we got back to this more living kind of knowledge, a knowledge that can find its way into our intuitive perception, into our feelings and into our will, a knowledge that is, for the soul and spirit, what blood is for the body. As possessors of such knowledge, we become different men and women, capable of being true teachers and educators — which no automaton who mechanically follows all manner of artificially invented methods, can ever be. The vocation of a teacher is not for him.

It has even gone so far as this today, that people make experiments because they want to come to their own conclusions. They experiment with memory, to find out how it works; they experiment with the will; they experiment even with thinking, to see how thoughts work. Quite nice little games, — and certainly some results do emerge from it all. We need not look with disapproval upon games, either in children or in laboratories; but the narrowing down of the field of vision that is implied in all this, — against that we must most emphatically protest.

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EIGHTH LECTURE

19th June, 19

My Dear Friends,

In these studies I have had to make it clear that our work as teache depends upon our own self-development, depends upon our own ability take our right place in the world. And we have seen how at the turning point a child's life that occurs in the thirteenth, fourteenth or fifteenth year, o success as teachers depends, even more than ever before, on having prepar ourselves to meet the boys and girls rightly at this important moment in the lives.

I have also explained to you that, in addition to this self preparation of t teacher, we must arrange our whole work in the lower classes in such a w that the children themselves receive a right preparation for the event puberty.

Everything depends, as you know, on the relationship to the world, th develops gradually during the years of childhood. At the time of puberty, t child's attitude to the world finds expression in an inclination for ideals. Boy as well as girls begin at this age to show a desire for more than the world of t senses can give them. They want to reach out to something beyond. Even t very awkwardnesses of boys — as well as the corresponding qualities w noticed in girls — are signs of this 'feeling after' some supersensible idea some higher aim in life. That life must be there for some purpose, that life mu have a meaning, is a conviction that lies deep in human nature; we mu reckon with it. And we must also be alive to the danger that this deep intuitiv conviction can be led on to wrong paths. You will frequently find with a boy fourteen or fifteen years old, who is beginning to be haunted by all kinds hopes and desires, that his early training and education have been such as encourage in him the feeling that he knows quite well how things ought to b The girl too begins to pass judgment upon life around her. Girls are, in fac severe critics of life at this age. They think they know perfectly well what right and what is not right, and more especially what is just and fair and what

unjust and unfair. They lay down their opinions about everything around them. and they are in no doubt whatever that life will give them the possibility of placing something new into the world, something that will have its source outside of everyday life, in the land of ideals. So strong at this age is the turning to ideals — and ideas.

A right approach to the world of ideals will however only be possible for our children if we have prepared them for it during their previous years of school. And for this purpose, we must be able to steep our own thought and feeling in those basic facts of human life that can give us insight into the growth and development of the child. Theoretically, we learn from spiritual science of three cardinal aspects of the child's development. We learn how up to his seventh year, he is a being who imitates. He grows by doing what he sees done around him. Indeed, the whole activity of a little child is nothing but imitation. At the period of the change of teeth, he begins to feel a need to follow an authority. He wants to hear from those around him what he is to do. Whereas hitherto he has received into himself and imitated — as a matter of course — whatever went on around him, good or bad, true or false, now he begins to listen to what is spoken in his presence and obey that. At puberty, a further stage is reached. The child begins to feel that he can judge for himself. He still however needs to feel the support of authority behind him; but the authority must be chosen by himself, must commend itself to him as self evident. He must be able to say: '**That** is a person I can rely on, when it is a question of forming an opinion.'

Now it is for us to see that the young child grows up into the natural acceptance of authority in the right way. And here it will be essential first of all to make sure that we know the significance of the impulse to imitate, which is so powerful in the early years. What then is its real significance? We shall only understand it when we recognise that the child comes to us from the spiritual world. As long as we see in the whole way the child grows and develops merely the working of heredity, as long as we regard the child as simply coming from his parents and forbears, we shall never be in a position to explain the meaning of the impulse for imitation. And yet this, as you know, is the point of view to which modern science inevitably leads.

The scientists look out upon the physical world and see how the various chemical elements, as they call them, combine and separate; and when they come to consider life, they try to apply the same principles of analysis and synthesis. As we have seen, the most that such a method of investigation is able to discover is a state of affairs such as nature reveals in the human corpse when it is lying in the grave. Present day science tries to see the same state of affairs in the living kingdoms of nature. Here also it finds carbon, oxygen, nitrogen and so on; and it finds this living substance in the form we call

albumen or protein. It then sets to work to think out how the carbon, nitrogen, hydrogen and oxygen can have been synthesized in protein, hoping to discover one day just how these elements manage to create a structure, through being present together in protein. Following such a line of thought, we shall never arrive at a true idea of the nature of protein, the substance that lies at the foundation of all life. When we describe the protein in the living cell in this way, we are actually moving in the very opposite direction from the truth. In reality the case is as follows:

The impulses that work for combination and cohesion, and give rise in a rock crystal, for example, or in a cube of pyrites, to the creation of well defined **form**, the same impulses, when producing protein, fall into chaos. When we study protein, it is no use trying to see how the laws underlying the formation of substance grow more and more complicated, we have instead to observe how these laws paralyse one another in their reciprocal relationships, how in protein they cease to work, are simply not there. Instead of 'structure', what we have to look for is chaos, dissolution. The substances become chaos. When the substances pass over into the state in which they appear as protein, they become, together, chaos; they become quite indefinite. They cease to influence one another, and come into a condition where they are accessible to a **new** influence.

In the ordinary behaviour of living substance, this tendency to chaos is in a measure restrained. The mineral processes in the organism hold it back. In the cells of the brain, for example, and of the lungs and the liver, — in all these cells, which are of course protein, the food we eat still exerts its influence. Here we do not find a state of chaos. In the case of the cells, however, that are concerned in the process of reproduction, the cell nature in the organism is brought into a condition where it is protected from the influence of food, from the forces that we take into us with our food. In the sexual cells, there is almost complete chaos; all trace of 'mineral' has been wiped out. That is how sexual cells originate in man, and also in animal and in plant, through the utter destruction in them, with great labour and trouble, of earthly and mineral activity. The organism is thereby rendered receptive to cosmic activity. Cosmic forces can now work in upon it from every direction. And then these cosmic forces receive the influences of the fructifying cells of the opposite sex, with the result that the **astral** element is now added to the etheric. Mineral substance having been de-mineralised into substance of the nature of protein, it becomes possible for cosmic laws to intervene. Wherever there is mineral substance, we find the earthly working upon the earthly; but de-mineralised chaotic protein opens a way for cosmic laws to enter in and begin to work.

We shall never understand protein as long as we try to see the organic molecule simply as more highly complicated than the inorganic. Chemists

and physiologists take great pains to discover the arrangement of atoms in the several bodies; and their idea is that the arrangement becomes more and more complicated, until in protein the complication reaches its highest point. The protein molecule, however, exhibits no such tendency at all, but instead a tendency to obliterate the mineral structure completely, so that no earthly influence can find entry there, only influences from beyond the earth.

Modern science confuses our thinking, leads it astray, takes it down a path where at the most critical moments we are left completely out of touch with reality. Hence our inability to rise to the thought that something enters into man which does not come from the stream of heredity, but is brought into him from the cosmos. If we adhere to the modern view of protein, it follows as a matter of course that we cannot speak of the pre-existence of man.

It must by now be clear to you that we teachers can do no other than discard altogether the fundamental concepts of modern science. All we can achieve with them is to conjure up a mist before the eyes of our scholars as they look out upon the world. Out of the question to teach with these concepts! What is happening in our colleges today? The fact is, no real teaching is being given there at all. You have first a band of teachers who hold together under a certain sense of coercion. And then you have a number of young people who have no choice but to attend the university to receive their preparation for life. Left to themselves to follow their own evolutionary forces, neither party would be there at all. And so force has to be resorted to. Teachers and students have to be 'driven' together. It has to be impressed upon the students that they will never be able to take their place in life unless they spend a certain number of years shut up in the university. It is accordingly quite understandable that we find in these institutions a strong determination not to suffer any relaxation of authority. It is childish to imagine that our universities, which are after all a kind of last remnant of the Guilds and suchlike fraternities of the Middle Ages, — it is childish to expect that they should ever be in the van of progress! For, whilst in all other spheres of life the old compulsory methods of the Middle Ages have long ago been discarded, the universities stand there in our midst as the sole surviving upholders of the outworn customs. And then, there being no longer any true feeling for institutions of this kind, the universities have taken to celebrating important occasions, especially in connection with examinations and the conferring of degrees, with a grand theatrical flourish. It is really quite important, you know, to see through such things.

If you want to teach and educate, you must first yourself become 'man', in the true sense of the word. And in order to do so, you will have to set out on quite another path than the path marked out for you at the present day. You must be ready to acquire new ideas about the fundamental truths of life. Only then will

you be in a position to perceive and appreciate the significance of this impul of imitation that works so strongly in a little child.

Before conception takes place, the soul of the child is in the spiritual worl and during its life in this spiritual environment, it receives into itself — quit naturally — all that is around it. And when the child is born and begins to fin his way into life on earth, he continues the activity to which he has bee accustomed in the world of soul and spirit. In his capacity for imitation, th child is showing us that he has retained a pre-natal habit; only, the thing i turned, so to speak, the other way. Previously the child's attention ha been directed to the development that had to take place within him. That wa his 'environment'. Now he confronts the world from outside. It is really a though he had before been inside a globe, and were now outside, looking at i from without. The world we see with our eyes shows us the outer side of wha before we looked at from within. So this impulse to imitate, which works as an urge in the whole activity of a very young child, is a continuation of the child's experience in the spiritual world before birth. In imitation, we have to see a further development, in the world of the senses, of the child's relationship to the spiritual world; that is how this relationship expresses itself in the first period of life.

Consider what this means! The little child, having now to adapt himself to the world around him to make himself at home there, does so in accordance with the principles of the spiritual world; he still adheres to these in the first years of his life. He develops during this time a feeling for the 'true', and he grows into the world with the conviction that the things he finds around him are as true as was his environment in the spiritual world, where everything showed itself to him in transparent clarity. This sense for what is true develops during the early years of childhood, before the child is brought to school. We teachers experience the last phases of its development, and it is for us to meet the child's feeling for the true in the right way. If we fail to do so, we blunt it instead of helping it to grow stronger and finer, as it should.

Suppose when the child is brought to school, we simply compel him in the usual way to adapt himself to reading and writing as they are customarily taught. In their present form, reading and writing confront the child as something right outside his nature, something quite unrelated to him. It was not always so. Writing used to be done quite differently, — even in times not so very far remote. Men made pictures; their writing did not merely remind you of the real things by means of some kind of symbol; no, it portrayed the things it wanted to communicate. When we hurry the children straight into present-day reading and writing, we are taking them into something that is strange and foreign to their nature. No scope there for the impulse of imitation to continue its work!

suppose that instead of this, we put pictures before them, artistic forms; or again, give them music or singing of a kind that is adapted to their childish nature, and then encourage them, as they listen, to make their own selves (by posture or gesture) into pictures or reflections of the world around them. If we approach the child in this way, we shall be continuing, carrying a step further, what he did of his own accord before he came to school.

If we simply say to a child: 'This is how you have to write I', or, 'You must make O like this', then there is nothing to appeal to him or to arouse his interest. A child needs to feel inwardly united with what he is doing or making. And at this time of life, a feeling for what is beautiful in the world should be aroused; the simple impulse to imitate has to give place now to the feeling for beauty. We must begin to work for this in every direction. In all that we have to do with the children, we must endeavour to see that they get free of mere imitation, — get free of it however **in the right way.** Imitation must grow into a more external relationship to the outer world: it must develop into a beautiful picturing. And at this stage there is scarcely as yet any need to differentiate between subjects of instruction that call for bodily activity on the part of the child, and subjects that are more related to the acquisition of knowledge.

For when a child does eurythmy, or sings, what is he really doing? He is breaking loose from the habit of imitation, and yet in the very act of freeing himself from it, he is in a way carrying it a stage further. He is making movements. When he is singing and even when he is listening to music, he is a-move inwardly, in the same way as he is when he is imitating. When we let a child do eurythmy, then instead of putting a slate-pencil or a pen into his hand and getting him to write an A or an E, to which he can have no possible relation other than one of learning by rote, — instead of this, we are getting him to write, with his own human form, the content of language; he is learning to inscribe into the world what he can inscribe into it by means of his own organism. This means, the child is continuing in another way the activity in which he was engaged in his pre-existence. And if we then go on to teach him writing and reading, giving him not the abstract symbol but the picture, we shall not be alienating him from his real being. On the contrary, he will have to rouse his being into activity; we shall be calling upon him to exert himself with his whole being.

Just think, on the other hand, how utterly remote from one another in respect of the activity they seek to arouse in the child, are the purely physiological drill exercises, and the lessons in reading and writing. In the former we are 'training' the child, very much as we train animals that we want to tame. It is a process that implies complete disregard of soul and spirit. And then the reading and writing have no connection at all with the child's body as

such: For it has come so far that arms and fingers — and even eyes with their more delicate movements — carry out their activity in complete independence of the rest of the organism. We cut the human being in two.

But if, instead of the drill exercises, the child has Eurythmy, then in the Eurythmy movements is contained what the child is going to learn in the reading and writing lessons. The two kinds of instructions are no longer remote, they are brought near to one another. When the child's artistic faculty is helping him to find how the letters of the alphabet grow out of the form, out of the picture, then we can see in him the very same activity as is at work, only here just a little more imbued with soul and spirit, when we do eurythmy, — or more consciously when we listen to singing. We bring the two sides of instruction together; we give the child his unity, we allow him to be complete and whole.

And then, of course, as so frequently happens to me on occasions when parents are present, you will have these parents coming to you. And you will have to learn how to meet them rightly. They will perhaps come to you and say: 'Could you not arrange for my boy to be transferred to another class, where the teacher is a man? He will have more respect for a man. He is now eight years old and cannot yet read or write.' The boy's inability to read or write, the parents put down to the fact that his teacher is a woman. They think a man teacher would be more likely to **make** the boy get on.

This is how such utterly mistaken ideas get about concerning our school, and it is up to us to enlighten the parents on a matter of this kind. We must be careful not to give them too much of a shock. We cannot simply say to them what we say among ourselves. It would never do to say to such a parent: 'You can be glad that at the age of nine your boy cannot read or write. He will read and write all the better for not being able to earlier. For if he were able to read and write wonderfully well at nine years old, it would mean that later on he would become an automaton. Something foreign to his nature would have been inoculated into him, and that would have turned him into an automaton: whereas people who have in their childhood been held back from reading and writing, can become complete human beings.' We cannot of course say all this to parents. We must deal gently with those who are themselves the product of present-day education; if we startle them too much, we shall defeat our own ends. We must however try to bring it home to them that we are not committing a sin against the holy spirit of the child if we let him come to eight or nine years of age without being able to read or write properly.

If we lead the child into life in the right way, allowing him still to remain 'whole' in his being — not cut in two—, then we shall discover that when he is about nine years old, a most important moment comes for him. We must be

surely not to let this moment pass unnoticed. Suddenly, the child's attitude to the world outside changes completely. It is as if he woke up, and at once began to experience a new relationship to his I, his ego. We have to watch children carefully at this age of life. Indeed, right from the beginning of the second period, we must be on the lookout; for it may easily happen in our day that the signs of this new impulse working in the child show comparatively early. We can, if we are watchful, observe that the child has all at once a new kind of relationship with the things of the world. He is astonished at the things he sees around him, he begins to marvel at them. Normally, this development shows itself between the ninth and the tenth year. When we reflect deeply upon this event and ask ourselves the question: 'What has really happened to the child?', we get an answer for which it is hard to find words in the language of the present day. One may however try to express it somewhat as follows.

Before the child reached this age, if we had held up a mirror in front of him, he would have looked at his own face in the mirror in a slightly different way, it is true, from the way he looks at other objects, but with no particular feeling. Have you ever noticed what happens if someone gives a mirror to a monkey? He will seize hold of it and hurry to a quiet spot where he can gaze into it undisturbed. And he will not be drawn away from it. You will indeed have a bad time of it, if you try to take the mirror from the monkey; he is completely enamoured of it. He can only continue to gaze and gaze at what he sees there. But you will never find that the monkey is **changed** after looking at himself in the mirror. He is no different from what he was before. You will not notice that he has suddenly grown very vain. His experience with the mirror makes no such impression at all. The momentary perception that the mirror affords makes an impression on the monkey's perceptive capacity, but that is all. When the mirror is taken from him, the whole thing is immediately forgotten.

But if we hold up a mirror to a child who has come to the age I am describing, we shall find that, through seeing himself reflected in the mirror, he will be tempted to show us a new side of his character; we shall see vanity and coquetry developing in him. There you have the difference between the child of this age and the monkey. The monkey is far more madly bent on looking at himself than is the child! But in the monkey we can detect no permanent effects; no change is to be noticed in the realm of feeling or of will. In the nine-year-old child, however, when he looks at himself in the mirror, permanent effects remain; the experience leaves its mark on his character.

These effects would show up quite clearly if we were inclined to make experiments in the matter. And such a thing might well happen in a time like ours, when people want to turn even pedagogy into an experimental science! Having lost all inner insight and understanding, they know of no other way of reaching the knowledge they need except by experiment. And so they might

well one day be ready to make experiments regarding this importa transition that occurs between the ninth and tenth years. Why not constantly holding up a mirror in front of children of this age, and then ha piece of paper and note down the changes and developments that can observed in the children? Then one could write a books about it all and contribute a new chapter to experimental pedagogy.

From the point of soul and spirit, such a procedure is as though we were resolve: 'It is impossible by our present methods to arrive at the secret of th nature of man. There is no alternative, we must make up our minds to ki somebody every year, in order that, in the moment of his dying, we ma discover the secret of life.' When it is a question of research into the bodil nature, observations of this kind are not yet considered permissible; bu where we are concerned with soul and spirit, things have already gone so fa that experiments are actually made where persons who have been subjecte to them find themselves more or less crippled for life, just through havin been the victims of experiments that ought never to have been allowed to tak place. Take up any book on experimental pedagogy, and you will find things described there towards which you yourselves will feel bound to adopt a completely different attitude. You will, for instance, find records o experiments for testing the memory, or perhaps the capacity for sensation, — tests which should **never** be made on a growing child. Experimental pedagogy takes for an object of experiment just that which one should be at pains to avoid touching. The very things which one should protect in the child are driven into the field of experiment.

Such things have a destructive influence on civilisation. Instead of studying life, man is investigating what happens to the corpse; he would like to find out what lies behind the processes that take place in the corpse. And all the time what is really needed is that we should observe how **life** takes its course, observe, in particular, this delicate and gentle process that is taking place when a child develops at the age of nine or ten a kind of astonishment at all that he sees going on in the world. The development is due to the fact that the child is beginning to see **himself** in the world around him. For it is at this stage of life that we arrive at self-consciousness, the consciousness of the 'I'. When we see our 'I' shining back to us from every direction, when we begin to feel and perceive it in the plant world and in the animal world, then we begin to know something out of our own resources.

This feeling of self first awakens about the age of nine or ten; but we must not omit to prepare for it in the earlier years. We must lead the young child into artistic activity, we must see that his movements are not just mechanical, but mean something to him. This is not done in the schools of today. Instead, the children are driven into the gymnasium like a flock of sheep, and given commands to move their arms this way and that way, and ordered exactly

particularly spiritual about all this! Or have you found that methods of this kind do have good spiritual results? The whole thing is described in very fine language, no doubt, but such methods have no spiritual content. And what is the outcome?

Just at the age when the feeling for beauty can best be implanted in the child, he does not receive it. He would so gladly admire and wonder, but the power to admire and wonder has been killed in him. Cast your eye over some school timetable that is in use today, and note the direction in which it is tending. The little child, who is pushed into school at the age of six or seven, is treated in such a manner as to render him apathetic and insensitive to the event he should experience between his ninth and tenth year. He simply misses that important experience in his life. And the consequence is that it passes instead into the bodily nature, and stays there. What should by rights be in the consciousness, works disturbingly down below, changing there into feelings and impulses; and so it comes about that grown up people have in them all manner of feelings and impulses of which they have no knowledge. They carry on and live their life: but they can find nothing in life, it is empty for them. It is indeed a striking characteristic of our times, that people find nothing in life, and all because they have not learned as children to find life lovely and beautiful. They keep looking all the time for something that shall increase their knowledge, — in the most narrow and barren sense of the word. They fail to find the hidden secret beauty that is everywhere around them, and so lose gradually all connection with life.

This is the road along which modern civilisation is leading us; man's connection with Nature is dying right away. When once we become convinced of this, we see how all-important it is for us to find the right 'word' to speak to our children. As the child approaches his ninth year, he looks for something to admire, he expects the world to call forth his wonder and astonishment. If we do not give him the right help, we destroy something in him, which is of no little value.

We must learn to observe our children; we must grow into them with our feeling. We must not be making all manner of experiments upon them from outside, but be ourselves within them, be right within them.

Let me explain to you how it is with the child in his development of ego-consciousness. There is first the moment when from deep down within him there emerges, in connection with speech, the consciousness: 'I am an I.' This early experience has however something dreamlike about it; it lives on in the child through the following years like a dream. Then comes the time when the child is brought to us. We have now to guide him into a new path. The child himself wants this, he wants to find a new direction for his activity;

we must turn it in the direction of the artistic. When we have been working in this way for some time, the child retraces his steps and arrives again at the point in his life when he first learned to say 'I' to himself. Then he proceeds further on his path of life. And then, on attaining puberty, he passes still once again through that early moment when he learned to say 'I'.

We shall be giving the right preparation for the attainment of puberty, if in that moment of life which comes about the ninth or tenth year, we encourage wonder in the child, leading him to look with wonder and admiration on the things of the world. His feeling for beauty having been thus awakened and made more conscious, he will be ready, when puberty is reached, to learn to love the world in the right way. Love will have its right and true development in him. We are not, of course, concerned here merely with love for the other sex; that is only one special form of it. Love reaches out to include all things. It is the very deepest and innermost of all the impulses that lead man to deed and action. We ought to do what we love to do. Duty should grow to be one with love; we ought to love doing what we ought to do.

For this love to develop in the right way, we must accompany the child, we must go with him and give him the right help. Throughout the whole period of his earlier school life (seven to fourteen), we have to take pains to develop the child's feeling for beauty. For whereas, in a sense, the child brings with him into life his feeling for truth, it rests with us to nurture and educate the feeling for beauty in the way I have described.

That the child must have brought with him his sense of truth is evident in the fact that he learns to speak before he comes to school. For in speech we have a sort of embodiment of truth, of the process of cognition. Are we not obliged to have recourse to speech when we want to get at the truth about the world? This accounts for the fact that people like Mauthner, the author of the book 'Kritik der Sprache', go so far as to conclude that when we have speech — language — we have everything. They actually believe that we injure a human being if we try to carry his development beyond the age of learning to speak. Mauthner wrote this book because he does not believe in the world, he does not trust it; he believes that human beings should accordingly be allowed to remain in the condition of childhood, in the condition they are in when they are learning to speak. If such an opinion were to become general, the world would soon be peopled with men and women who had the mind and spirit of a little child who is learning to speak. For this point of view definitely tends to produce human beings who remain at the stage of childhood. All that takes us beyond the child-stage is ruled out as 'lacking in simplicity', and so forth.

Our part, then, as educators must be, first of all, to feel our way into the true nature of the impulse of imitation; and then to see how, out of the

'authority' relationship that arises between ourselves and the child, the feeling for beauty can develop. If we succeed in this and continue in it until the child reaches puberty, when a natural inclination for ideals begins to grow in him, then a feeling for the good will evolve in the right way. Up to this time we must, as it were, 'hold' the child if we want him to be good; in the relationship between him and us must lie the inducement to do that which is good. The child of eleven, twelve, thirteen years needs to have the authority of the teacher behind him; and so strongly must it be present to him that, in the moment when he is doing something that is right and good, he feels that his teacher is pleased. And he will refrain from doing what is wrong because he feels his teacher has somehow come on the scene and will be displeased. The child should be conscious, wherever he is, of the presence of the teacher. Only after the attainment of puberty will it be time for him to grow out of this dependence.

If we assume that by the time a child comes to school he is already mature, if we encourage him, as soon as ever he can talk, to look at things for himself and come to his own conclusions, that will mean we are leaving the child to remain permanently at the stage of having just learned to speak, and want to make sure he shall not develop beyond it.

When a child attains puberty, he should at the same time undergo a change through the fact that he is now about to dispense with authority: he has outgrown it. But if we have not in the earlier years accustomed him to the acceptance of authority, this important change will be missed. He must first experience the dependence on authority; then at puberty he can outgrow this feeling of dependence and begin to judge for himself.

And this will mean that the time has come for us teachers to enter into a new relationship with the children, a relationship that is well expressed in the familiar saying: **'Ein jeglicher sich seinen Helden wählt, dem er die Wege zum Olymp sich nacharbeitet'** (Each one of us chooses his own hero, in whose footsteps he will follow on the path to Olympus). This change in relationship can obviously bring us often into troublesome situations with the children. We have it no longer in our power to be their ideal as a matter of course. We have to see that we live up to it! Hitherto, we have been able simply to give orders. Now, the children begin to take note of our behaviour, they begin to have a very sensitive perception for faults or lapses on the part of the teacher. Yes, there is this danger, and we must face it quite consciously. Boys and girls of this age are particularly sensitive to the teacher's mood, to his attitude of mind. If however we are not bothering about ourselves in an egotistic way, but intent on dealing honourably with the children, then we shall accept the situation and reckon always with the possibility of this sensitiveness. In that way we shall find we can establish a free relationship with the growing boy and girl.

Thus we shall be able to bring it about that our children grow in the ri way into the true, which they bring with them as an inheritance from spiritual world; that they then unite themselves aright with the beautiful; a finally that they learn also — here in this world of sense existence — good. For it rests with them to impress the good upon the world into wh they have come. It is a downright sin, to speak in an abstract way of the tr the beautiful and the good, without showing clearly and practically how th three are related to the different ages of childhood.

Obviously, my dear friends, when we have only a few days at our dispos I can give no more than a small part of all that could be said on the vari themes we have touched on. Truth is, we have to grow into the tasks that before us, grow gradually into them. And we do grow into them if approach them with the power that comes from a true way of understand the world and man: if, that is, we look upon all that is physical and accessi to the senses from the standpoint of soul and spirit, and when we considering the world, always at the same time extend our attention also man. And this we, as educators, as men and women to whom the young ha been entrusted, are under special necessity to do.

We have, before all else, to feel ourselves part and member of the wh universe, conscious of the important role that is played therein by evolution of mankind. As each new school year comes round, and we mak as it were, a new beginning, it is ever again my earnest desire that the year work before us may be permeated with a sense of the greatness of our tas For in the fulfilment of our task, we can verily feel, in all humility, that we a called to be missionaries for the right evolution of mankind.

And I would that what I have to say to you on such occasions may alwa have something of the character of a prayer, of a turning in prayer to t spiritual, invoking its presence among us, — not merely the spiritual in intellectual aspect, but the spiritual that is quick with life. May you indeed conscious of its presence, spreading itself abroad among us like a cloud living light! For it is actually so, that what we speak and discuss togeth when we meet in this way at the beginning of a new school year, invokes t Spirits Themselves, the living Spirits. In the words that we speak They he the prayer: Help us, shower down upon us living spirituality; let it flow in our souls and into our hearts, that we may carry on our work in the right wa

If you can feel this, if you can have a living experience of what we want t set at the starting point of our new school year, then you will perceive fo yourselves the aim and purpose that has been with me all through this cours And so now let me put before you at the close of our considerations th following short meditation:

We want to do our work in such a way that there shall flow into it wha the spiritual world would have us become. We resolve [illegible] wor shall be working the Man that the spiritual world wills us to be.