

Rudolf Steiner

FACULTY
MEETINGS
WITH
RUDOLF STEINER

1

1919 - 1922



FOUNDATIONS OF WALDORF EDUCATION

Faculty Meetings
with Rudolf Steiner

VOLUME 1

[VIII/1]

FOUNDATIONS OF WALDORF EDUCATION


RUDOLF STEINER

Faculty Meetings
with Rudolf Steiner

1919 – 1922

VOLUME 1

Translated by Robert Lathe & Nancy Parsons Whittaker

 Anthroposophic Press

*The publisher wishes to acknowledge the inspiration
and support of Connie and Robert Dulaney*



This text is a translation of *Konferenzen mit den Lehrern der Freien Waldorfschule in Stuttgart*, from vol. 1 and vol. 2 (GA 300a, 300b), published by Rudolf Steiner-Nachlassverwaltung, Dornach, Switzerland, 1975. Translated by Robert Lathe and Nancy Parsons Whittaker.

Copyright © Anthroposophic Press, 1998
Introduction © Betty Staley, 1998

Published by Anthroposophic Press
3390 Route 9, Hudson, NY 12534

Library of Congress Cataloging-in-Publication Data

Steiner, Rudolf, 1861–1925.

[Konferenzen mit den Lehrern der Freien Waldorfschule in Stuttgart.
English]

Faculty meetings with Rudolf Steiner / Rudolf Steiner ; translated by
Robert Lathe & Nancy Parsons Whittaker.

p. cm. — (Foundations of Waldorf education ; 8)

Includes bibliographical references and index.

Contents: v. 1. 1919–1922 — v. 2. 1922–1924.

ISBN 0-88010-458-9 (set). — ISBN 0-88010-421-X (v. 1 : pbk.). —

ISBN 0-88010-452-X (v. 2 : pbk.)

1. Freie Waldorfschule. 2. Freie Waldorfschule—Faculty. 3. Steiner,
Rudolf, 1861–1925. 4. Waldorf method of education. 5. Anthroposophy.
I. Title. II. Series.

LF3195.S834S84 1998

371.39—dc21

98-29827
CIP

10 9 8 7 6 5 4 3 2 1

All rights reserved. No part of this book may be reproduced in
any form without the written permission of the publishers, except
for brief quotations embodied in critical articles and reviews.

Printed in the United States of America

Contents

| | |
|---|---------------|
| <i>Preface</i> | <i>ix</i> |
| <i>Introduction by Betty Staley</i> | <i>xiii</i> |
| <i>Publisher's Note</i> | <i>xxxvii</i> |

FACULTY MEETINGS / 1

First School Year : September 16, 1919 to July 24, 1920
Meetings from September 8, 1919 to July 31, 1920

| | |
|------------------------------------|-----|
| Monday, September 8, 1919 | 1 |
| Thursday, September 25, 1919 | 5 |
| Friday, September 26, 1919 | 38 |
| Monday, December 22, 1919 | 56 |
| Tuesday, December 23, 1919 | 59 |
| Thursday, January 1, 1920 | 61 |
| Saturday, March 6, 1920 | 64 |
| Monday, March 8, 1920 | 66 |
| Sunday, March 14, 1920 | 70 |
| Wednesday, June 9, 1920 | 72 |
| Saturday, June 12, 1920 | 77 |
| Wednesday, June 14, 1920 | 83 |
| Wednesday, June 23, 1920 | 105 |
| Saturday, July 24, 1920 | 113 |
| Thursday, July 29, 1920 | 136 |
| Friday, July 30, 1920 | 149 |
| Saturday, July 31, 1920 | 157 |

Second School Year : September 20, 1920 to June 11, 1921
Meetings from September 21, 1920 to May 26, 1921

| | |
|-------------------------------------|-----|
| Tuesday, September 21, 1920 | 161 |
| Wednesday, September 22, 1920 | 171 |
| Monday, November 15, 1920 | 194 |
| Monday, November 22, 1920 | 204 |
| Sunday, January 16, 1921 | 217 |
| Wednesday, March 23, 1921 | 237 |
| Thursday, May 26, 1921 | 243 |

Third School Year : June 18, 1921 to May 30, 1922
Meetings from June 16, 1921 to May 10, 1922

| | |
|------------------------------------|-----|
| Thursday, June 16, 1921 | 258 |
| Friday, June 17, 1921 | 264 |
| Sunday, September 11, 1921 | 282 |
| Wednesday, November 16, 1921 | 291 |
| Saturday, January, 14, 1922 | 307 |
| Wednesday, March 15, 1922 | 314 |
| Friday, April 28, 1922 | 330 |
| Wednesday, May 10, 1922 | 343 |

Fourth School Year : June 18, 1921 to March 24, 1922
Meetings from June 20, 1921 to June 22, 1922

| | |
|--------------------------------|-----|
| Tuesday, June 20, 1922 | 347 |
| Wednesday, June 21, 1922 | 357 |
| Thursday, June 22, 1922 | 367 |

[CONTINUED IN VOLUME 2]

Fourth School Year : June 18, 1921 to March 24, 1922
Meetings from October 4, 1922 to March 8, 1923

Fifth School Year : April 24, 1923 to April 7, 1924
Meetings from March 30, 1923 to March 27, 1924

Sixth School Year : April 30, 1924 to March 30, 1925
Meetings from April 9, 1924 to September 3, 1924

Bibliography

Index

Preface to the 1975 German Edition

Erich Gabert and Hans Rudolf Niederhäuser

As leader of the Waldorf School, Rudolf Steiner held seventy meetings with the faculty. The first meeting, on September 8, 1919, was one day after the festive opening of the school, and the final meeting took place September 3, 1924. Except for September 25 and 26, 1919, there was no stenographer. Most of what we have today from these meetings we owe to Dr. Karl Schubert's note taking. Only short notes exist from the period before he joined the faculty in the summer of 1920. As the faculty grew, more and more members took notes that add to those of Schubert.

Since discussions can never be recorded as completely or precisely as lectures can be, the notes all have a very fragmented quality. The editors' task was to position the fragments so that they support one another, thus giving the most complete picture as possible. The reader will need to participate actively in making a truly living picture from this information. The exact text is often uncertain. Only when Rudolf Steiner gave a longer, connected perspective, or when several sets of notes exist, can we view the text as relatively authentic.

The first copies of the meeting notes were given to Waldorf teachers beginning in the 1930s. Those booklets have long been out of print. The same is true of the issues of *Menschenschule* (volumes 20–30, 1946–1956) in which the majority of the conference notes were printed. Newly discovered notes were included in the second edition of 1962, which in particular expanded the extremely short notes from the meetings of September 8, 1919, December 1919, and March 1920. Until recently, only Emil Molt's

memoirs suggested that Steiner gave a speech to the participants of the pedagogical seminar founding the Waldorf School on the evening prior to the course. There were, however, no known notes. Now the notes of several participants enable us to reconstruct the speech, so that we can at least get an impression of the content and general mood.

As in past editions, we have rendered the names of the teachers and students unrecognizable. Although we cannot always separate pedagogical significance from the individual, the importance of this publication is for understanding general principles in terms of specific occurrences. Only where Steiner mentions a teacher or praises a teacher have we given the name.

We carefully compared the text with all original material and corrected the present edition where necessary. Wherever possible, we included additional remarks by the faculty; therefore, this edition reads more like a conversation.

Unlike Steiner's lectures, the meetings had no inner structure. He delivers a longer speech or presentation only occasionally—for example, when he speaks of the curriculum for the newly formed high school. Mostly, the meetings consist of a series of unconnected questions arising from the daily life of the school. Other questions lead to lively discussions. In the latter case, the participants often mention things that came up earlier in the same meeting, so that Steiner's remarks may appear scattered. Nevertheless, there do seem to be several general themes. Consequently, in this edition as in previous editions, we have brought together within each meeting remarks concerning a specific topic—for example, remarks about foreign languages.

The meetings were a lively continuation of the faculty's education, and they form an important addition to Steiner's foundation courses presented before and after the opening of the Waldorf School. These discussions cannot be comprehended without an understanding of those courses. The often fragmentary details given here become clear and meaningful only when considered

within the entire context. The publication of these meetings makes visible some of the life and internal history of the Waldorf School under Steiner's leadership.

The Waldorf School was not created as an ideal, completely thought-out school program; rather, in an exemplary way, Steiner showed in detail how a school organism—and schools in general—must necessarily arise from the capacities of the people involved, and from the conditions of the time and place according to the needs of an independent cultural life.

Thus, despite all the difficulties of the notes, the present text still provides some experience of the spirit of the first Waldorf school. Perhaps it will touch the reader's soul so that it creates some of the living forces of the Waldorf pedagogy.

Erich Gabert
Hans Rudolf Niederhäuser

Introduction

Since the first Waldorf school was founded in Stuttgart, Germany, in 1919, the Waldorf educational movement has grown to include more than seven hundred schools in over fifty countries. Waldorf schools exist in rural areas, cities, suburbs, small towns, a kibbutz, and inner city neighborhoods. In addition, Waldorf education has inspired initiatives in state schools, in refugee camps, in day-care centers, homeless shelters, and in juvenile prisons. In 1994, the UNESCO (United Nations Educational, Scientific, and Cultural Organization) honored Waldorf education with a special exhibition for its contributions to the world. The establishment of the Independent Waldorf School may one day be regarded as one of the most significant initiatives of the twentieth century.

The establishment of the Waldorf school not only answered an educational need of our times but was a deed of spiritual proportions. Rudolf Steiner spoke at the founding of the school:

It is our duty to be aware of the importance of our task. This we shall achieve when we realize that this school is to become the bearer of quite a special impulse. And so, first of all, we must direct our thoughts toward the consciousness that something special is to be borne into the world through this education. Such a realization will come about when we no longer view this act of founding the school as an ordinary, everyday event but as a festive act in the ordering of the world.”¹

1. Rudolf Steiner, quoted by Caroline von Heydebrand.

The Historical Context of the First Waldorf School

The establishment of the first Waldorf school occurred within a particular historical context. With the end of World War I, the situation in Europe was unstable. Germany had collapsed and revolution had begun. In Russia the Revolution and the civil war that followed was tearing the country apart as power was redistributed. The call was out to workers everywhere to join forces to overthrow the bourgeois system and embrace Marxism. At first, American President Woodrow Wilson remained neutral in the European conflict, and then tried to make “peace at any price.” Finally, he brought Americans into the war to “make the world safe for democracy.” As an idea, his idea of self-determination of nations sounded fine, but it was not rooted in the realities of the extreme nationalism present in Europe. Representatives of various European countries used the peace process as an opportunity to advance their country’s political gains, while keeping Germany blockaded. The situation in Germany worsened as the country suffered defeat and monumental inflation; people began to look for a scapegoat for a lost war, millions of unemployed, and widespread disorganization. Anything could happen.

This was the environment into which Steiner introduced his ideas on social threefolding, with the hope that it would bring about a new social order. He had already written his “Call to the German People and the Civilized World” in February, 1919. It was circulated by means of flyers and newspapers in Germany, Austria, and Switzerland. His book *Towards Social Renewal* was published in April that year. The Union for the Threefolding of the Social Organism was begun, which generated a great deal of enthusiasm among some European statesmen. It eventually included almost sixty local groups in Germany and attracted many people who otherwise had no connection with anthroposophy. Steiner lectured to many large audiences on the subject. At the same time, though there was extensive interest, his ideas

threatened the established power of entrepreneurs, trade unions, and state officials, and it evoked much opposition. The time was not yet right for a new kind of Germany, with a social order that respected the rights and beliefs of each individual.

Central to the ideas of a threefold social order is the dignity of the human being and a new relationship of culture to the economy and the political sphere. The day of the centralized state, with its power over the other branches of public life, was to end. A new relationship was needed that would anchor cultural life in individual freedom; so that free initiatives could arise, economic life would be based on associations of producers and consumers, who would in freedom be able to support human community; and political life would recognize fundamental human rights under the law. Steiner saw that if major changes in this direction were not taken, violent solutions would be sought to doom the old system, as was already happening in Russia. Under the threefold social order the spiritual-cultural domain of education would be freed from state control; the power of the state in education would be limited and placed in the hands of teachers' associations. Parents would choose the schools they wanted for their children. When the impulse for threefolding society could not be realized, the Waldorf School kept alive the seed that had been planted there.

Although most of the early Waldorf schools were established in Europe, the impulse behind them is a universal impulse that meets the needs of children of our times.

The Teachers' Meetings

The contents of these faculty meetings were compiled from notes taken by Dr. Karl Schubert and by other teachers. Steiner assumed that the teachers were familiar with the three foundation courses he gave in August 1919.² The first group of teachers had attended the courses, and teachers who subsequently joined the faculty studied them.

By reading the faculty meetings chronologically we can observe the dynamic process between the teachers and Steiner during the seventy meetings from 1919 to 1924. Waldorf education did not spring into being fully formed. The teachers and Steiner discussed the needs of particular students, the relationship between the school and the Waldorf-Astoria Company, the regulations of the state of Wurttemberg, personnel matters, and issues of curricula and pedagogy. Steiner sat in the classrooms and observed the teachers and children. He was able to contribute comments from the perspective of both the spiritual and the practical.

As we follow these meetings one by one, we gain access to Steiner the man, who encounters the joys and sorrows of everyday life. We come to know varied aspects of his personality as expressed in his special relationship with the teachers—his warmth and support; his enthusiasm, frustration, and disappointment; and his sense of humor, joy, and stern expectations.

Not only were these years difficult because of political events, but also events within the Anthroposophical Society between 1919 and 1924 created tremendous stress for Steiner. In addition to his concerns with the Waldorf School, he was involved in the internal and external difficulties of the Anthroposophical Society—attacks on the Society, frictions between older and younger members, construction of the first Goetheanum and the fire that destroyed it, reorganization of the Anthroposophical Society, criticism that was heaped on him personally, and ever increasing demands on his time. Most of all, one can feel the pressures and difficulties he experienced in trying to bring spiritual impulses into a materialistic time. Despite all the problems, the Waldorf School held a special place in Steiner's heart, and he came to the teachers' meetings with deep interest and warmth.

2. Published as *The Foundations of Human Experience* (previously translated as *The Study of Man*), *Practical Advice to Teachers*, and *Discussions with Teachers*.

The Relationship between the Waldorf School and the State

In Germany the state exerted a strong controlling force on education. Private schools were uncommon, and the State Department of Education placed the state in the position of supreme authority. Following the German Revolution of 1918, which shook up the old state, the new leadership was more open to new ideas and initiatives; nevertheless, they were not ready to make basic changes. In 1919 the Movement for Threefolding demanded a clear separation of the school system from the state. However, this was impossible, and the founders of the Waldorf School had to negotiate approval for a new school.

Three main compromises had to be made:

1. The Board of Education had to approve the school.
2. Teachers' credentials had to be recognized officially before they would be allowed to teach. However, they did not have to pass the state teaching exam. Each teacher had to provide a detailed biography and have a personal interview at the ministry. All the teachers at the Independent Waldorf School were approved. Later, all of the teachers were required to have a state teaching certificate.
3. The curriculum could be independent of state control. The compromise proposal was that the students at the Waldorf school would have to achieve learning goals of public school by the end of third, sixth, and eighth grades. The regulation stated that private schools could be approved officially only if they did not lag behind public schools in learning goals, facilities, and teacher training. Private elementary schools were discouraged. The Elementary School Law was passed in April 1920, which required that all children attend public elementary schools for the first three grades, and later four. All private elementary schools were to be disbanded.

The authorities notified the Waldorf School that they would have to close the lower classes (December 31, 1920).³ The Waldorf School obtained approval to open one more first grade for the school year 1921–1922, but the four lower grades were not allowed to accept any more children than were already enrolled (240).

After Steiner's death, in 1926 School Inspector Hartlieb made an intense investigation and provided a favorable assessment. The ministry recognized the school as having special pedagogical value and removed the limitation.

Steiner mentioned before he died that there had been a small window of opportunity for the school's establishment and its first years. He commented that the school could not have begun in the few years after 1919.

*The Relationship between the Independent Waldorf School
and the Waldorf-Astoria Company*

One of the misunderstandings in the Waldorf movement involves the relationship between the Independent Waldorf School and the Waldorf-Astoria Company. It is often implied that the Waldorf-Astoria Company supported the Waldorf School, and therefore children were able to attend the school tuition free. This is held up as an example of Steiner's intention in the threefolding of society.

Emil Molt, the General Director of the Waldorf-Astoria Cigarette Company, had heard Steiner speak already in 1903 and was impressed by the practicality of certain exercises for concentration. In 1918, when Molt listened to Steiner's description of the underlying causes of events and social needs, he was moved deeply. Thus, in 1919, he shared his dream to establish a school for his workers' children. When he asked Steiner if he would help, Steiner indicated positively if four conditions were met. First, the school must be open to all children, not just the children of

3. Dates in parentheses refer to the faculty meetings.

employees. Second, the school must be based on a unified twelve-year curriculum rather than on a curriculum that segregated children over eleven years of age into those going on to university and those going into the trades. Third, girls and boys would be educated together. Fourth, the teachers, who carry the daily responsibility for educating the children, would be free to teach and run the school free of government or economic control.

Molt gained support of the Workers' Council for the project, but the board of directors and stockholders who learned about it after the fact were not supportive. They tolerated it as Molt's pet project. Molt purchased the restaurant that became the home for the school. (He is sometimes referred to as the owner of the company, but in fact he had controlling shares in the company only briefly.) For a brief time the Waldorf-Astoria Cigarette Factory supported the school, realizing one of the goals of the Threefold Social Order. The actual economic situation was that tuition and materials were free for all children of the workers; a "Waldorf" child was any child who had any near relative in the company."

At the beginning the school was an economic and legal extension of the Waldorf-Astoria Cigarette Company; Molt employed the teachers and paid their salaries. Tensions developed among the teachers in relationship to Molt, however, as they felt dependent on the company. At the same time the percentage of Waldorf children in the school decreased from approximately seventy-five percent the first year, to fifty percent the second year, to even fewer Waldorf students the third year. The Waldorf School charged tuition for "non-Waldorf" children according to the parents' own estimate. To collect and administer the money, the Association for the Independent Waldorf School (The Waldorf School Association) was formed in May, 1920. The board of directors of the company had no interest in sponsoring the school, and Molt tried to elicit contributions toward the school expenses without much success. With the establishment of the Waldorf Association, a legal separation was complete. The Association took over the

ownership of the school buildings and property, and set up a board of directors of the Waldorf School Association.

Tensions continued, however. The faculty had not understood that Molt had founded the school as a private person, not as the company's general director. Steiner made it very clear to the teachers that Molt was the school's protector and a selfless helper who donated his personal funds on behalf of the school, and that he was not there to exert the company's power over them. Gradually, the teachers understood this and came to appreciate Emil Molt's unique relationship with the school. When the Waldorf-Astoria Cigarette Company was bought out, Molt included a passage in the sales contract that, for at least ten years, the company would pay the same amount to the school as tuition had been for the Waldorf children.

The Economic Basis of the Independent Waldorf School

As described, the company paid the Waldorf children's tuition during the school's early years. The amount of tuition that the school could rely on from the company decreased along with the declining percentage of Waldorf children. Parents paid tuition according to what they thought they could afford, and patrons were sought who were able to pay tuition for the poorer parents. Since Rudolf Steiner was determined to accept children who could not pay tuition, they had to emphasize their attempts to obtain public donations. He had hoped a World Waldorf Association would be able to raise funds for the school, but this did not happen. Each school has since established its own Waldorf School Association to help with its funding.

A shortage of funds was a serious problem, and it occupied the agendas of many meetings. The Goetheanum was being built at the same time in Switzerland and was also in need of funds. Contributions were not forthcoming from anthroposophists in other cities, who were unable to see the Independent Waldorf School in

Stuttgart as worthy of their donations. Thus, the enrollment grew but was not accompanied by a corresponding increase in support. Steiner often commented on the need to reduce teaching loads, increase salaries, and add facilities, but there was not enough money. At one point the school day started at 9 a.m., because there wasn't enough money to light and heat the school for the extra hour. This meant some children were getting home as late as 7 p.m. (December 9, 1923).

Steiner had intended that all teachers keep their teaching schedule to 16–18 hours (December 5, 1922, May 25, 1923). In 1919 he was hoping teachers' schedules could be 12 hours plus preparation time. By 1920, however, he stated that 18 hours would be normal. He figured two to three hours preparation for each class, which was more than a 48-hour week. He continuously commented that the teachers did not have time for proper preparation, and this showed in the classes. The reason their loads were higher was due strictly to finances. The financial situation, as a source of frustration and anxiety, remained precarious and was never resolved, although Steiner tried to involve the teachers and the Waldorf School Association in fund-raising.

Rudolf Steiner's hope that the economic sphere of society would support the cultural life was not realized. We can say that only a few places in the world have realized this ideal, and funding for Waldorf schools largely continues to be a serious and controversial issue.

The Growth of the Independent Waldorf School 1919–1924

| <i>School year</i> | <i>Students</i> | <i>Teachers</i> | <i>Classes</i> |
|--------------------|-----------------|-----------------|----------------|
| 1919-1920 | 256 | 12–14 | 8 |
| 1920-1921 | 420 | 19 | 11 |
| 1921-1922 | 540 | 30 | 15 |
| 1922-1923 | 640 | 37 | 19 |
| 1923-1924 | 687 | 39 | 21 |
| 1924-1925 | 784 | 47 | 23 |

The first year started with great enthusiasm as teachers set out to implement the new pedagogy. The curriculum was planned in greater detail, adding handwork and shop. Basic administrative aspects such as reports and student promotion were considered.

The second year saw the addition of the ninth grade. Issues that preoccupied the teachers included spiritual independence of the school especially in relation to the Waldorf-Astoria Cigarette factory, the integration of new teachers, pressure from state regulations, and financial concerns.

The third year brought more focus on problems with specific children, greater detail about subjects and methods, and concerns over a lack of connection between certain teachers and students. Practical subjects such as spinning, weaving, hygiene, first aid, surveying, technical drawing, and shorthand were added to the curriculum.

The fourth year was characterized by a solemn mood as tensions among the teachers arose and some became indifferent toward their classes. Steiner worked hard to lift the mood with special contributions for their consideration. Student problems, and difficulties caused by the way teachers handled them, led to a feeling of depression. Steiner emphasized the need for more interaction between the teachers and high school students. The eleventh grade was added to the school.

The fifth year saw the mood lift. With the addition of the twelfth grade, the teachers' primary task was to deal with the state and the outside requirements—specifically final exams.

During the sixth year a thirteenth grade was added as an exam year, which allowed the full twelve-grade Waldorf curriculum to be kept intact. There were compromises, however, in order to accommodate the exams. Steiner encouraged the teachers to intensify their interest in the children and to deepen their understanding of the child and the curriculum.

The teachers looked forward to a course Steiner had planned about the moral aspects of education and teaching, but he was unable to give it due to illness.

Interest in the work of the Independent Waldorf School led to the formation of new Waldorf schools in Germany as well as in England, Holland, and, in 1928, the United States. It was the Waldorf schools outside Germany that preserved Waldorf pedagogy when the German government banned the schools in the 1930s.

The Organization of the Independent Waldorf School

The organization of the school formed gradually during those four years. It has often been said that Waldorf schools are “faculty run.” The translation of the term *Selbstverwaltung*, however, is much closer to “self-administered.” There are many misunderstandings around this issue, and a study of these faculty meetings could help Waldorf teachers to understand what form the school assumed under Steiner’s guidance.

During the first year, 1919–1920, the school was organized as follows: Rudolf Steiner, director; Karl Stockmeyer, administrator (indicated but not verified); and Emil Molt, the patron who provided most of the funds, either personally or indirectly through the Waldorf-Astoria Cigarette Company. A bookkeeper employed by the company kept the account books.

Over the next four years an organization developed that included clear roles for administrator, administrative committee, internal faculty (or “college of teachers”), external faculty, and board of directors. Steiner assumed the role of director until his death.

As director of the school, Steiner stated that his position was not based on power but on the “free will and confidence of the teachers” (September 22, 1920). He interviewed prospective teachers and reported his recommendations to the faculty. Hiring and firing were basically accomplished by him.

Initially, the administrator took care of many issues in the school. When the administrative committee was formed in 1923, however, Steiner said the administrator would retain responsibility for the economic and technical things, business and custodial work.

Teachers and staff were not members of the board of directors at first, but later a permanent representative of the faculty and the chief administrator of the administrative committee each had a seat on the board of directors.

Early discussions and decisions were carried out with all the full-time teachers, but on July 30, 1920 a distinction was made between an *inner* faculty of class teachers and some older specialty teachers and an *extended* faculty. The inner faculty seems to be what came to be called the “college of teachers,” or *Collegium*. The faculty meetings from July 1920 on appear to be inner faculty meetings. They discussed personnel issues and made decisions relating to the daily life of the school. In other schools these decisions would have been made by a principal. Sometimes Steiner came to the meetings with a proposal, but the teachers modified it or rejected it. Steiner was able to be flexible because he was clear that the faculty had to make the decisions they would live by. When the faculty had difficulty coming to a decision, Steiner used secret ballot and parliamentary procedure. In principle the teachers had complete freedom in how they taught, but not in things connected with administration of the school.

In January 1923, an administrative committee was established with three teachers who rotated administrative duties on a biweekly basis for two months. The committee would represent the school internally and to the outside world. The administrative committee carried out the administrative function on behalf of the faculty.

Internally:

1. Prepare and take minutes for faculty meetings.
2. Name specific faculty members for specific areas, i.e., the question of student boarding, decorations for the classrooms.
3. Prepare and oversee a yard supervisory schedule.
4. Assign classrooms.
5. Supervise the use of school rooms for events by outsiders.

Externally:

1. Correspondence and communications with school officials and the Department of Education.
2. Enrollment issues (introductions, meeting the parents, follow-up, tests, graduation reports).
3. Yearly reports.
4. Visitors.
5. Public relations—working against laws that affect the school.
6. Gathering information about salaries and administering particular donations (January 31, 1923).

*The Key Requirement: The Administrative Body Should Arise
from the Will of the Faculty*

The main role of the teachers was teaching in the classroom. Steiner was emphatic that the teachers have independence in their own teaching. The actual *how* of teaching was up to them, without government interference or dictates. The *what* was spelled out by Steiner in broad strokes. The teachers had to meet the compromise agreement with the Department of Education concerning the goals of state school third, sixth, and ninth grades. The teachers' administrative duties were clearly involved with pedagogy, not with "running" the school, nor with the physical plant, the finances, salaries, hiring and firing, fund-raising, and so on.

The faculty meeting agendas resemble many teachers' meetings today. Yet there were two major differences. Since this was the first Waldorf school, everything was new, and Steiner was there directing the school, giving it as much time as he could. One can feel the warmth and respect the teachers felt each time he was able to attend the meetings. They rose to their "best selves" and were able to achieve significant steps in developing the school. Occasionally he had to take the reigns and make decisions that the faculty had been unable to resolve.

Through reading about the struggles, we come to see the basic principles Steiner was trying to uphold as the true gift of Waldorf education to humanity. These include:

1. independence from the state in developing the curriculum
2. educating boys and girls together
3. the ability of all children to attend who wished to do so
4. freedom of the teacher in the classroom
5. school self-administration
6. an education that would develop capacities needed for the future
7. an understanding of the child's development of spirit, soul, and body

One becomes very aware that Steiner was determined to keep the school from becoming a bourgeois prep school—one based on abstract, intellectual knowledge—and that he intended to create a practical curriculum anchored in real life. The craft curriculum was particularly important, because it introduced the students to practical life. Yet he was also very clear that the school needed to prepare the students for university entrance.

He always tried to lift the teachers to the ideals that had called them to their work in the Waldorf school. Anyone who thinks nostalgically that all was harmonious and idyllic need only read these proceedings to see the difficulties that arose over recalcitrant students, expulsions, lack of money, poor decisions, parent issues, inadequate teaching, and lazy, uninspiring teachers. There were also creative heartfelt, enthusiastic teaching and matters of children dropping out or being required to leave the school. Steiner was discouraged at times by the antagonisms among teachers, which he addressed directly. “The Waldorf school can prosper only when the faculty is in harmony. It is impossible for everyone to find everyone else sympathetic, but this is a personal question and does not belong in the faculty.... The only question is that of trust” (January 23, 1923).

At times he expressed concern that the children were not learning enough and that certain classes were undisciplined. He was clear that the school's responsibility was to educate the children so that they could transfer to another school if they wished.

Steiner's confidence in the teachers increased, and his comments from 1923 on are much more positive. Nevertheless, he continued to be concerned about the interactions among them.

Pedagogical Issues

In addition to helping awaken us to insight into the early years of Waldorf education, these faculty meetings can help us gain perspective on some of the key questions confronting modern Waldorf educators: What are the essential principles of Waldorf pedagogy presented by Steiner as an education for our time? To what degree do the indications for the Waldorf school relate specifically to schools in Germany—to the fact that the children were German—and to what degree were the indications intended to be applied universally? How was Waldorf education shaped by the particular teachers who participated in the early years of the Waldorf school? How far can Waldorf education adapt to other situations and countries and still be considered Waldorf schools? And finally, how do we identify and address the numerous myths in circulation about the nature of Waldorf education?

The Development of the Curriculum

The main impression given by the faculty meetings is that the curriculum was not a fixed recipe but an ongoing dialogue between Steiner and the teachers. The lower school curriculum had been presented in lectures in 1919, thus, the faculty meetings offered an opportunity for teachers to ask specific questions. Many of the curriculum discussions centered around teaching foreign languages. As the high school grades were added each year, the curriculum for the

high school was presented in the faculty meetings of 1920–1924. These meetings offer the high school teachers substantial indications in almost every subject area. The general direction of the subject is suggested, as well as specific aspects that should be taught. These faculty meetings offer the most direct guidelines from Steiner himself on training high school teachers.

The question has been raised, especially in America, about whether or not the Waldorf curriculum is Eurocentric. In reading the faculty meetings, it becomes clear that the curriculum was answering two different needs. The general thrust of the curriculum is universal. Subjects such as geology, mathematics, physics, music, woodworking shop, foreign languages, and handwork relate to students anywhere. History and literature curricula have elements that are both local and universal. In discussing the ninth grade, for example, Steiner says, “It is important that you cover the history of the sixteenth, seventeenth, eighteenth, and nineteenth centuries.... In teaching about these centuries, the goal would be that the students understand the present, don’t you agree?... Take the nineteenth century as a confluence of the histories of various peoples.... There is a great deal of material in those lectures you can expand upon by bringing in literature from everywhere” (November 15, 1920). On the other hand, he speaks of literature with an awareness that the exams will cover German literature, and he expects the students to study that material. “We need to see to it that the students learn the things they may be asked” (April 24, 1923). The curriculum thus focused on German writers, historians, language, and so on.

As Steiner reflected on developing the curriculum, he often commented on what is effective and what is not. For example, Steiner comments, “The Austrian college preparatory high schools were exemplary. When you think of Leo Thun [Minister of Culture, 1848–1860] and 1854, their curriculum was the very best imaginable” (November 15, 1920). Essentially, he expected the school to produce students who were well educated. He wanted students who

are connected with the contemporary world. On June 17, 1921 he said, "If only stenography had never been created! But now that it exists, people cannot live without it, just like the telephone." We can compare that to the use of computers today.

When teachers asked for more hours for handwork or eurythmy, Steiner was practical: "There are schools with four periods for handwork but this situation is not possible for us.... If we were to do such things, it would be impossible for us to create a class schedule.... There is also a desire to have three times as many eurythmy periods, but we can divide things based only on objectivity.... Even though we are an hour short for handwork class, we only have a quarter of the time we need for arithmetic.... We must be efficient in our instruction, as I said at the beginning" (October 28, 1922).

Foreign Language Grouping

A myth has been passed down through the years that children should always be kept together and that there should be no grouping. It is evident from many of Steiner's comments that this was not his intention.

He commented that keeping all the students in the foreign language classes grouped according to their grade level was causing frustration for the children who had been in the same class for years. Children in a particular grade (for example, the fourth grade) had different capacities or experiences, either because some of the children were new to the school and had no previous experience in the language while others had been learning the foreign language for several years, or because the children had various levels of ability. Each time the teachers would start over again or review work taught in the past, some children would lose interest in the foreign language.

Steiner advised mixed groupings between several grades, but this did not happen, because teachers claimed it was too difficult to schedule. Steiner was not at the school often enough to see that

this change would take place and to have the teachers accept it. He addressed this again on May 3, 1923 when he said that the teacher had to test the children to determine their capacities for grouping children in foreign languages.

Specialization

Another myth has been perpetuated that, in Waldorf schools, the children do everything together and do not specialize. When a teacher mentioned that a student wanted a more musical education, Steiner responded, "If we begin allowing differences, we will need three different areas—the humanities, business, and art. We will have to see if that is possible without a significant increase in the size of the faculty" (October 15, 1922). In discussing preparation for the examinations, he said children should be prepared for what they wanted to do even if at times the classes were very small. "If only one child is there for Greek or Latin, that one child needs to be taught" (June 16, 1921).

He also thought that children could be recognized for special work as long as it didn't get out of hand. He commented that each child should receive an atlas upon graduation. "Perhaps we could even do these things as awards for good work. A larger more beautiful book for those who have done well, something smaller for those who have done less, and for those who were lazy, perhaps only a map" (September 25, 1919).

In the upper grades students who want to develop themselves musically need more time for practice. He suggested they be excused from those classes that could stiffen their fingers. "We could change the curriculum for individuals.... What provides human education should remain, otherwise you can specialize" (May 26, 1921). He clearly considered handwork part of human education. When new boys came into the school they didn't want to be in handwork with girls. Steiner insisted handwork was not an elective, but the boys and girls could have different activities

beginning in eighth or ninth grade (December 9, 1922). “If we do not prepare [the students] for the examinations, we would eventually close the last four grades. Parents would not send their children” (May 3, 1923). Steiner’s flexibility concerning students, their individual needs, and the curriculum may have been far greater than some Waldorf schools are willing to consider today.

Homework in a Waldorf School

Although Steiner did not want the younger children to have the load of homework that the German university preparatory schools gave in the lower school, it is also clear he expected the children to have homework. His comments on homework focused mostly trying to inspire the students to do it on their own, making certain that the teachers collected and reviewed any homework that was assigned, so that homework would be meaningful rather than merely busywork, and making sure that the teachers weren’t all assigning homework at the same time. If one selectively chose some of Steiner’s comments, it could lead to the belief that he simply wanted homework to be voluntary; but this is not supported when considering the totality of his remarks. He usually distinguished between homework for children in the lower grades and those in upper grades. When he addressed the issue concerning the students in the upper classes he was very specific: “If the children do not do this homework, you could keep the lazy ones after noon and threaten them. This could occur often” (December 22, 1919). This seems harsh, but we don’t know what he means when he says “threaten them.” Does this mean they would be threatened to stay after school every time their homework isn’t done? This seems similar to the lunchtime study halls or after-school homework sessions required by schools today.

On the other side of the issue, a teacher asked about homework and how to possibly get through all the material. Steiner answered, “You should present homework as voluntary work and not as a

requirement. In other words, “Who wants to do this?” (January 1, 1920).

On September 11, 1921 another teacher commented, “I think it would be good if we gave the children homework. It is certainly clear in this case that the children should do some problems at home.” Steiner responded, “You should never give children homework unless you know they will return with the problems solved, and that they have done them with zeal.”

In addition to the issue of homework, he commented on the difference of teaching the various ages. In discussing the eleventh grade on June 21, 1922 Steiner suggested the teachers should continue with the material so that they strengthen the students’ capacity to judge. “Become involved in discussions. Until now you have given a pictorial presentation, but now we need to work toward comprehension of the concepts.”

Textbooks in a Waldorf School

It is often said by Waldorf teachers that there should be no textbooks in a Waldorf school. In various instances in the faculty meetings Steiner recommends a particular textbook, states that most textbooks are inferior, questions whether the teachers couldn’t write their own, and suggests that the class needs a textbook to unite all the students. “I have nothing against using a textbook, but all of them are bad.... Look for a textbook, and show it to me when I come back” (September 11, 1921).

Concern for the Individual Child

When one reads the faculty meetings chronologically and carefully, it becomes clear that Steiner responded to each situation spontaneously. It is difficult to make dictums out of his comments. Words such as “never” and “always” do not fit with Steiner’s recommendations. Therefore, it behooves us to abide by the guideline to

consider each situation carefully, taking into account the particular children, teacher, and problem. Teachers need to develop inner capacities of perception and judgment, which they can then bring to each situation. Taking refuge in such statements as “Rudolf Steiner said,” does not serve the aims of Waldorf education.

As a final note I call to the reader’s attention Steiner’s concern for each student. He recognized that the relationship between the teacher and student was very influential in the student’s moral development. Although such close connections were not typical of the day, his comments anticipate the advice of our contemporary psychological approach to teenagers. He said, “We need to have more contact with the students in the upper grades. At that age students cannot stand going through a whole morning of class without any personal contact. They want you to be interested in them personally” (July 31, 1923).

He was disappointed that the teachers’ schedules did not allow time for the necessary connection that would affect a student’s self-image. On July 15, 1924 Steiner commented:

We can hardly change [our relationship with the students] while the faculty is overworked to such a degree that personal relationships with the children do not really arise as they should, in which a moral and soul development is achieved along with that of the intellect and spirit. Beginning in the eighth grade, the faculty’s moral influence on students is largely lacking. And outside the class there is also a lack of the kind of contact that should exist between the students and teachers. Thus, in terms of morals, whenever eighth grade students have certain tendencies, they are left too much on their own. We do not speak of our students as we might if we had closer contact with them.

The letter you wrote to me about R. is the result of your classroom relationship. Nothing appeared in it that would indicate a personal relationship with the students. It was also quite clear from your verbal reports today that you have no real

contact with the students. I can certainly see that there is not enough time and that teachers are overworked; on the other hand, it is an objective fact that things have been this way for a long time. What we are missing is something that should certainly occur through the attitude of the Waldorf school pedagogy; an exact psychological picture of the students should live within the teachers, but a detailed psychological picture of the students does not live in the teachers' souls. I don't know how your development of this student psychology in recent faculty meetings compares with how it might have developed in meetings with me. You could have given some of the students in the higher grades special attention here. I don't know how much you do this when you meet by yourselves, but what exists is certainly not what it should be.

Now we have these three children—N.N., S.Z., and W.R. There was a slight limitation in N.N.'s mental capacities, which could have been remedied through energetic, more extended psychological treatment. Whenever we spoke about N., I said that if he were treated in such a way that he developed some trust, he could come to a teacher when he was in need and relate to the teacher as he would to a father. That would have improved the situation. My impression is that you did not do that; thus, N.N., who would otherwise have been easy to treat, did not in fact develop the deep love for a teacher that might have enabled him to improve.... The only thing that can help is that a close relationship is formed with a teacher so that the student feels especially drawn to that teacher. (July 15, 1924)

Cautionary Note concerning the Faculty Meetings

Because the faculty meetings were recorded in the form of notes, some statements may be misleading. Indeed, some of the statements attributed to Steiner may not have been said at all. Therefore, we need to be extra careful in using them to justify one or another positions.

Another aspect of the faculty meetings is that they were not intended to be made public. In most Waldorf school faculty meetings, teachers explore issues, raise questions, agree or disagree with one another, state positions, and consider new ways to educate children more effectively. These meetings between the teachers and Rudolf Steiner were held behind closed doors, so to speak. Comments were made in this intimate setting and not meant to be repeated. Thus, taken out of context, some comments can lead to misunderstanding.

There are a few comments that are very confusing to me, and I frankly do not understand what Steiner meant by them. We do not know if they were actually said, if they were misquoted, or if they are correct. I recently had the experience in which I told a group of teachers and parents that as Waldorf educators we need to do a better job explaining to parents why Waldorf high schools emphasize the thinking aspect of students. The next day, a parent commented that she was not sure she wanted to enroll her son in the particular Waldorf high school, because I had said that the Waldorf high school does not do a good job of teaching students how to think. Luckily, I had her comment reflected to me, and I was able to have a conversation with her. We cleared up the misunderstanding, and she was very relieved. Unfortunately, we do not have the opportunity to do something similar with Rudolf Steiner's statements.

During the faculty meeting of February 14, 1923, he speaks about the French language and about immigration, of "moving black people" to Europe. Before I can judge the comment, I would need to understand it, and I am not able to do so. Either missing sentences would have to be included or the context would have to be clearer before I could know what to say about it. During the faculty meeting of June 9, 1920, Steiner comments about Allah and Mohammedan culture. It is a comment that would need much more elaboration for me to understand whether he is being negative or just explaining his point of view. He also comments during the same meeting about the difference between

Catholic and Lutheran religious instruction. I take these as his personal opinions, not as categorical statements.

What is far more important, in my opinion, is to take the full body of Steiner's work as his general commentary and to set aside the few comments that either seem confusing, lacking in full explanation, or inappropriate in our time. What is most important is that we, as human beings striving to bring Waldorf education into being, honor the spirit of each child we teach, and to seek the positive contribution each group offers to world evolution.

There is always a danger that any worldview or philosophy may become frozen at the time in which it arose, that each word spoken by its founder becomes fixed as orthodoxy, and thus dogma and heresies arise. Waldorf education is as vulnerable to such tendencies as any body of knowledge and insight. By reading the faculty meetings, we can gain a certain amount of perspective.

Despite the shortcomings of the faculty meeting notes, they offer a tremendous help to Waldorf educators in allowing an experience of participation in one of the great educational achievements of the twentieth century. It also becomes clear that we are only beginning Waldorf education. Through these meetings we can grasp the legacy that Steiner left to Waldorf teachers. The call is out for us to deepen our perceptions, our inner life, our awareness of our students and colleagues, and our relationship to the spiritual beings that stand behind Waldorf education. When we understand and participate in the intention behind Waldorf education—freedom for individual thinking, heart-warmed community sharing, and active will in the world, we may be able to carry a vision into the twenty-first century. May we be worthy of it.

Betty Staley

Publisher's Note

The eight hundred pages of *Faculty Meetings with Rudolf Steiner* represent something unique, even among the bewilderingly different kinds of works (more than 350 in number) published under the name of Rudolf Steiner. These include the *written* works—books authored and published by Rudolf Steiner in his lifetime; the *transcripts*, based on stenographic reports, of *public lectures* given by Rudolf Steiner; and finally, the transcripts, based either on stenographic reports or sometimes just auditor's *notes*, of "*private*" *talks* given to larger or smaller (and sometimes very small) groups or subgroups of members of the Anthroposophical Society (before 1913, the Theosophical Society). In addition to these three kinds of works, Steiner also wrote journal and magazine articles, contributed to collections, gave written esoteric instruction, wrote letters, and kept voluminous notebooks. Although Steiner initially intended only the written works for publication, very early on in his teaching career, to forestall the dissemination of pirated versions of his lectures, he began to oversee the printing of stenographic transcripts, even going through some of those that were published in his lifetime. However, he could only do this for a very small sample. For the rest, the Nachlassverwaltung in Dornach, Switzerland, has, with minimum resources, done a tremendous job of editing and comparing different manuscript transcriptions.

Faculty Meetings with Rudolf Steiner is something else again. The volume contains, as the title suggests, a record (more or less) of five years of faculty meetings. Thus it consists, as such meetings usually do, mostly of responses to unconnected questions arising

from the life of the school. Sometimes the discussion is lively; sometimes it is dull; sometimes the issues addressed are hair-raising and critical; sometimes they are more routine and operational. Throughout, however, we are able to watch Rudolf Steiner in action in a unique way while, at the same time, witnessing the extraordinary birth and development of a new pedagogical adventure: Waldorf education. All this is shown very organically and interwoven with the personalities and capacities of those involved and with the particular conditions of the time and the place.

Rudolf Steiner addresses the questions as they arise. Except on two occasions, no stenographer was present. What we have today is based on participants' notes—above all, those of Karl Schubert who joined the faculty in the summer of 1920. Before that, only brief notes were taken; whereas, after that, following Dr. Schubert's example, other faculty members began to take notes. The text, which remains fragmentary, is compiled of all these elements. As it is stated in the preface to the German edition: "Only when Rudolf Steiner gave a longer, connected perspective or when several sets of notes exist can we view the text as relatively authentic."

Readers are forewarned to expect a very full, unpredictable, unrehearsed, spontaneous reading experience. *Faculty Meetings* is astonishing in its richness, its vitality, its variety. The scope and wisdom of Rudolf Steiner's comments, the enormous range of his knowledge, and, above all, perhaps, his amazing ability to create a living, culture-transforming, truth-bearing institution, the first Waldorf school, is overwhelming. However fragmentary it may be, we really have here the closest thing to a living portrait of Steiner, the man of action. All of which is to say that despite the shortcomings of this record, *Faculty Meetings* is, from many points of view, a most valuable document.

It is also, in some sense, a dangerous one. For much of the period, Rudolf Steiner and the anthroposophical movement were under attack from without and in crisis within. New Years' Eve 1922/23, the Goetheanum, the anthroposophical headquarters in

Switzerland, went up in flames. Germany herself tottered on the edge of an abyss. Following the Treaty of Versailles, the pain of national humiliation exhausted itself in failed revolutions, opening the way to National Socialism. Social and economic chaos ruled. The children suffered from congenital malnutrition. Groups of “ruffians” roamed the streets. In a word, it was a wild time, and Rudolf Steiner is often acting under great pressure. Much here if not taken in context can be misunderstood and misrepresented. As publishers, we have debated whether to publish the book and whether to publish it whole. We have decided to publish it because we believe that it represents a valuable resource both for those interested in the history of Waldorf education and for those interested in Rudolf Steiner. We have no doubt that both of these, Waldorf education and Rudolf Steiner, represent vitally important impulses for a healthy human future in the next millennium. Understanding both of these, making what they have to offer our own, so that we, in turn, may serve our culture and our fellow human beings, will mean coming to know and learning to read Rudolf Steiner in a new, twenty-first century way. With this in our minds and hearts, we publish this extraordinary record as it stands in German.

Monday, September 8, 1919, 10:00 a.m.

Dr. Steiner: We will begin school at 8:00 a.m. During the period from November 15 through February 15, I suggest we begin at 8:30 a.m. The class teachers will be:

- Class 1 Miss von Mirbach
- Class 2 Pastor Geyer
- Class 3 Miss Lang
- Class 4 Mrs. Koegel
- Class 5 Dr. von Heydebrand
- Class 6 Mr. Oehlschlegel
- Classes 7 & 8 Dr. Treichler and Mr. Stockmeyer

In addition, Dr. Stein, Mr. Hahn, and Mr. and Mrs. Baumann will also be teaching.

The religion, singing, and music classes will be in the afternoon from 2:00 until 3:30. Eurythmy will also be in the afternoon. Therefore, the afternoon schedule will be:

- 2:00-3:30 Music
- 3:30-4:00 Recess
- 4:00-5:00 Religion
- 5:00-6:00 Eurythmy and Gymnastics
- 6:00 Dismissal

There will be no school on Wednesday and Saturday afternoons. Therefore, the teaching schedule will be as follows:

| | 2:00-3:30 p.m. | 4:00-5:00 p.m. | 5:00-6:00 p.m. |
|-----------|-----------------|---|----------------|
| | Singing & Music | Religion | Eurythmy |
| Monday | Grades 7 & 8 | Grades 7 & 8 | Grades 1 & 2 |
| Tuesday | Grades 5 & 6 | Grades 5 & 6 | Grades 3 & 4 |
| Wednesday | | | |
| Thursday | Grades 3 & 4 | 3 rd & 4 th Grade | Grades 5 & 6 |
| Friday | Grades 1 & 2 | Grades 1 & 2 | Grades 7 & 8 |
| Saturday | | | |

The teachers can decide the number of hours.¹ We will give religion instruction in reverse order of the classes. It is good for the teachers to have the youngest children just before Sunday. Thus, on Thursday and Friday we will have religion for the four lowest classes at 4:00 in the afternoon.

In the first, second, and third grades, we will have only eurythmy; in the fourth through eighth grades, we will also have gymnastics. The gymnastics teachers will observe during eurythmy; the eurythmy teachers will observe during gymnastics.

Now we come to the morning schedule.²

| | | | | | |
|----------|-------|-------|------|-----------------|-------------|
| Grade 1: | Mon. | Wed. | Fri. | 8:00-10:00 a.m. | Main Lesson |
| | Tues. | Thur. | Sat. | 10:15-12:15 | |
| Grade 2: | Tues. | Thur. | Sat. | 8:00-10:00 a.m. | Main Lesson |
| | Mon. | Wed. | Fri. | 10:15-12:15 | |

In the first three-quarters of the year, we should go through everything in a connected manner. That is, we will take the subjects one-quarter of the year³ at a time according to choice. In the last quarter of the year, we can separate the various subjects and alternate them as a repetition.⁴ We can separate the subjects only during the repetition. The remainder of the time we will always take one subject at a time, for instance, telling fairy tales and then reading.

Third grade Monday–Saturday 8:00-10:00 a.m. with the class teacher.

Twelve hours is sufficient for the teacher. That will be an eight-hour work day, including preparation.

Fourth grade is the same as the third grade.

1. The reference to “the number of hours” is unclear.

2. The original intent at the time of this meeting was to have two school sessions, one in the morning and one in the afternoon due to a lack of space. Instead, school was opened a week later after all the rooms were usable. — TRANS.

3. See Discussion 1, August 21, 1919, in *Discussions with Teachers* (List no. 6).

4. The repetition or recapitulation lessons earlier in the year were done only rarely.

| | | | | | |
|----------|-------|-------|------|-----------------|--------|
| Grade 5: | Mon. | Wed. | Fri. | 8-10 a.m. | Main |
| | Tues. | Thur. | Sat. | 10:15- 12:15 | Lesson |
| Grade 6: | Tues. | Thur. | Sat. | 8-10 a.m. | Main |
| | Mon. | Wed. | Fri. | 10:15- 12:15 | Lesson |

In the 7th and 8th grades, the teachers will alternate.

| | | | | | |
|----------|-----------|-------|-------|------|-----------|
| Grade 7: | Teacher 1 | Mon. | Wed. | Fri. | 8-10 a.m. |
| | Teacher 2 | Tues. | Thur. | Sat. | 8-10 a.m. |
| Grade 8: | Teacher 1 | Tues. | Thur. | Sat. | 8-10 a.m. |
| | Teacher 2 | Mon. | Wed. | Fri. | 8-10 a.m. |

Languages:

The first grade has a class of English and French every day, either before or after Main Lesson depending upon whether Main Lesson begins at 8 or 10:15. We may eventually have to do that in the afternoon, but if possible, we should teach it in the morning.

The second grade is the same as the 1st.

The third grade also has a class of English or French every day.

The same is true for the fourth grade. However, in addition, they will have two hours of Latin every day in the afternoon, except for Wednesday and Friday. Thus, they will have eight hours of Latin per week. If possible, we should do this in the morning.

[Dr. Steiner later changed this so that both Latin and Greek began in the fifth grade. Refer to the discussion on July 20, 1920.]

The fifth grade is like the fourth grade.

In the sixth and seventh grades, we will add Greek. Thus, beginning in the sixth grade, we will drop three of the English/French classes and teach 1½ hours of Latin and 1½ hours of Greek instead.

All language instruction shall occur between recesses.

Dr. von Heydebrand will teach English in the 1st and 2nd grades, and Mr. Oehlschlegel will teach the remaining classes. Mr. Hahn will teach French in the first through third grades and Dr. Treichler, grades four through eight. Pastor Geyer will teach Latin in the fourth and possibly fifth grades, and Dr. Treichler, the sixth grade. Dr. Treichler will also teach Greek.

Dr. Stein will replace Miss Mirbach during the period of her absence, and perhaps he can also assist Dr. Treichler in Latin for three or four weeks, until about the middle of October.

We can give handwork to an extent, or perhaps we can fit it into the afternoons.

The anthroposophical instruction, that is, the independent religious instruction, can be given by the class teachers. However, we should wait until September 23 to begin that.

I will be in Dresden from September 18 to 21, but will return on the 23rd. We will certainly have much to discuss then, and you can ask everything at that time. However, on the 26th I must again leave.

A teacher asks about equipment for physics.

Dr. Steiner: We will purchase teaching aids as we need them. However, you should let us know four weeks ahead of time.

A teacher asks a question about teaching physics.

Dr. Steiner: You must differentiate between percussive, plucked, and bowed tones through monochords.

[Dr. Steiner mentions two books commonly used in Austria for teaching Latin and Greek. There is also some discussion about fairy tales, sagas, and stories, as well as history, in connection with the teachers' library. A discussion of the Free Waldorf School Association and unified elementary and secondary schools follows.]

Dr. Steiner: The meetings are free republican discussions. Each person is sovereign in them. Every teacher should keep a small journal.

Thursday, September, 25, 1919, 8:30 a.m.

Dr. Steiner: Today I want you to summarize all your experiences of the last ten days and then we will discuss what is necessary.

Stockmeyer (the school administrator) reports: We began instruction on September 16, and Mr. Molt gave a short speech to the students. We had to somewhat change the class schedule we had discussed because the Lutheran and Catholic religion teachers were not available at the times we had set. We also had to combine some classes. In addition, we needed to include a short recess of five minutes in the period from 8-10 a.m.

Dr. Steiner: Of course, we can do that, but what happens during that period must remain the free decision of the teacher.

A teacher: During the language classes in the upper grades, it became apparent that some children had absolutely no knowledge of foreign languages. For that reason, at least for now, we must give three hours of English and three hours of French instead of the 1½ hours of each that we had planned. We also had to create a beginners' class as well as one for more advanced students.

Dr. Steiner: What are you teaching in the eighth grade?

A teacher: The computation of interest. I plan to go on to the computation of discounts and exchanges.

Dr. Steiner: The two seventh- and eighth-grade teachers must remain in constant contact so that when one teacher leaves the class, he brings things to a kind of conclusion. When he returns, he then leads the class through a repetition. In the past few days, have you been able to determine how much the students already know?

A teacher: I was able to make an approximation.

Dr. Steiner: With your small class that certainly would have been possible, but hardly for the other teachers. Certainly, we can try to make it possible for you to change classes an average of once a week, but we must be careful that the exchange takes place only when you finish a topic.

A teacher: The seventh grade knows very little history.

Dr. Steiner: You will probably need to begin something like history from the very beginning in each class, since none of the students will have a proper knowledge of history. The children have probably learned what is common knowledge, but, as I have mentioned in the past, it is unlikely that any of them have a genuine understanding of history. Therefore, you must begin from the beginning in each class.

A teacher: Many parents have been unable to decide whether they should send their children to the independent religious instruction or the Lutheran or Catholic. Many of them wrote both in the questionnaire, since they want their children confirmed for family reasons.

Dr. Steiner: Here we must be firm. It's either the one or the other. We will need to speak about this question more at a later time.

A teacher: An economic question has arisen: Should those students who are paying tuition also purchase their own books? The factory takes care of all of these things for its children, but it could happen that children sit next to one another and one has a book he or she must return and the other a book he or she can keep. This would emphasize class differences.

Dr. Steiner: Clearly we can't do things in that way, that some children buy their books and then keep them. The only thing we can do is raise the tuition by the amount of the cost of books and supplies, but, in general, we should keep things as they are with the other children. Therefore, all children should return their books.

A teacher: Should we extend that to such things as notebooks? That is common practice here in Stuttgart. Also, how should we handle the question of atlases and compasses?

Dr. Steiner: Of course, the best thing would be to purchase a supply of notebooks and such for each class. The children would then need to go to the teacher when they fill one notebook in order to obtain a new one. We could thus keep track of the fact that one child uses more notebooks than others. We should therefore see that there is a supply of notebooks and that the teacher gives them to the children as needed.

For compasses and other such items, problems arise if we simply allow the children to decide what to buy. Those children with more money will, of course, buy better things, and that is a real calamity. It might be a good idea if all such tools, including things for hand-work, belong to the school and the children only use them.

As for atlases, I would suggest the following. We should start a fund for such things and handle the atlases used during the year in much the same way as the other supplies. However, each child should receive an atlas upon graduation.¹ It would certainly be very nice if the children received something at graduation. Perhaps we could even do these things as awards for good work. A larger more beautiful book for those who have done well, something smaller for those who have done less, and for those who were lazy, perhaps only a map. That is certainly something we could do; however, we shouldn't let it get out of hand.

A teacher: How should we handle the question of books for religious instruction? Until now, instructional materials were provided, but according to the new Constitution,² that will probably no longer be so. We thought the children would purchase those books themselves and would pay the ministers directly for their teaching.

1. This proposal regarding graduation was not carried out.

2. The Constitution of the German Republic, the "Weimar Republic."

Dr. Steiner: I have nothing against doing it that way. However, I think that we should investigate how other schools are handling that, so that everything can move smoothly, at least this year. In the future, we must find our own way of working, but at least for this year, we should do it like the other schools. We need to act in accordance with the public schools. If they do not require the purchase of religion books and separate payment for instruction, we must wait until they do. It would certainly be helpful if we could say we are doing what the public schools are doing.

A teacher: Should we use the secondary schools as our model?

Dr. Steiner: No, we should pay more attention to the elementary schools.

A teacher: Nothing is settled there yet.

Dr. Steiner: True. However, I would do what is common in the elementary schools, since the socialist government will not change much at first, but will just leave everything the way it has been. The government will make laws, but allow everything to stay the same.

A teacher: It seems advisable to keep track of what we teach in each class. But, of course, we should not do it the normal way. We should make the entries so that each teacher can orient him- or herself with the work of the other teachers.

Dr. Steiner: Yes, but if we do that in an orderly manner, we will need time, and that will leave time for the children to simply play around. When you are with the children as a teacher, you should not be doing anything else. What I mean is that you are not really in the classroom if you are doing something not directly connected with the children. When you enter the classroom, you should be with the children until you leave, and you should not give the children any opportunity to chatter or misbehave by not being present, for instance, by making entries in a record book or such things.

It would be much better to take care of these things among ourselves. Of course, I am assuming that the class teachers do not get into arguments about that, but respect one another and discuss the subject. If a teacher works with one class, then that teacher will also discuss matters with the others who teach that class. Each teacher will make his or her entries outside of the instructional period. Nothing, absolutely nothing that does not directly interact with the children can occur during class time.

A teacher: Perhaps we could do that during the recesses.

Dr. Steiner: Why do we actually need to enter things? First, we must enter them, then someone else must read them. That is time lost for interacting with the students.

A teacher: Shouldn't we also record when a student is absent?

Dr. Steiner: No, that is actually something we also do not need.³

A teacher: If a child is absent for a longer time, we will have to inquire as to what the problem is.

Dr. Steiner: In the context of our not very large classes, we can do that orally with the children. We can ask who is absent and simply take note of it in our journals. That is something that we can do. We will enter that into the children's reports, namely, how many times a child was absent, but we certainly do not need a class journal for that.

A teacher: I had to stop the children from climbing the chestnut trees, but we want to have as few rules as possible.

Dr. Steiner: Well, we certainly need to be clear that we do not have a bunch of angels at this school, but that should not stop us from pursuing our ideas and ideals. Such things should not lead us to think that we cannot reach what we have set as our goals. We

3. This had to be done later to maintain a record of student absences.

must always be clear that we are pursuing the intentions set forth in the seminar. Of course, how much we cannot achieve is another question that we must particularly address from time to time. Today, we have only just begun, and all we can do is take note of how strongly social climbing has broken out.

However, there is something else that I would ask you to be aware of. That is, that we, as the faculty—what others do with the children is a separate thing—do not attempt to bring out into the public things that really concern only our school. I have been back only a few hours, and I have heard so much gossip about who got a slap and so forth. All of that gossip is going beyond all bounds, and I really found it very disturbing. We do not really need to concern ourselves when things seep out the cracks. We certainly have thick enough skins for that. But on the other hand, we clearly do not need to help it along. We should be quiet about how we handle things in the school, that is, we should maintain a kind of school confidentiality. We should not speak to people outside the school, except for the parents who come to us with questions, and in that case, only about their children, so that gossip has no opportunity to arise. There are people who like to talk about such things because of their own desire for sensationalism. However, it poisons our entire undertaking for things to become mere gossip. This is something that is particularly true here in Stuttgart since there is so much gossip within anthroposophical circles. That gossip causes great harm, and I encounter it in the most disgusting forms. Those of us on the faculty should in no way support it.

A teacher: In some cases, we may need to put less capable children back a grade. Or should we recommend tutoring for these children?

Dr. Steiner: Putting children back a grade is difficult in the lower grades. However, it is easier in the upper grades. If it is at all possible, we should not put children back at all in the first two grades.

Specific cases are discussed.

Dr. Steiner: We should actually never recommend tutoring. We can recommend tutoring only when the parents approach us when they have heard of bad results. As teachers, we will not offer tutoring. That is something we do not do. It would be better to place a child in a lower grade.

A teacher speaks about two children in the fourth grade who have difficulty learning.

Dr. Steiner: You should place these children at the front of the class, close to the teacher, without concern for their temperaments, so that the teacher can keep an eye on them. You can keep disruptive children under control only if you put them in a corner, or right up at the front, or way in the back of the class, so that they have few neighboring children, that is, no one in front or behind them.

A teacher: Sometimes children do not see well. I know of some children who are falling behind only because they are farsighted and no one has taken that into account.

Dr. Steiner: An attentive teacher will observe organic problems in children such as shortsightedness or deafness. It is difficult to have a medical examination for everything. Such examinations should occur only when the teachers recommend them.

When conventional school physicians perform the examinations, we easily come into problems of understanding. For now we want to avoid the visits of a school physician, since Dr. Noll is not presently here.⁴ It would be different if he were. Physicians unknown to the school would only cause us difficulties. The physician should, of course, act as an advisor to the teacher, and the teacher should be able to turn to the physician with trust when he or she notices something with the children.

With children who have learning difficulties, it often happens

4. Dr. Ludwig Noll, M.D. (1872–1930), a student of Steiner with a practice in Kassel; he attended the basic pedagogical course in August/September 1919 and was active at the Waldorf School for a time.

that suddenly something changes in them, and they show quite sudden improvement. I will visit the school tomorrow morning and will look at some of the children then, particularly those who are having difficulty.

A teacher: My fifth-grade class is very large, and the children are quite different from one another. It is very difficult to teach them all together and particularly difficult to keep them quiet.

Dr. Steiner: With a class as large as that, you must gradually attempt to treat the class as a choir and not allow anyone to be unoccupied. Thus, try to teach the class as a whole. That is why we did that whole long thing with the temperaments.⁵

That children are more or less gifted often results from purely physical differences. Children often express only what they have within themselves, and it would be unjust not to allow the children who are at the proper age for that class (ten to eleven years old) to come along. There will always be some who are weak in one subject or another. That problem often stops suddenly. Children drag such problems along through childhood until a certain grade, and when the light goes on, they suddenly shed the problem. For that reason, we cannot simply leave children behind. We must certainly overcome particularly the difficulties with gifted and slow children.

Of course, if we become convinced that they have not achieved the goal of the previous grade, we must put them back. However, I certainly want you to take note that we should not treat such children as slow learners. If you have children who did not really achieve the goals set for the previous grade, then you need to put them back. However, you must do that very soon.

You can never see from *one* subject whether the child has reached the teaching goals or not. You may never judge the children according to one subject alone. Putting children back a grade must occur within the first quarter of the school year. The teachers

5. See *Discussions with Teachers*, Discussions 1–5.

must, of course, have seen the students' earlier school reports. However, I would ask you to recognize that we may not return to the common teaching schedule simply in order to judge a student more quickly. We should always complete a block, even though it may take somewhat longer, before a judgment is possible.

In deciding to put a child back, we should always examine each individual case carefully. We dare not do something rash. We should certainly not do anything of that nature unthinkingly, but only after a thorough examination and, then, do only what we can justify.

Concerning the question of putting back a child who did not accomplish the goals of the previous school, I should also add that you should, of course, speak with the parents. The parents need to be in agreement. Naturally, you may not tell the parents that their child is stupid. You will need to be able to show them that their child did not achieve what he or she needed at the previous school, in spite of what the school report says. You must be able to prove that. You must show that it was a defect of the previous school, and not of the child.

A teacher: Can we also put children ahead a class? In the seventh grade I have two children who apparently would fit well in the eighth grade.

Dr. Steiner: I would look at their report cards. If you think it is responsible to do so, you can certainly do it. I have nothing against putting children ahead a grade. That can even have a positive effect upon the class into which the children come.

A teacher: That would certainly not be desirable in the seventh grade. Now we can educate them for two years, but if we put them ahead a grade, for only one.

Dr. Steiner: Just because we put the children ahead does not mean that we cannot educate them for two years. We will simply not graduate them, but instead keep them here and allow them to do the eighth grade again. When children reach the age of graduation in the

seventh grade, the parents simply take them away. However, the education here is not as pedantic, so each year there is a considerable difference. Next year, we will have just as many bright children as this year, so it would actually be quite good if we were to have children who are in the last grade now, in next year's last grade, also.

It is certainly clear that this first year will be difficult, especially for the faculty. That certainly weighs upon my soul. Everything depends upon the faculty. Whether we can realize our ideals depends upon you. It is really important that we learn.

A teacher: In the sixth grade I have a very untalented child. He does not disturb my teaching, and I have even seen that his presence in the class is advantageous for the other children. I would like to try to keep the him in the class.

Dr. Steiner: If the child does not disturb the others, and if you believe you can achieve something with him, then I certainly think you should keep him in your class. There is always a disturbance when we move children around, so it is better to keep them where they are. We can even make use of certain differences, as we discussed in detail.

A teacher: In the eighth grade, I have a boy who is melancholic and somewhat behind. I would like to put him in the seventh grade.

Dr. Steiner: You need to do that by working with the child so that he wants to be put back. You should speak with him so that you direct his will in that direction and he asks for it himself. Don't simply put him back abruptly.

A teacher: There are large differences in the children in seventh grade.

Dr. Steiner: In the seventh and eighth grades, it will be very good if you can keep the children from losing their feeling for authority. That is what they need most. You can best achieve that by going into things with the children very cautiously, but under no circumstances giving in. Thus, you should not appear pedantic to

the children, you should not appear as one who presents your own pet ideas. You must appear to give in to the children, but in reality don't do that under any circumstance. The way you treat the children is particularly important in the seventh and eighth grades. You may never give in for even one minute, for the children can then go out and laugh at you. The children should, in a sense, be jealous (if I may use that expression, but I don't mean that in the normal sense of jealousy), so that they defend their teacher and are happy they have that teacher. You can cultivate that even in the rowdiest children. You can slowly develop the children's desire to defend their teacher simply because he or she is their teacher.

A teacher: Is it correct that we should refrain from presenting the written language in the foreign language classes, even when the children can already write, so that they first become accustomed to the pronunciation?

Dr. Steiner: In foreign languages, you should certainly put off writing as long as possible. That is quite important.

A teacher: We have only just begun and the children are already losing their desire for spoken exercises. Can we enliven our teaching through stories in the mother tongue [German]?

Dr. Steiner: That would certainly be good. However, if you need to use something from the mother tongue, then you certainly need to try to connect it to something in the foreign language, to bring the foreign language into it in some way. You can create material for teaching when you do something like that. That would be the proper thing to do. You could also bring short poems or songs in the foreign language, and little stories. In the language classes we need to pay less attention to the grades as such, but rather group the children more according to their ability.

A teacher: I think that an hour and a half of music and an hour and a half of eurythmy per week is too little.

Dr. Steiner: That is really a question of available space. Later, we will be able to do what is needed.

A teacher: The children in my sixth-grade class need to sing more, but I cannot sing with them because I am so unmusical. Could I select some of the more musical children to sing a song?

Dr. Steiner: That's just what we should do. You can do that most easily if you give the children something they can handle independently. You certainly do not need to be very musical in order to allow children to sing. The children could learn the songs during singing class and then practice them by singing at the beginning or end of the period.

A teacher: I let the children sing, but they are quite awkward. I would like to gather the more musically gifted children into a special singing class where they can do more difficult things.

Dr. Steiner: It would certainly not violate the Constitution if we eventually formed choirs out of the four upper classes and the four lower classes, perhaps as Sunday choirs. Through something like that, we can bring the children together more than through other things. However, we should not promote any false ambitions. We want to keep that out of our teaching. Ambition may be connected only with the subject, not with the person. Taking the four upper classes together and the four lower classes would be good because the children's voices are somewhat different. Otherwise, this is not a question of the classes themselves. When you teach them, you must treat them as one class. In teaching music, we must also strictly adhere to what we already know about the periods of life. We must strictly take into consideration the inner structure of the period that begins about age nine, and the one that begins at about age twelve. However, for the choirs we could eventually use for Sunday services, we can certainly combine the four younger classes and the four older classes.

A teacher: We have seen that eurythmy is moving forward only very slowly.

Dr. Steiner: At first, you should strongly connect everything with music. You should take care to develop the very first exercises out of music. Of course, you should not neglect the other part, either, particularly in the higher grades.

We now need to speak a little bit about the independent religious instruction. You need to tell the children that if they want the independent religious instruction, they must choose it. Thus, the independent religious instruction will simply be a third class alongside the other two. In any case, we may not have any unclear mixing of things. Those who are to have the independent religious instruction can certainly be put together according to grades, for instance, the lower four and the upper four grades. Any one of us could give that instruction. How many children want that instruction?

A teacher: Up to now, there are sixty, fifty-six of whom are children of anthroposophists. The numbers will certainly change since many people wanted to have both.

Dr. Steiner: We will not mix things together. We are not advocating that instruction, but only attempting to meet the desires. My advice would be for the child to take instruction in the family religion. We can leave those children who are not taking any religious instruction alone, but we can certainly inquire as to why they should not have any. We should attempt to determine that in each case. In doing so, we may be able to bring one or another to take instruction in the family religion or possibly to come to the anthroposophic instruction. We should certainly do something there, since we do not want to just allow children to grow up without any religious instruction at all.

A teacher: Should the class teacher give the independent religious instruction?

Dr. Steiner: Certainly, one of us can take it over, but it does not need to be the children's own class teacher. We would not want someone unknown to us to do it. We should remain within the circle of our faculty.

With sixty children altogether, we would have approximately thirty children in each group if we take the four upper and four lower classes together. I will give you a lesson plan later. We need to do this instruction very carefully.

In the younger group, we must omit everything related to reincarnation and karma. We can deal with that only in the second group, but there we must address it. From ten years of age on, we should go through those things. It is particularly important in this instruction that we pay attention to the student's own activity from the very beginning. We should not just speak of reincarnation and karma theoretically, but practically.

As the children approach age seven, they undergo a kind of retrospection of all the events that took place before their birth. They often tell of the most curious things, things that are quite pictorial, about that earlier state. For example, and this is something that is not unusual but rather is typical, the children come and say, "I came into the world through a funnel that expanded." They describe how they came into the world. You can allow them to describe these things as you work with them and take care of them so that they can bring them into consciousness. That is very good, but we must avoid convincing the children of things. We need to bring out only what they say themselves, and we should do that. That is part of the instruction.

In the sense of yesterday's public lecture, we can also enliven this instruction.⁶ It would certainly be very beautiful if we did not turn this into a school for a particular viewpoint, if we took the pure understanding of the human being as a basis and through it,

6. The reference is to Steiner's lecture on August 24, 1919, "The Intent of the Waldorf School" in *The Spirit of the Waldorf School*.

enlivened our pedagogy at every moment. My essay that will appear in the next “Waldorf News” goes just in that direction. It is called “The Pedagogical Basis of the Waldorf School.”⁷ What I have written is, in general, a summary for the public of everything we learned in the seminar. I ask that you consider it an ideal.

For each group, an hour and a half of religious instruction per week, that is, two three-quarter hour classes, is sufficient. It would be particularly nice if we could do that on Sundays, but it is hardly possible. We could also make the children familiar with the weekly verses in this instruction.⁸

A teacher: Aren't they too difficult?

Dr. Steiner: We must never see anything as too difficult for children. Their importance lies not in understanding the thoughts, but in how the thoughts follow one another. I would certainly like to know what could be more difficult for children than the Lord's Prayer. People only think it is easier than the verses in the *Calendar of the Soul*. Then there's the Apostles' Creed! The reason people are so against the Apostles' Creed is only because no one really understands it, otherwise they would not oppose it. It contains only things that are obvious, but human beings are not so far developed before age twenty-seven that they can understand it, and afterward, they no longer learn anything from life. The discussions about the creed⁹ are childish. It contains nothing that people could not decide for themselves. You can take up the weekly verses with the children before class.

A teacher: Wouldn't it be good if we had the children do a morning prayer?

Dr. Steiner: That is something we could do. I have already looked

7. Published in *The Spirit of the Waldorf School*.

8. See *The Calendar of the Soul*.

9. Rudolf Steiner is probably referring to the negotiations at earlier Catholic Church Councils.

into it, and will have something to say about it tomorrow. We also need to speak about a prayer. I ask only one thing of you. You see, in such things everything depends upon the external appearances. Never call a verse a prayer, call it an opening verse before school. Avoid allowing anyone to hear you, as a faculty member, using the word "prayer." In doing that, you will have overcome a good part of the prejudice that this is an anthroposophical thing. Most of our sins we bring about through words. People do not stop using words that damage us. You would not believe everything I had to endure to stop people from calling *Towards Social Renewal*,¹⁰ a pamphlet. It absolutely is a book, it only looks like a pamphlet. It is a book! I simply can't get people to say, "the book." They say, "the pamphlet," and that has a certain meaning. The word is not unnecessary. Those are the things that are really important. Anthroposophists are, however, precisely the people who least allow themselves to be contained. You simply can't get through to them. Other people simply believe in authority. That is what I meant when I said that the anthroposophists are obstinate, and you can't get through to them, even when it is justified!

A teacher: My fifth-grade class is noisy and uncontrolled, particularly during the foreign language period. They think French sentences are jokes.

Dr. Steiner: The proper thing to do would be to look at the joke and learn from it. You should always take jokes into account, but with humor. However, the children must behave. They must be quiet at your command. You must be able to get them quiet with a look. You must seek to maintain contact from the beginning to the end of the period. Even though it is tiring, you must maintain the contact between the teacher and the student under all circumstances. We gain nothing through external discipline. All you can do is accept the problem and then work from that.

10. See *Towards Social Renewal*.

Your greatest difficulty is your thin voice. You need to train your voice a little and learn to speak in a lower tone and not squeal and shriek. It would be a shame if you were not to train your voice so that some bass also came into it. You need some deeper tones.

A teacher: Who should teach Latin?

Dr. Steiner: That is a question for the faculty. For the time, I would suggest that Pastor Geyer and Dr. Stein teach Latin. It is too much for one person.

A teacher: How should we begin history?

Dr. Steiner: In almost every class, you will need to begin history from the beginning. You should limit yourself to teaching only what is necessary. If, for example, in the eighth grade, you find it necessary to begin from the very beginning, then attempt to create a picture of the entire human development with only a few, short examples. In the eighth grade, you would need to go through the entire history of the world as we understand it.

That is also true for physics. In natural history, it is very much easier to allow the children to use what they have already learned and enliven it. This is one of those subjects affected by the deficiencies we discussed. These subjects are introduced after the age of twelve when the capacity for judgment begins. In the subjects just described, we can use much of what the children have learned, even if it is a nuisance.

A teacher: In Greek history, we could emphasize cultural history and the sagas and leave out the political portion, for instance, the Persian Wars.

Dr. Steiner: You can handle the Persian Wars by including them within the cultural history. In general, you can handle wars as a part of cultural history for the older periods, though they have become steadily more unpleasant. You can consider the Persian Wars a symptom of cultural history.

A teacher: What occurred nationally is less important?

Dr. Steiner: No, for example, the way money arose.

A teacher: Can we study the Constitution briefly?

Dr. Steiner: Yes, but you will need to explain the spirit of the Lycurgian Constitution, for example, and also the difference between the Athenians and the Spartans.

A teacher: Standard textbooks present Roman constitutionalism.

Dr. Steiner: Textbooks treat that in detail, but often incorrectly. The Romans did not have a constitution, but they knew not only the Twelve Laws by heart, but also a large number of books of law. The children will get an incorrect picture if you do not describe the Romans as a people of law who were aware of themselves as such. That is something textbooks present in a boring way, but we must awaken in the children the picture that in Rome all Romans were experts in law and could count the laws on their fingers. The Twelve Laws were taught at that time like multiplication is now.

A teacher: We would like to meet every week to discuss pedagogical questions so that what each of us achieves, the others can take advantage of.

Dr. Steiner: That would be very good and is something that I would joyfully greet, only you need to hold your meeting in a republican form.

A teacher: How far may we go with disciplining the children?

Dr. Steiner: That is something that is, of course, very individual. It would certainly be best if you had little need to discipline the children. You can avoid discipline. Under certain circumstances it may be necessary to spank a child, but you can certainly attempt to achieve the ideal of avoiding that. You should have the perspective that as the teacher, you are in control, not the child. In spite of that, I have to admit that there are rowdies, but also that punishment will

not improve misbehavior. That will become better only when you slowly create a different tone in the classroom. The children who misbehave will slowly change if the tone in the classroom is good. In any event, you should try not to go too far with punishment.

A teacher: To alleviate the lack of educational material, would it be possible to form an organization and ask the anthroposophists to provide us with books and so forth that they have? We really should have everything available on the subject of anthroposophy.

Dr. Steiner: We are planning to do something in that direction by organizing the teachers who are members of the Society.¹¹ We are planning to take everything available in anthroposophy and make it in some way available for public education and for education in general. Perhaps it would be possible to connect with the organization of teachers already within the Anthroposophical Society.

A teacher: We also need a living understanding about the various areas of economics. I thought that perhaps within the Waldorf School, we could lay a foundation for a future economic science.

Dr. Steiner: In that case, we would need to determine who would oversee the different areas. There are people who have a sense for such things and who are also really practical experts. That is, we would need to find people who do not simply lecture about it, but who are really practical and have a sense for what we want to do. Such people must exist, and they must bring the individual branches of social science together. I think we could achieve a great deal in that direction if we undertook it properly. However, you have a great deal to do during this first year, and you cannot spread yourselves too thin. That is something you will have to allow others to take care of, and we must create an organization for that. It must exclude all fanaticism and monkeying around and must be down to Earth. We need people who live in the practicalities of life.

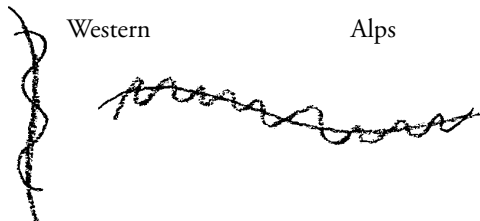
11. This organization existed only a short time.

A teacher: Mr. van Leer has already written that he is ready to undertake this.¹²

Dr. Steiner: Yes, he could certainly help. A plan could be worked out about how to do this in general. People such as Mr. van Leer and Mr. Molt and also others who live in the practicalities of economic life know how to focus on such questions and how to work with them. The faculty would perhaps not be able to achieve as much as when we turn directly to experts. This is something that might be possible in connection with the efforts of the cultural committee. Yes, we should certainly discuss all of this.

A teacher: In geology class, how can we create a connection between geology and the Akasha Chronicle?

Dr. Steiner: Well, it would be good to teach the children about the formation of the geological strata by first giving them an understanding of how the Alps arose. You could then begin with the Alps and extend your instruction to the entire complex—the Pyrenees, the Alps, the Carpathians, the Altai Mountains, and so forth—all of which are a wave. You should make the entirety of the wave clear to the children. Then there is another wave that goes from North to South America. Thus you would have one wave to the Altai Mountains, to the Asian mountains running from west to east and another in the western part of the Americas going from North to South America, that is, another wave from north to south. That second wave is perpendicular to the first.



12. Emanuel Josef van Leer, Chairman of the Board of Directors for Weleda.

We can begin with these elements and then add the vegetation and animals to them. We would then study only the western part of Europe and the American East Coast, the flora and fauna, and the strata there. From that we can go on to develop an idea about the connections between the eastern part of America and the western part of Europe, and that the basin of the Atlantic Ocean and the west coast of Europe are simply sunken land. From there, we can attempt to show the children in a natural way how that land rhythmically moves up and down, that is, we can begin with the idea of a rhythm. We can show that the British Isles have risen and sunk four times and thus follow the path of geology back to the concept of ancient Atlantis.



We can then continue by trying to have the children imagine how different it was when the one was below and the other above. We can begin with the idea that the British Isles rose and sank four times. That is something that is simple to determine from the geological strata. Thus, we attempt to connect all of these things, but we should not be afraid to speak about the Atlantean land with the children. We should not skip that. We can also connect all this to history. The only thing is, you will need to disavow normal geology since the Atlantean catastrophe occurred in the seventh or eighth millennium.

The Ice Age is the Atlantean catastrophe. The Early, Middle and Late Ice Ages are nothing more than what occurred in Europe while Atlantis sank. That all occurred at the same time, that is, in the seventh or eighth millennium.

A teacher: I found some articles about geology in *Pierer's Encyclopedia*. We would like to know which articles are actually from you.

Dr. Steiner: I wrote these articles, but in putting together the encyclopedia there were actually two editors. It is possible that something else was stuck in, so I cannot guarantee anything specifically. The articles about basalt, alluvium, geological formations, and the Ice Age are all from me. I did not write the article about Darwinism, nor the one about alchemy. I only wrote about geology and mineralogy and that only to a particular letter. The entries up to and including 'G' are from me, but beginning with 'H,' I no longer had the time.

A teacher: It is difficult to find the connections before the Ice Age. How are we to bring what conventional science says into alignment with what spiritual science says?

Dr. Steiner: You can find points of connection in the cycles. In the Quaternary Period you will find the first and second mammals, and you simply need to add to that what is valid concerning human beings. You can certainly bring that into alignment. You can create a parallel between the Quaternary Period and Atlantis, and easily bring the Tertiary Period into parallel, but not pedantically, with what I have described as the Lemurian Period. That is how you can bring in the Tertiary Period. There, you have the older amphibians and reptiles. The human being was at that time only jelly-like in external form. Humans had an amphibian-like form.

A teacher: But there are still the fire breathers.

Dr. Steiner: Yes, those beasts, they did breathe fire, the *Archaeopteryx*, for example.

A teacher: You mean that animals whose bones we see today in museums still breathed fire?

Dr. Steiner: Yes, all of the dinosaurs belong to the end of the Tertiary Period. Those found in the Jura are actually their descendants. What I am referring to are the dinosaurs from the beginning of the Tertiary Period. The Jurassic formations are later,

and everything is all mixed together. We should treat nothing pedantically. The Secondary Period lies before the Tertiary and the Jurassic belongs there as does the *Archaeopteryx*. However, that would actually be the Secondary Period. We may not pedantically connect one with the other.

[Remarks by the German editor: In the previous paragraphs, there appear to be stenographic errors. The text is in itself contradictory, and it is not consistent with the articles mentioned and the table in Pierer's Encyclopedia nor with Dr. Steiner's remarks made in the following faculty meeting (Sept. 26, 1919). The error appears explainable by the fact that Dr. Steiner referred to a table that the stenographer did not have. Therefore, the editor suggests the following changes in the text. The changes are underlined:]

You can find points of connection in the cycles. In the Tertiary Period you will find the first and second mammals, and you simply need to add to that what is valid concerning human beings. You can certainly bring that into alignment. You can create a parallel between the Tertiary Period and Atlantis, and easily bring the Secondary Period into parallel, but not pedantically, with what I have described as the Lemurian Period. That is how you can bring in the Secondary Period. There, you have the older amphibians and reptiles. The human being was at that time only jelly-like in external form. Humans had an amphibian-like form.

Yes, all of the dinosaurs belong to the end of the Secondary Period. Those found in the Jura are actually their descendants. What I am referring to are the dinosaurs from the beginning of the Secondary Period. The Jurassic formations are later, and everything is all mixed together. We should treat nothing pedantically. The Secondary Period lies before the Tertiary and the Jurassic belongs there as does the *Archaeopteryx*. However, that would be actually the Secondary Period. We may not pedantically connect one with the other.]

A teacher: How do we take into account what we have learned about what occurred within the Earth? We can find almost nothing about that in conventional science.

Dr. Steiner: Conventional geology really concerns only the uppermost strata. Those strata that go to the center of the Earth have nothing to do with geology.

A teacher: Can we teach the children about those strata? We certainly need to mention the uppermost strata.

Dr. Steiner: Yes, focus upon those strata. You can do that with a chart of the strata, but certainly never without the children knowing something about the types of rocks. The children need to know about what kinds of rocks there are. In explaining that, you should begin from above and then go deeper, because then you can more easily explain what breaks through.

A teacher: I am having trouble with the law of conservation of energy in thermodynamics.

Dr. Steiner: Why are you having difficulties? You must endeavor to gradually bring these things into what Goethe called “archetypal phenomena.” That is, to treat them only as phenomena. You can certainly not treat the law of conservation of energy as was done previously: It is only a hypothesis, not a law. And there is another thing. You can teach about the spectrum. That is a phenomenon. But people treat the law of conservation of energy as a philosophical law. We should treat the mechanical equivalent of heat in a different way. It is a phenomenon. Now, why shouldn't we remain strictly within phenomenology? Today, people create such laws about things that are actually phenomena. It is simply nonsense that people call something like the law of gravity, a law. Such things are phenomena, not laws. You will find that you can keep such so-called laws entirely out of physics by transforming them into phenomena and grouping them as primary

and secondary phenomena. If you described the so-called laws of Atwood's gravitational machine when you teach about gravity, they are actually phenomena and not laws.

A teacher: Then we would have to approach the subject without basing it upon the law of gravity. For example, we could begin from the constant of acceleration and then develop the law of gravity, but treat it as a fact, not a law.

Dr. Steiner: Simply draw it since you have no gravitational machine. In the first second, it drops so much, in the second, so much, in the third, and so on. From that you will find a numerical series and out of that you can develop what people call a law, but is actually only a phenomenon.

A teacher: Then we shouldn't speak about gravity at all?

Dr. Steiner: It would be wonderful if you could stop speaking about gravity. You can certainly achieve speaking of it only as a phenomenon. The best would be if you considered gravity only as a word.

A teacher: Is that true also for electrical forces?

Dr. Steiner: Today, you can certainly speak about electricity without speaking about forces. You can remain strictly within the realm of phenomena. You can come as far as the theory of ions and electrons without speaking of anything other than phenomena. Pedagogically, that would be very important to do.

A teacher: It is very difficult to get along without forces when we discuss the systems of measurement, the CGS system (centimeter, gram, second), which we have to teach in the upper grades.

Dr. Steiner: What does that have to do with forces? If you compute the exchange of one for the other, you can do it.

A teacher: Then, perhaps, we would have to replace the word "force" with something else.

Dr. Steiner: As soon as it is clear to the students that force is nothing more than the product of mass and acceleration, that is, when they understand that it is not a metaphysical concept, and that we should always treat it phenomenologically, then you can speak of forces.

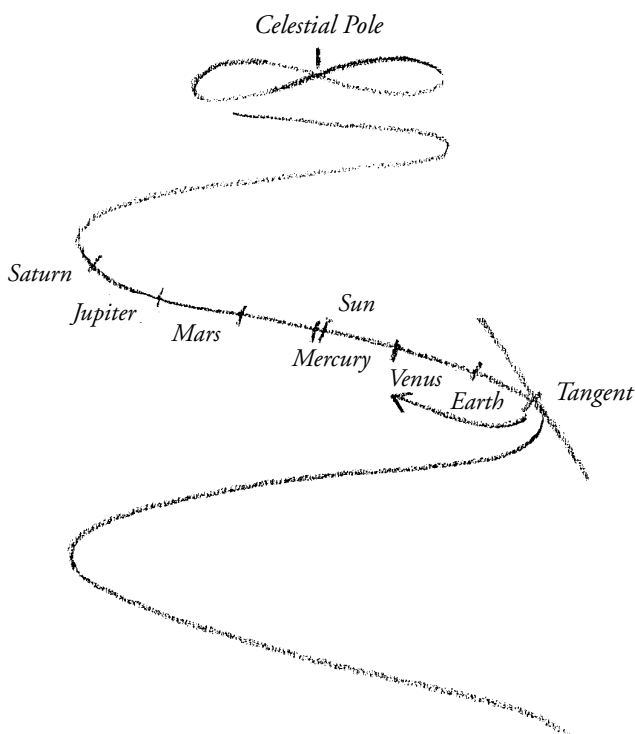
A teacher: Would you say something more about the planetary movements?¹³ You have often mentioned it, but we don't really have a clear understanding about the true movement of the planets and the Sun.

Dr. Steiner: In reality, it is like this [Dr. Steiner demonstrates with a drawing]. Now you simply need to imagine how that continues in a helix. Everything else is only apparent movement. The helical line continues into cosmic space. Therefore, it is not that the planets move around the Sun, but that these three, Mercury, Venus, and the Earth, follow the Sun, and these three, Mars, Jupiter, and Saturn, precede it. Thus, when the Earth is here and this is the Sun, the Earth follows along. But we look at the Sun from here, and so it appears as though the Earth goes around it, whereas it is actually only following. The Earth follows the Sun. The incline is the same as what we normally call the angle of declination. If you take the angle you obtain when you measure the ecliptic angle, then you will see that. So it is not a spiral, but a helix. It does not exist in a plane, but in space.

A teacher: How does the axis of the Earth relate to this movement?

Dr. Steiner: If the Earth were here, the axis of the Earth would be a tangent. The angle is 23.5° . The angle that encloses the helix is the same as when you take the North Pole and make this lemniscate as the path of a star near the North Pole. That is something I had to assume, since you apparently obtain a lemniscate if you extend this line. It is actually not present because the North Pole remains fixed, that is the celestial North Pole.

13. See Discussion 14 in *Discussions with Teachers*.



A teacher: Wasn't there a special configuration in 1413?

Dr. Steiner: I already mentioned that today. Namely, if you begin about seven thousand years before 1413, you will see that the angle of the Earth's axis has shrunk, that is, it is the smallest angle. It then becomes larger, then again smaller. In this way, a lemniscate is formed, and thus the angle of the Earth was null for a time. That was the Atlantean catastrophe. At that time, there were no differences in the length of the day relative to the time of year.

A teacher: Why should the celestial pole, which is in reality nothing other than the point toward which the Earth's axis is directed, remain constant? It should certainly change over the course of years.

Dr. Steiner: That happens because the movement of the Earth's axis describes a cone, a double cone whose movement is continuously balanced by the movement of the Earth's axis. If you always had the axis of the Earth parallel to you, then the celestial pole would describe a lemniscate, but it remains stationary. That is because the movement of the Earth's axis in a double cone is balanced by the movement of the celestial pole in a lemniscate. Thus, it is balanced.

A teacher: I had changed my perspective to the one you described regarding the movement of the Earth's axis. I said to myself, The point in the heavens that remains fixed must seem to move over the course of the centuries. It would be, I thought, a movement like a lemniscate, and, therefore, not simply a circle in the heavens during a Platonic year.

Dr. Steiner: It is modified because this line, the axis of the helix, is not really a straight line, but a curve. It only approximates a straight line. In reality, a circle is also described here. We are concerned with a helix that is connected with a circle.

A teacher: How is it possible to relate all this to the Galilean principle of relativity? That is, to the fact that we cannot determine any movement in space absolutely.

Dr. Steiner: What does that mean?

A teacher: That means that we cannot speak of any absolute movement in space. We cannot say that one body remains still in space, but instead must say that it moves. It is all only relative, so we can only know that one body changes its relationship to another.

Dr. Steiner: Actually, that is true only so long as we do not extend our observations into what occurs within the respective body. It's true, isn't it, that when you have two people moving relative to one another, and you observe things spatially from a perspective outside of the people (it is unimportant what occurs in an absolute sense), you will have only the relationships of the movement.

However, it does make a difference to the people: Running two meters is different from running three. That principle is, therefore, only valid for an outside observer. The moment the observer is within, as we are as earthly beings, that is, as soon as the observation includes inner changes, then all of that stops. The moment we observe in such a way that we can make an absolute determination of the changes in the different periods of the Earth, one following the other, then all of that stops.

For that reason, I have strongly emphasized that the human being today is so different from the human being of the Greek period. We cannot speak of a principle of relativity there. The same is true of a railway train; the cars of an express train wear out faster than those on the milk run. If you look at the inner state, then the relativity principle ceases. Einstein's principle of relativity arose out of unreal thinking. He asked what would occur if someone began to move away at the speed of light and then returned; this and that would occur. I would ask what would happen to a clock if it were to move away with the speed of light? That is unreal thinking. It has no connection to anything. It considers only spatial relationships, something possible since Galileo. Galileo himself did not distort things so much, but by overemphasizing the theory of relativity, we can now bring up such things.

A teacher: It is certainly curious in connection with light that at the speed of light you cannot determine your movement relative to the source of light.

Dr. Steiner: One of Lorentz's experiments.¹⁴ Read about it; what Lorentz concludes is interesting, but theoretical.¹⁵ You do not have to accept that there are only relative differences. You can use

14. Hendrik Antoon Lorentz (1853–1928); Dutch mathematician and physicist. Nobel Prize winner.

15. The text probably should read, "how Lorentz then continues is interesting, but theoretical."

absolute mechanics. Probably you did not take all of those compulsive ideas into account. The difference is simply nothing else than what occurs if you take a tube with very thin and elastic walls. If you had fluid within it at the top and the bottom and also in between, then there would exist between these two fluids the same relationship that Lorentz derives for light. You need to have those compulsive interpretations if you want to accept these things.

You certainly know the prime example: You are moving in a train faster than the speed of sound and shoot a cannon as the train moves.¹⁶ You hear the shot once in Freiburg, twice in Karlsruhe, and three times in Frankfurt. If you then move faster than the speed of sound, you would first hear the three shots in Frankfurt, then afterward, the two in Karlsruhe, then after that, one shot in Freiburg. You can speculate about such things, but they have no reality because you cannot move faster than the speed of sound.¹⁷

A teacher: Could we demonstrate what you said about astronomy through the spiral movements of plants? Is there some means of proving that through plants?

Dr. Steiner: What means would you need? Plants themselves are that means. You need only connect the pistil to the movements of the Moon and the stigma to those of the Sun. As soon as you relate the pistil to the Moon's movements and the stigma to those of the Sun, you will get the rest. You will find in the spiral movements of the plant an imitation of the relative relationship between the movements of the Sun and the movements of the Moon. You can

16. Example of relativity theory (see also the meeting on April 30, 1924); the stenogram actually says, "You are moving in a train at normal speed." We have changed it to be consistent with the example that follows. — TRANS.

17. At this time, the accepted viewpoint was that it was physically impossible to move faster than the speed of sound. — TRANS.

then continue. It is complicated and you will need to construct it. At first, the pistil appears not to move. It moves inwardly in the spiral. You must turn these around, since that is relative. The pistil belongs to the line of the stem, and the stigma to the spiral movement. However, because it is so difficult to describe further, I think it is something you could not use in school. This is a question of further development of understanding.

A teacher: Can we derive the spiral movements of the Sun and the Earth from astronomically known facts?

Dr. Steiner: Why not? Just as you can teach people today about the Copernican theory.¹⁸ The whole thing is based upon the joke made concerning the three Copernican laws, when they teach only the first two and leave out the third. If you bring into consideration the third, then you will come to what I have spoken of, namely, that you will have a simple spiral around the Sun. Copernicus did that. You need only look at his third law. You need only take his book, *De Revolutionibus Corporum Coelestium* (On the orbits of heavenly bodies) and actually look at the three laws instead of only the first two. People take only the first two, but they do not coincide with the movements we actually see. Then people add to it Bessel's so-called corrective functions. People don't see the stars as Copernicus described them. You need to turn the telescope, but people turn it according to Bessel's functions. If you exclude those functions, you will get what is right.

Today, you can't do that, though, because you would be called crazy. It is really child's play to learn it and to call what is taught today nonsense. You need only to throw out Bessel's functions and take Copernicus's third law into account.

A teacher: Couldn't that be published?

18. Nicolaus Copernicus (1473–1541) formulated his third law as “The Earth's axis describes the surface of a cone whose axis points in the direction of the ecliptic pole in the course of 26,000 years.”

Dr. Steiner: Johannes Schlaf began that by taking a point on Jupiter that did not coincide with the course of the Copernican system.¹⁹ People attacked him and said he was crazy.

There is nothing anyone can do against such brute force. If we can achieve the goals of the Cultural Commission, then we will have some free room. Things are worse than people think when a professor in Tübingen can make “true character” out of “commodity character.”²⁰ The public simply refuses to recognize that our entire school system is corrupt. That recognition is something that must become common, that we must do away with our universities and the higher schools must go. We now must replace them with something very different. That is a real foundation.

It is impossible to do anything with those people. I spoke in Dresden at the college. I also spoke at the Dresden Schopenhauer Society.²¹ Afterward, the professors there just talked nonsense. They could not understand one single idea. One stood up and said that he had to state what the differences were between Schopenhauer’s philosophy and anthroposophy. I said I found that unnecessary. Anthroposophy has the same relationship to philosophy as the crown of a tree to its roots, and the difference between the root and the crown of a tree is obvious. Someone can come along and say he finds it necessary to state that there is a difference between the root and the crown, and I have nothing to say other than that. These people can’t keep any thoughts straight. Modern philosophy is all nonsense. In much of what it brings, there is some truth, but there is so much nonsense connected with it that, in the end, only nonsense results. You know

19. Johannes Schlaf (1862–1941), poet and writer who attempted to discredit the Copernican viewpoint.

20. In German, “true character” (*wahren Charakter*) sounds identical to “commodity character” (*Warencharakter*). —TRANS.

21. Refer to *Riddles of Philosophy*, vol. 2, “Modern Man and His World Conception.”

of Richert's "Theory of Value," don't you?²² The small amount that exists as the good core of philosophy at a university, you can find discussed in my book *Riddles of Philosophy*.

The thing with the "true character" reminds me of something else. I have found people in the Society who don't know what a union is. As I have often said, such things occur. If we can work objectively in the Cultural Commission, then we could replace all of these terrible goings on with reason, and everything would be better. Then we could also teach astronomy reasonably. But now we are unable to do anything against that brute force. In the Cultural Commission, we can do what should have been done from the beginning, namely, undertake the cultural program and work toward bringing the whole school system under control. We created the Waldorf School as an example, but it can do nothing to counteract brute force. The Cultural Commission would have the task of reforming the entire system of education. If we only had ten million marks, we could extend the Waldorf School. That these ten million marks are missing is only a "small hindrance."

It is very important to me that you do not allow the children's behavior and such to upset you. You should not imagine that you will have angels in the school. You will be unable to do many things because you lack the school supplies you need. In spite of that, we want to strictly adhere to what we have set out to do and not allow ourselves to be deterred from doing it as well as possible in order to achieve our goals.

It is, therefore, very important that in practice you separate what is possible to do under the current circumstances from what will give you the strength to prevail. We must hold to our belief that we can achieve our ideals. You can do it, only it will not be immediately visible.

22. See Steiner's lecture of September 20, 1919, unpublished.

Friday, September 26, 1919, 4:00 p.m.

[The meeting began with a discussion of some children Dr. Steiner had observed that morning.]

Dr. Steiner: E. E. must be morally raised. He is a Bolshevik.

A teacher who was substituting in the first grade poses a question.

Dr. Steiner: You should develop reading from pictorial writing. You should develop the forms from the artistic activity.

A teacher suggests beginning the morning with the Lord's Prayer.

Dr. Steiner: It would be nice to begin instruction with the Lord's Prayer¹ and then go on to the verses I will give you. For the four lower grades I would ask that you say the verse in the following way:

The Sun with loving light
 Makes bright for me each day;
 The soul with spirit power
 Gives strength unto my limbs;
 In sunlight shining clear
 I reverence, O God,
 The strength of humankind,
 That thou so graciously
 Hast planted in my soul,
 That I with all my might
 May love to work and learn.
 From Thee come light and strength,
 To Thee rise love and thanks.²

1. When in October 1923 Rudolf Steiner visited Marth Häbler's new fifth-grade class, he recommended that the children say the Lord's Prayer in addition to the morning verse. See Marth Häbler's, "Rudolf Steiner in einen Waldorfschulklasse" (Rudolf Steiner in a Waldorf school classroom), *Erziehungskunst*, vol. 16, pp. 358-361.

2. *Prayers for Parents and Children*, p. 45.

The children must feel that as I have spoken it. First they should learn the words, but then you will have to gradually make the difference between the inner and outer clear to them.

The Sun with loving light
Makes bright for me each day;
The soul with spirit power
Gives strength unto my limbs;

The first part, that the Sun makes each day bright, we observe, and the other part, that it affects the limbs, we feel in the soul. What lies in this portion is the spirit-soul and the physical body.

In sunlight shining clear
I reverence, O God,
The strength of humankind,
That thou so graciously
Hast planted in my soul,
That I with all my might
May love to work and learn.

Here we give honor to both. We then turn to one and then the other.

From Thee come light and strength (the Sun),
To Thee rise love and thanks (from within).

This is how I think the children should feel it, namely, the divine in light and in the soul.

You need to attempt to speak it with the children in chorus, with the feeling of the way I recited it. At first, the children will learn only the words, so that they have the words, the tempo, and the rhythm. Later, you can begin to explain it with something like, "Now we want to see what this actually means." Thus, first they must learn it, then you explain it. Don't explain it first, and also, do not put so much emphasis upon the children learning it from memory. They will eventually learn it through repetition. They will be able to read it directly from your lips. Even though it

may not go well for a long time, four weeks or more, it will go better later. The older children can write it down, but you must allow the younger ones to learn it slowly. Don't demand that they learn it by heart! It would be nice if they write it down, since then they will have it in their own handwriting. I will give you the verse for the four higher classes tomorrow.

[*The verse for the four higher grades was:*]

I look into the world;
 In which the Sun shines,
 In which the stars sparkle,
 In which the stones lie,
 The living plants are growing,
 The animals are feeling,
 In which the soul of man
 Gives dwelling for the spirit;
 I look into the soul
 Which lives within myself.
 God's spirit weaves in light
 Of Sun and human soul,
 In world of space, without,
 In depths of soul, within.
 God's spirit, 'tis to Thee
 I turn myself in prayer,
 That strength and blessing grow
 In me, to learn and work.³

[*The texts of the verses are exactly as Dr. Steiner dictated them according to the handwritten notes. It is unclear whether he said, "loving light" (liebes Licht) or "light of love" (Liebeslicht).]*

[*Lesson plan for the independent anthroposophical religious instruction for children:*]

3. *Prayers for Parents and Children*, p. 47.

Dr. Steiner: We should give this instruction in two stages. If you want to go into anthroposophical instruction with a religious goal, then you must certainly take the concept of religion much more seriously than usual. Generally, all kinds of worldviews that do not belong there mix into religion and the concept of religion. Thus, the religious tradition brings things from one age over into another, and we do not want to continue to develop that. It retains views from an older perspective alongside more developed views of the world. These things appeared in a grotesque form during the age of Galileo and Giordano Bruno. Modern apologies justify such things—something quite humorous. The Catholic Church gets around it by saying that at that time the Copernican view of the world was not recognized, the Church itself forbade it. Thus, Galileo could not have supported that world perspective. I do not wish to go into that now, but I mention it only to show you that we really must take religion seriously when we address it anthroposophically.

It is true that anthroposophy is a worldview, and we certainly do not want to bring that into our school. On the other hand, we must certainly develop the religious feeling that worldview can give to the human soul when the parents expressly ask us to give it to the children. Particularly when we begin with anthroposophy, we dare not develop anything inappropriate, certainly not develop anything too early. We will, therefore, have two stages. First, we will take all the children in the lower four grades, and then those in the upper four grades.

In the lower four grades, we will attempt to discuss the things and processes in the human environment, so that a feeling arises in the children that spirit lives in nature. We can consider such things as my previous examples. We can, for instance, give the children the idea of the soul. Of course, the children first need to learn to understand the idea of life in general. You can teach the children about life if you direct their attention to the fact that people are first small and then they grow, become old, get white hair, wrinkles, and so forth. Thus, you tell them about the seriousness of the

course of human life⁴ and acquaint them with the seriousness of the fact of death, something the children already know.

Therefore, you need to discuss what occurs in the human soul during the changes between sleeping and waking. You can certainly go into such things with even the youngest children in the first group. Discuss how waking and sleeping look, how the soul rests, how the human being rests during sleep, and so forth. Then, tell the children how the soul permeates the body when it awakens and indicate to them that there is a will that causes their limbs to move. Make them aware that the body provides the soul with senses through which they can see and hear and so forth. You can give them such things as proof that the spiritual is active in the physical. Those are things you can discuss with the children.

You must completely avoid any kind of superficial teaching. Thus, in anthroposophical religious instruction we can certainly not use the kind of teaching that asks questions such as, Why do we find cork on a tree? with the resulting reply, So that we can make champagne corks. God created cork in order to cork bottles. This sort of idea, that something exists in nature simply because human intent exists, is poison. That is certainly something we may not develop. Therefore, don't bring any of these silly causal ideas into nature.

To the same extent, we may not use any of the ideas people so love to use to prove that spirit exists because something unknown exists. People always say, That is something we cannot know, and, therefore, that is a revelation of the spirit. Instead of gaining a feeling that we can know of the spirit and that the spirit reveals itself in matter, these ideas direct people toward thinking that when we cannot explain something, that proves the existence of the divine. Thus, you will need to strictly avoid superficial teaching and the idea of wonders, that is, that wonders prove divine activity.

4. See Rudolf Steiner, "Speech at the Beginning of the Third School Year," in *Rudolf Steiner in the Waldorf School*.

In contrast, it is important that we develop imaginative pictures through which we can show the supersensible through nature. For example, I have often mentioned that we should speak to the children about the butterfly's cocoon and how the butterfly comes out of the cocoon. I have said that we can explain the concept of the immortal soul to the children by saying that, although human beings die, their souls go from them like an invisible butterfly emerging from the cocoon. Such a picture is, however, only effective when you believe it yourself, that is, when you believe the picture of the butterfly creeping out of the cocoon is a symbol for immortality planted into nature by divine powers. You need to believe that yourselves, otherwise the children will not believe it.

You need to arouse the children's interest in such things. They will be particularly effective for the children where you can show how a being can live in many forms, how an original form can take on many individual forms. In religious instruction, it is important that you pay attention to the feeling and not the world-view. For example, you can take a poem about the metamorphosis of plants and animals⁵ and use it religiously. However, you must use the feelings that go from line to line. You can consider nature that way until the end of the fourth grade. There, you must always work toward the picture that human beings with all our thinking and doing live within the cosmos. You must also give the children the picture that God lives in what lives in us. Time and again you should come back to such pictures, how the divine lives in a tree leaf, in the Sun, in clouds, and in rivers. You should also show how God lives in the bloodstream, in the heart, in what we feel and what we think. Thus, you should develop a picture of the human being filled with the divine.

During these years, you should also emphasize the picture that human beings, because they are an image of God and a revelation

5. Goethe's poems in the section, "God and Man."

of God, should be good. Human beings who are not good hurt God. From a religious perspective, human beings do not exist in the world for their own sake, but as revelations of the divine. You can express that by saying that people do not exist just for their own sake, but “to glorify God.” Here, “to glorify” means “to reveal.” Thus, in reality, it is not “glory to God in the highest,” but “reveal the gods in the highest.” Thus, we can understand the idea that people exist to glorify God as meaning that people exist in order to express the divine through their deeds and feelings. If someone does something bad, something impious and unkind, then that person does something that belittles God and distorts God into something ugly.

You should always bring in these ideas. At this age you should use the thought that God lives in the human being. In the lower grades, I would certainly abstain from teaching any Christology, but just awaken a feeling for God the Father out of nature and natural occurrences. I would try to connect all our discussions about Old Testament themes, the Psalms, the Song of Songs, and so forth, to that feeling, at least insofar as they are useful, and they are if you treat them properly. That is the first stage of religious instruction.

In the second stage, that is, the four upper grades, we need to discuss the concepts of fate and human destiny with the children. Thus, we need to give the children a picture of destiny so that they truly feel that human beings have a destiny. It is important to teach the child the difference between a simple chance occurrence and destiny. Thus, you will need to go through the concept of destiny with the children. You cannot use definitions to explain when something destined occurs or when something occurs only by chance. You can, however, perhaps explain it through examples. What I mean is that when something happens to me, if I feel that the event is in some way something I sought, then that is destiny. If I do not have the feeling that it was something I sought, but have a particularly strong feeling that it overcame me, surprised me, and

that I can learn a great deal for the future from it, then that is a chance event. You need to gradually teach the children about something they can experience only through feeling, namely the difference between finished karma and arising or developing karma. You need to gradually teach children about the questions of fate in the sense of karmic questions.

You can find more about the differences in feeling in my book *Theosophy*. For the newest edition, I rewrote the chapter, "Reincarnation and Karma," where I discuss this question. There, I tried to show how you can feel the difference. You can certainly make it clear to the children that there are actually two kinds of occurrences. In the one case, you feel that you sought it. For example, when you meet someone, you usually feel that you sought that person. In the other case, when you are involved in a natural event, you have the feeling you can learn something from it for the future. If something happens to you because of some other person, that is usually a case of fulfilled karma. Even such things as the fact that we find ourselves together in this faculty at the Waldorf School are fulfilled karma. We find ourselves here because we sought each other. We cannot comprehend that through definitions, only through feeling. You will need to speak with the children about all kinds of fates, perhaps in stories where the question of fate plays a role. You can even repeat many of the fairy tales in which questions of fate play a role. You can also find historical examples where you can show how an individual's fate was fulfilled. You should discuss the question of fate, therefore, to indicate the seriousness of life from that perspective.

I also want you to understand what is really religious in an anthroposophical sense. In the sense of anthroposophy, what is religious is connected with feeling, with those feelings for the world, for the spirit, and for life that our perspective of the world can give us. The worldview itself is something for the head, but religion always arises out of the entire human being. For that reason, religion connected with a specific church is not actually religious. It is

important that the entire human being, particularly the feeling and will, lives in religion. That part of religion that includes a worldview is really only there to exemplify or support or deepen the feeling and strengthen the will. What should flow from religion is what enables the human being to grow beyond what past events and earthly things can give to deepen feeling and strengthen will.

Following the questions of destiny, you will need to discuss the differences between what we inherit from our parents and what we bring into our lives from previous earthly lives. In this second stage of religious instruction, we bring in previous earthly lives and everything else that can help provide a reasoned or feeling comprehension that people live repeated earthly lives.

You should also certainly include the fact that human beings raise themselves to the divine in three stages. Thus, after you have given the children an idea of destiny, you then slowly teach them about heredity and repeated earthly lives through stories. You can then proceed to the three stages of the divine.

The first of these stages is that of the angels, something available for each individual personally. You can explain that every individual human being is led from life to life by his or her own personal genius. Thus, this personal divinity that leads human beings is the first thing to discuss.

In the second step, you attempt to explain that there are higher gods, the archangels. (Here you gradually come into something you can observe in history and geography.) These archangels exist to guide whole groups of human beings, that is, the various peoples and such. You must teach this clearly so that the children can learn to differentiate between the god spoken of by Protestantism, for instance, who is actually only an angel, and an archangel, who is higher than anything that ever arises in the Protestant religious teachings.

In the third stage, you teach the children about the concept of a time spirit, a divine being who rules over periods of time. Here, you will connect religion with history.

Only when you have taught the children all that can you go on, at about the twelfth grade, to—well, we can't do that yet, we will just do two stages. The children can certainly hear things they will understand only later. After you have taught the children about these three stages, you can go on to the actual Christology by dividing cosmic evolution into two parts: the pre-Christian, which was really a preparation, and the Christian, which is the fulfillment. Here, the concept that the divine is revealed through Christ, "in the fullness of time," must play a major role.

Only then will we go on to the Gospels. Until then, to the extent that we need stories to explain the concepts of angel, archangel, and time spirit, we will use the Old Testament. For example, we can use the Old Testament story of what appeared before Moses⁶ to explain to the children the appearance of a new time spirit, in contrast to the previous one before the revelation to Moses. We can then also explain that a new time spirit entered during the sixth century B.C. Thus, we first use the Old Testament. When we then go on to Christology, having presented it as being preceded by a long period of preparation, we can go on to the Gospels. We can attempt to present the individual parts and show that the fourfoldedness of the Gospels is something natural by saying that just as a tree needs to be photographed from four sides for everything to be properly seen, in the same way the four Gospels present four points of view. You take the Gospel of Matthew and then Mark, Luke, and John and emphasize them such that the children will always feel that. Always place the main emphasis upon the differences in feeling.

Thus, we now have the teaching content of the second stage. The general tenor of the first stage is to bring to developing human beings everything that the wisdom of the divine in nature can provide. In the second stage, the human being no longer recognizes the divine through wisdom, but through the effects of love. That is the tenor, the leitmotif in both stages.

6. This is the story of Moses and the Burning Bush.

A teacher: Should we have the children learn verses?

Dr. Steiner: Yes, at first primarily from the Old Testament and then later from the New Testament. The verses contained in prayer books are often trivial, therefore, you should use verses from the Bible and also those verses we have in anthroposophy. In anthroposophy, we have many verses⁷ you can use well in this anthroposophical religious instruction.

A teacher: Should we teach the Ten Commandments?

Dr. Steiner: The Ten Commandments are, of course, in the Old Testament, but you should make their seriousness clear. I have always emphasized that the Ten Commandments state that we should not speak the name of God in vain. This is something that nearly every preacher overdoes since they continually speak vainly of Christ. Of course, this is something we must deepen in the feeling. We should not give religious instruction as a confession of faith, but as a deepening of feeling. The Apostles' Creed as such is not important, only what we feel in the Creed. It is not our belief in God the Father, in God the Son, and in God the Holy Spirit, but what we feel in relationship to the Father, Son, and Holy Spirit. What is important is that in the depths of our soul, we feel that it is an illness not to know God, that it is a misfortune not to know Christ and that not to know the Holy Spirit is a limitation of the human soul.

A teacher: Should we teach the children about historical things, for instance, the path of the Zarathustra being up to the revelation of Christianity, or the story of the two Jesus children?

Dr. Steiner: You should close the religious instruction by teaching the children about these connections but, of course, very carefully. The first stage is clearly more nature religion, the second, more historical religion.

7. See *Truth Wrought Words*.

A teacher: Then we should certainly avoid teaching about functionality in natural history? Schmeil's guidelines for botany and zoology are teleological.

Dr. Steiner: With regard to books, I would ask that you consider them only as a source of factual information. You can assume that we should avoid the methods described in them, and also the viewpoints. We really must do everything new. We should completely avoid the books that are filled with the horrible attitude we can characterize with statements such as "God created cork in order to cork champagne bottles." For us, such books exist only to inform us of facts. The same is true for history. All the judgments made in them are no less garbage, and in natural history that is certainly true.

In my opinion it would not be so bad if we used Brehm, for example, if such things are to be up-to-date. Brehm avoids such trivial things, though he is a little narrow-minded. It would be a good idea to copy out such things and use stories as a basis. Perhaps, that would be the best thing to do. The old edition of Brehm is pretty boring. We cannot use the new edition written recently by someone else.

In general, you can assume all school books written after 1885 are worthless. Since that time, all pedagogy has regressed in the most terrible way and simply landed in clichés.

A teacher: How should we proceed with human natural history? How should we start that in the fourth grade?

Dr. Steiner: Concerning human beings you will find nearly everything somewhere in my lecture cycles. You will find nearly everything there somewhere. You also have what I presented in the seminar course. You need only modify it for school. The main thing is that you hold to the facts, also the psychological and spiritual facts. You can first take up the human being by presenting the formation of the skeleton. There, you can certainly be confident. Then go on to the muscles and the glands. You can teach the

children about will by presenting the muscles and about thinking by presenting the nerves. Hold to what you know from anthroposophy. You must not allow yourselves to be led astray through the mechanical presentation of modern textbooks. You really don't need anything at the forefront of science for the fourth grade, so perhaps it is better to take an older description and work with that. As I said, all of the things since the 1880s have become really bad, but you will find starting points everywhere in my lectures.

A teacher: I put together a table of geological formations based on what you said yesterday.

Dr. Steiner: Of course, you should never pedantically draw parallels. When you go on to the primeval forms, to the original mountains, you have the polar period. The Paleozoic corresponds to the Hyperborean, but you may not take the individual animal forms pedantically. Then you have the Mesozoic, which generally corresponds to Lemuria. And then the first and second levels of mammals, or the Cenozoic, that is, the Atlantean age. The Atlantean period was no more than about nine thousand years ago. You can draw parallels from these five periods, the primitive, the Paleozoic, the Mesozoic, the Cenozoic, and the Anthropozoic.

A teacher: You once said that normally the branching off of fish and birds is not properly presented, for example, by Haeckel.

Dr. Steiner: The branching off of fish is usually put back into the Devonian period.

A teacher: How did human beings look at that time?

Dr. Steiner: In very primitive times, human beings consisted almost entirely of etheric substance. They lived among other things but had as yet no density. The human being became more dense during the Hyperborean period. Only those animal forms that had precipitated out, lived. Human beings lived also with no less strength. They had, in fact, a tremendous strength. But they

had no substance that could remain, so there are no human remains. They lived during all those periods but only gained an external density during the Cenozoic period. If you recall how I describe the Lemurian period, it was almost an etheric landscape. Everything was there, but there are no geological remains. You will want to take into account that the human being existed through all five periods. The human being was everywhere. Here in the first period (*Dr. Steiner points to the table*), “primitive form,” there is actually nothing else present except the human being. There are only minor remains. There the Eozoic Canadensa is actually more of a formation, something created as a form that is not a real animal. Here in the Hyperborean/Paleozoic period, animals begin to occur, but in forms that later no longer exist. Here in the Lemurian/Mesozoic period, the plant realm arises, and here in the Cenozoic period, Atlantis, the mineral realm arises, actually already in the last period, in these two earlier periods already (in the last two sub-races of the Lemurian period).

A teacher: Did human beings exist with their head, chest, and limb aspects at that time?

Dr. Steiner: The human being was similar to a centaur, an extremely animal-like lower body and a humanized head.

A teacher: I almost have the impression that it was a combination, a symbiosis, of three beings.

Dr. Steiner: So it is, also.

A teacher: How is it possible that there are the remains of plants in coal?

Dr. Steiner: Those are not plant remains. What appears to be the remains of plants actually arose because the wind encountered quite particular obstacles. Suppose, for instance, the wind was blowing and created something like plant forms that were preserved somewhat like the footsteps of animals (Hyperborean

period). That is a kind of plant crystallization, a crystallization into plantlike forms.

A teacher: The trees didn't exist?

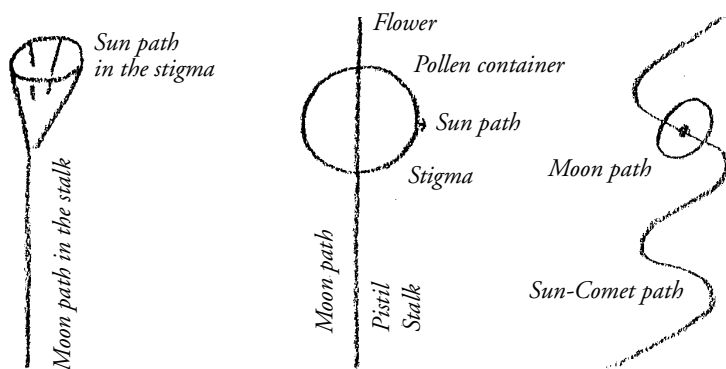
Dr. Steiner: No, they existed as tree *forms*. The entire flora of the coal age was not physically present. Imagine a forest present only in its etheric form and that thus resists the wind in a particular way. Through that, stalactite-like forms emerge. What resulted is not the remains of plants, but forms that arise simply due to the circumstances brought about by elemental activity. Those are not genuine remains. You cannot say it was like it was in Atlantis. There, things remained and to an extent also at the end of the Lemurian period, but as to the carbon period, we cannot say that there are any plant remains. There were only the remains of animals, but primarily animals that we can compare with the form of our head.

A teacher: When did the human being then stand upright? I don't see a firm point of time.

Dr. Steiner: It is not a good idea to cling to these pictures too closely, since some races stood upright earlier and others later. It is not possible to give a specific time. That is how things are in reality.

A teacher: If the pistil is related to the Moon and the stigma to the Sun, then how do they show the movement of the Sun and Moon?

Dr. Steiner: You must imagine it in the following way (*Dr. Steiner draws*). The stigma goes upward, that would be the path of the Sun, and the pistil moves around it, and there you have the path of the Moon. Here we have the picture of the Sun and Earth path as I drew it yesterday. The Moon moves around the Earth. That is in the pistil (*Dr. Steiner demonstrates with the drawing*). It appears that way because the path of the Moon goes around also, of course, but in relationship, not in a straight line. The path of the Sun is the stigma. This circle is a copy of the helix I drew yesterday. It is also a helix.



A teacher: You have told us that the temperaments have to do with predominance of the various bodies. In GA 129, you said that the physical body predominates over the etheric, the etheric over the astral, and the I over the astral. Is there a connection with the temperaments here? In GA 134,⁸ you mention a figure that gives the proper relationship of the bodies.

Dr. Steiner: That gives the relationship of the forces.

A teacher: Is there a further relationship to the temperaments?

Dr. Steiner: None other than what I presented in the seminar.

A teacher: You have said that melancholy arises due to a predominance of the physical body. Is that a predominance of the physical body over the etheric?

Dr. Steiner: No, it is a predominance over all the other bodies.

A question arises about parent evenings.

Dr. Steiner: We should have them, but it would be better if they were not too often, since otherwise the parents' interest would lessen, and they would no longer come. We should arrange things so that the parents actually come. If we have such meetings too

8. See *Wonders of the World* and *The World of the Senses and the World of the Spirit*.

often, they would see them as burdensome. Particularly in regard to school activities, we should not do anything we cannot complete. We should undertake only those things that can really happen. I think it would be good to have three parent days per year. I would also suggest that we do this festively, that we print cards and send them to all of the parents.

Perhaps we could arrange it so that the first such meeting is at the beginning of the school year. It would be more a courtesy, so that we can again make contact with the parents. Then we could have a parent evening in the middle of the year and again one at the end. These latter two would be more important, whereas the first, more of a courtesy. We could have the children recite something, do some eurythmy, and so forth.

We can also have parent conferences. They would be good. You will probably find that the parents generally have little interest in them, except for the anthroposophical parents.

A teacher asks Dr. Steiner to say something about the popularization of spiritual science, particularly in connection with the afternoon courses for the workers [at the Goetheanum].

Dr. Steiner: Well, it is important to keep the proper attitude in connection with that popularization. In general, I am not in favor of popularizing by making things trivial. In my opinion, we should first use *Theosophy* as a basis and attempt to determine from case to case what a particular audience understands easily, or only with difficulty. You will see that the last edition of *Theosophy* has a number of hints about how you can use its contents for teaching. I would then go on to discussing some sections of *How to Know Higher Worlds*, but I would never intend to try to make people into clairvoyants. We should only inform them about the clairvoyant path so that they understand how it is possible to arrive at those truths. We should leave them with the feeling that it is possible with normal common sense to understand and know about how to comprehend those things. You can also treat *The Spiritual Guidance of*

the Individual and Humanity in a popular way.⁹ There you have three books that you can use for a popular presentation. Generally, you will need to arrange things according to the audience.

Several children are discussed.

Dr. Steiner: The most important thing is that there is always contact, that the teacher and students together form a true whole. That has happened in nearly all of the classes in a very beautiful and positive way. I am quite happy about what has happened.

I can tell you that even though I may not be here, I will certainly think much about this school. It's true, isn't it, that we must all be permeated with the thoughts:

First, of the seriousness of our undertaking. What we are now doing is tremendously important.

Second, we need to comprehend our responsibility toward anthroposophy as well as the social movement.

And, third, something that we as anthroposophists must particularly observe, namely, our responsibility toward the gods.

Among the faculty, we must certainly carry within us the knowledge that we are not here for our own sakes, but to carry out the divine cosmic plan. We should always remember that when we do something, we are actually carrying out the intentions of the gods, that we are, in a certain sense, the means by which that streaming down from above will go out into the world. We dare not for one moment lose the feeling of the seriousness and dignity of our work.

You should feel that dignity, that seriousness, that responsibility. I will approach you with such thoughts. We will meet one another through such thoughts.

We should take that up as our feeling for today and, in that thought, part again for a time, but spiritually meet with one another to receive the strength for this truly great work.

9. *Theosophy; How to Know Higher Worlds*; and *The Spiritual Guidance of the Individual and Humanity*.

Monday, December 22, 1919, 9:00 a.m.

The teachers took turns providing afternoon child care. A teacher asks a question about what they should do with the children.

Dr. Steiner: The children should enjoy themselves. You can allow them to play, or they could also put on a play or do their homework. In afterschool care, you should be a child yourself and make the children laugh. The children should do something other than their normal school activities. They only need to feel that someone is there when they need something. It is particularly valuable when the children tell of their experiences. You should interest yourselves in them. It is helpful for children when they can speak freely. You can also let them make pottery.

A teacher: The faculty would like to have a school festival on the first Monday of each month, since that day is generally free in the Stuttgart area [no school on those days]. We have already had such festivals on November 3 and December 1.

Dr. Steiner: It would be better to have monthly festivals on Thursday. Monday is a humdrum day, and there are inner reasons for favoring Thursdays. As Jupiter's day, Thursday is most appropriate. The monthly festival should recall the significance of the month in a way similar to the Calendar of the Soul. But, we can use the verses from the Twelve Moods only for the seventh and eighth grades, at best.

A teacher reports about teaching the first grade.

Dr. Steiner: It is not good to draw with pencils. You should try to use watercolors, but crayons are also useful.

The stories should not be too long. Short, precise and easily comprehended stories are preferable in the lower grades. The main thing is that what you tell remains with the children. You should

make sure that the children do not immediately forget anything you go through with them. They should not learn through repetition, but remember things immediately through the first presentation.

A teacher reports about the second grade.

Dr. Steiner: You should begin with division right away. If some children are having difficulty with grammar, you should have patience.

A teacher reports about her third grade. She has introduced voluntary arithmetic problems as a will exercise.

Dr. Steiner: It is important to keep the children active. Their progress in foreign languages is very good; it has been very successful. The more we succeed in keeping the children active, the greater will be our success. I should also mention eurythmy in connection with foreign languages. Every vowel lies between two others; between “ah” and “ee” there lies the right hand forward and the left back. Do it according to the sound, not according to the letter.

[*German editor's comment: From the perspective of eurythmy, Dr. Steiner may have meant the following: Every vowel lies between two others. For example, the English “i” lies between the German “a” (ah) and “i” (ee), with the gesture, the right hand forward, the left, back.¹ Go according to how the vowel sounds, not according to how the letter is written.*]

A teacher speaks about the fourth grade.

Dr. Steiner: They are particularly untalented. A.S. [a child] is a little feeble-minded. She cannot pay attention. E.E., the Bolshevik, has gotten better. He has an abnormality in the meninges, that is, an abnormal development of the head and meninges. He has twitchy cramps. Perhaps that is due to an injury at birth because of the use of forceps [see sketch], or perhaps he



1. The *name* of the German letter *i* is pronounced “ee.” However, the *sound* of *i* is almost always pronounced like the short *i* in the English word *is*. The only words in the German language we are aware of where *i* is pronounced ‘ee’ are not of German origin. — TRANS.

inherited it. His etheric body is shut out. You should divert his fantasy through humor.

G.R. has a different situation in regard to his supersensible aspects because he is missing a leg. In such crippled children, the life of the soul is too spiritual. You should awaken his interest for things spiritually difficult for the soul. Direct him there and bring back his soul qualities.

A teacher speaks about the fifth grade.

Dr. Steiner: The children love their teacher, but at the same time are terribly rambunctious. Try to be more independent of them. Also, in foreign languages, you should teach reading by way of writing.

A teacher speaks about the sixth grade.

Dr. Steiner: The children can better learn to think and feel through eurythmy and vice versa. You could allow A.B. to do some of the sentences contained in the teachers' speech exercises in eurythmy. You will need to help E.H. by telling deeply moving stories.

A teacher complains that the children in the upper classes are lazy and unmotivated.

Dr. Steiner: If the children do not do their homework, you could keep the lazy ones after noon and threaten them that this could occur often.

A teacher asks about some children in the seventh and eighth grades.

Dr. Steiner: The children in the seventh and eighth grades are talented. G.L., the one with the blue ribbons, is very flirtatious. It is better not to name names, to turn around and not name her and not to watch. But you should be certain that she knows you mean her.

Praise does not make the children ambitious. You may not omit praise and criticism. Criticism, given as a joke, is very effective. The child will remember it.

A teacher speaks about eurythmy and music.

Tuesday, December 23, 1919, 4:00 p.m.

A teacher who took over the seventh and eighth grades in the fall reports about teaching the humanities.

Dr. Steiner: You should begin by developing an outline of Roman history and then, from the general character, go into the details. There is no particular reason to go into everything, for instance, the history of the Lucretians. In Rome, much more occurred than what has been handed down, and there is really no reason to tell about everything that has been handed down by chance.

A teacher: Who were the Etruscans?

Dr. Steiner: The Etruscans were a southern Celtic element, a branch of the Celts transplanted in the south.

A teacher asks about books on Oriental history.

Dr. Steiner: Well, there are the chapters about Babylonian and Assyrian history by Stahl and Hugo Winkler in Helmolt's *Weltgeschichte* [World History], and also the things written by Friedrich Delitzsch, for example, his *Geschichte Babyloniens und Assyriens* (History of Babylonia and Assyria).

A teacher: What is Baal?

Dr. Steiner: Baal was originally a Sun god.

A teacher speaks about the practical subjects in the seventh and eighth grades.

A teacher reports about teaching Latin.

Dr. Steiner: It would be good to direct the children's attention away from the linguistic aspects and toward the meaning, toward the subject itself. There is too little personal contact with the students.

A teacher reports about shop class.

Dr. Steiner: We should learn what we want to teach, for example, how to bind books or to make shoes. We should not bring too much in from outside.

On Friday, December 26 at 9:00 a.m., those children in the first through fourth grades who are causing the teachers difficulties in some ways are to be called in for a “discussion” and on Monday, December 29 at 9:00 a.m., there will be another such meeting for children from the fifth through eighth grades. A list is made of those children.¹

Two teachers report about the independent religious instruction.

Dr. Steiner: In the independent religious instruction, you could try to bring in something imaginative, mythical religious pictures, for example, the story of Mithras as a picture of how we overcome our lower nature. You could use such pictures to bring something to the fore, that is, to integrate mythical stories pictorially.

A teacher asks about reports.

Dr. Steiner: We must first determine what we have to do [to meet the state requirements]. We can give two reports, one in the middle of the year, as an interim report, and one at the end of the school year. To the extent allowable by the regulations, we should speak about the student only in general terms. We should describe the student and only when there is something of particular note in a subject, should we mention that. We should carefully formulate everything, so that in moving to the higher grades, there is as little differentiation as possible.

When the student goes to another school, we must report everything that the new school requires.

1. There are no notes of these discussions. Steiner speaks of them, however, in lecture 6 of *The Renewal of Education*.

Thursday, January 1, 1920, 2:30 p.m.

Dr. Steiner: Today, we will primarily discuss the problem children we spoke with.

We will need to look at M.H. often. We will have to ask E.S. many things.

We can give some of the children in the fourth grade specific exercises, for instance, E.E. could learn the phrase, "People gain strength for life through learning." You could allow him to say this each morning in the course of the first period. F.R. could learn, "I will pay attention to my words and thoughts," and A.S. could learn, "I will pay attention to my words and deeds."

We should have H.A. in the fifth grade do complicated drawings, for instance, a line that snakes about and comes back to its own beginning. He could also draw eurythmy forms. He should learn the phrase, "It is written in my heart to learn to pay attention and to become industrious."

You will need to force T.E. in the seventh grade to follow very exactly and slowly. She should hear exactly and slowly what you say to her. That should have a different tempo than her own fragmented thinking. Think a sentence together with her, "I will think with you." Only think it twice as slowly as she does.

O.R., in eighth grade, is sleepy. He is a kind of soul-earthworm. That kind of sleepiness arises because people pass things by and pay no attention to them. He shouldn't play any pranks on anyone, nor disturb anyone's attention.

In regard to the slow thinking in the third grade, you could take a phrase like, "The tree becomes green," and turn it around to "Green becomes the tree," and so forth so that they learn to turn their thinking around quickly.

My general impression is that, in spite of all of the obstacles, you should maintain the courage to continue your teaching.

Although there is not much time left in this year, we still have much to do.

There is some discussion of afterschool care.

Dr. Steiner: The children should avoid comparing their teachers. You should pay attention to the children's physical symmetry and asymmetry and seek what lies parallel in their souls. To do that, you must know each child's peculiarities well. There is something called "flame symmetry," that is, how things interact through harmonious motions.¹ Ellicot first noticed it and did some work with it. What the teacher thinks affects the child when the teacher is really present. The main thing is that you take an interest in each child.

A teacher asks about how to get through all the material and about homework.

Dr. Steiner: You should present homework as voluntary work, not as a requirement. In other words, "Who wants to do this?"

A teacher asks about a reading book.

Dr. Steiner: In the reading lesson, not all of the children need to read. You can bring some material and hand it around, allowing the children to read it, but not all need do so. However, the children should read as little as possible about things they do not understand very well. The teachers are reading aloud to the children too much. You should read nothing to the children that you do not know right into each word through your preparation.

A teacher asks about modeling.

Dr. Steiner: You could use a column seen from a particular perspective as an example, but you should not make the children

1. See lecture 8 in *Light: the First Scientific Course*. In one of Steiner's notebooks, there is the remark "2 clock = Ellicot," apparently in connection with the two clocks mentioned in the lecture.

slavishly imitate it. You need to get the children to observe, but allow them to change their work.

A teacher: How far should I go in history before turning to something else? In the seventh grade, I have gotten as far as the end of the Caesars in Roman history, and in the eighth grade, I am at the Punic Wars.

Dr. Steiner: Make an effort to get to Christianity and then do two months of German. Do Goethe and Schiller in the eighth grade.

[*Dr. Steiner tells an anecdote about a child who is asked, "Who are Goethe and Schiller?" The child replies, "Oh, those are the two statues sitting on the piano at home."*]

You should teach German history differently in the eighth grade than in the seventh.

A teacher asks a question.

Dr. Steiner: The teachers should write essays for *The Social Future*.² They should tell about their pedagogical experiences, in particular, of the children's feelings. Modern pedagogical literature is absolutely worthless before Dittes.³ However, through such writings, we can make it more human.

A teacher: Should we form a ninth grade next year?

Dr. Steiner: A ninth grade is certainly desirable. The school regulations no longer apply then, and we can be quite free. The ninth grade will arise spontaneously out of the results of the eighth grade.

2. *Social Zukunft*, nos. 5-7 (1919), "Erziehungskunst."

3. Friedrich Dittes (1829-1896) along with Pestalozzi and Diesterweg actually promoted an independent form of public education.

Saturday, March 6, 1920, 4:00 p.m.

Mr. Oehlschlegel was in America and his teaching responsibilities had to be divided among the others.

Dr. Steiner: Dr. Kolisko will take over the main lesson in the sixth grade. Mr. Hahn will take over the advanced classes in independent religious instruction. Since, with the language classes in the third and fifth grades, he will have a total of twenty-five hours, he needs some relief. Eighteen hours would be a normal amount. Miss Lang will take over the English and French classes for her third grade. In the fifth grade, Dr. von Heydebrand will teach French, and Dr. Kolisko, English. Mrs. Koegel will take over English for her fourth grade and Dr. Kolisko, the remaining English instruction until summer vacation.

Questions are asked regarding how to arrange the Sunday services and the music in them.

Dr. Steiner: The Sunday services are only for those children taking the independent religious instruction. They offer a replacement for the children and parents who are not members of any church. The services should close with something musical, in particular, something instrumental. We should offer refreshments for invited guests only when I am here.

A teacher reports about a student in the fifth grade who left the independent religious instruction and returned to the Catholic instruction.

Dr. Steiner: We should avoid allowing the children to leave the independent religious instruction. However, we will need to accept that the minister giving the Lutheran instruction is leaving.

A question is asked about the eurythmy instruction.

Dr. Steiner: Eurythmy is obligatory. The children must participate. Those who do not participate in eurythmy will be removed from the school. We can form a eurythmy faculty that will take care of advertising eurythmy and the eurythmy courses for people outside the school.

A teacher: Should the gardening class continue to be voluntary?

Dr. Steiner: The gardening class is an obligatory part of the education.

A teacher asks a question.

Dr. Steiner: The general rule at the school is that those children with many unexcused absences will be removed from the school.

A teacher complains about the presentation of ethics.

Dr. Steiner: We shouldn't teach anything abstract, but teach the children respect.

The children should not raise their hands so much.

We will have to allow the state medical examinations.

A teacher: Should we set up a continuing education school for those children graduating from the eighth grade at Easter?

Dr. Steiner: We could call it a "School of Life for Older Children," and we could call the kindergarten, "preschool."

Monday, March 8, 1920, 3:30 p.m.

Dr. Steiner: We still have four months ahead of us after having finished five.

A teacher reports about mathematics and science instruction in the seventh and eighth grades.

Dr. Steiner: In eighth grade optics, you should teach only about refraction (lenses) and the spectrum. In teaching thermodynamics, teach only melting (thermometer), boiling, and the sources of heat. Then go into magnetism only briefly. In electricity, you will need to teach about static electricity. In mechanics, the lever and incline plane; and in aerodynamics, the lifting forces and air pressure. In chemistry, you should cover burning and how substances combine and separate. In the seventh grade, you should discuss optics and magnetism in more detail than in the eighth grade. You also need to cover the mechanics of solid bodies.

A teacher reports about the humanities in the seventh and eighth grades. There is a discussion about Goethe's biography and also his Poetry and Truth, as well as Schiller's Aesthetic Letters.

Dr. Steiner: I would recommend Herder's *Ideen zur Philosophie der Geschichte der Menschheit* [Thoughts on the philosophy of human history], in which he presents the human being as a summation of all the other natural realms. World History should continue right up until the present.

A teacher speaks about the sixth grade.

A teacher speaks about the fifth grade. Much of the subject matter has not yet been taught.

Dr. Steiner: It is better to omit some material than to hurry. In teaching about human beings and animals, you should discuss the brain, the senses, the nerves, the muscles, and so forth.

A teacher asks about Latin letters and German grammar in the fourth grade.

Dr. Steiner: If you are to teach Latin handwriting,¹ it is perhaps better to first develop German handwriting out of drawings and then develop characteristic Latin letters from the drawings.

You can create sentences from poems, but do it in a kind way, don't do it pedantically.

Two teachers speak about the second and third grades.

A teacher speaks about the first grade. E.S. has not returned since being deloused. Another question is asked regarding how to introduce letters.

Dr. Steiner: It would be best to first create the forms of the letters pictorially, and then to gradually move into the letters themselves. In general, you should concentrate.

A teacher reports about music and eurythmy, also tone eurythmy.

Dr. Steiner: We could send a flyer about the school regulations to all the parents every four weeks saying that eurythmy is a required class.

A teacher reports about foreign language instruction.

Dr. Steiner: In Latin, and in the languages generally, you should not have the children translate, but only freely speak about the content, about the meaning, so that you can see that they have understood. Otherwise, you would adversely affect the meaning of language.

1. It was still common in 1919 to teach the German cursive forms first and then the Latin form. This was reversed in the 1920s.

In the upper grades, you will also need to teach the children something about the vowel shifts, thus coming back to the standpoint of English.

You should always pay strict attention that you teach the class, not just individuals. If one child occupies you for a longer period, then you should now and then ask questions of the others to keep them awake. Treat the class like a chorus.

A teacher reports about the instruction in social understanding.

Dr. Steiner: In the seventh and eighth grades, you could give them what is in *Towards Social Renewal*.

A teacher asks about the emotionally disturbed children.

Dr. Steiner: The remedial class is for those who have significant learning barriers. Those children are not in the normal class, and Dr. Schubert teaches them separately every day during that time.

A.B. has a strong tendency toward *dementia praecox*.²

E.G. is disturbingly restless. You must often reprimand him, as otherwise he could develop *dementia praecox* by the age of fifteen. We have seven or eight children like that in the school.

A teacher reports about a student who stole something.

Dr. Steiner: With children who steal, it is good to have them remember scenes they experienced earlier. You should have them imagine things they experienced years before, for instance, with seven-year-olds, experiences they had when they were five, or with ten-year-olds, experiences they had when they were seven. You should also have them recall experiences from two weeks before.

2. The term, *dementia praecox* "is best replaced with *schizophrenia* since it is not always associated with dementia nor always occurring in the young. It has been characterized as a 'dream state,' a psychosis represented by a dreaming mind in a sleeping body, the latter being easily aroused but not the former." *Taber's Cyclopedic Medical Dictionary*, 11th ed., F.A. Davis Company, Philadelphia, PA, 1970.—TRANS.

Things will then become better quickly. If you do nothing, these problems will become larger and develop into kleptomania.

In such cases, things that solidify the will are particularly effective, and recalling things that go back weeks, months, or years is particularly effective in firming the will.

In cases of kleptomania, it is also good to punish the children by having them sit for a quarter of an hour and hold their feet or toes with their hands. From the perspective of strengthening the will, that is something you can do against kleptomania.

There are also children who cannot remember, who on the next day can no longer remember what they did the day before. In that case, you must strengthen their capacity to remember by having them recall things in reverse order.

You still have the children say those phrases I once gave you as prayers for them, don't you? "People gain strength for life through learning," "I will pay attention to my thoughts and deeds" or "... and words."

You can hardly strengthen memory other than by attempting to have the children imagine something backward, for instance, "the father reads in the book," turned around to, "book the in reads father the," so that they have a pictorial image of that. Or you can have them say the numbers 4, 6, 7, 3 in reverse order, 3, 7, 6, 4. Or perhaps the hardness scale, back and forth.

You also do not need to shy away from having the children repeat little poems that they have said word for word backward. They can also say the speech exercise backward. That is a technique you can use when memory is so weak.

There is some discussion about the scientific work done in the research institute.

Dr. Steiner: You should not dissipate your strengths. You should have friendly and neighborly relations with Dr. Rudolf Maier's research institute.

Sunday, March 14, 1920, 6:00 p.m.

There are complaints about the lack of discipline in the school.

Dr. Steiner: Mr. Baumann will give a class once a week about tact and morality, about essential tact and living habits, so that the children will realize that one thing is acceptable and another is misbehavior. The children's thoughts should evoke a feeling for authority. That class will not be connected with the other instruction, but included in the afternoon classes.

There is further discussion about stealing.

Dr. Steiner: If we pay too much attention to individuals, that will undermine all discipline. In my opinion, with regard to stealing, we should not need to look at individual cases. We should, instead, arrange things so that the children avoid it.

A teacher: Should we arrange an Easter festival or a Festival for Youth for the children without a religious confession? Perhaps a spring festival?

Dr. Steiner: We can include the independent religious instruction students of the four upper grades in the celebration.

[*German editor's comment: The discussion here is not about the present Celebration for Youth, which was first initiated by Dr. Steiner at Easter in 1921.*]

Dr. Steiner: It would be good to put the boys and girls together.

A teacher asks about the class for the emotionally disturbed children.

Dr. Steiner: We will include about ten children in the class for emotionally disturbed children that Dr. Schubert will give.

The children to be included in this class are discussed. The children A.S. and A.B. are mentioned several times.

Dr. Steiner: You will have to work with the children individually in this class. There is not much else that will be different, except that you will have to do everything more slowly.

A teacher: Should we have the children study Goethe's "Heathrose"? It seems too erotic.

Dr. Steiner: "Heathrose" is not an erotic poem, but "I went into the forest ..." certainly is.

A teacher: What should we do with the children in the continuation school?

Dr. Steiner: The main thing would be to concentrate upon practical and artistic subjects. The children should learn about practical things in life, about agriculture, commerce, industry, and trade. They should learn about the basic principles of business and accounting, and also continue their artistic, musical, and literature studies. Mr. Strakosch will take over that task. The children must learn to consider life as a school. You can remind them that from now on they will be taught by life. However, we should not rob them of their destiny.

Wednesday, June 9, 1920, 4:00 –7:00 p.m.

Dr. Steiner: The teachers will understand their students better because each teacher will remain with his or her class. We must continue to work in this direction and use those things we discussed in the teachers' seminar. When you can properly judge a child's temperament, everything will come of itself. You should work toward reflecting the child's temperament in the sound of your voice when you call the child.

The year-end report and a brochure are discussed.¹

Dr. Steiner: We should include something about the layout and plan of the school, as well as the curriculum, in the yearly report. We should also include something about the students and where they came from: 161 from elementary schools, 50 from middle schools, 64 from secondary schools, 12 beginning students—altogether, 287. And we should say something about the students' religious affiliations.

Include something about the many volumes in the teachers' library. Also, the collections and displays, but we should not discuss the individual collections, only provide a summary. Mention the students' library, also.

Say something about eurythmy as a new subject. I would ask Mr. Baumann to report about that. We can also include something about handwork classes, perhaps including some remarks about the lack of industriousness. However, we should emphasize what is of lasting value.

The history of the school year should receive special treatment. Begin with the brochure. Later, however, we will replace the brochure with a report by a faculty member. For the present, we can simply include the brochure.

1. The year-end report for the first year was not completed. Later, there was a "Report on the First Two School Years, 1919–1920 and 1920–1921."

Each of you who wants to can write an autobiography to include in the yearly report. We should also have a description of each teacher, for example, what the teacher did before becoming a teacher. We can also include eulogies for those who died in the past year.

Often, we bring out things too strongly that belong behind the scenes.

A teacher remarks that Dr. Steiner's leadership of the school should be emphasized.

Dr. Steiner: You can mention my courses and lectures as well as those that the teachers have given. We should also say something about the lecture series sponsored by the Waldorf-Astoria factory, although those lectures have less connection with the school than with the adult education school. Give a history of that school along with a list of lectures the teachers have held there. In fact, we should say something about the general educational activities at the factory. Mention also the activities and lectures by the teachers in the independent apprenticeship school, as well as the courses for social understanding given for young people. Say something about the archive also.²

We need to have a separate section about the preparatory instruction for the Youth Festival. Actually, we need to discuss the activities of the Lutheran, Catholic and independent religious classes, but if we cannot have a special section for each of the religions, we should leave it out.

All the classes were then discussed. All the teachers gave a report about what they did in the course of the school year, how far they came, and what the state of the class was.

First, two teachers spoke about the main lessons in the first and second grades, and then a teacher spoke of the main lesson and foreign language in the third grade.

2. An "Archive of Goetheanism" was set up in a school room and contained copies of Steiner's books and lectures and books on Goetheanism by other authors.

Dr. Steiner: In the foreign languages, you should not rely upon a dictionary and should not translate. You should also avoid giving the children the text in German. The best thing is to read the foreign language text first, and then to tell the children the content in your own words.

There is so much dust on the desks and dirt in the classrooms!

The teachers should collect information about psychological aspects, sort of an almanac about psychological abnormalities.³ It would be an almanac in a broad sense. From a spiritual scientific perspective, these things are quite obvious. You can talk about them, since many things have actually occurred.

Something interesting occurred today in the eighth grade. What was the boy's name? He writes exactly like you do, Dr. Stein. He imitates your handwriting exactly. That is certainly an interesting thing. If someone has straight hair, he will learn the handwriting of the teachers. A child with curly hair would not have done that.

A teacher reports about the fourth grade. The children did not know anything about grammar, asking what it was.

Dr. Steiner: It would be good if, at the end of the main lesson, you had the children remember in reverse order everything they did that morning.

A teacher: What did you mean by the psychological "almanac"?

Dr. Steiner: It would be a collection for the faculty, and could be very important. You could include all kinds of interesting things. If you think about it, you can immediately find a barrelful of such things. Each teacher can take note of all the things observed. For the higher grades, you should provide information about what the children did not know when they came to us. You should describe the things the children were missing. If you could put that together for the first yearly report, I would be very grateful.

3. This was not done.

That the children asked, for instance, “What is German grammar?” is culturally significant. You should record observations of the children who entered the Waldorf School. You should note what the children forgot and what kinds of misbehavior they had. Then include things about the instruction. At the end of the collection, we could state that it is obvious that we did not completely realize our intentions with each of the grades in the course of the year, but only generally.

Two teachers report about the fifth and sixth grades.

Dr. Steiner: The children in the sixth grade write unbelievably horribly. They are really happy when they can write “lucky” with two “k”s. It is more important that they can write business letters and learn algebra than that they can spell “lucky” with two “k”s.

A teacher reports about the humanities in the seventh and eighth grades. It is difficult to complete the material for history. The children don't know anything more than what they learned in religion class.

Dr. Steiner: In 1890, I went to the Goethe Archive in Weimar. The director, Mr. Suphan, had two boys and one of my tasks was to teach them. In that way, I gained some insight into the schools in Berlin. I have to admit that although history was well taught in Austria, you couldn't detect that those children had learned any of it in Germany. Their textbooks contained nothing about it. There were thirty pages of introductory information from Adam to the Hohenzollern, then the history of the Hohenzollerns began. That is true of all Germany; there is really nothing appropriate in middle school history classes.

A teacher asks about Allah.

Dr. Steiner: It is difficult to describe that supersensible being. Mohammedism is the first manifestation of Ahriman, the first Ahrimanic revelation following the Mystery of Golgotha. Mohammed's god, Allah, Eloha, is an Ahrimanic imitation or pale

reflection of the Elohim, but comprehended monotheistically. Mohammed always refers to them as a unity. The Mohammedan culture is Ahrimanic, but the Islamic attitude is Luciferic.

A teacher: In the Templar records, a being by the name of Bafomet appears often. What is that?

Dr. Steiner: Bafomet is a being of the Ahrimanic world who appears to people when they are being tortured. That happens really cleverly, since they then bring a lot of visions back with them when they return to consciousness.

In 869 A.D., there was the Filioque Argument. History books say nothing about this, but you can read about it in Harnak's "Dogmengeschichte" (History of dogma).⁴

A teacher asks a question.

Dr. Steiner: The Catholic religious instruction is much further ahead, the Lutheran, very limited.

Compared to other biographies, the one on Goethe by the Jesuit priest Baumgartner is quite well written, though he complains a lot.⁵ Everything else is simply rubbish. The biography of Goethe by the Englishman Lewes is poor.⁶ Swiss folk calendar.⁷

A teacher reports about the instruction in natural sciences in the 7th and eighth grades.

Dr. Steiner: You can interrupt the natural science instruction at any point.

The meeting continued on Saturday, June 12, 1920 at 3:00 p.m.

4. Adolf von Harnack (1851–1930), "Dogmengeschichte" (History of dogma), in *Grundriß der theologischen Wissenschaften* (Outline of theology), vol. 3, part 4 (1905).

5. Alexander Baumgartner (1841–1910), *Goethes Leben und Werke 1885–1886* (Goethe's life and work 1885–1886).

6. George Henry Lewes (1817–1878), *Life and Works of Goethe* (1855).

7. The specific calendar is not known. A folk calendar is an almanac similar to *The Farmer's Almanac* in the United States. — TRANS.

Saturday, June 12, 1920, 3:00 p.m.

A brochure and yearly report are mentioned.

Dr. Steiner: What is the purpose of all this advertising?

A teacher: We are going to send it to all interested people.

Dr. Steiner: Then, is it an invitation? In that case, everything you have shown me is much too long. It will not be effective. If you want every potential member of the Waldorf School Association to read it, you should condense it into half a page. What you have here is a small book.

A teacher: I don't think it is so thick.

Dr. Steiner: Think about Dr. Stein's manuscript. It's already thirty printed pages. It is too long and too academic. It's more like a report to another faculty. It is directed more to pedagogical experts than to people who might want to join the Association. You should direct it to everyone interested in the school. They would never read so much. You did not mention this perspective last time. We always looked at the brochure from the standpoint of public relations.

This brochure could serve only to replace the usual academic presentation. There have always been formal presentations and something like this could provide a general presentation of the school. We could, for instance, describe the facilities and buildings and then go on to describe the pedagogy of the school and the individual subjects.

A teacher: We especially need material for the parents who want to send their children to us.

Dr. Steiner: That's true. For such parents, we could summarize all the material we already have. For example, there is some good

material in the *Waldorf News*.¹ None of that, however, can replace a brochure that should be no longer than eight printed pages. There should be thousands of members, and we need to give them a short summary.

A teacher: That would not preclude also having a yearly report.

Dr. Steiner: You must remember how little interest people have in things. Today, people read in a peculiar way.

It's true, isn't it, that a magazine article is different. However, if you want to make something clear to someone and hope they will become a member and pay fifty marks, you don't need to go into all the details. You need only give a broad outline. This brochure would be different. It would contain a request for payment of some amount. But, the yearly report might be more like what I would call a history of the school. There, we can include everything individual teachers put together. The reports need not be short. All reports can be long. If the brochure brings in a lot of money, Mr. Molt will surely provide some for the yearly report. All that is a question of republicanism. The number of names it mentions would make the yearly report effective. We should, however, consider whether we should strive for uniformity. One person may write pedantically and report about what happened each month. Another might write, at least from what I have seen, about things I could do only in five hundred years. (*Speaking to Dr. Stein*) You wrote this so quickly that you could also write the others.

Dr. Steiner is asked to write something also.

Dr. Steiner: That is rather difficult. If I were to write even three pages, I would have to report about things I have experienced, and

1. Printed: 1) "Lecture to Workers in the Waldorf-Astoria Company," April 23, 1919, GA 330, in *Education as a Force for Social Change*; 2) "Speech at the School Opening" in *Rudolf Steiner in the Waldorf School*; 3) "The Pedagogical Basis of the Waldorf School," in *The Renewal of Education*.

that could be unpleasant for some. If I were to write it as a teacher, I would tend to write it differently than the brochure. The brochure should contain our intent, what we will improve each year. In the report, we should show what we accomplished and what we did not accomplish. There, the difference between reality and the brochure would be apparent. If I wrote something, I would, of course, keep it in that vein. It will put people out of shape afterward, but I can write the three pages.

A teacher reports about his remedial class with nine children.

Two teachers report about teaching foreign language in the first grade.

Dr. Steiner: The earlier you begin, the more easily children learn foreign languages and the better their pronunciation. Beginning at seven, the ability to learn languages decreases with age. Thus, we must begin early. Speaking in chorus is good, since language is a social element. It is always easier to speak in chorus than individually.

Two teachers report about the classes in Latin and Greek. There are two classes for Latin, but in the lower class, there are only two boys. The upper class is talented and industrious.

Dr. Steiner: There is good progress in the foreign languages.

A teacher reports about the kindergarten with thirty-three children. She asks if the children should do cut work in the kindergarten.

Dr. Steiner: If you undertake such artistic activities with the children, you will notice that some have talent for them. There will not be many, and the others you will have to push. Those things, when they are pretty, are pretty. They are little works of art. I would allow a child to work in that way only if I saw that he or she has a tendency in that direction. I would not introduce it to the children in general.

You should begin painting with watercolors.

You mean cutting things out and pasting them? If you see that one or another child has a talent for silhouettes, you could allow

that. I would not fool around, don't do that. You can probably work best with the children you have when you have them do meaningful things with simple objects. Anything! You should try to discover what interests the children. There are children, particularly girls, who can make a doll out of any handkerchief. The doll's write letters and then pass them on. You could be the postman or the post office. Do sensible things with simple objects.

When the change of teeth begins, the children enter the stage when they want to imagine things, for instance that one thing is a rabbit and another is a dog. Sensible things that the child dreams into. The principle of play is that until the change of teeth, the child imitates sensible things, dolls and puppets. With boys, it is puppets, with girls, dolls. Perhaps they could have a large puppet with a small one alongside. These need only be a couple pieces of wood. At age seven, you can bring the children into a circle or ring, and they can imagine something. Two could be a house, and the others go around and live in it. In that game, the children are there themselves.

With musical children, you can play something else, perhaps something that would support their musical talent. You should help unmusical children develop their musical capacities through dance and eurythmy. You need to be inventive. You can do all these things, but you need to be inventive, because otherwise everything becomes stereotyped. Later, it is easier because you can connect with things in the school.

A teacher explains how she conveyed the consonants in eurythmy by working with the growth of plants.²

Dr. Steiner: That is very nice. The children do not differ much. You do not have many who are untalented nor many who are gifted. They are average children. Also, you have few choleric or strongly melancholic temperaments. Those children are mostly phlegmatic or sanguine. All that plays a role since you do not have all four temperaments.

You can get the phlegmatic children moving only if you try to work with the more difficult consonants. For the sanguine children, work with the easier consonants. Do the *r* and *s* with the phlegmatic children, and with the sanguine children, do the consonants that only hint of movement, *d* and *t*. If we have other temperaments in the next years, we can try more things. It is curious that those children who do not accomplish much in the classroom can do a great deal in eurythmy. The progress is good, but I would like to see you take more notice of *what* progresses. Our task is to see that we speak more to the children about what we bring from the teaching material, that we look more toward training thinking and feeling. For example, in arithmetic we should make clear to the students that with minus five, they have five less than they owe to someone. You need to speak with them very precisely.

It is often good to drift off the subject. You then notice that the children are not so perfect in their essays. It's true, isn't it, that the children who are more talented in their heads write good essays, and those who are more talented in their bodies are good in eurythmy. You should try to balance that through conversation. When you talk with children, if you speak about something practical and go into it deeply, you turn their attention away from the head.

A teacher asks how to handle the present perfect tense.

Dr. Steiner: I would speak with the children about various parallels between the past and the complete. What is a perfect person, a

2. Elisabeth Baumann wrote in the "Report on the First Two School Years, 1919–1920 and 1920–1921," "Convey the consonants in pictures so the child experiences and feels the processes of nature. The younger children learn this—for example, through the growth and dying of plants. First, the flower is hidden deep in the Earth; that is *b*. Then it grows up through the Earth; that is *m*. In *d*, the plant breaks out into the light growing from flower to flower, which is then *l*. The children are in the process and thus through their feeling will come to love the sounds."

perfect table? I would speak about the connections between what is complete and finished and the perfect present tense. Then I would discuss the imperfect tense where you still are in the process of completion.

If I had had time today, I would have gone through the children's reading material in the present perfect. Of course, you can't translate every sentence that way, but that would bring some life into it. Eurythmy also brings life into the development of the head. There is much you can do between the lines. I already said today that I can understand how you might not like to drift off the subject. That is something we can consider an ideal, namely to bring other things in. For example, today I wanted to tease your children in the third grade with "*hurtig toch*."³ In that way, you could expand their thinking. That means "express train." That is what I mean by doing things with children between the lines.

The eurythmy room is discussed.

Dr. Steiner: I was never lucky enough that someone promised that room to me. Frau Steiner would prefer to have simply the field and a roof above it. Although you can awaken the most beautiful physical capacities in children through eurythmy, they can also feel all the terrible effects of the room, and that makes them so tired. We all know of the beautiful eurythmy hall, but someone forgot to make the ventilation large enough, so that we can't use it. For eurythmy, we need a large, well-ventilated hall. Everything we have had until now is unsatisfactory for a eurythmy hall. We have only a substitute. Eurythmy rooms need particularly good ventilation. We have to build the Eurythmeum.⁴

3. The Norwegian term for "express train." Steiner would have made a pun by saying "*hurtig toch*" quickly, which sounds like "*hör' dich doch*"—German for "Listen to yourself," or "Listen to how you sound." Steiner lectured in Norway before the war and returned to lecture there in 1921. — TRANS.

4. The Eurythmeum was built in 1922.

Wednesday, June 14, 1920, 3:00 – 5:30 p.m.
9:30 p.m. – 12:45 a.m.

A teacher reports about the independent religious instruction in the beginning and intermediate classes. They discussed verses from the mystery plays and “Cherubinischen Wandersmann” (Cherubic wanderer).¹

Dr. Steiner: It is important that you don't ignore the children's level of feeling. Can you give a concrete example?

A teacher: In the upper class, I had the children recite, “Let me peacefully act in you....”

Dr. Steiner: Do you think the children can work with that? Yes, then you can continue with it.

A teacher: Perhaps we could divide the courses.

Dr. Steiner: That is certainly true. I think that if we divided the beginning class in two and left the upper class as it is, things would go well in all three groups.

That is, grades 1-3, 4-6 and 7-9.

A teacher reports that he had used three hours for the preparatory instruction for the Youth Festival.

Dr. Steiner: Isn't that too much for the students? How many are there?

A teacher: Twenty-six.

Dr. Steiner: It will be difficult to say anything until we have seen a real success. It is certainly good to try that. If it is not successful, then we will need to see how we can do it differently.

1. A poem by Angelus Silesius (pseudonym for Johannes Scheffler, 1624–1677).

A teacher reports about the course in social understanding. There were two hours per week in the sixth through eighth grades, and also some for fifth grade.

Dr. Steiner: Of course, the age from eleven to fifteen is difficult, but this is a separate class.

A teacher: We are also visiting factories.

Dr. Steiner: If you do this really livingly, make it lively, and connect it with all the questions about life that arise at that age, then things will work. I would try to see if the children have too much to do, and then try to connect things to life concretely wherever possible.

I believe the children may be overworked now, and that will, of course, certainly come out in some odd place. It would be a good idea not to have eight hours on one day.

I don't understand why it is necessary to spend three hours preparing for the Youth Festival. Why wasn't one hour sufficient? In such questions, the amount of time is not so important as the time available for them. It would, perhaps, be better if we could limit those things we can definitely limit. We could do that for those children attending the Youth Festival² by dropping the independent religious instruction as such and connecting it with the preparation for the Youth Festival.

A question is asked about who may attend the Sunday services.

Dr. Steiner: That is certainly a problem. We had never thought that anyone other than the parents would attend. Of course, having begun in one way, it is difficult to set a limit. How should we do that? Why did you admit people who are not parents at the school? If we allow K. in, there is no reason we should send other members away. Where does that begin and where does it end? It's

2. Held for the first time on Palm Sunday, 1921.

mostly people who think this is just one more tea party. We have also had other disturbances by people from outside the school being at the school. The thing that disturbed me most was that people who have absolutely nothing to do with the school became involved in discipline. I certainly have nothing against strictly limiting the admission to the services to the parents, no siblings and no tea parties. We did not create that service for that. Now there are no limits. We should admit only the parents or those whom the faculty recognizes as moral guardians.

A teacher asks again about an older member in connection with the Sunday services.

Dr. Steiner: She should stay away. You need to make that clear to her in an appropriate way. That is the problem. The moment we allow someone in who has no child, it becomes difficult to draw the line. Where we need to make exceptions is in the Anthroposophical Society, or we simply leave it as it is.

A teacher: That has been impossible to do.

Dr. Steiner: The exceptions should perhaps only be for once or twice, but they grow.

A teacher: It should not be strictly a school affair. It is separate from the school.

Dr. Steiner: We hold the Sunday services within the context of the school. They are a part of the school in just the same way as, for instance, a class for a particular craft would be. That would also be something special that would be within the school, but not a part of the school. We can do things only in that way, otherwise we will have all these problems. I was recently asked if we could arrange to have a Sunday service in H. for their anthroposophical youth. At the present, when we are under attack from every direction, that is total nonsense. There are already such areas of attack, such as when Mr. L. stands up and conducts a service for the

anthroposophical children. He has already received permission to observe our service. I would certainly deny any association with a Sunday service outside the school. It only makes sense if there are a number of children receiving religious instruction from an anthroposophical basis and there is a Sunday service in our school for these children. Thus, we would never admit someone from outside the school.

A teacher: Then we should leave it that way.

Dr. Steiner: We could leave things that way, but there are exceptions. It is difficult to understand how we could turn someone away when we say that Mrs. G. said they could come. Then we would have to turn away Mr. Leinhas, but he is a member of the Waldorf School Association. Eventually this will become a kind of right and will include everything connected to the school in any way.

A teacher: Can we include the wives of faculty members?

Dr. Steiner: Of course, we cannot admit them. If they have no children, they also have no right to it.

A teacher reports about the deportment lessons. An attempt was made to teach the children a soul diet. The children brought all kinds of gossip into school.

Dr. Steiner: It is unavoidable that the anthroposophical children hear things at home. That is not dangerous as long as the parents are reasonable. The healthy attitude of the parents will keep the children from becoming too wild, even though those things may go in deeply. The things we have often had to struggle against, such as those you mentioned about O.R. may arise because the parents talk about silly things.

You will have noticed that the instruction is bearing fruit. I would mention that particularly in critical cases, you have had good success with stories that have a particular moral. If you are

certain a child has a specific kind of misbehavior, then you can think of a story in which that type of misbehavior becomes absurd. Even with very young children, you can rid them of their greed for sweets and such if the mother tells a story that makes that behavior absurd. If you think of something along the lines of the dog who goes over the bridge with meat in his mouth, that strongly affects the child and has a lasting effect.³ That is particularly true if you allow some time to go by between the misbehavior and telling the story. Generally, you can achieve more when the child has slept, and you return to the subject the next day. To take up the behavior immediately after it occurred is the worst thing. That sounds very theosophical, but it is also quite true.

It would also be a good idea if we, as the entire faculty, could take up individual children, or groups of children, who are a source of concern and speak about them. That seems to me to be something very desirable. It requires only that we give some interest to it.

This morning I asked about P.I. He has disappeared. You remember that his father had told me certain complaints he had. It would be a good idea if we could compare what is happening with the boy to what the father is complaining about. The father appears to be a rather useless complainer, always blaming things. I will talk with the boy. It seems to me that the father always complains and picks up small things that bother the boy. Then he expands them into fantasies so that the boy does things the father suggests. The boy certainly does not know what he wants to do.

That is a major problem in every school because it is so difficult to keep everything under control. Precisely in such questions, we must have complete clarity within the faculty about the individual students.

3. This refers to one of Aesop's fables. A dog carrying a piece of meat in its mouth crosses a bridge and sees its reflection in the water. The dog thinks it is another dog with a larger piece of meat and snaps at it, thus allowing its own meat to fall into the water to be swept away. As a result, the dog then had none.

Some things are very interesting when you look at the statistics in detail. I have looked at all the classes. It is striking to me that there are very few children lacking in talent and also few who are gifted, but there are a large number of average children. One sign of that is that they are all making good progress. I always want to differentiate between progress as such and the content of the progress. It is possible that some things have not gone forward, but the tempo is good.

In the fourth grade, there are actually only two slow children and three who are not really moving along. However, the others, at least according to their writing, are sufficiently talented children. It is possible that there may be a number of pranksters, but those whom we have called such are actually gifted pranksters. That certainly hits the nail on the head.

All that relates to something else. When we raise the general level of morality, then things will even out. A characteristic of the Waldorf School students is that they are terribly jealous about their teachers. They only like their own teacher, and that is the one who does things right. That is certainly the case. But, on the other hand, although that has its good side, it also has a darker side. The main thing is not to pay too much attention to it. You shouldn't feel flattered when you hear such things. That is readily apparent during class when Mr. A. is no longer a human being. The children see him almost as a saint.

Why shouldn't the children laugh? That is more in keeping with the school. If you know anything, you will know the most important people were pranksters. If you connect that with life, you will see it has another aspect.

It would be good if they were not so loud. The fourth grade is terribly loud. But, we should not take these things so seriously. Morally, it is very significant if you have changed a child's obtrusive characteristic. For instance, if you can achieve that the fourth grade is not so loud, or if you can break B.Ch.'s habit of throwing his school bag ahead of him. If you can change such an obvious

characteristic, regardless of whether you view that as good or bad behavior. It has great moral significance if you can break the boys in the fourth grade from all that terrible yelling. I would say it is a question of general didactic efficiency, how far the speaking in chorus goes. If you develop it too little, the social attitude suffers. That is formed through speaking in chorus. If you go too far, the capacity to comprehend will suffer because that has a strongly suggestive force. When they speak as a group, the children will be able to do things they otherwise have no idea of. It is the same as with a mob in the street. The younger they are, the more they can fool you. It is a good idea to randomly request them to do the same thing again individually, so that each has to pay attention to what the other says. When you are telling a story, you can give some sentences and then let the children continue. You should do things I have done, for instance, when I said, "You there, in the middle row at the left end, continue on," "You there in the corner, continue," so that they have to pay attention and that you can make the children move along with you. Speaking in chorus too much leads to laziness. The tendency to shout in music confirms that.

Particularly in the fourth grade, you should pay attention to the intangibles. I am speaking of the very real intangibles that exist in the tension within the entire class. For example, there is the ratio between the number of girls and boys. I don't mean you have to change that. You need to take life as it is, but you should at least try to pay some attention to such things. If I am not mistaken, in the fourth grade there is the highest ratio of boys to girls. It occurs to me that the physiognomy of the class is related to the ratio of boys to girls. In Miss Lang's case, the situation is different. You should pay attention to such things. In Miss Lang's class, there are significantly fewer boys than girls. Today, there were certainly twice as many boys in the fourth grade, twenty-five boys and eleven girls. In the sixth grade, there are twelve boys and nineteen girls. That is something you should certainly pay attention to, don't you agree? The fifth grade is interesting for its balance.

Today there were twenty-five to twenty-five. (*Speaking to Dr. von Heydebrand*) Today was certainly a good opportunity, because you had brought some very interesting material to the class. That is the proper way to bring anthroposophy. Such things are what we should pay attention to.

A teacher: I believe I have perceived a relationship between the phlegmatic children and a deep voice, the sanguine children and a middle tone, and a higher voice with the choleric. Is that correct?

Dr. Steiner: That is certainly true with the first two. The question regarding the higher voices is rather interesting. In general, it is true that phlegmatics have lower voices and the melancholic and sanguine children, middle tones. The sanguine children are among the highest voices. The choleric children spread out over all three. There must be some particular reason. Do you think that tenors are mostly choleric? Certainly on the stage. The choleric element spreads out everywhere.

A teacher: How can we have such differing opinions about the temperament of a child?

Dr. Steiner: We cannot solve that question mathematically. We can certainly not speak in that way. In judging cases that lie near a boundary, it is possible that one person has one view and another, another view. We do not need to mathematically resolve them. The situation is such that when we see and understand a child in one way or another, we already intend to treat it in a particular way. In the end, the manner of treating something arises from an interaction. Don't think you should discuss it.

There is a further question about temperaments.

Dr. Steiner: The choleric temperament becomes immediately annoyed by and angry about anything that interrupts its activity. When it is in a rhythmic experience, it becomes vexed and angry, but it will also become angry if it is involved in another experience

and is disturbed. That is because rhythm inwardly connects with all of human nature. It is certainly the case that rhythm is more connected with human nature than anything else and that a strong rhythm lies at the base of choleric, a rhythm that is usually somewhat defective. We can see that Napoleon was a choleric. In his case, the inner rhythm was compressed. With Napoleon you will find, on the one side, something that tended to grow larger than he grew. He remained a half-pint. His etheric body was larger than his physical body, and thus his organs were so compressed that all rhythmical things were shoved together and continuously disturbed one another. Since such a choleric temperament is based upon a continuous shortening of the rhythm, it lives within itself.

A teacher: Can we say that one sense predominates in such a temperament?

Dr. Steiner: In choleric, you will probably generally find an abnormally developed sense of balance (Libra) and an external display of that in the ear canal through an autopsy. The experience of rhythm, the sense of balance and sense of movement, the interaction of these, rhythmic experience. In sanguines (Virgo), in connection with the sense of balance and sense of movement, the sense of movement predominates. In the same way, in melancholics (Leo) the sense of life predominates and in phlegmatics (Cancer) the sense of touch predominates physiologically because the touch bodies are embedded in small fat pads. That is physiologically demonstrable.

Now, it is not so that the touch bodies transmit sense impressions. What occurs is a reflex action, just like when you compress a rubber ball and allow it to spring back. The little warts are there to transmit it to the I, to transmit the impression in the etheric body to the I. That is the case with each of the senses.

A report is given about the eurythmy instruction.

Dr. Steiner: The enthusiasm for eurythmy is somewhat theoretical. We always have the desire for the Eurythmeum before us, but we do not have enough rooms. If we did more tone eurythmy, we would want to have someone who played the piano. That might be necessary. We have until now done relatively little tone eurythmy. Miss X. started a children's tone eurythmy group in Dornach and has been very successful with it. One thing we should take note of is that except for those older children who are more talented, the younger children more easily learn eurythmy, that is, they more easily develop their grace through it so that in fact eurythmy has been quite fruitful. With the older children, it is more difficult because they don't want to get used to properly springing up, but the younger children learn it quite gracefully. It would never occur to people that having the younger children spread their legs is something ugly. It is certainly not ugly, but I am convinced that would never occur to them.

A teacher reports about gymnastics. Some children are cutting the class.

Dr. Steiner: We certainly have to ask if those children are avoiding gymnastics, or if they only want to sneak away to fool around.

A teacher: M.T. is very graceful in eurythmy, but outside he is clumsy.

Dr. Steiner: Just in his case, I can imagine he is avoiding things in order to do something else.

A teacher: He is lazy.

Dr. Steiner: Since he is fooling around so much, he is certainly very active. He is a very good boy.

A teacher makes a remark.

Dr. Steiner: In my opinion, it is very good that O.N. copies the writing. You can see that in marriages where the husband often writes like the wife or vice versa.

There is a report about working in the garden and shop class. There are difficulties with some children who are unsocial and lagging and don't want to help each other.

Dr. Steiner: Are there many? We can hardly do anything else than put all of them together, give them a certain area so they are ashamed when they don't get anything done. They need something that would be obviously complete so that they will be ashamed of themselves when they finish only a quarter. But not a hint of ambition. What I said does not count upon ambition, but upon shame. We could also form a group that looks at what they have done in the presence of the children and brings some dissatisfaction to expression. I think that if Mrs. Molt and Mr. Hahn were called upon to look at what he did, then M.T. would certainly decide to work in order not to cause any words of displeasure. Another method would be that you take those children and keep them close to you during class, but that is difficult to do. We must make them feel ashamed when they do not finish. I would not arouse the feeling of ambition, but of shame.

A teacher asks if it might be possible to form a bookbinding shop.⁴

Dr. Steiner: I am not certain if that is consistent with the school. Bookbinding is something normally contained in the curriculum for the continuing education school. We could, however, try binding. Is there someone here who could take up such a course for the continuing education school? One or two perhaps, since we can certainly develop bookbinding as an artistic craft. We had no transition from those beautiful old volumes, which are slowly disappearing, to these monstrous modern volumes. The things made now are mostly just trash. It is always intriguing to accomplish something through artistic craft. What are made today are really not books. We should make books again. That is something that

4. This was made for the eleventh grade class in 1922.

falls within the realm of the crafts in the continuing education school.

As such, it is a simple job, but we certainly could accomplish something. Of course, we will need to master the technique. That would give the children something to improve upon. I mean, for instance, when it comes to gold leafing, there is certainly much that can be improved. What they need to learn is relatively simple, though. It is simply practice.

A teacher: I am not certain I could take that over.

Dr. Steiner: This is a question we must discuss in connection with the continuing education school.

A teacher: Should I give a few lessons in my class?

Dr. Steiner: Then we would come into the question of subject teachers. That is something we must avoid as long as we can. As long as someone is there who can do it properly, then that will do.

A teacher: Two periods a week for handwork are not enough. Could we increase the number of hours?

Dr. Steiner: I notice that there is considerable ability in the handwork class. As soon as the Waldorf School Association provides us with many millions, we will be able to have many rooms and employ many teachers. Now we can hardly add more work time. We must accomplish everything else by dividing classes. Two hours per week should be sufficient. We must divide the classes and then that is only one hour.

A teacher: Should we take the boys and girls separately?

Dr. Steiner: I would not do that. I would prefer to begin by dividing the whole class into two halves. You let the boys do things other than knit in handwork, don't you? The girls, of course, also. Nevertheless, I would not do it. I would not begin separating the boys and the girls. We need to find another solution.

A teacher: Should the preschool be like a kindergarten?

Dr. Steiner: The children have not started school yet. We cannot begin teaching them any subjects. You should occupy them with play. Certainly, they should play games. You can also tell stories in such a way that you are not teaching. But, definitely do not make any scholastic demands. Don't expect them to be able to retell everything. I don't think there is any need for an actual teaching goal there. We need to try to determine how we can best occupy the children. A teaching goal is not necessary. What you would do is play games, tell stories, and solve little riddles.

I would also not pedantically limit things. I would keep the children there until the parents pick them up. If possible, we could have them the whole day. If that is possible, why not? You could also try some eurythmy with them, but don't spoil them. They shouldn't be spoiled by anything else, either. As I said, the main thing is that you mother the children. Don't be frivolous with them. You would not want to do anything academic with them. You can essentially do what you want.

In playing, the children show the same form as they will when they find their way into life. Children who play slowly will also be slow at the age of twenty and think slowly about all their experiences. Children who are superficial in play will also be superficial later. Children who say that they want to break open their toys to see what they look like inside will later become philosophers. That is the kind of thinking that overcomes the problems of life. In play, you can certainly do very much. You can urge a child who tends to play slowly, to play more quickly. You simply give that child games where some quickness is necessary.

There is a question about speaking in chorus.

Dr. Steiner: You can certainly do that. You can also tell fairy tales. There are many fairy tales you should not tell to six-year-olds. I don't mean the sort of things that the Ethical Culture Association

wants to eliminate, but the stories that are simply too complicated. I would not have the little children repeat the tales. However, if they want to tell something themselves, then listen to it. That is something you will have to wait on and see what happens.

A teacher asks about student reports.

Dr. Steiner: We spoke about that already. You will need to emphasize some things, but not pedantically. You should try to have a little bit of personal history at the beginning, and then go into each child individually. For instance, you could write something like, “E. reads well and speaks interestingly,” and such things, so that you create the text yourself. You create a sentence freely written in which you emphasize what is otherwise simply a subject. You may need to speak about all subjects, but perhaps not. I would print the report form so that it has only the heading, “Independent Waldorf School, Yearly Report for ...” and then leave room for you to write.

Each of you will describe a student in your own way. If more than one teacher has had the child, then each should write something. It would, however, be preferable if the various statements were not too contradictory. For example, one of you says, “He reads quite well,” and another says something that supports that. The best is that the class teacher begins the description of the child and the others go from there. It certainly will not do if the class teacher writes, “He is an excellent boy,” and then someone else writes, “He is really a terror.” You will have to put things together.

A teacher asks about the reports from the religion teachers.

Dr. Steiner: Well, they will have to write their two cents worth, also. We must also include the religion teachers. Here, they will have to control themselves, or they won't be able to write anything.

A teacher: Do we need to have the parents sign the reports?

Dr. Steiner: I would simply have an introduction that says that those parents who want to have their children return the following year should sign the report. If the children are not returning, then we don't need to do anything, but if they are, the parents should sign it. We made it through without any midyear reports. Do the parents want a midyear report?

Yes, the children will simply report and bring their report cards. They will receive them again at the end of the year when the report is already a booklet. It can certainly be a booklet, but perforated. Suppose at the beginning a child is not very good, then you could write a criticism. Perhaps later the child is better and would want to have the previous report removed. The booklet can be perforated.

Then you can write something that is not praise. You cannot give these two children reports that say their writing was very good, but you could phrase it in a way that describes how well the child writes without criticism. With little M., I would write, "He has not accomplished more than copying simple words. He often adds unnecessary strokes to the letters." Describe the children.

Another question is asked.

Dr. Steiner: We hold the child back. I would only differentiate between those moving on to the next class, and those we have determined will go into the remedial class if they return. I don't want to keep children back. In the case of these two children, they came only after Christmas. Now that we have the remedial class, it is possible to place those children who will be unable to meet the goals of the class into the remedial class; for example, those who are slow learners. It is not a good idea to begin failing the others. We should have held them back when they began school. It would certainly be preferable not to fail children. I don't see how we could do that. In your class, there are at most three others who might be held back, aside from those two who we could place in the remedial class. For now, you will have to bring them along by

not excessively praising them, but also not criticizing. Simply state that they have not quite reached the goals of the class. It was our responsibility to place the children in the proper classes when they entered the school. It would not be wise to fail them. It is important that we discuss H. and how we will treat her. We had to put her in the third grade; after we promised that, we had to put her there. In general, we should not keep the children the entire year, especially those who come from other schools, and then let them fail. But, now they are in this situation. The children we need to carry along are really not so bad, but we should never put a child into a class that is too advanced.

A teacher: How should we place children from other schools? Should we go according to their age, or is there some other way?

Dr. Steiner: In the future, when the children come at the age of six and go through all the grades, then this will no longer happen. For now, we must attempt to put the children in the grade that is appropriate for them, both according to their age and to their ability.

A teacher asks if a child can be placed in the remedial class.

Dr. Steiner: I don't think that is possible. Particularly in the first grade you should not go too far in separating children into the remedial class. I have seen the child, and you are right. But, on the other hand, not so very much is lost if a child still writes poorly in the first grade. If we can do it, it would be very good for all of the children like that if we could do the exercises I discussed previously with you.⁵

If you have her do something like this (*Dr. Steiner indicates an exercise*): Reach your right hand over your head and grasp your left ear. Or perhaps you could have her draw things like a spiral going inward, a spiral going to the right, and another to the left. Then

5. See the meeting of December 23, 1919.

she will gain much. You need exercises that cause the children to enter more into thinking.

Then we have writing. There are some who write very poorly, and quite a number who are really first class. The children will not improve much when you want to make them learn to write better by improving their writing. You need to improve their dexterity; then they will learn to write better.

I don't think you will be able to accomplish much with your efforts at improving bad handwriting simply by improving the writing. You should attempt to make the children better in form drawing. If they would learn to play the piano, their writing would improve. It is certainly a truism that this really poor handwriting first started when children's toys became so extraordinarily materialistic. It is terrible that such a large number of toys are construction sets. They really are not toys at all because they are atomistic. If a child has a simple forge, then the child should learn to use it. I wish that children had toys that moved. This is all contained in *Education of the Child*. The toys today are terrible, and for that reason the children learn no dexterity and write poorly.

It would be enough, though we can't do this at school, if we had those children who write poorly with their hands, draw simple forms with their feet.⁶ That has an effect upon the hand. They could draw small circles or semicircles or triangles with their feet. They should put a pencil between their toes and draw circles. That is something that is not easy to do, but very interesting. It is difficult to learn, but interesting to do. I think it would be interesting also to have them hold a stick with their toes and make figures in the sand outside. That has a strong effect upon the hands. You could have children pick up a handkerchief with their feet, rather than with their hands. That also has a strong effect. Now, I wouldn't suggest that they should eat with their feet. You really shouldn't do this with everything. You should try

6. Steiner tells how he did this as a child in a lecture of April 12, 1924, GA 353.

to work indirectly upon improving handwriting, developing dexterity in drawing and making forms. Try to have them draw complicated symmetrical forms. (*Speaking to Mr. Baumann*) Giving them a beat is good for developing reasoned and logical forms.

A teacher asks about writing with the left hand.

Dr. Steiner: In general, you will find that those children who have spiritual tendencies can write without difficulty as they will, left- or right-handed. Children who are materialistically oriented will become addled by writing with both hands. There is a reason for right-handedness. In this materialistic age, children who are left-handed will become idiotic if they alternately use both hands. That is a very questionable thing to do in those circumstances that involve reasoning, but there is no problem in drawing. You can allow them to draw with either hand.

A teacher asks if they can tell fairy tales where bloody things occur.

Dr. Steiner: If the intent of the fairy tale is that the blood portrays blood, then that is inartistic. The significant point in a fairy tale is whether it is tasteful or not. No harm is done if there is blood in it. I once mentioned to a mother that if she absolutely avoided mentioning blood when she told her children fairy tales, they would become too tender. Later, they would faint when seeing a drop of blood. That is a deficiency in life. You shouldn't make children incapable of facing life by setting up such a rule.

A teacher asks about L.G. in the third grade. She is nervous and stutters.

Dr. Steiner: It would help if you made up some exercises. I am uncertain whether we have any sentence exercises with *k* and *p*.⁷ You should have her do those and walk at the same time, and then she would also be able to say those sentences. It would also be a good idea for her to do *k* and *p* in eurythmy. However, don't take

7. This refers to the exercises discussed on August 26, 1919, in GA 295.

such things too seriously because they usually disappear later in life.

A teacher asks about E.M. in the fifth grade, who also stutters.

Dr. Steiner: Yes, didn't you present her to me before? I must have seen her. You will need to know what the problem is, whether it is organic or lying in the soul. It could be either. If it is a problem in the soul, then you could have her do specially formulated sentences. If it is an organic problem, then you would need to do something else. I will need to take a look at her tomorrow.

A teacher asks about A.W. in the fifth grade. He adds titles to his name and underlines "I."

Dr. Steiner: That is a criminal type. He might become a forger. He has a clear tendency toward criminality. He can write much better. Clearly a criminal type. You will need to undertake a corrective action with his soul. You will have to force him to do three (*not recorded*), one after the other. I will take a look at him tomorrow. His father is infantile.

A teacher asks about a closing ceremony.

Dr. Steiner: I would make the closing ceremony such that, assuming I will be there, I would speak, then Mr. Molt, and then all of the teachers. We should make a kind of symphony of what we have to say to the children. There should be no student presentations. They can do that in the last monthly festival. We could review the past school year and then look toward a summer vacation that will awaken hope, then give a preview of the next school year. That is what I think.

A teacher mentions a woman who intends to make a film about the Waldorf School and threefolding.

Dr. Steiner: I don't have any idea what to do here. If, for example, someone wants to photograph the buildings, that will certainly

hurt nothing. There is nothing wrong with that. If she wants to make a film publicizing the Waldorf School, we would have nothing against showing that publicly, since it is not our responsibility. Our responsibility is that the Waldorf School be properly run. We are not responsible for what she photographs anymore than you are responsible for what occurs if you are walking along the street and someone offers you a ride. We can tell her we will do what we can do, but there is nothing we can do. She may want to photograph the eurythmy lessons. I did that in Dornach, but it was not very good. That is a technical question. I don't think much will come of it. She wants to film the threefolding? I was thinking, why shouldn't the film contrast something good with something bad? We certainly can have no influence if she creates a scene in the film where two people speak about the Waldorf School, but we do not need to let her into the classrooms. She can certainly not demand that we allow her to photograph anything more than a public eurythmy performance by the children. Since she wants to publicize eurythmy, that would be her contribution to the members' work. It is rather senseless if she wants to film the classes. She could film any school, there is nothing particular to see. She could, for example, record that terrible yelling in the fourth grade.

It would certainly not be proper to suppress offhandedly, due to false modesty, somebody who wants to publicize threefolding and the school. It would be better if we could hinder everything that is tasteless, but, due to false modesty, I would be hesitant to hinder anything. We have much interest in making the school as perfect as possible, but there is certainly nothing to be gained by preventing someone from photographing it. If she had set up and filmed my lecture, what could I have done against that?

A question is asked regarding the trip to Dornach for the First Class of the Anthroposophical University of Spiritual Science (Sept. 26–Oct. 16, 1920).

Dr. Steiner: Well, you see, those things are not so easy. We want to have a course this fall where various people present lectures. We have invited Stein and Stockmeyer, and it would, of course, have been nice if many could come. But, finding lodging in Dornach is just as difficult as in Stuttgart. It is not so easy to invite people, the exchange problems, and so forth.⁸ It is, however, possible, if the exchange problems are resolved by then, that we could find room for a number of people. My desire is that everyone coming from the Entente will pay for two others coming from Central Europe.⁹ However, that does not need to be too cozy. We could do it as we did for the physicians' course, that would be possible.¹⁰ However, you need to remember that we don't have rich people in Dornach and Basel.

A teacher remarks that there are also difficulties in obtaining a visa.

Dr. Steiner: Generally, when people travel to Switzerland for vacation, they can obtain a visa. You only need to be careful that you are not going for another reason. You cannot travel in Switzerland in order to earn money. We are treated terribly there. Now they allow people to move there so that they will pay taxes. Otherwise, you cannot. We are being hit very hard. That is one of the major problems we have with the Goetheanum. If there is not another attitude toward the Goetheanum, people outside Switzerland will soon be unable to visit it.

There was some discussion about reproductions of the paintings in the cupola of the Goetheanum.

Dr. Steiner: What was painted in color in the cupola needs to be understood from the colors. If you reproduced it photographi-

8. There was runaway inflation in Germany at this time.

9. The Entente was formed by England and France and represented the winning side of World War I. — TRANS.

10. See *Spiritual Science and Medicine*.

cally, you could achieve something only if you enlarged it to the same size as in the cupola. It is just not something we can reproduce simply. The less the pictures correspond to those in the cupola, the better it is. Black and white only hints at something. It cries for color. I would never agree with those inartistic reproductions. They are only surrogates. I do not want to have any color photographs of the cupola paintings. The reproductions should not stand by themselves. I want to handle that so that what is not important is what is given.

It is the same with the glass windows. If you attempted to achieve something through reproductions, I would be against it. You should not attempt to reproduce such things exactly. It is not desirable that you reproduce a piece of music through some deceptively imitative phonograph record. I do not want that. I do not want to have a modern, technical human being. The way these paintings appear in the reproductions never reproduces them. The reproductions contain only what is novel, not what is important. You then have a feeling that this or that color must be there. That reminds me of something you can find in *The Education of the Child*—namely that you should not give children beautifully made dolls, but only those made from a handkerchief.

Wednesday, June 23, 1920, 2:45–5:00 p.m.

A teacher asks if the school should set up a public first-aid station since bandages and so forth would then be cheaper.¹

Dr. Steiner: I think we will have to buy those things by the case ourselves. Without doubt, it would be desirable if we had a room where we could take the children. On the other hand, it would not be so desirable if people from outside mixed in with that. There is no real value in that. It is good to have Dr. Kolisko here. The faculty should take care of that. Obviously, this can't happen a couple of times every day, but with three hundred children, minor things will happen where we need a bandaging room we can sterilize and disinfect. Perhaps something will happen once a week, and it will be sufficient if we have a room. I think it is important that we have a doctor on the faculty, but the more we can close ourselves off from the outer world, the better it is. We should try to obtain bandaging material cheaply.

I had thought that there would be a number of questions. As I already said, we have generally made great progress. In the first year it was apparent that you struggled with the subject matter, but you made progress in all areas. What is important though, is what kind of progress you made and that in the coming years we work more with those ideas that are consistent with and related to the Waldorf School. I believe that progress lies in what the students have learned, as well as what the teachers have slowly discovered about how to treat the students. Everything has progressed, even the pranksters. The pranksters have become strong pranksters, but that doesn't hurt anything. That is simply a side effect. Many have even become better behaved, more cultivated, more intellectual. That is very good and hurts nothing.

1. Such a room was later made for Dr. Kolisko.

In my opinion, we must put more value upon psychology in the future. We must work with psychology. You should not understand that as abstractly or theoretically as it may appear. That might look as though we wanted to analyze the children. When we become accustomed to understanding the children psychologically, we will slowly find a relationship to them that results purely from our activity. That understanding of the children will not remain as a mere recognition, but will become another relationship if you really try to understand them. There is still much we need to catch up on in creating a proper relationship to the children. We need to be clear that when so much depends upon personal activities, as it does here, an intensive analytical understanding of the children is necessary. Then things that have occurred in the past will no longer happen.

It is difficult to characterize individual cases, but that is not necessary. We should act psychologically. If you think about that, you will discover what I mean. I don't so much mean that the children must achieve this or that, but that you ask yourselves what the children can achieve in accordance with their psychological makeup. Always work from the standpoint of the children. You can change individual behavior only if you really try to understand children in their different variations. Each child is interesting.

Miss Lang showed me a prankster, B.N.² She had cried terribly, but today she skipped school again. That is interesting, and we will have to study it. I cannot promise she will keep her word. It may last for years. I can imagine that she spent some time with tightrope walkers; that is certainly a reason for being interested in her, isn't it?

If you create expectations about what a child is, you can easily define things. However, you can achieve a genuine psychological understanding of a child only through intense study. One of my thoughts is that we should consider learning to understand the children as one of the main things in the first year. We should never assume they must be one way or another.

2. Expelled in October 1920.

There is something else that strongly disturbs me in nearly all classes. We should continually strive to integrate anthroposophy organically in the instruction. That truly enlivens the children's strengths. Just the way that you, Dr. von Heydebrand, have done in anthropology and you, Dr. Stein, have done in history.³ That is something that is present intuitively with many of you. You cannot do eurythmy without Anthroposophy. You need to try to bring Anthroposophy into your teaching without teaching anything theoretical.

In my opinion, you include a great deal of Anthroposophy when you attempt, and that is the ideal, to bring what we call rhythm into your work. For instance, when you try to connect what the students learn in music, singing, and eurythmy with handwork. That has an extremely positive effect on the children. I would recommend that you read Karl Bücher's book *Work and Rhythm*.⁴ We should have this book. All work is based upon musical work, threshing, blacksmithing, plastering. Today, you hardly hear that anymore. But if you had gone out into the country at an earlier time and listened to the threshing, you would have heard the flails swinging in rhythm. I think we can bring that into our work. That is what I mean when I talk about bringing the spirit into it. You will find that principle in *Work and Rhythm*, even though he states it rather pedantically.

Of course, I am also carrying the question about the end of school, about the closing ceremony. I definitely think it should include a certain amount of festivities. Today is the twenty-third, and I will not be able to attend. I simply cannot be there, though I surely would like to be. We need to begin the summer holidays on time. In my opinion, the teachers have done enough, and they will collapse otherwise. I would really like to be at the closing ceremony. Each teacher should give a short speech. Perhaps Mr. Baumann

3. Steiner's lecture on July 29, 1920; no record available.

4. Karl Bücher (1847–1930), economist. *Arbeit und Rhythmus*.

would be kind enough to take care of the musical part. Perhaps you could write something that could be presented through eurythmy, not a normal eurythmy presentation, but something that represents the close of school.⁵ It would be really wonderful if we could do that. Begin with a eurythmy presentation accompanied by music. Then go on into a musical presentation alone and close with eurythmy again. I would suggest your composition be connected with the closing of school. Perhaps Miss Röhrle could do something with two or three of the older girls. Then we must have something, and this is very important to me, that is a kind of speech about life, to let the children go and to receive them again. Something that has a connection with the children's leaving school and their return.

Someone had written on a blackboard, "The sky is blue, the weather is nice, we want to go for a walk, dear teacher." Dr. Steiner was rather angry about that.

Dr. Steiner: You haven't seen that? Sometimes when the weather is too hot, you can let the children go. I don't think it would be right to close earlier, though. I am not in favor of letting the children go as long as we can keep them here. We let them go earlier than we really should. We can, of course, make it easier for the children, but only when it is too warm. It would almost be better if we kept them and took them some place, but stayed with them. Don't you think it is better when the children go to kindergarten. The longer we have them, the better it is. In that way, we can have the children who do not yet go to school. Right now we can generally take the children only when they begin elementary school. When the age of imitation ends, then we can begin. It would be nice if we could bring something into the child's education during the first seven years. We will have to have something for the earlier years, later is less important.

5. Paul Baumann wrote a poem and the music for it (three voices with piano accompaniment).

Some people want some temporary school buildings, but I think we should discuss that in detail after school has closed. It is settled in general, but, nevertheless, we need to discuss it. There are some things we need to decide that cannot wait until after school has begun. We must expand the singing class, and we need a teacher for it. There are many other things we need to discuss if we have an additional grade. We must also carefully consider who will take over the first grade. We cannot assume that Stockmeyer's and Stein's work will cease. These are all things we need to discuss at an early enough time. For those reasons, I will have to be here when school ends unless something significant hinders that. I will probably need to be away only for four to six days. Today is too early.

How should we handle those children who arrive too late? I had to wait today as I came into the school. Three girls were coming in. They simply went in, not the least disturbed that they were late. The person I was walking with said to me, "It seems quite all right with them that they are late." So, what do we do with the children who come late?

A teacher: Have them come a quarter of an hour earlier.

Dr. Steiner: Then we run the danger that they don't come at all. We must avoid under all circumstances giving them a punishment we cannot carry out. We may never place ourselves in a situation where we may have to relent in a disciplinary decision. If we say that a child must come earlier, then we must enforce that. We must order the child to come earlier. The girls today were in the seventh or eighth grade. We lose all control the minute we look away. We will find ourselves on a downward path and will continue to slide. With punishment, we cannot relent. It is better to let it go. Under certain circumstances, it can lead to the opposite of what we want, with the children forming a group among themselves and saying, "Today I come late, tomorrow, you." I don't think that would work, because it would make us somewhat laughable. Of course, it's just laziness. Having the children come

earlier is not so good; it would be better if they stayed a quarter of an hour longer. That is something the children do not like.

Have you tried that to see if it works? If a child comes ten minutes late, having him or her stand for a half hour. If they have to stand three times as long, they will certainly think about every minute. Let them stand there uncomfortably. Your boy rubs the back of his head on the wall and amuses himself with all kinds of things. I think that in such cases, when there is some punishment connected with the misbehavior, you can be particularly effective if you allow them to stand in some uncomfortable place. The older children will then be careful that they do not come too late. We could also buy a number of little sheds, and then they will not come too late as a group. They may even get some cramps in their legs. We could have the sheds built in the shop class.

A teacher: What should we do if a teacher comes too late?

Dr. Steiner: Then we will have the children put the teacher in the pen. It is important, though, that we differentiate in such things. I would not punish the children as severely in winter as in summer. The moment the children notice there is some reason for the disciplinary action, they will agree to it. In the winter, we could discipline them less intensively and have them stand only twice as long. We need to stir them up. There are some who are inattentive. The industrious children will hardly come too late.

A teacher asks about the windows.

Dr. Steiner: Sometimes, when you go by, you want to climb in yourself. We will need to put some mesh up, so that they can't climb in.

Concerning F.R. in the fourth grade.

Dr. Steiner: That is a very difficult case. If he leaves school, that will be a real problem, something not particularly desirable. On the other hand, he should not suffer. We should not serve our

school on a silver platter to the school he next attends. There will certainly be teachers there who will happily hear that someone comes to them saying he could not stand it here. Tomorrow, I will take a look to see what we can do. This is a very difficult situation.

Here, we have the question of whether to try a parallel class. Right now, there is hardly anything else we can do other than place him in the previous or the following grade. I definitely do not want him in the previous class, so he would then go in your class in the next higher grade. I don't think there is any other solution, but that will cause considerable upset with the children. We will need to do it in such a way that it appears to be an exception. We will have to think about how we will handle this. It would be a bad story if people knew we did this for personal reasons. Of course, we also run the danger that the children will say, "Well, he got out, we could also try." What should we do with such a boy though, if we do not want to send him away? Perhaps I will visit the class tomorrow. He is actually not the problem. That is something he inherited, and it has a continuous effect upon him. It is something in the family. It would be best if we could help him past that hurdle. Perhaps he might even become a really good person. He is certainly enthusiastic about eurythmy and singing, he simply does not want the normal class instruction. He finds it horrible. Then there are other things that people take too seriously. He took five marks, but only in fun. You can reach him, he just needs a certain kind of objective treatment because everything at home is so subjective. We have all tried that. His father is a person like the teacher who says when a child is excited, "I will teach you what being relaxed is, I'll show you what relaxed is." That is how his father is.⁶

We cannot allow him to remain in the fourth grade. We would run the danger that he would jump overboard, and that would certainly not be pleasant. I still recall a very horrible situation. At that

6. This boy was apparently beaten at home and a continual problem at school. He is discussed often by the faculty during his ninth- and tenth-grade years.— TRANS.

time, I was at an engineering school.⁷ The janitor's son was very ambitious. A teacher who was very hot tempered grabbed him by the scruff and walloped him. The boy left the class. He knew from his father where the cyanide was; he took it and poisoned himself. After that, the teacher became red when someone left the class during the period. (*Speaking to Dr. von Heydebrand*) I only mention all this because he will be coming to you in the fifth grade. He does not belong in the fourth grade. We made an error there.

Act psychologically! We must study the children's feelings.

A teacher asks about lace making and embroidery.

Dr. Steiner: That work takes a great deal of time. These things are always done under the most horrible situations so that nearly all the people who do them become ill. Brussels lace is a terrible thing. I would not bring that in. The things you are now doing in handwork are very beautiful. We need to be very careful about handwork. Today, I saw a girl sewing without a thimble.

A teacher: Should we have school on Peter and Paul's Day?

Dr. Steiner: We can take the day off. "Peter and Paul is always quite lazy."⁸

The following was also noted.

Bad teeth, the cause lies in the soul/spirit.

Connection between eurythmy and the formation of teeth.

Handwork. Knitting develops good teeth. The children gain dexterity through knitting.

7. From 1872 until 1879, Steiner attended a school in Vienna-Neustadt.

8. There is a German children's verse: *Ich bin Peter, du bist Paul / Ich bin fleißig, du bist faul* (I am Peter, you are Paul / I am hard working, you are lazy). In southern Germany and Austria, the verse is transformed to: *Peter und Paul, das is faul* (Peter and Paul, that is lazy). The first may become a taunt when someone is lagging behind; the second is a rhyme about saints' day, June 29. —TRANS.

Saturday, July 24, 1920, 6:00 p.m.

Dr. Steiner: Perhaps Mr. Molt would say a few words.

Mr. Molt thanks the teachers for their work in the past school year and gives particular thanks to Dr. Steiner. He recalls Dr. Steiner's words about strength, courage, and light at the beginning of the course in 1919.

Dr. Steiner: I too must think of the time when we began our course last fall. It is certain that what we attempted to bring from spiritual life into our own spirits has had an effect upon our souls. I would like to recall that moment and again ask those good spirits who are watching over our deeds to bless us and give us strength for our work.

I would like to continue with what I briefly touched this morning.¹ I said that it was particularly valuable at this important moment in human evolution to believe we need to use all our deeds and being in working toward the intent of the Waldorf School. I spoke of this at the beginning of the pedagogical course in Basel.² At that time, I said that many teachers have done an enormous amount of work toward providing principles of education, and it is not our task as anthroposophists to replace everything people such as Pestalozzi or Fröbel right up through Diesterung and Dittes have done. I mentioned that the abstract foundations that have come down from the great pedagogues of the nineteenth century will certainly stand up to a didactic pedagogical critique and that people can justifiably criticize us when we speak of a renewal of pedagogy.

1. At the school's closing ceremony, July 24, 1920. See *Rudolf Steiner in the Waldorf School*.

2. Steiner's lecture of April 20, 1920 in GA 301.

In reality, something quite different concerns us. If you read Pestalozzi, or Fröbel's works, if you read from Herbart right up to Dittes, you will find they speak of many beautiful things in regard to pedagogy.³ However, if you look deeply at what the educational system does, if you look into what actually goes on in the Pestalozzi schools, you will recognize that the spirit active there does not correspond to those principles you can accept abstractly. You need only look at the critical remarks Fröbel wrote about the Pestalozzi schools. If you follow the development of education in the nineteenth century, you will see that, in spite of the fact that people often thought properly, the proper thing was not taken up, was not done. Why is that? There can be but one answer. Regardless of which realm of culture you look at, it is always the same. Namely, the entire nineteenth century was under the influence of materialism. If we formulate educational principles from our anthroposophical standpoint, they can sound identical to what the nineteenth-century pedagogues said. We must, therefore, *mean* it differently. We speak from the perspective of the spirit, whereas they spoke from the overwhelming impulse of the materialistic worldview. Regardless of how idealistic those things may sound, those thoughts nevertheless arise from the position of materialism. It is not important that we discover some new abstraction, but that we find a new spirit.

Today, I want to present you with something I have recently said repeatedly in various places, something we must take into account in our times.⁴ Modern people think, when you speak of materialism, that it is a false view of the world, that we lay it aside because it is not right. Unfortunately, things are not so simple. The human being is a being of soul and spirit and also a physical, bodily being.

3. Johann Heinrich Pestalozzi, 1746–1827; Friedrich Fröbel, 1782–1852; Adolf Diesterweg, 1790–1866; Johann Friedrich Herbart, 1776–1841; Friedrich Dittes, 1829–1896.

4. See Steiner's lectures on July 17 and 18, 1920, in GA 198.

But, the physical body is a true reflection of the spirit and soul, to the extent that we live between birth and death. When people are blinded by materialistic thoughts as they became during the nineteenth century and right into the present, the physical body becomes a copy of the spirit and soul living in materialistic impulses. In that case, it is not incorrect to say that the brain thinks. It is then, in fact, correct. By being firmly enmeshed in materialism, we have people who not only think poorly about the body, soul, and spirit, but people who think materially and feel materially. What that means is that materialism causes the human being to become a thinking automaton, that the human being then becomes something that thinks, feels, and wills physically. The task of Anthroposophy is not simply to replace a false view of the world with a correct one. That is a purely theoretical requirement. The nature of Anthroposophy is to strive not only toward another idea, but toward other deeds, namely, to tear the spirit and soul from the physical body. The task is to raise the spirit-soul into the realm of the spiritual, so that the human being is no longer a thinking and feeling automaton. I will say more about this tomorrow in my lecture, but human beings are in danger of losing their spirit-soul.⁵ What exists today in the physical as an impression of the spirit-soul, exists because so many people think that way, because the spirit-soul is asleep. The human being is thus in danger of drifting into the Ahrimanic world, in which case the spirit-soul will evaporate into the cosmos. We live in a time when people face the danger of losing their souls to materialistic impulses. That is a very serious matter. We now stand confronted with that fact. That fact is actually the secret that will become increasingly apparent, and out of which we can act fruitfully. Such things as the pedagogy of the Waldorf School can arise from a recognition that humanity must turn toward spiritual activity, and not simply from a change in theory. We should work out of that spirit.

5. See Steiner's lecture of July 25, 1920, in GA 197.

We should all treasure having found ourselves here in this circle due to a feeling that we *must* so act, some of us more clearly, some of us less. You need only compare the seeds we have laid in the Waldorf School with all the terrible things giving rise to such a hostile storm.

The school was founded out of the echoes of our work in Stuttgart since April of 1919. Since that time, so many wonderful things have occurred. Nevertheless, we should not forget that what we intended in forming the Cultural Commission last year completely fell in the water. You can see why it failed by looking at the terrible scandals at the Goetheanum.⁶ The obvious demise of German cultural life reveals itself as a symptom through the things occurring at the Goetheanum. We will now have to use our strength very differently than we did before in order to counter that demise. That cannot, of course, occur only at the Waldorf School. Through the understanding that the Waldorf teachers have shown, through their dedication to their work, they are now called upon to act in a general anthroposophical cultural direction.

That struck me in such a living way today at the closing of the first school year, and was what I meant with the words I spoke in the presence of the children this morning. The children will not have understood those words, but that is unimportant. We know it is not so important that the children understand what we say to them, but that later many things brighten in their souls. I also received in the name of the spirit who is to permeate the Waldorf School the words of thanks given by Mr. Molt. That spirit will need to become more and more the spirit of Middle European culture. Those people who make themselves more materialistic,

6. See Steiner's lecture of June 5, 1920, "*Die Wahrheit über die Anthroposophie und deren Verteidigung wider die Unwahrheit*" (The truth about Anthroposophy and a defense against untruth) in *Die Hetze gegen das Goetheanum* (Attacks against the Goetheanum), GA 250f, not published in English.

who lose their souls so that civilization will become materialistic, could still be saved today if what we have here in the spirit of the Waldorf School spreads out into the world.

Of course, we must protect the Waldorf School from every kind of false appearance. We should be clear that we must become increasingly reticent with those people who have heard of the founding of the Waldorf School, and now see it as their task to extend their world of loafing about into it. They also want to participate in the Waldorf School, to take part in what we offer, and to take some of that with them in order to make it into something similar elsewhere. We should be clear that we do not find it important to offer these loafers respite here, but that the anthroposophic spirit must be a part of the basis of any schools following the Waldorf School.

A few months ago someone came to me who wanted to found something similar to the Waldorf School in France, and asked if I could give some advice. She wanted to know if she could observe in the Waldorf School. I told her I could recognize what she wants to form in Paris as being in the spirit of the Waldorf School only if they formed the school in exactly the same way that we formed the Waldorf School.⁷ Thus, these friends in France would first have to be ready to call me there to hold a course, and they would also need to declare that their school arose from the same spirit. Otherwise, I would have to strictly deny that it was comparable.

You should not think that such answers are egotistical. You need to be clear that we will not move forward if we do not stand upon a firm anthroposophical viewpoint, that is, if we do not keep ourselves free from desires for compromise. If we take a clearly delineated standpoint, then it is not impossible that we would ourselves form a Waldorf school in Paris. What is important is that we cannot be moved to make any compromises. Today, you get the furthest if you have a clearly spoken standpoint. You can be

7. The Paris school was in fact established only after World War II.

outwardly conciliatory, but inwardly what is important is that you have basic principles, and that you stand by them. For that, you will need the strength to look at things in a radical way and not give in to a tendency for compromise. As you know, at least in the spirit of our endeavor, we have tried during this first year to work from such a firm position. I hope that will become clearer. As teachers in the Waldorf School, you will need to find your way more deeply into the insight of the spirit and to find a way of putting all compromises aside. It will be impossible for us to avoid all kinds of people from outside the school who want to have a voice in school matters. As long as we do not give up any of the necessary perspective we must have in our feelings, then any concurrence from other pedagogical streams concerning what happens in the Waldorf School will cause us to be sad rather than happy. When those people working in modern pedagogy praise us, we must think there is something wrong with what we are doing. We do not need to immediately throw out anyone who praises us, but we do need to be clear that we should carefully consider that we may not be doing something properly if those working in today's educational system praise us. That must be our basic conviction.

To the extent that I feel in a very living way what it means to you to have devoted your entire person to work of the Waldorf School, I would like to say something more. As Waldorf teachers, we must be true anthroposophists in the deepest sense of the word in our innermost feeling. We must be serious about an idea often mentioned as a foundation of Anthroposophy, one of importance for us. We should be aware that we came down from the spiritual worlds into the physical world at a particular time. Those we meet as children came later and, therefore, experienced the spiritual world for a time after we were already in the physical world. There is something very warming, something that strongly affects the soul, when you see a child as a being who has brought something from the spiritual world that you could not experience because

you are older. Being older has a much different meaning for us. In each child, we greet a kind of emissary bringing things from the spiritual world that we could not experience.

A consciousness of the message that the child brings is a positive feeling that can be, and in fact, is, taken seriously by the Waldorf faculty. This awareness counteracts the decline of our civilization. It also counteracts the traditional religious beliefs preached from all the pulpits about eternity, that eternity following death toward which people look with that clever soul egotism because they do not want to cease to exist. People do not cease to exist, but what is important is how you arrive at the conviction of the eternal soul, whether you come to it through egotism or whether you have a living perspective and comprehension of the eternal human soul. A living comprehension will lead you to see the pre-existence of the soul, to see what the human being experienced before birth, to see that human life in the physical world is a continuation of previous experiences. Traditional religions strongly oppose preexistence, which can make a human being selfless. They strongly oppose those things that do not strive toward a murky and numbing uncomprehending belief, but toward knowledge and the clear light of comprehension.

Such things become practical when we say a child came down from the spiritual world later than we did. From the child's life before me, I can perceive what happened in the spiritual world after I left. To carry such a living inner feeling is a genuine meditation for teachers, one of tremendous value and significance. By enlivening anthroposophical nature in such a specific way, we will truly be teachers working from the anthroposophical spirit. The best we can develop in Anthroposophy is not what the lazy people of the world want to coax out of us. The best is what develops in your feelings and in your souls as the spirit of the Waldorf School. During this first year, that spirit has truly come alive in your souls. In the future, we will need to direct our efforts toward taking care of that spirit. That is what I wanted to say to you this morning.

We want to undertake all individual activities in that spirit. I am really very sorry that I could only come here today, and that I could not have been here for the preparation of the children's reports.⁸ We must further develop what I said about the practical and pedagogical aspects of psychology. I can see how difficult it was for you to develop that psychology as a strength. We will continue to try because now that we have decided to be Waldorf teachers, something that arose from a cosmic impulse entering world history, out of that same impulse, we want to remain so.

Dr. Steiner, who had been standing until this time, sat down.

Dr. Steiner: We now want to continue our discussions. We need to discuss some things that have recently occurred and then see how to continue in our teaching.

A teacher reports about the year-end report meetings. Questions arose about whether some children were in the proper classes for their age and knowledge.

Dr. Steiner: That is an important question. We also need to take into account that the solution will not be very easy. If you came to particular impressions during your discussion about writing the school reports, then perhaps we need to go into those in detail. The question takes on a quite different aspect depending upon whether the situation concerns only some individuals, or whether a large number of the students are not in the proper class. We need to have an idea of how many children we should not move into the next grade, but keep in the lower grade. We need to go into detail about the numbers involved. Of course, a large redistribution of the children will reflect the inadequacy of our considerations at the beginning of school when we placed children in classes according to the information presented by their former school. We may need to disavow ourselves of things in that regard.

8. After the first year, all student reports were discussed by the full faculty.

We will need to consider that in detail. I would ask that the teachers who have such children whom they believe were not properly placed say something about that. Can someone please begin?

A teacher mentions G.T. in the fourth grade who is too old.

Dr. Steiner: In regard to G.T., the question is not whether we should place him in another class, but whether we can bring him up to his grade next year. He is nearly twelve and I think we should try to do that. We can handle the question of French and English separately. He learns very well, and keeping him in the fourth grade would certainly be unjustified. We will need to do something about these differences.

(Speaking to Dr. von Heydebrand) Have you been able to accomplish anything with F.R.?

A teacher: He is very well behaved in class, but he does not know as much as the other children.

Dr. Steiner: He is, however, mature enough and will certainly come along. It was therefore not a mistake.

In that regard, could we perhaps go into the question that I heard gave you many headaches. I can certainly imagine how terribly difficult it would be, but we must objectively weigh whether we should form another sixth grade, given all the psychological peculiarities of the present fifth grade. We need to consider whether it might be better to create an additional class. We would not need to split the class down the middle. We can certainly arrange it so that you, as the present teacher, would have full say. Now, there are fifty-one children, so I think we could arrange it so that you could select your sixth grade class, which would then consist of thirty, and we would move twenty. I would certainly think that everyone has absolute freedom in that regard. You should choose fifteen boys and fifteen girls.

A teacher: I have a list of twenty-six for me.

Dr. Steiner: As you wish. The choice lies entirely with you. However, it seems we should do it this way since the class was somewhat too large.

Do you have something against dividing the class? I know that you like them all so well that you do not want to give up any. Still, it would be better. You could certainly achieve the sixth grade goals if you had no more than thirty. If you could keep those you believe should stay, and then split off a class of twenty, would you agree? That would be the right thing to do. Then it will be easier to work with children like G.T. Is there another child we should consider?

A teacher: I had A.S.K. in the sixth grade. He is epileptic and had to stay away from school for several months.

Dr. Steiner: He must certainly repeat the sixth grade. He could go into the new sixth grade class. We need to be careful with those children we are holding back. We should speak about him with his parents.

A teacher: This is a tricky thing. The parents will not understand. They do not have a very positive attitude. There are always problems with the boys.

Dr. Steiner: Well, that is certainly no reason. Certainly not. The father is a reasonable person, though not a strong person; he is certainly reasonable. It would be best to speak with him and not with his wife. The boy is neglected, and it would certainly not matter if we kept him in the sixth grade. The question is whether he should be removed from school and whether we should let it come to that. If he really is removed, then that will be the end for him. If he remains, he will at least not sink further.

According to his report, there is really not much possible other than leaving him in the sixth grade. For the time being, I would suggest that you speak with his father, but that only needs to happen at the beginning of the new school year. There are advantages in having the boy do the sixth grade again. I would simply present

that to the father objectively. From the way you judge him, it appears that he hears things only intermittently, and if he were to hear them again, that might be good. If you see that the father is going to remove him, then we will put him in the seventh grade. This is certainly difficult. Are there only these few cases?

A teacher asks about F.M. in the fourth grade.

Dr. Steiner: There is no real reason not to put him forward. He is a weak student and difficult to handle. For the time being, we will need to put him forward and try to do some things so that he learns and catches up. Otherwise, we would contradict ourselves too strongly.

A teacher asks about K.A. in the fifth grade and suggests that he be placed for a quarter of a year in the remedial class.

Dr. Steiner: (speaking to Dr. Schubert) Perhaps you could take him on for a quarter year and bring him along. It appears that there is a kind of mental weakness in the family. I would advise you to work with him.

H. will remain with you in the remedial class, and then you can decide when you think she has caught up enough and should go into a class. The remedial class will remain as it was.

I thought that M.G. would not move on to the second grade. She was in the remedial class quite a long time, but one beautiful day the light will go on in that girl. It may happen. Let's keep her in the remedial class and decide later. If she wants to, it would harm nothing if she participated in the lowest grade. She can also do that, so let her participate in the lowest grade. In general, we do not need to make any major changes. We can resolve the cases we have. We do not need a complete revision.

In teaching foreign languages, it will be less difficult because we do not have to divide the children so strictly according to grade. We should not teach foreign languages so strictly according to grades. Things have developed that way; in general, we do not

need to arrange the foreign language classes according to the grades.

In teaching foreign languages, there is a tremendous difference between speaking in chorus and individual speech. The children can all easily speak in chorus, but individually they cannot. We should use that fact. We will discuss that in the pedagogical questions next year, namely, that we should try to have the children speak individually immediately after they have said something in chorus. That should become a basis of learning, without doubt.

A teacher mentions that it will be difficult to carry out the class schedule if children from one class have foreign language with other classes.

Dr. Steiner: It would be best, but this is not possible practically, if we had groups of two different ages together, so that one child could learn from another. It is good when the younger children learn a language from older ones. It helps when weaker and better children are together. For now, we cannot do that, but when it becomes possible, we should mix the weaker and better children together in the language class.

A teacher: What should we do with the new children in the language classes? Should we tutor them?

Dr. Steiner: We will need to tell the parents immediately that there will be a lesson in the afternoon. There is nothing else we can do other than simply to push harder. Are there really so many new children?

A teacher: Since Christmas, I have fourteen new students.

Dr. Steiner: We certainly do not want to set up any rules in this regard, but look into each case separately. In general, if there is no particular reason, it would be best to advise people to remain at their present school until the end of the year, but we do not want to be completely unfriendly.

We must form an extra class in foreign languages for such children.⁹ That is absolutely necessary since otherwise we cannot take children into the upper grades. If only that is possible! We need to do what needs to be done. In general, we can say that in the language classes it may be possible to have older and younger children since the younger children will learn from the older ones, and the older children will move forward by helping the younger ones. We can certainly mix up the ages.

A teacher asks about increasing the number of hours of language.

Dr. Steiner: You want more hours, but on the other hand, we really have the children in school long enough. We cannot increase the number of hours. I don't think we can do anything there. Later, in the higher grades, we can think about it. Perhaps in the ninth and tenth grades we could do some more language. We cannot take any time away from the main lesson, not one half hour can be removed. We cannot keep the children in school even longer; they are already here most afternoons.

A teacher: What is the maximum number of hours we can teach children during elementary school? In the first grade, we have them for twenty-six hours, but in the higher grades there are already many more hours, due to Latin.

Dr. Steiner: We cannot increase the number of hours.

Why didn't you present eurythmy as a separate subject in the reports, instead of combining it with music? I see that as a shortcoming.

A teacher: Since I had to teach all of the children, I did not know them well enough individually. I would also propose that we add one more hour for music.

Dr. Steiner: With music it is certainly possible that we can do

9. This was done as needed.

something. It is certainly true that there are not enough hours. Do you want to make a specific proposal about how many hours you want in each class?

A teacher: We could do that differently. We could arrange things so that we have separate classes for choral singing and for practice in listening, or we could give choral instruction at particular times around the times of the festivals. That would be my preference. I assume I will have the classes as they now are. In classes that are too large, I cannot meet each of the children adequately.

Dr. Steiner: How many hours would you need for music in the first grade? We already have twenty-six-and-a-half hours there.

A teacher: One hour.

Dr. Steiner: Then you could also meet each child individually. We still need to do much with the class schedule. Certainly this one hour is possible, also in the second and third grades. The question is whether we should always have choral instruction in the upper classes. That is something we could do from case to case. I think that you could divide the time you have for teaching music into individual and choral instruction.

Then there is also the department class. That is not a problem, and we can certainly add that, I mean, add it to the other hours, but it should not detract from music. What you want when we have the new teachers is to have individual students by class and not combined. We must do that.

In addition, as soon as we have the capacity, we will need to add some gymnastics. We can certainly include gymnastics so that we can say “gymnastics and eurythmy.”

That would be quite good. We could bring them together so that we have physiological gymnastics alongside psychological eurythmy. If anyone asks, we can say we have not ignored it, it is included. We cannot have less eurythmy, we must have a special period for it. It would probably be enough if we had a half hour of gymnastics per

week connected with eurythmy, or if we mixed the exercises in both. We need exercises with standard gymnastic equipment.

There is a problem with gymnastics. We cannot put the boys and girls together. The division is a space problem. We cannot have the boys and girls together when we work with the gymnastic equipment. With the floor exercises, we could certainly put them together if the children have gym clothes. That would certainly be possible, everything else is simply prejudice.

An objection is made.

Dr. Steiner: Why do you think so? Often the girls do not do what the boys can do. You could form groups and work with them alternately. In the one case, the girls could work on the parallel bars and the boys with the high bar. The girls would need to have gym shorts. We would need to have decent pants made down in the factory.

The question now is, who could take over the gym class so that you are not overburdened? Already, everything in the school concerning singing, eurythmy, and music lies with you. In general, much depends upon you.

A teacher (who had previously done some gymnastics): If we have eleven classes, there is a question whether that is possible. Could the class teachers also provide some instruction in gymnastics? Not always, but here and there?

Dr. Steiner: The class teachers are already burdened. The lower three grades do not need any gymnastics. We can take care of the first and second grades with eurythmy alone. Afterward, however, we will need to have gymnastics. It would also be good to do it. It would be quite nice if we could connect it with eurythmy, so that the children first have eurythmy and then do gymnastics.

Gymnastics would be a little too much for you. I had not thought of that. There must be a way to give someone else that period. Actually, two need to be there. The eurythmy teacher needs to be there also, but that is not difficult.

Well, we need to look at that. Either we can let gymnastics go, or we find a way to have a gym teacher. It would be enough to have an hour of eurythmy and then, right after, a half hour of gym. But, then, we would have too many hours.

(Turning to Mrs. Baumann) Now you have two hours of eurythmy. Wasn't that too much?

A teacher: I often had fifty-one children at once. In the third grade, I had forty-eight. I handled that by having half of them watch while the others did the eurythmy.

Dr. Steiner is in agreement with that.

A teacher wants to divide the classes.

Dr. Steiner: We will do that when we see what the other classes need. That is something we need to determine at the beginning of the next school year. The size of the classes is not yet clear, but there are more children coming. How many children do you think will be in the first grade next year?

A teacher: Fifty-six.

Dr. Steiner: Of course, we must make two classes of that. For the second grade, we don't need to consider it. The future fourth grade is also so large, it has over fifty children. There are so many new children. I also thought of giving the youngest children to Miss Lämmert for singing, as it will be too much for Mr. Baumann. It would also be too much for gymnastics. We have to see how we can work with the faculty we have.

We must also discuss the question of the faculty. The number of new classes is increasing, and we need new teachers. There are now two temporary buildings under construction, which we hope to complete by the beginning of the new school year. If they are ready, we will have just enough room. There may even be enough when we divide the future second and fourth grades since they are both more than fifty children. It will, however, be tight with the

rooms. All we can do is keep the number of specialty classrooms down.¹⁰ We will have to put this off. We could just make it with the structures we now have. However, we are missing, at least for the time, a room for singing. A room is missing for the kindergarten, and we are also missing the rooms for the additional classes we will have in the following years. We do not have a library or a gymnasium. We lack rooms for the continuation school, but perhaps we can leave the continuation school aside for now. We still need a room for the physician, as we discussed before. We are missing a whole number of things. These are all things that we recently discussed. Perhaps we should try to solve these things by adding an extra floor.

A teacher: We can't do that.

Dr. Steiner: Why is that impossible? Why did we want to add a floor and now we can't do that?

A teacher: The foundation is inadequate.

Dr. Steiner: I don't understand. What does the architect say? Didn't he know that already? It is terrible when ideas come up that turn out to be impossible. Of course we can, we are told, and then afterward everything has to be changed. The building code should have been thought about earlier. In Dornach, I would never allow anyone to present a plan if we were not absolutely certain we could complete it. We only lose time with such things. We go around with ideas, and then nothing comes of them. We had counted upon having the eurythmy room upstairs. I mean, we counted upon it. You told me about that in Dornach.

A teacher: Not as a fact, but as a possibility.

Dr. Steiner: I don't want to know about possibilities. If someone tells me about something, I assume it to be real. Otherwise, it is

10. This refers to rooms used to teach specialty subjects: art, music, singing, etc.

nothing. You should always get a definite answer from the Building Department first, and then the architect must know he can count on it.

Now the only possible plan is to build a gymnasium and attach the other rooms I mentioned to it. That would then be the first part of a rationally designed school building. Our concern now is where we should build it.

That is something we need to consider carefully. Is there enough money? The main question is whether we have enough money. We need to spend the money, even if the purchase is not entirely necessary. It is there, people have given ten million marks.¹¹ Now everyone wants to do things without risk. This is entirely a question of courage. We must build upon that basis. The spiritual value will certainly come from the school, and not from other things. As a result, we must have the courage to undertake risky projects. However, we should not do more shaky things than we can balance with solid things.

We will need to travel around in the next six weeks to raise the money. The question is how we should do that. We need to see how we can find some way of doing it. We need to get some money, so it will be necessary to enlarge our plan for the school association.¹² It is easily possible that we could get some money if we form a World School Association, that is, a general association for such schools, one that is international. Now everywhere we go, people say that Berlin has no interest in paying for the Waldorf School. If we form a World School Association, it might be possible to use some of the income for Stuttgart. It is unlikely that we would get very much if we ask people to pay for the Stuttgart

11. The reference here is to the runaway inflation of postwar Germany. Before the war, the German mark was valued at four to one U.S. dollar. By 1922, it became seven thousand marks to the dollar, and by 1923 it had fallen to four trillion marks to the dollar. The situation was such that, if one's money wasn't spent immediately, it would lose its value. — TRANS.

12. The Waldorf School Association was founded in May 1921.

Waldorf School. We need to see to it that we find some way to get some money. A number of things are in progress, but they are not going very quickly. We have something very promising in Dornach, a shaving soap and the hair tonic, "Temptation," but we can't get that going quickly enough.¹³ We cannot invent things fast enough to have a gymnasium, a eurythmy room, and a music room in the fall. Before we have that, all the baldies would have to grow hair.

A teacher: At the risk of my wife not recognizing me, I want to try it.

Dr. Steiner: Our eurythmy ladies have already decided to try the hair tonic so that their mustaches grow. Then they will shave them off with the shaving soap. The thousand-mark bills will grow on peoples' heads. There is still some money. The members of the Anthroposophical Society do not know how important the Waldorf School is. I recently spoke with some women, and they had no idea it was so pressing. Everywhere people are saying we should form schools. All that we need to do is to ask people, but we should not give the impression that we want to spend everything here. For that reason, I said that we don't want to center everything here in Stuttgart, but instead travel around to various cities and prepare people. We don't want to send things out and dictate to people. That was how the thought arose of creating a school in Berlin. We should not try to have people put off their school plans. What is important is that we do not offend people, so we will have to travel. We could go to The Coming Day for capital we would then pay interest on.¹⁴ We could afford the interest for four hundred thousand marks, so what we need to do to keep

13. The German word is *Verlockung*, which means "enticement," "temptation," "allure," or "seduction," but its root word is *lock*, or "hair." The message was that this hair tonic would "tempt your hair to grow" (back, we presume). — TRANS.

14. "The Coming Day" (*Der Kommenden Tag*) was a holding company created as part of the Movement for a Threefold Social Order. — TRANS.

things moving, we should do immediately. Enlarging the school further is another thing. If we want to continue the school beyond next year, and want it to continue to grow as it has, then we will need a great deal more room.

A teacher: Perhaps it would help if we used one of the larger classrooms as a music room in the afternoon.

Dr. Steiner: Perhaps we could work that way until we build the gymnasium. We have now come to a question that we have to solve in some way, as otherwise the school cannot continue. We must solve the problems of classroom space and future teachers.

There is a discussion about the need to build housing for the teachers.

Dr. Steiner: The whole problem of space remains unresolved. We have resolved the space question only to the extent that we have room for the classes. The other rooms we need are to a large extent insufficient or not there at all.

How many new classes will we have? A first grade, a sixth, a ninth. We are also missing the gymnasium and an art room. The gymnasium would be the eurythmy room. We will need to make ends meet, only it must be large enough for eurythmy. We will have to see how we can build the gymnasium and the other additional rooms.

It seems to me that today we have made a list of only what is absolutely necessary. We can see from this situation that we will not move forward if we think only about the minimum. If we were to begin with the gymnasium now, the situation would improve so much by Christmas that we would really have acceptable conditions. Everything is hanging in the air, and no one knows if it will be different two weeks from now. We need specific information about what things cost. We cannot negotiate the way things are now.

A meeting with the architect was set up for the following day.

A teacher: It is our own fault, because we have only taken care of the present. There have been so many new enrollments that the situation completely changed within three weeks.

A teacher: We must look at what we must do, and in addition, we must raise the money. The question of money must be secondary. We haven't yet had any personal discussions with the parents who certainly have a real interest in the continuation of the Waldorf School. Some of the them have given loans, but we need to work with them personally. What we cannot get together in that way we will have to borrow from The Coming Day. We need to create a comprehensive plan for raising money in the next few days. In my opinion, the progress of the Waldorf School should not depend upon financial things.

Dr. Steiner: Yes, we need something concrete. We cannot negotiate anything when we see that the architect says he can make the hall, and then says he can't. To work in that way is terribly inefficient. We already discussed in our last meeting that we need a eurythmy hall. We have known that for some time. We based our plan upon that impression, namely, that the architect had said we could build it. In any event, we have lost three weeks since the architect claimed we could add a new floor, and today that is no longer true.

We do not want any temporary structures. We must see that we build the new things with an eye toward a longer period. We definitely need to meet again tomorrow.

You could also inquire at the Building Department before you officially present something whether they might approve what we want to do. In any event, we cannot discuss it further until we have a plan. That is the main thing I wanted to say.

*Dr. Steiner is asked to say something about the problem of the faculty housing.*¹⁵

15. Housing was later built for some of the teachers.

Dr. Steiner: It is difficult for me to say anything since I am not in a position of putting up the money. That is the first thing you need to know. As long as we do not have the money, the question of teachers' housing remains purely academic. Apart from teachers' housing, there are other things we need to do. Either we will carry things out or they will not be done. It is important to avoid making the mistake of planning only for the minimum. We need to do things as they should be done, independent of the financial situation.

I am certain, since the self-sacrifice of the teachers has so elevated things, that things will move forward spiritually, that there will be no spiritual fiasco. The events of the first year have shown that we can hold on. Whether the world will give us money? I hardly believe anymore that the world will give money for such things. People have no understanding for them. That is something that causes me tremendous distress. What I said at the beginning of this meeting is certainly correct for the spiritual realm. We need to place material questions upon a reasonable foundation.

What can we do? How far we can expand the school is an important question. Somehow we must find a limit, or we must have people behind us who can give millions. The situation is impossible because we have accepted every enrollment. For that reason, I would propose that, in the sense of my introductory remarks, we declare we will continue the school as it was, and that we will not accept new children if we cannot build a gymnasium. We can tell people that we receive no support. We need to do that in the most effective way. We will continue the school as we did in the previous year, but we must, unfortunately, reject those children we have already accepted. The world should know what the situation is. We should tell people about this. We can say, hypothetically, that if we do not receive the finances we need, if we are not able to build a eurythmy hall and gymnasium for the fall, then we must limit the school to its present size. If we do not state things this radically, we will not move forward. We will also not be able to pay the teachers.

A teacher: Could we raise money by traveling around and giving lectures?

Dr. Steiner: We can certainly do that. However, I do not believe that your work will be fruitful if we don't draw people's attention to it. I also do not believe that we will be able to work if things stay as they are. I certainly think it will make an impression if we keep the children we now have, but do not enroll anyone new and turn away the new enrollments we have. If we tell people this, I think it would help. If we remain in this difficult financial situation, no one knowing where the money will come from, we will not move forward. It should be a "back against the wall" declaration that indicates what the work of the faculty can achieve here, and that the world has failed to provide the financial support that it should.

A teacher: People ask why they should give everything to Stuttgart. People in Hamburg and Berlin have no interest in what we are doing here in Stuttgart.

Dr. Steiner: The important thing is for the spiritual movement to continue. We cannot say that what is important is that we are creating something here that is for everyone. We certainly cannot say that people should give for the work in Stuttgart and ignore other things. We should certainly not imply that we are forming a central organization in Stuttgart and demand that people give to it.

A teacher: Should we put an announcement in the newspapers that the number of students has grown unexpectedly, so that we now need to employ more teachers in order to continue the school in its original spirit? Also, that we depend upon their support?

Dr. Steiner: We should say in a positive way that we are ready to continue the school as it has been, but that we can no longer accept new enrollments if people do not help to support us. We need to say a radically serious word. We will not consider the formation of new classes with regard to new enrollment.

Thursday, July 29, 1920, 10:30 a.m. – 1:30 p.m.

Dr. Steiner: I would first like to ask if anyone has something to say now that we have had time to think about things.

A teacher would like to know more about the financial situation of the school.

Dr. Steiner: I would ask Mr. Molt to answer that question, since he is better informed.

Emil Molt reports about the financial situation of the school.

A teacher asks if they could ask the audience at tonight's public lecture to help.

A statement written by Dr. von Heydebrand and Dr. Hahn is read.

Dr. Steiner: That statement is excellent and will certainly have an effect.¹ In my opinion, though, that will happen only if we also say that we can continue to work only if the public provides the necessary financial means.

A teacher: I would like to wait before turning back the new enrollments.

Dr. Steiner: Why shouldn't we tell people now that we must reject the newly enrolled children if we do not receive the funds? Through just that, our appeal will be effective. We need to turn away the children because we cannot employ new teachers. I think it is necessary in order to be effective.

These requests have their difficulties. First, the public thinks the school is a Waldorf-Astoria school, and many people call it that. People think the Waldorf-Astoria Company supports the school financially, and they are surprised that this is not the case.

1. The text of this statement is unknown.

Well, that is one thing. We must find some means of counteracting that kind of public surprise. We must clearly say that public support is necessary. That is one thing.

The second thing is that it is difficult to obtain money outside [Stuttgart for] the Waldorf School Association we are founding in Stuttgart. It is not the same as with the other central organizations in Stuttgart. Clearly The Coming Day and the Threefold are headquartered in Stuttgart. That is something for the world. Before people want to give money to the Waldorf School, they will want to send their children here. They ask us why we cannot raise the money here in the Stuttgart area, where most of the children come from. You can require people who bring their children from further away to pay so much to have their children here. We could demand a high tuition. If we expect people from outside to give money for a school association that is, in principle, for the Waldorf School, we must make it clear that we want to carry the Waldorf School we have begun in Stuttgart to the entire world. Of course, everyone asks why we don't raise the money here in Stuttgart and vicinity. Those are difficulties we can counter by saying that we cannot extend the school beyond its present size. We will have to turn the children away if we do not receive financial help. I do not think we have reason for much optimism about that. Those two problems play an important role.

A teacher: Could we transform the Waldorf School Association into a world association if we could agree upon it?

Dr. Steiner: We formed the Waldorf School Association as a local group, to an extent under the assumption that the stockholders of the Waldorf-Astoria Company would be impressed and would provide some money. For that reason, I imagined we would have to create the World School Association separately.

A teacher: Dr. Steiner, you said we could take up the World School Association when we had moved forward.

Dr. Steiner: I meant that we would need to form the foundation from which it could grow, that we could clearly see the difficulties that exist in creating interest for the World School Association.

A teacher asks whether it would be possible to interest the Swiss members.

Dr. Steiner: The Swiss members are having so many difficulties because of the exchange rate that they can hardly do anything. In a brochure we recently sent out, we had to remove some words indicating that members in Middle Europe could do almost nothing because of the exchange problems.² I am not terribly happy about pressuring the Swiss members anyway, since they do not easily open their wallets. We need to form a World School Association that does not include the Stuttgart school in its program, but has as its purpose the formation of schools according to our principles. The first responsibility of that association will be to undertake to support the Waldorf School.

Marie Steiner: I think we should first complete the Goetheanum, since otherwise the earlier projects would suffer because of the later projects. Members in Middle Europe can do much for the school. The people in Sweden and Norway are open to giving money. If we tap foreigners too much for the school, we will never complete the Goetheanum.

Dr. Steiner: It is certainly true that if we form a World School Association, then it would also be important that it could freely determine how to use the money, and that it could support the Free University in Dornach with that money. My idea was to centralize the entire financial organization. We want a central financial organization so that all money donated for anthroposophical use will go to one central organization. That was what we wanted to do in those days when we worked toward forming The Coming Day and The Future. Then things became confused because the

2. At that time, the German mark was essentially worthless outside Germany.

Waldorf-Astoria Company could no longer help, and we had to form the Waldorf School Association. We also had to found a number of things in Dornach, but all of them are only formalities. We could also include the Association for Goetheanism when necessary. We need to create everything we need so that in the end, everything leads to a central organization.

That was also our intention when we founded The Coming Day. It cannot accept yearly membership fees. An organization like the World School Association does not represent any kind of decentralization. It is not so that The Coming Day would be the central administration; it is only an organization that would participate. What I am thinking of as a central administration would be much broader. I did not say you should consider The Coming Day a central administration. The intention was to have all the money we receive go into a unified central fund, and then be distributed according to what is needed. If we founded a World School Association, it could administer its own money, but we would have to found it so that it could be a part of that central organization, just as the Association for Goetheanism in Dornach could be when we have someone to administer it. Purely objective principles must prevail here. We can found the World School Association in the same way. All we need is that its bylaws state that the money it receives can go to an elementary school as well as to the Free University.

Marie Steiner: Otherwise, everything would be at the expense of the Goetheanum.

A teacher: The way things are, I do not think the name “Waldorf School Association” is correct. We could use it for the lower eight grades, but for what is beyond, we need an “Association for the Founding of Rudolf Steiner Schools.”

Dr. Steiner: Under no circumstances can we do that.

A teacher (continuing): I wanted to indicate that quite specific schools are involved. I think the current name is detrimental.

Dr. Steiner: We need to find a much more modern name. Much of the opposition we encounter is due to the emphasis of the name. You will notice that people often say it with much emphasis. I can tell you that publishers accepted essays I wrote anonymously at one time or another, but when I included my name with them, the situation reversed. We could have another company name, but we will improve nothing by giving it a personal name.

Marie Steiner: Could we perhaps talk about what name would be desirable?

Dr. Steiner: It would certainly be quite good if we did that, then we would settle things. Perhaps the Goetheanism School, or the School of The Coming Day. It needs something like that, something that looks toward the future. We also need to think of something that indicates it is not a state school. The name needs to express the independence from the state, the foundation of the school without the state. We can achieve that only through a neutral designation. We did that in the Waldorf School by using "Independent." The designation "Independent Waldorf School" was good for the beginning, and had things continued as they had been, and had we not needed to form the Waldorf School Association, there would be little to say against that name. However, things have not gone on as they were. We need to express somehow the principle of independence from the state. We need something to indicate a school system created out of the independent cultural life. The question is whether we will be able to form the World School Association.

A teacher: Could we use "Anthroposophy" in the name?

Dr. Steiner: No, we need to leave that out.

A teacher: We should retain the name "Waldorf School" until the school reaches a certain size, so that interest does not wane.

Dr. Steiner: Leaving the ninth grade aside, it is already so that we can no longer work with the eight classes as before. Without subsidies,

we cannot continue the eight grades as we want. We will have to turn away new children for the eight grades unless we receive a subsidy. We can keep only the current level of activity. Then, there is the question of space. We cannot increase the number of students without increasing our space. With the fourth grade at fifty-three and the second grade at fifty-six children, there is also the question of additional teachers. In my opinion, if the classroom was large enough, a teacher could handle even a hundred children. Simply because we do not have the space, because our classrooms are too small, we will need more teachers. That will especially affect the future fourth and second grades that we will have to divide. In any event, we need to divide the first and fifth grades. The space problem is quite acute. There is still the problem of the eurythmy and gymnastics hall.

A teacher: Cultural School.

A teacher: I had thought of Independent Cultural School.

Marie Steiner: Perhaps someone else will think of something.

Dr. Steiner: It is not important to go into changing the name now. What is important is whether or not we receive the two million marks. We have this problem because we have accepted every child. The Waldorf-Astoria Company has done nothing wrong.

A teacher: It would be important to differentiate between the Waldorf School Association and the Waldorf School. We could leave the Waldorf School as the "Waldorf School."

Dr. Steiner: The financial association does not need to carry that name. That would not hurt the Waldorf-Astoria Company. The Waldorf School is a historical fact that should remain. On the other hand, though, we do not need to expect that we should extend into other areas of Germany and Austria under the name of the Waldorf School in Stuttgart. I think that for the purely practical reason that people will not give any money for it. We should limit announcements for the association to Stuttgart and

Württemberg. On the other hand, though, it seems clear to me that we should do things so we can have an international outreach.

A teacher: Are we deciding to drop the association?

Dr. Steiner: I am convinced that continuing the first eight grades is a salary problem. How much do we have in the School Association account? We need to know, otherwise we will never come out of this murky situation. We will be clear about our situation only when the School Association exists, and the Waldorf-Astoria Company increases the amount of its contribution. Then we would have money in the Association's account. We need to be able to say exactly how much the Waldorf-Astoria Company will need to provide, either as a certain donation per child or a particular amount we can count upon. Right now, that is all unclear.

I have the feeling that the financial basis of the school depends upon the Waldorf-Astoria Company and, to a large extent, upon the private wealth of Mr. Molt. We need to differentiate those two things. My feeling is that Mr. Molt has financially supported the Waldorf School himself. In addition to what he personally gave, the Waldorf-Astoria Company also provided support. Perhaps it is not appropriate to say so now, but Mr. Molt's private resources are strongly involved.

Emil Molt: It is difficult to discuss this. The school is registered as my private property. I paid for the construction. The school pays no rent, and I also paid other amounts for the other school buildings.

Dr. Steiner: It is good that we know this. The problem we have is that the Waldorf-Astoria Company has come out a little too good in the picture of the Waldorf School. I do not find it responsible to give all the credit for the existence of this school to the Waldorf-Astoria Company when they were really not so enthusiastic about becoming the patron of the school, whereas, Mr. Molt actually did most of it. We could at best say that the Waldorf-Astoria Company is a member of the School Association.

It is certainly not right when people from out of town pay only what it costs for their child. They should also pay a part of the other costs, like the desks, and so on. However, this completely justifiable situation should be compensated for by not making the school purely a concern of Stuttgart. People need to understand that they will not have to pay so much when the school becomes an international organization.

A teacher: The tuition would be a thousand marks, since each child costs us about that much.

Dr. Steiner: If we knew the Waldorf-Astoria Company would pay that amount for the children of its employees, that would not help much, since we would not be able to accept other children without donations. We must maintain our principle of accepting children who cannot pay the tuition. The school suffers from the fact that, aside from the children of the Waldorf-Astoria Company, it is a capitalistic school. We can say these things publicly. In Switzerland, I was always in favor of saying that if every citizen gave a few marks, we could easily finish the Goetheanum. If we were to put that to people strongly, they would realize that what we are doing is for the general good, namely, that we accept poor children, for whom wealthier people pay the tuition. What I wanted to say before was that we cannot set the tuition for outside children according to what we are lacking. Therefore, we must continue to try to obtain public donations. We can reach this goal only when a wealthier person pays the tuition for a poor child.

Have we included patronages in the Waldorf School Association?

A teacher: I had thought that the membership would be a thousand marks for patrons. There are not many patrons yet.

A teacher: People could give bricks to the Waldorf School.

Dr. Steiner: We can certainly do that. Collecting is good work. Of course, when we tell people they can give a small amount, then they will give a small amount. The members should go out and collect.

The main question is the formation of the World School Association. We must connect everything else with it. I still have not heard how much the Waldorf School Association has in its account. I would like to know that.

A teacher: Sixty to eighty thousand marks.

Dr. Steiner: So that is approximately what we have.

A teacher: The Waldorf factory pays 170,000 marks per year.

Dr. Steiner: Can we count on such donations in the coming years?

Emil Molt: If the economic situation does not break down, the amount will be raised to 200,000.

Dr. Steiner: And if that does not happen?

Emil Molt: That is why I am at the head of the company, in order to influence things enough.

Dr. Steiner: So, that would be the costs to the Waldorf-Astoria Company. We have so many wealthy parents who could afford to pay an appropriate amount, and who cannot demand that the company gives large donations. We need to approach those people who have an interest in the school if it does not fade as soon as we ask them to open their wallets. Otherwise, it is better the children do not come. We are not here to enroll children simply because the school is close. We will see what happens in the next week. If nothing happens, we will have to go back on the enrollments. There will be a parting of the ways if people say a unified school is one where no one pays anything, where everybody is equal, and they have nothing against that. We do not need to consider it an honor that the children of high government officials attend, but that in the future the children of wealthy people will sit next to those of poorer people.

Perhaps we can still gain some clarity about the question of the World School Association. In all these things we may not forget that

we have great difficulty in obtaining money for the building in Dornach. We will have fewer difficulties in funding a school, particularly in America. We would have the least number of difficulties if we would create a sanatorium. People understand that we need a sanatorium, but they have less understanding that we need schools. However, they have no understanding for the building in Dornach.

A teacher: Then we will have to connect a sanatorium with the school.

Dr. Steiner: Our schools are built differently, but we have no way to express that. Otherwise, we could form a World Association for Young Invalids. A "School for Health." That would be effective. However, that wouldn't work. We will have to connect things in our circulars so that we have a common fund that will pay for sanatoriums and schools. If we want to start schools, we would have to give the Association the right to use the money for Dornach, also. Otherwise, the Association would be counterproductive in regard to Dornach and would suck up all the donations. If we transform eurhythm into curative eurhythm, we would soon have a sanatorium.³ I will try to do something in a very limited way to show what can be done. I have been asked if we can use eurhythm curatively. I will try to do that, and you will see that people will come.

We must emphasize that the school as such is independent of the state, and that it is created out of an independent cultural life.

A teacher: We should try to make specific proposals concerning the World School Association. Before we approach the public, we should do that and then wait to see the effect. We should not give the impression we cannot continue.

Dr. Steiner: We have so many applications that we can accept them only if we receive more donations. Do you think our appeal gives

3. See *Curative Eurhythm*; in that course (April 1921) Steiner mentioned the possibility of a patient doing eurhythm exercises under a physician's supervision.

the impression that we feel we are failing? I wanted the faculty to emphasize what we have achieved with the school that would interest the public enough that they make some donations. The number of applications was emphasized. It appeared to me important that we wait with the numbers. There are already a hundred we cannot accept unless we receive financial support. I propose we write in a circular that the children are pouring in. I would also suggest that a teacher say that, because it makes more of an impression. Now we need only find a way of saying that so that people don't say to us, "Well, if the children are pouring in, then their parents should pay." It is one of our principles that we do not require every child to pay tuition. That is the reason for our difficulties, namely, that we accept children who cannot pay tuition.

A teacher proposes that Dr. von Heydebrand and Mr. Hahn prepare a statement to be read this evening.

Dr. Steiner: I have nothing against that since it is not actually a meeting. We could do that. I think, though, we should state it more clearly so that people become more concretely aware. I don't think such a public statement would act against private activities. Perhaps it would be good to say this publicly.

There is a proposal that we continue this discussion again, and that you come ready to fire from both barrels. Is there anything against that? If you want to call another meeting today, you should do that. I cannot be here this afternoon.

A teacher asks about the curriculum of the ninth grade and about building a dormitory. Some people have offered to take children as a means of making a living or simply as a secondary income. There was also a question about the Abitur.⁴

Dr. Steiner: Concerning the ninth grade curriculum, a primarily pedagogical question, we will take care of that at the beginning of

4. The *Abitur* is a state examination in Germany that determines whether a student may continue on to a university.

the next school year. I will present that as a course of five to seven new lectures, which I still need to prepare.⁵ I will give them to the faculty at the beginning of the school year. Planning the curriculum for the ninth grade is something that will take five or six days, and to that extent we should put it off until the beginning of the next school year. Now we need only decide who will take the individual classes.

We also have the problem of the Abitur. That is a not so simple a question. If we were working toward official recognition of our middle school, we would have to be untrue to our principles. We would then be dependent upon the state and could no longer speak of an independent school. We can remain true to our principles only if we tell the children that they will have to take the state examination if that they want a position with the state, or that they will need to take the examination that gives them the right to attend a university. As soon as we begin to negotiate with the state, we will become dependent upon it. The state will probably demand that some state inspector be at our graduation examination. We may not allow that kind of substantial modification of our instruction. If they want to look at the school, they should do it, but we cannot allow ourselves to enter into any real negotiations. We will not be untrue to our principles if the state examines those children who want the security of civil service.

Forming a ninth grade really makes sense only if we intend to form a completely independent college. It makes sense only if we intend to form an independent college at the same time, and then it will not matter whether we have an Abitur or not. Then we will have to look only at the question of who may attend the college, but that is a question we can put off. By then, the situation will have changed enough that [the state] can ignore the accreditation of such a college.

A dormitory would be desirable. That is something connected with accepting children from far away. It would be quite nice. A lot

5. *Balance in Teaching.*

of people talk about wanting to send their children here. We would immediately have the two X boys from Dornach. At present, they are only circling overhead, but soon they will land on the nose of the housemother. That is certainly an enticing prospect.

There is a question about what color to paint the desks.

Dr. Steiner: We could certainly paint the desks. Perhaps lilac, light bluish. We can do that with normal paint. The paints used in Dornach are too expensive to use here.⁶

I brought some drawings from a few of the children in Dornach that Mr. B. has brought along quite well. These are drawings by the children who were given a theme, and we see the result for each of the children. When we have some time, I would like to go through these drawings and discuss them with you. They are important if you are thinking about publishing something. When I mentioned to little G.W. that we would display her drawings in the Waldorf School, she said she was making clay models, also. In this way, the children's individual personalities are wonderfully expressed. I have no thought whatsoever of making a rule in that regard. Someone else might do it differently, but you can learn much from that. Mr. B. tells the children one thing or another, then, after giving them a little instruction, allows them simply to bring their ideas into some form. The children discuss it among themselves.

In the afternoon, there was a discussion with an extended group, but without Dr. Steiner, about how to raise money and about the formation of a World School Association. In the evening, Dr. Steiner gave the lecture "The Decline of the West" [July 29, 1920, contained in GA 335, not published in German or English].

6. Plant-based paints were developed to paint the dome of the first Goetheanum.

Friday, July 30, 1920, 3:00 p.m.

A teacher: We need to discuss hiring new teachers.

Dr. Steiner: Yes, we have the personnel problem. The problem is that our present shop teacher has not done what we expected, so we need to think of a replacement. We probably do not need to go into the details. I am not certain to what extent you are familiar with the problem that he could not handle the large classes. He has said that the children in the upper grades did not do the work. You can see that, since the children in the upper grades did not finish what they should.

He found it difficult to work in that area. What I have seen indicated that he does not have sufficient practical talent so that the children could not do their work well because he himself did not have an eye for what the craft demanded. Many of the projects remained at the level of tinkering and were not what they should have been. The children did not learn how to work precisely with him. In the gardening class, the work remained with each child having a small garden where each did what he or she wanted, with the result that it was more like a number of small children's gardens than a school garden.

The worst thing was that he simply had no heart for his work. His main interest is in studying, but what we actually needed, namely, someone who could teach gardening thoroughly, did not occur. From my perspective, there is nothing else to do other than look for a better teacher. I don't believe he is able to really bring the artistic into the shop instruction. As things have developed, it is impossible to keep him on the faculty. He doesn't seem able to find his way into the spirit of the school.

A teacher: Since we brought him here, we should, of course, find a way to take care of him so that he does not become an enemy of the school when we remove him from the faculty.

Emil Molt: I will see that he is taken care of in some way.

A teacher: I need to say that I don't quite understand all this. He certainly gave considerable effort to finding his way into the spirit of the school. He definitely handled my children well and in the gardening class, my class also did well. He will find his way into the artistic aspect.

Dr. Steiner: That will be difficult. What I said about the artistic was in connection with the shop instruction. He will hardly find his way into that.

A teacher: He has the best will, and it will be difficult for him to understand. During the holidays he wants to learn cabinetmaking better and also shoemaking.

Marie Steiner: There is something trusting about him.

Dr. Steiner: There is no doubt that he likes to work with children, and that he is serious about it, but there are some things lacking. When I saw certain things that occurred, I had to conclude that it was impossible to leave this work to him.

A teacher: Is there a reason we would need to get rid of him or could we employ him somewhere else, for example in the library?

Dr. Steiner: It is certainly difficult to make a clear decision. I think it will be difficult for him to find his way into the real spirit of the school because he hasn't the spirit in him.

It is certainly possible to carry someone along, but do you really believe that he could do the shop class alone permanently? He could never teach all of the shop classes. Possibly he could teach the four lower classes if we had a teacher for the upper grades. I have my doubts whether he has the spiritual capacity to handle the upper grades in shop. I have watched how he works, and it is really quite nice for the younger children if they put themselves to it. However, for later, when a certain feeling for the craft is necessary, it is a question whether he can gain that feeling. This is very difficult, and we

would need to change our thinking if he were to remain. My impression is that this is the general opinion of the faculty.

He has poetic ambitions, but he imagines himself to be much better than he is. He has a wonderful amount of goodwill. I feel sorry for him because I think he will probably develop a lot of resentment. It is always difficult when someone brings a certain personal quality to things when they work at the school. He injects a personal note into everything and is not as objective as he should be. He wants to be someone who becomes a Waldorf teacher, he wants to be a poet. He wants the children to trust him. All of the characteristics he has certainly bring out sympathy for him. We will need to find another position for him. Nevertheless, it would remain difficult since he does not understand certain things about the spirit of the Waldorf School, particularly the shop class. In an area where objectivity is necessary, it is very difficult when sympathy plays a role. All that leads off the path.

Is there some possibility that we could resolve the situation by having him in the lower four grades? That would be desirable, but we would end up with a huge budget. The school is getting bigger.

Emil Molt: We don't have the money to give him a soft job. As we saw recently, we must count every penny. What we need to do is to take care of him somewhere in the company so that he is not harmed, and we don't hurt him.

Dr. Steiner: We certainly must take care of him, but we will need to see how to do that. A difficult situation.

We can objectively say that he was not fit for the task. He does not have an artistic feel. I don't think he would find his way into the subject. As I said, it would hurt nothing if he took the lower grades and someone else, the upper classes. Often, that is the best way and the children will simply work. Later, when they need to show what they can do, things will be better. There is certainly nothing to object to for the lower grades, but for the upper classes, he simply will not do.

A teacher: Do you intend to have one person do it all?

Dr. Steiner: That is a budget question. In the shop class, we must stretch to the limit. It would be best if we strongly developed shop. If we had a good shop teacher, we could start in the sixth grade, but it is a different situation in the gardening class.¹ That needs someone who really understands the subject. If we had two teachers, I would prefer that each would give shop in one year and gardening in the other.

We must realize that if we retain him, other difficulties will arise in the school.

I had the impression that was the opinion of the whole faculty. At the beginning, I thought this was already decided, but now I see that is not so. It is good we have discussed the matter so that we all understand it.

A teacher: Isn't it possible to see that someone is inadequate for a position earlier?

Dr. Steiner: I already noticed it some time ago, and mentioned it at Christmas and in February. I didn't go into it then because it is so difficult for me, but it comes up so often, namely, that we shut people out. Recently, there have been many times when the situation seemed to have improved.

Well, there is nothing left to do other than look for another solution. We will need to find another solution.

A teacher: In any event, we will need to find a first-rate shop teacher. It would be possible to have him as an assistant to the main teacher. Some time ago, Mr. X. wanted to take over the shop class.

1. There was never a shop class for the lower four grades. Steiner never specified a time when shop classes should begin based on anthroposophic anthropology. In July 1920, the discussion clearly concerned budgetary questions. Two years later in the so-called "Oxford Course" (*Spiritual Ground of Education*), he specifically stated that shop could begin before grade six.

Dr. Steiner: I already said that it would be best if someone who is one the faculty would learn how to make shoes. I didn't think we should employ a shoemaker. The instruction in shop must come from the faculty, but suddenly Y. was there. It was only fleetingly mentioned to me, and it was certainly not intended that he completely take over the teaching of shop.

A teacher: He sort of grew into the faculty without a decision that he should become a part.

Dr. Steiner: Now we're rather caught in the situation. We shouldn't allow such things to happen. Recently when we were talking, I was quite surprised that someone who was not at all under consideration for the faculty was at the meeting. Those who are not on the faculty should not be at the meetings.

A teacher: I certainly think we can take him on as an assistant.

Dr. Steiner: It would be too much for one teacher to do the gardening and the shoemaking, but then we would have to be able to pay him.

Emil Molt: I would say that budget considerations should be subordinate to the major considerations.

Dr. Steiner: It was certainly not harmful that he was there, but the harm may first arise when he is left out. He has become a teacher in a way I have often encountered in Stuttgart. If you ask how they reach their position, you find out that people have simply pushed their way in. They suddenly appear. I don't understand how people move up. It is certainly true that we cannot continue in that way.

You need to realize, Mr. X., that one thing builds upon the other. As we decided, you were to create the shop instruction. Mr. Molt asked if we could consider Y. as an assistant for you, then, suddenly, he was sitting here in the faculty. He was never under consideration as a teacher for the Waldorf School. We can see that clearly because he is an employee of the Waldorf-Astoria

Company that they sent over. Thus, there was not the least justification for him to be on the faculty.

A teacher: I don't think we can work intimately if someone is here who does not belong.

Dr. Steiner: If he is already here, we can't do that. If he has been teaching the subject and if other difficulties did not arise, we could not say that Y. is no longer on the faculty.

A teacher: It was a mistake to let him in.

A teacher: Yes, but we were the ones who made the mistake.

Dr. Steiner: The Waldorf School will pay for it. Just as people have made mistakes in the Anthroposophical Society, and in spite of the fact that people make these same mistakes time and again, I was the one who had to suffer. I had to suffer for each person we threw out. It is clear that in this case, the Waldorf School will have to suffer, but I think it is better that it suffer outwardly rather than within.

Following further discussion:

Dr. Steiner: Well, we will just have to try to keep him if there is no other way.

[After further discussion on the next day, of which there are no notes, Y. was told that he would no longer work in the Waldorf School.]

Dr. Steiner: It is certainly not so that we will include every specialty teacher in the faculty. The intent is that the inner faculty includes the class teachers and the older specialty teachers, and that we also have an extended faculty.

A teacher: My perspective is that we should include only those whom Dr. Steiner called to the faculty, and thus that someone's mere presence in some position does not mean that he or she will automatically be part of the faculty.

A teacher: Who should be on the faculty?

Dr. Steiner: Only the main teachers, those who are practicing, not on leave, should be on the faculty. In principle, the faculty should consist of those who originally were part of the school and those who came later but whom we wish had participated in the course last year. We have always discussed who is to be here as a real teacher. If someone is to sit with us, he or she must be practicing and must be a true teacher.

Berta Molt: Well, then, I don't belong here, either.

Dr. Steiner: You are the school mother. That was always the intent. Mrs. Steiner is here as the head of the eurythmy department and Mr. Molt as the patron of the school, that was always the intent from the very beginning.

If we have discussed it, then there is not much to say. That was the case with Baravalle. He was here as a substitute, but we discussed that. It was also clear that he would eventually come into a relationship to the school, because he would eventually be a primary teacher.

We still have the question of whom to consider as a teacher.

A teacher: Must the new teacher be an anthroposophist, or can it be someone outside?

Dr. Steiner: That is something I do not absolutely demand, we have already discussed it.

I propose that we talk with Wolffhügel regarding the shop class and see if he wants to take it. I think that Wolffhügel would be quite appropriate. That would be really good. He is a painter and works as a furniture maker. That would be excellent.

Now we need know only which of the new teachers should attend our meetings. Of course, Wolffhügel should.

I was only in the handwork class a few times, but once I had to ask myself why a child did not have a thimble on. I have always said

that we must get the children accustomed to sewing with a thimble. They should not do it without a thimble. We cannot allow that.

We cannot know ahead of time whether a teacher can keep the children quiet. Often we can know that, I think, but we can also experience some surprises. You just don't always know.

We need two teachers for the first grade. For the 1B class, I would propose Miss Maria Umland and for the 1A class, Killian. I think we should hire them provisionally and not bring them into the faculty meetings.

We then have Miss von Mirbach for the second grade, for the third grade, Pastor Geyer, for the fourth grade, Miss Lang, for the fifth grade, Mrs. Koegel. Dr. Schubert will have the weaker children, the remedial class, and Dr. von Heydebrand, the sixth grade.

We still need someone. Baravalle would be good for the second sixth-grade class. I think we should take him. He can also do his doctoral work here.

Dr. Kolisko will take over the whole seventh grade.

I also think we should do the eighth and ninth grades as we did the seventh and eighth. How did that work?

A teacher: We took the classes in alternating weeks. Our impression is that if we alternate it daily, we would not know the class well enough.

Dr. Steiner: Then your perspective is that it is better to teach for a week, better than alternating daily?

A teacher: The reason why we two did not know our classes very well is unclear to me. The fact is that I knew the children the least of all our colleagues. Could you perhaps say what the problem was?

Dr. Steiner: That will not be better until you are more efficient in regard to the subject matter and how you treat it. You felt under pressure. You had, in general, too little contact with the children and lectured too much.

Saturday, July 31, 1920, 5:30 p.m.

Dr. Steiner: What do we need to discuss? Who wants to say something?

A teacher: I want to ask how we will divide the foreign language classes.

Dr. Steiner: In general, the foreign language classes will continue as they were, and the teachers who taught them will continue next year. However, there will be something new with the first grade. How many class teachers have taught foreign language in their class themselves? Miss Lang and Mrs. Koegel, both languages. Geyer, Dr. von Heydebrand, Miss von Mirbach, and Kolisko, one language each. Next year, Miss Uhland will take over both languages in her first grade and perhaps Mr. Killian in his.

Dr. Schubert will have the beginning fourth grade Latin class and Geyer, the fifth and sixth grades. We will have to see how many want to take Latin. The interest is not too great.

Hahn will have the independent religious instruction for the first through third grade group and also the seventh through ninth graders. Then, we need someone only for the fourth, fifth and sixth grades. What should we do there? How about asking Mr. Uehli? That might be a solution. He doesn't have much time, but two hours per week might be possible. I think we should consider Mr. Uehli for the fourth through sixth grades.

If there is nothing else, I would like to bring up something I know some of you want, namely, the problem of the World School Association.

A teacher: We thought we should immediately found the World School Association so it can begin collecting money, whether for schools or for the Goetheanum. The Waldorf School Association would be a member of the World School Association.

Dr. Steiner: How do you imagine we would collect the money and administer it from one place? We certainly cannot do what was requested after the lecture last night. We would collect that for the Waldorf School. What we collect for the Waldorf School should not be forgotten. Should we have a meeting and tell people that besides what we did last night, we will also do this other thing?

There was then considerable discussion about the events of the previous evening.¹

A teacher: What happened yesterday relates particularly to collecting for the Waldorf School. What we can do through the World School Association is to obtain money for all the activities so that there is no competition between these different collections by different groups.

Dr. Steiner: In a certain sense, competition already exists. We could wait until the things discussed last night are done, and then begin to think about founding a World School Association. Only when it is quite clear what will happen with the Waldorf School Association can we approach people about founding the World School Association. We cannot continue to try different things. What happened yesterday blocked the plan for the World School Association, and I do not think that is all that bad. We cannot do two such things at the same time.

A teacher: Couldn't we found the World School Association in Dornach?

Dr. Steiner: We don't need to decide that here. That would certainly not hinder collecting for the Waldorf School. If it were done in Dornach, we would need to stand behind it.

A teacher: We cannot postpone the plan for the Eurythmeum. We certainly cannot drop it.

1. See Steiner's lecture of July 30, 1920, in *Polarities in the Evolution of Mankind*. There seems to be no record of the events after the lecture. — TRANS.

Dr. Steiner: Well, because of the whole attitude that arose, it is certainly at an end. It was silly that I had to defend myself in that way, but it did happen, and we will now have to take the consequences. The dumb things we do exist so we can improve them, but important things should not suffer for that. Individual events express the whole.

A teacher: Dr. Steiner, you asked us to think about the name of the school. We should certainly assume that the whole business of the World School Association concerns us.

Dr. Steiner: I said that the name should indicate independence from the state. What I meant was that forming a World School Association could circumvent the difficulties that arise when people from out of town want to have their own schools, because the Association would exist to form such schools everywhere. I also said that could begin by supporting the Waldorf School with the money it needs. I did not mean we should spend our time on that. That would be important only if people wanted it. That is certainly the case. For now, we can only put things off until yesterday's appeal takes effect. We cannot simply stand up now and say, "Yesterday we stood here and said we need to collect 256,000 marks for the Waldorf School, but today we're going to give all that a new name. Today, we will collect for the World School Association."

A teacher: That is not what I meant. What I meant is that we want to support the idea of creating a World School Association.

Dr. Steiner: Well, what does that mean? If you had added that we want to form a World School Association to what you said yesterday about how effective the school has been and our need for more donations, then that would now be on the table. We cannot form the World School Association ourselves. It was not my opinion that the faculty would form the World School Association. We certainly would not move one step forward regardless of how determined we are to do that.

A teacher: My understanding was that we wanted to ask you for some further suggestions.

Dr. Steiner: This seems premature to me. It is certainly premature to say anything about the work of such an organization. It is not yet urgent. You see, it might have helped had we stood firm upon the statement that we would not continue the school if we could not make the world understand that it must make sacrifices for this thing. That was the initial idea of the statement we wanted to present, but the picture shifted, primarily because, out of all we need, only a laughably small amount was presented. That is an illusion, because we will need two and a half times that much. It is certainly clear that we will receive the amount we asked for, and thus reach the first goal.

A teacher: Should we put announcements in the Norwegian and Dutch newspapers? Would that help?

Dr. Steiner: Certainly, if someone were to do it. All these things are good if they are done, very good. We do not need to decide things, someone can do them.

Well, then we've taken care of all the questions, if there is nothing more. I am certainly very sorry that a number of things happened that disturbed the harmony among us.

I want to say only that I'm sorry things did not end better. We will not meet again for some time. I wish you all a good and fruitful new year. For many of you, it will be a very difficult year if you are to achieve anything we have discussed. I cannot give you a longer speech now. Let's begin the next school year fresh and strong.

Tuesday, September 21, 1920, 11:00 a.m. – 12:00 p.m.

Following the third lecture of the cycle Balance in Teaching.

Dr. Steiner: Professor Abderhalden was in Dornach.¹ He didn't understand the significance of the anterior and posterior nodes of the vertebrae.² That is where most such people have problems. They don't go into anything, but rather think to themselves that if they were to delve into a subject, they would be uncomfortable. It's better to stay away.

Otherwise, he has rather radical views. He said, "What you said about gymnastics—from a physiological perspective, gymnastics is barbarous." I said to him, "Please tell people that. You have the position of a professor. If someone else says that, people become angry. Physiologists can easily say that to people."

One thing was very interesting. He mentioned that during the time of the revolution some people found themselves out on a limb.³ He proposed that each professor teach the subject as he or she saw fit. The others could not imagine it. That is what he said.

Well, let us begin our pedagogical work. Today, we need to come to some clarity about a number of things that I had to leave somewhat in the dark, partially because of all the other work I had.

There had been a difference of opinion regarding the relationship of the school and the faculty to the Waldorf-Astoria Company. Bylaws had been prepared saying, among other things, that the teachers would no longer be employed by the Waldorf-Astoria Company, and designating Dr. Steiner as the head of the school.

1. Emil Abderhalden (1877–1950), professor of physiology.

2. See Steiner's description of the spinal cord and the posterior and anterior horns of the vertebrae (*The Foundations of Human Experience*, lecture 2, p. 59).

3. The 1918-19 German Revolution abolished both the monarchy and the Soviet-style workers' councils and created a constitutional republic, the Weimar Republic. — TRANS.

Dr. Steiner: Do you want to say something Mr. Molt?

Emil Molt speaks in detail about the difficulties, particularly about his own position within the faculty, the bylaws, and the proposal to choose Dr. Steiner as chairman.

Dr. Steiner: From what our dear friend Mr. Molt just said, I believe we clearly can eliminate appointing me chairman. I don't believe those paragraphs of the bylaws would change anything concerning me at all.

I ask you to recall, also, that we have always discussed the naming of new teachers among the faculty. That is something I would like to continue. I think we should certainly work toward the ideal of arranging things so that the faculty would look into certain things concerned with hiring a new teacher, and that we should pay attention to the faculty's judgment. I would always report what occurs there. I would never exclude the possibility that when someone makes a proposal, I will look into it. Bylaws cannot firmly determine these sorts of things. If you make a firm rule, it will not be accurate. The bylaws should, perhaps, be no more than an indication of direction so that still more misunderstandings do not arise.

I have the impression that other things are in the background that could explain much of this. When I heard about it while I was in Berlin, it seemed to me to be rather superficial, but I also felt there were some problems living beneath the surface.⁴ Those things certainly have nothing to do with Mr. Molt, the patron of our school, and the faculty, but with certain other problems. It would certainly be desirable if we could look into the genuine basis, into the real common problems. External influences can play no role here. It is better to discuss our problems, like this one, which come to such an explosion, while they are only problems than to allow them to end in an explosion. Who would like to say something?

4. September 18–19, 1920.

A teacher: I wrote the bylaws to delineate the form of our working together. What was important was the independence of the faculty in cultural matters, as a group of cultural workers. Part of that is also the hiring and firing of teachers. It was important to me to find a form that properly expressed Dr. Steiner's relationship to the faculty.

Dr. Steiner: It is difficult for me to take a position in regard to these bylaws, since they are really unimportant to me. We can do things only as we need to do them from day to day. Bylaws are necessary for the external world, so that what we are doing looks like something. It is very difficult for me to take a position regarding these bylaws because they are really so useless to me. I don't think such bylaws would change anything significant.

We can truly clarify the situation only when we speak as friends among friends. That is, when the faculty itself says how we are to understand these things, how we think, and how things should become.

A number of teachers describe their positions.

Dr. Steiner: You see, that is just what I meant. Some things that are actually interwoven into life have surfaced in the explosion of the bylaws. In the bylaws, we could separate them. We can see those problems that way. For instance, we could discuss for a long time whether or not the faculty is responsible for administering the finances of the school. You could show it would be proper to involve the faculty with the finances, but at the same time, we would need to feel certain the school will continue. We cannot eliminate that feeling of certainty or uncertainty regarding the continuation of the school. The last straw exploded in the last few days. It was already smoldering, but it burst out, and I think we can see that through this discussion. It burst out through what happened at the end of the past school year in the discussion of the school finances for the coming year. The things we discussed then were of such a nature that I said to myself at the time, "We

certainly cannot know how things will look at our Waldorf School next Easter.” It is not so much that we do not have the money. Of course, we have to take into consideration that we do not have it. What appears necessary to me is that the teachers of the Waldorf School unite about how to achieve financial security for the future of the school. It is not possible for you to work as teachers if you have to work in absolute uncertainty about the future. The problem was most obvious when, at the end of last year, we couldn’t see how things would stand in regard to the future of the Waldorf School. I, myself, have no idea where we stand or how we will manage the more than 100 newly enrolled children. However, I said to myself that we will confront exactly the same problem next Easter. I had the feeling that the present relationships between the Waldorf School, the Waldorf School Association, and the faculty would render it impossible to imagine anything that would provide sufficient security for the future of the school. It seems to me that is what more or less quickly occurred. Through all these things, the question quickly arose about how to move forward.

I have to admit this troubled me greatly. You see, if we have to give up the Waldorf School someday, that would mean we would lose something that gives the entire anthroposophical movement a firm foundation. The Waldorf School must continue, it simply must succeed because it puts anthroposophy to the test. There are only two reasons why it may fail. First, because the school could no longer continue due to a change in the education laws, but we could endure that reason. The second reason would be that the school fails because the world does not sufficiently understand us and what we are doing and, therefore, does not finance us. The moment we say the school failed due to lack of understanding about the finances, the school fails in such a way that we can survive. I can think of no other possibility.

However, just that third possibility arose in what occurred in the last days, and that possibility is that differences arise within the faculty, to which Mr. Molt also belongs. That would make the

world happy and that is what I perceive. Now something can happen that should not happen. Although we could fail with honor for financial reasons, we certainly may not endanger our position with discord. That would hide our financial miseries in a very horrible way. For that reason, I think it is much better to call things by their names. I think this whole thing has spilled out of the worries about what will happen with the Waldorf School. In all of these conflicts, I really see nothing other than a financial conflict. Why tiptoe around it?

I am certainly not criticizing anything. As you know, it is terribly difficult to talk about these things, because there is no interest in our circles for what is necessary. Until now, we have found no way of putting our ideas into practice, of actually doing them, because people have a sort of inner opposition and are unwilling to work to financially support our ideas. People are willing to undertake all kinds of confused business, but they have a certain kind of inner opposition to working in our way. This is most apparent in those people who must officially consider such things objectively. That is one of our main problems, and for that reason, we will have to do it ourselves. We, ourselves, must continue the work.

A teacher: Our desire to separate the school from the Waldorf-Astoria Company then carried over to Mr. Molt personally. That was certainly a misunderstanding. The faculty, of which Mr. Molt is also a part, represents the Waldorf School. The relationship of the faculty to the Waldorf School Association and to the Waldorf-Astoria Company is not clear, even today. The conflict we have is simply an expression of the fact that the faculty wants to take over the leadership of the school.

Dr. Steiner: In a certain way, we have now come to the core of the problem. The faculty is prepared to go with Mr. Molt in all the things resulting from the historical relationship, but it does not want to have anything to do with the Waldorf-Astoria Company. To the extent I am involved, that is what we have actually done. I

most certainly wanted to work with Mr. Molt, but I could have nothing to do with the Waldorf-Astoria Company, simply because it wanted nothing to do with me. That is the problem, and we must overcome it in a wise and positive way. We should not simply say we are taking over the school, but instead, form the school so that we will have control.

You should also not forget what we had at the end of the last school year, namely, a spiritual profit due to the faculty and an absolute financial deficit that stood in sharp contrast to it. We must, therefore, conclude that the faculty understood the Waldorf School, but there was little understanding from those who certainly should have stepped forward to help resolve the problem of the school's limited financial means. That is, from those within our circle who could certainly do something. You will recall that at the end of the last school year I mentioned, as an example, that the Waldorf-Astoria Company did not provide the building, that Mr. Molt provided it.

In my personal opinion, the school is simply a nightmare for the company, and Mr. Molt had considerable difficulty overcoming that and bringing about what lay in his heart. Those are the difficulties, and you can see that in the desire to separate the school from the company. That, of course, assumes Mr. Molt belongs to the faculty as the protector of the school and absolutely not just its financier.

If we accept that, we can also begin to discuss the problem in a healthy and objective way. We need only want to see Mr. Molt for himself and not in connection with the company. If we move onto this healthy ground, we can understand one another better. I think that is the core of the problem. The problems will become larger if we do not try to find some financially stable ground on our own. I don't see any possibility other than that we come to a healthy basis ourselves.

Emil Molt: If the school had not grown beyond its original intent, these difficulties would not have arisen. The Ministry of Culture

accepted the school because of the good name of the Waldorf-Astoria Company, and that good name continues to exist.

Dr. Steiner (speaking to Molt): It is certainly necessary in connection with what is said, to protect yourself from the opinions expressed about the Waldorf-Astoria Company. It is not quite correct that the school was dependent upon the Waldorf-Astoria Company children. We could have created such a school with anthroposophical children, and it most certainly would have succeeded. What is of value is that you were the first member of the Society who took up the idea of founding a school. That has nothing to do with the Waldorf-Astoria Company at all, but with your own person. I see no reason why you should identify yourself with the Waldorf-Astoria Company. They would not have understood it. This was your personal act. For that reason, I have spoken of the founding by Mr. Molt. That was absolutely intentional on my part. The fact that the workers' children were involved lay entirely in the circumstances of the inauguration of the social movement in 1919. What we have here as a question of confidence is your trust in Anthroposophy, and what we have now arose from that. I certainly do not believe that the Württemberg Department of Education would have allowed less for you than for the good name of the Waldorf-Astoria Company. That is something we should clearly remember.

In a certain way, the desire to be independent of the Waldorf-Astoria Company is justifiable, because we must continue our work under all circumstances. At the time we presented the school to the world, it was not my intent to limit it to the Waldorf-Astoria Company, but to make clear to the world that it needed to do something so that the school not remain a Waldorf-Astoria school. According to their statements and present attitude, the Waldorf-Astoria Company would rejoice if you said someday that we should throw the school out. Perhaps that would in some way improve the name of the Waldorf Astoria Company, since perhaps it has sunk in some

people's opinions because of the founding of the school. You do not actually have a real reason for connecting the school with the company. You were, in fact, the person who understood the need to start such an initiative. It seems to me that we want to have everything to do with you and nothing to do with the company. Suppose someone else were in your position at the company. Then, the cultural fund would not have been increased by another 80,000 marks. That has nothing to do with the Waldorf-Astoria Company, but only with you. That is why, to use an unpoetic expression, this amount was coaxed out, not because the Waldorf-Astoria Company had any intent of making that money available. How many Waldorf children do we have? How many other children?

A teacher: We have 164 Waldorf children, 100 anthroposophic children, and 100 others.

Dr. Steiner: Now, the relationship of the numbers is the most unfavorable thinkable. If there were free access in Stuttgart, the number of enrollments would be limitless. There is no doubt of that. We have an extremely large number of requests that do not result in enrollments because the children have no place to stay. People cannot send their children or we would have many more from outside Stuttgart. For the time, the situation is such that the school is fairly ineffective in the outer areas. This is when we should have said that we will not accept the other hundred children because we do not have the money. We could have done that at the end of the last school year. Then, we would have only 365 when we opened the school this year instead of 465 children in the old rooms.⁵ We could have made things clear and said that the Waldorf-Astoria Company is paying for the classes.

It is important now that we learn from the Waldorf School Association what the real budget is.

5. There is a discrepancy in the numbers presented by Steiner in relation to what the teacher presented previously. The correct statement would be that they would have had 265 students instead of the 365 they really had. — TRANS.

A teacher: We are preparing one.

Dr. Steiner: These things are always in preparation! You told me that just as I was leaving before. You must see to it that you prepare these things while I am away. All of these financial matters are always in preparation when I leave and usually still are when I return.

It is certainly clear that everything depends upon the financial question. Now that things have begun, we can certainly not so easily stop them as we could have done at the end of the last school year. Next Easter, we will be in the same situation. We need to get some money. It is certainly clear that the Waldorf School will need more financial support. The question is, though, whether the Waldorf School Association is the proper way to get it. At least according to its present capacities, it is not.

A teacher: Would a possible way be to tell parents now enrolling their children that we have nothing more?

Dr. Steiner: That would be a scandal. We could do that next Easter, but for now it would be better to see that we get some money.

If we could only put this on a broader basis! It would be good to find some way of doing that. People also want to do something for the university course in Dornach.⁶ We must attack the problems of the school in another way.

I already said that we get the least amount of money for Dornach. It is easiest to obtain money for a sanatorium. Getting some money for schooling lies in between. We had an instance where we could see that a group of people had the least interest in doing anything for Dornach. Someone else wanted to do something like a sanatorium—that was taken up with the greatest interest. Everybody was like quicksilver. As soon as something like that is brought up, you get money. Schooling would likely fall somewhere in the middle. People would know how to find the way if hindrances were

6. *The Art of Declamation* (ms., GA 281) and *The Boundaries of Natural Science*.

not always placed in front of what we have already done. What is important is that all the people working with us act together, and that we don't have the kind of inner opposition we now have.

For now, we have the greatest desire to keep track of everything we spend, but we have not the least idea about what we receive. People have said they are ready to work all night when it comes to spending money, but when it comes to what is important, namely, to bringing in money, we find opposition.

If we do not place our financial affairs upon a firm basis, we will hardly be in a position to obtain money from people. We must find people who can administer the money we receive. For now, we cannot find any other people except those who want to create a new position for themselves by writing down a few numbers. I say that among us here in the faculty, but don't let that be known. On the other hand, those working faithfully with us should know where the problem lies. The problems at the school relate directly to the fact that we have an extreme deficiency of people who can handle business affairs. That is our sickness. But, we don't have to stay in that mire. Mr. Molt knows that as well as I, and he is suffering terribly under it. He is weighed down by the impossibility of extending the work in the economic area because he can find no one who can do it.

Credit for the school goes to *you*. The others have simply been passive. When people publicly speak about the Waldorf Company, we can do nothing about it. But, when they speak of the Waldorf School, it must be separate. They did not give the money, you coaxed it from them. They said they were in agreement in just the same way that a father is in agreement when the son spends too much. In the end, that's how things are.

We will need to have a short faculty meeting, but first we must see to it that the board of the Waldorf School Association meets. Afterward, we will have a faculty meeting so that we can bring things into some sort of order.

Wednesday, September 22, 1920, 8:00 p.m. – 12:15 a.m.

Dr. Steiner: I would like to say a few words before we go into the individual points of discussion. Now that we are at the beginning of a new school year we need to clarify some things. There has been some discussion of things, including my own position, in relationship to the faculty. Today, I do not want to discuss the external relationship, only the inner. That seems appropriate this evening because you brought up my inner relationship, at least between the lines. In those things connected with our spiritual movement, I feel I am an esoteric among friends and cannot feel I am anything else. Running the Waldorf School is one of these spiritual things, at least to the extent it is a spiritual matter and to the extent the faculty takes up pedagogical questions and belongs to our anthroposophical movement. I need to say some things today about the position of an esoteric and how an esoteric perceives him- or herself, which you will need to apply to the particular case of the Waldorf School.

Someone who brings things from the spiritual world to his or her fellow human beings assumes, of course, that people do not necessarily accept them because of authority, but at least because they feel the things result from scientific research revealing a content that can perhaps be made known only by the person undertaking it. People can understand these things, of course, once they are said, but someone must first say them as a result of his or her own investigation. As you hear such truths, you are not exactly in a relationship to authority, but you somehow recognize that the things said can only arise from such a source.

Much of what I have recently had to say to you may appear simple, but I did not discover it in a simple way. Much of what we can learn about such a special area as pedagogy can become available only by going through a great deal, by experiencing a great

deal, which is possible only after many years' experience with this type of investigating. Understanding it is easy and can occur in a short period, but the investigation itself is not at all so simple and requires a path of initiation. However, when someone tells fellow human beings of such investigation, he or she never does so out of a desire to speak as an authority in the normal sense, that is, as the exoteric world understands authority.

I would ask that you take what I have to say about this very seriously and precisely. You should not accept what I have to say simply upon authority in the normal sense of the word. You see, if you did that, it would have no effect. You would not receive it through the necessary intangible forces. The relationship must be entirely different. The relationship must be one in which you accept everything said through a completely free will. Your acceptance may not in the least depend upon the will of the speaker. Everything must depend upon the will of the listeners. That is as exact a description of the relationship that must exist as is possible in human speech. I tell you things not to place them in the proper light, but because, in our times, we can base the effectiveness of esoteric work upon them.

If in our times we wanted to achieve something through authority, whether it be the authority of suggestion or any of the other numerous ways of affecting the soul, then that would eventually reveal itself as a great mistake. We now exist in the stage of human development when people mature enough to do so put more and more impulses of freedom into the world. Specifically, when we work as teachers we may not under any circumstances accept those things that arise out of the spirit and will move the world forward through an authority forced upon the soul. We must accept everything through goodwill, through the insight of the listener when the listener feels that the person speaking has something to say. No other relationship may exist. If the intent is that the listeners undertake some work based upon those statements, work that people can undertake communally, any other

relationship would have a negative effect. If the spiritual researcher is to participate, then the capacity to speak free of authority and to listen through free will must be the basis of the entire relationship.

Nothing else may be the basis of the external relationships. Therefore, my relationship to the faculty must be one, right to the dotting of the *i*'s and crossing of the *t*'s, that neither I nor anyone else wants something against the will of any member of the faculty. The entire faculty as a whole must accept and desire it in their hearts. Whether something would pass in an election or not is unimportant. It requires that kind of inner relationship. The moment that is no longer so, the proper relationship would no longer exist. We need to somewhat keep an eye on that relationship.

Groups form in this area, not the way associations form, but more like a gathering around one person who has something to say in the sense that I mentioned. That is, those who want to hear something freely gather around someone. Regardless of what the external world may or may not expect of such a group, what I have said is all that is inwardly acceptable.

You will certainly feel that I want to describe my inner relationship to the faculty in that way, and I would ask that you understand it in that way. All healing forces of the future will be based in this. Specific things also lie in that direction. You need to feel that I have harmonized and do always intend to harmonize my decisions with each of you, that is, what you bring to me for a decision, because those who ask a question do so out of their own insight. If you think this through, you can clearly discern the nature of our esoteric relationship and the positive results of that esoteric relationship.

I wanted to make this our starting point today. You may have already found from your many experiences that things arising out of the spirit proceed properly only when such an understanding of spiritual relationships is their basis. Thus, in an exoteric organization you should separate the things that are simply necessary for

the external world from what must lie between us. We can then move forward not only in the most rational manner, but also in the most spiritual work. We will move forward.

I wanted to say this to you now as a kind of inauguration of our work for this year, an inauguration of our work through which I would particularly like spiritual forces to flow. You can be certain that I will continue to pray for a blessing upon your work as a whole and the work of individuals in this coming year from the spiritual powers that carry our entire movement. If you are aware that is the case, if you not only act together, but think together and feel together, and thus receive the good spiritual forces in this thinking together, feeling together into the harmony of the entire soul life, then our work in this year will succeed.

Now we can go on to specific points. Does anyone want to say something about our agenda for today?

A question is asked about the official recognition of the Waldorf School as an elementary school.

Dr. Steiner: This is something that can go in one direction or another and depends upon the goodwill of the educational bureaucracy. We will achieve a certain degree of security about the future existence of the school only if we can negotiate through personal contacts. I wish to state expressly that we should not do this by telephone. If we can work through personal discussions and personal contact with all the possibilities of emphasis that arise in a personal conversation, if we can create an attitude through that, then we will achieve a certain degree of security. We will be unable to avoid being confronted with the same problem in the future if we handle this question in a strictly bureaucratic manner.

For that reason I think it would be best if Mr. Molt could do something personally, if you were personally involved. The situation is such that we will feel secure about the Waldorf School only if you personally speak with those people who have some influence. I am convinced that if an exchange of this sort occurs, and it

forces the officials to say something in recognition of the school, that will offer us the best protection. Sending memos back and forth will achieve nothing. Particularly here in Württemberg, we can achieve more than in Prussia. In Prussia, after the final decision, we would have to dismantle this school within a short period of time.¹

We need to work on the problem in that way. We should not forget that some school principal or a teacher from a normal school will often come along and want to have the Waldorf School pedagogy. They will ask what they can do to help their schools. That is pure nonsense. The first thing they need to do is to free themselves from the state, and that gives rise to such a difficult problem that only a few people can think about it consequentially.

What is important is that what we could call our school movement, namely, a movement for independent schools, gets into more people's heads so that a genuinely large movement toward educational freedom arises as a part of the Threefold Movement. We can use the opportunity that the excuse about a unified school provides. I must admit that I have always found a concrete definition of a unified school unpleasant, even though we had to use that term. It was unpleasant for me because it emphasized we wanted what the state defines as a unified school, but a unified school was less important than an independent school. That will come about by itself. What the present German government wants as a unified school is actually the opposite. We would be signing on to something terrible if we give in on this question. Somehow we need to feel our way through this. We need to be aware that such things happen in life, but we should realize that they do not arise inwardly—that would be deceptive—but from without, and that we should do them with

1. Between the school's beginning in 1919 and September 1920, the Elementary School Law had been passed, which changed the regulations for starting private elementary schools. If the new regulations had been strictly enforced, the Waldorf School would have ceased to exist as originally intended. — TRANS.

a certain mental reservation. We should be aware that we need to do things, but not inwardly, to achieve at least the minimum of what we want, and that we will need to speak with people while inwardly tweaking their noses.

Emil Molt: I will do what I can to bring things into order.

A teacher asks about the lessons for the ninth grade.

Dr. Steiner: I will write it down for tomorrow, but we will get farthest if we see it as a continuation of what we have already done.² I would, therefore, ask you to provide me with all the information about what you have done and achieved in German and literature.

A teacher: I went through Goethe, Schiller, and Herder, but that was all. I was able to bring into history some discussion of things like Dante's *Divine Comedy*, but mostly it was Goethe, Schiller, and Herder. In grammar, we wrote essays and I attempted to work on spelling from the perspective of speech. We did nothing with grammar as such.

Dr. Steiner: Well, what you will need to do in literature is to take care of Jean Paul. In particular, you will need to look at some sections of *Aesthetics, or the Schooling of Beauty* with the ninth grade—particularly the ones concerning humor.³ You should not pay too much attention to history. That would be about a semester's work. Afterward, you would then go on with the students to something very different. They are, after all, fourteen and fifteen years old, and you could read and discuss some of the chapters in Herman Grimm's lectures on Goethe.⁴ That is what you need to do in literature.

2. The text is unknown.

3. *Asthetik oder die Vorschule des Schönen*, Jean Paul (Johann Paul Friedrich Richter, 1763–1835), 1805.

4. Herman Grimm, *Goethe-Vorlesungen* (Goethe lectures), 1877.

In German, I would recommend that you not go too deeply into grammar in the first semester. Discuss the phonetic law, particularly Grimm's law. In the essays, I would recommend that you handle historical themes. The students should work primarily with the material you gave them last year in history. You will certainly have adequate opportunities to discuss grammar and syntax in connection with corrections. Before you have the children write an essay, though, you should have the children from last year orally discuss the theme for the new children in the class.

Now, what did you do in history?

A teacher: We went up to the Reformation and took Luther's biography in detail. I then worked with Buckle's *History of Civilization in England*, and attempted to use it to shed some light on the present.⁵

Dr. Steiner: I would recommend that you for the time do not go further, but go through it again with a spiritual scientific perspective. Follow that with Lecky's *History of Modern Civilization*.⁶

A teacher: I now have a combined eighth–ninth grade class in German.

Dr. Steiner: It would perhaps be best if you precede Herman Grimm with Goethe, so that you could then catch part of the class up with what you already said about Goethe, Schiller, and Herder. That would be good for both classes, and then you could leave Jean Paul for later. You could teach both classes the same history, so that we have only geography left.

A teacher: We mainly did the Ice Age, the movement of land and water and so forth. In general, we focused on the geology of that period.

Dr. Steiner: In connection with all that, I would recommend that you thoroughly examine the Alps, the northern limestone Alps, the

5. H. Th. Buckle (1821–1862), *History of Civilization in England*, 1857.

6. W. E. H. Lecky (1838–1903).

southern limestone Alps along with the river valleys that form the boundaries, the mountain ranges—in other words, the different sections. Then something about the landscape and about the geological qualities beginning with the Lake Alps all the way through Switzerland to the Austrian Alps. In this discussion of the Alps, you could also point out that the structure of the Earth forms a kind of cross, and that these mountainous formations represent that. Then continue the Alps toward the Pyrenees and all the way through to the Carpathians, and then go on with the forested mountains right through to the Altaic range, so that you then have an east-west range that continues under the Earth and encloses the Earth like a ring. The Rocky Mountain-Andes Cordillera crosses that at a right angle, forming another ring. You can explain these two rings crossing one another so nicely as the structure of the Earth. Through that the students can get an idea that the Earth has an inner organization. You can do all this, but allow yourself enough time. You do not need to handle everything in geography at once.

Then we have mathematics. You have already taken up equations, haven't you? How far have you come in exponents? Squaring, cubing, and more general exponents? Have you already cubed binomials and trinomials?

A teacher: There were no difficulties, but there was no reason to do the binomial law, that is, $(a + b)^2$, $(a + b)^3$, $(a + b)^4$.

Dr. Steiner: How do the students do that?

A teacher: I had them multiply them out.

Dr. Steiner: What I mean is, do your students know that $(a + b)^3 = a^3$ and so forth? Can they do that? If you have not required that they learn it as a formula, then you have not begun with raising numbers to a power, and you have not had them figure the formula 3553 or 3552 . I would continue in this way by having the children do the cubes for numbers using a formula. Then have them do the square roots and cube roots.

A teacher: I did not think it was important.

Dr. Steiner: In such things, it is not so important that children do things the way they will need them later, but that they practice a particular form of thinking. The form of thinking that they practice in finding the cube or square, or by taking the root of a number, has the peculiarity that it abstracts from the concrete numbers and then puts the numbers together in another way. Such work in the depths of the numerical construct is so formative for thought, that they have to do it.

Then they need more practical computations. I would certainly find it proper if you had children figure things that have a practical content, which is certainly in accord with your intentions. I would say, for instance, that if a watering can is cylindrical or conical, it contains a certain amount of water. How much water is that if the diameter of the base of one can is half that of another one?

I would then go on to approximations so that the children get an idea of that. Begin with a transit and how to find the average value in such practical things as weighing things with a balance scale. You could then continue on with examples in the exchange of money. Then, of course, we need to consider geometry. You should, of course, begin with computing volumes of bodies, and then I would advise you to begin with descriptive geometry.

A teacher describes what he did in physics.

Dr. Steiner: In physics you should try to do two things. In the first case, present acoustics and electricity, to which magnetism also belongs, so that the children can understand the telephone. In the second case, cover heat and mechanics and everything else the children need to understand a locomotive. That is enough for the ninth grade.

A teacher: Last year, we divided geography and I presented something about astronomy.

Dr. Steiner: Of course, in that connection, we should look at the Doppler Effect, that is, the movement of the stars in the line of vision.⁷ You did not discuss the movement of stars in the line of vision? You need to include everything the children need in order to understand the movement of the stars in the line of vision. You should work toward that goal.

A teacher: Then you don't want any optics in physics? Only heat, mechanics, and electricity?

Dr. Steiner: You can add as much of optics as you need to explain the Doppler Effect. Be sure to also include acoustics.

A teacher: Are the conclusions about the movement of stars from shifts in spectral lines justified?

Dr. Steiner: Why not? It is certainly correct to conclude that if you have two spectra and find one line in one position and the same line in a different position in the other one, that has something to do with different distances. That is a proper conclusion.

A teacher: We could conclude that about the Sun.

Dr. Steiner: I would use the Doppler Effect only with double stars; I would not generalize it. You should use it only to show that the stars rotate around each other, since the general assumption is that the stars move cyclically in the direction of vision. Only go that far. Then, we have chemistry. What we already did in the eighth grade, the fundamentals of organic chemistry, what an alcohol is, what an ether is, we should continue in the ninth grade.

Anthropology: Continue with that so that the children gain a proper understanding of anthropology. That should move in

7. Christian Doppler (1803–1853), Austrian physicist and mathematician; in writing of the Doppler effect, he made an analogy between the sound coming from a moving source and the light coming from a moving star. Doppler thought that just as the pitch of sound from a moving source varies, the color of light from a moving star would also vary.

concentric circles from grade to grade in such a way that you connect the remaining natural sciences with it.

Mr. Baumann, what do you think about music and singing in the ninth grade?

A teacher: I was unable to accomplish what I wanted because the students had so little previous training in music.

Dr. Steiner: Could you give the music lessons in the eurythmy hall if they do not conflict with eurythmy?

A teacher: There is hardly space for eurythmy.

Dr. Steiner: Then, we will never be able to bring the music instruction into order until we have the large hall. The musical instruction will never be what it should be until we have the large hall.

Two things are important. We should teach music as completely as possible. If we want to prepare the children, we cannot do too much with instruments since hearing poor instruments will ruin their sense of tone. That is an important point. We could certainly do well with the old style of church singing.

A teacher: I want to say something about the majors and minors and about the color of sound in pure tones.

Dr. Steiner: That is the exact material for the ninth grade, and it is certainly something we should strive for under all circumstances. We should look at some things a little theoretically and also give something for the feeling. Major and minor should become a feeling.

A teacher: In department class, I went into the differences between men and women. The children seemed interested in that.

Dr. Steiner: I think it would be nice if you connected that with singing and made the connection with male and female voices. Not much has been tried in this direction. It is quite certain that teaching this age child about observed differences between male and

female singing voices would counteract the false sexual feelings that are so strong today. That would certainly have a good effect.

It is painful for me that you cannot move forward with the instruments. Playing instruments is something we cannot replace. Regarding private lessons, well, private lessons are private lessons. Here we must remember that, as we understand it, children should take up musical instruments in the general context of education. Private lessons do not help in that regard. It is certainly too bad we cannot do that. I fear it will be a long time before we get to it.

A teacher: We have some instruments, but we need rooms, and we really need a teacher.

Dr. Steiner: We already discussed that. Is it only a question of rooms?

A teacher: We have about fifteen instruments. If we had even the chorus room, we could do things like Hayden's "Children's Symphony."

Dr. Steiner: That would be good.

A question is asked about language class.

Dr. Steiner: At that age, I would emphasize recitation. You can learn much about the mastery of language through recitation. The children can gain a sense for idioms through recitation and then learn to apply that to other things. We can continue that in eurythmy and grammar.

In the shop class, I had thought we could cultivate things about art and a feeling for art indirectly. In shop, it is important to have the children do different things and always complete them. I wouldn't have them make only useful things, but toys also, reasonable toys. I think it would be very nice if the children made little blacksmiths that make each other move alternately.⁸ The children

8. A wooden toy: a handle is pulled causing one smith to hammer the anvil while another stands up; then the opposite handle is pulled with the opposite result.—TRANS.

will become dexterous. They can also make presents. I would work in that direction.

If we could also do something festive for the children, that is, have them gather moss and make Christmas crèches, so that they make the little sheep and so forth and paint it, they will learn a great deal. Of course, we shouldn't neglect useful objects. They are particularly happy when they can make something like a ratchet noisemaker, things that are like a little practical joke.

We rattle, we rattle the twelve together.

The bells are coming from Rome.

A teacher: There is still the question of the handwork teacher. I have spoken with Miss S. She is a drawing teacher, but can also teach handwork.

Dr. Steiner: That would be just the thing if someone who was artistic took over the handwork class. We would have to be certain, though, that she is capable of it. She would fit in well.

Under certain circumstances, there is something else we should consider. She does not have one characteristic that another lady has. Miss Hauck is from here and is the daughter of the former professor Guido Hauck,⁹ who wrote an article, "Arnold Böcklin's Realms of the Soul and Goethe's *Faust*." He also wrote "A Technical Explanation of *Faust*." Hauck was one of the last. If she could decide to become a handwork teacher, we would have the advantage that she is from Schwabia, something that would be quite good. She has been teaching at a workers' school, and for that reason I would consider not calling her here, because it would be good if she taught the people there. The workers' schools say that people don't need to learn frivolous things like geometry. Only things such as class struggle and

9. See Hedwig Hauck, *Handwork*, Steiner Schools Fellowship, 1983. Guido Hauck (died 1905), professor of geometry.

preparation for the revolution should be taught. That is one thing, and the other is a recent event, namely, that the technical school has fired her. Perhaps Mr. Strakosch could give an opinion about whether it is necessary for factory mechanics to learn something about geometry. I would ask you to give your own opinion, but I think architecture and mechanical engineering would cease if technical schools no longer teach geometry. Everything would sink into barbarism. In mechanical engineering, you can't put a peg into a hole. People can't construct anything like that. This is all pure nonsense.

I think she would be suitable, but I fear that under our present circumstances, she might be too much. She was an assistant at the technical university for many years. We should consider these two women. For personal reasons, Miss S. would prefer not to be asked. Perhaps we could telegraph Miss Hauck tomorrow and ask if she can come.

For the seventh, eighth, and ninth grade independent religious instruction we could move into a freer form and give a theoretical explanation about such things as life before birth and after death, and all the consequences of a life before birth. We could give them examples. We could show them how to look at the major cultural connections and about the mission of the human being on Earth. You need only to look at Goethe or Jean Paul to see it. You can show everywhere that their capacities come from a life before birth.

We could then go on with a good picture that really reaches into the religious if we explained the body of the Laocoön. With the Laocoön the etheric body actually separated; thus, the physical body made such contortions. You can illustrate much through the breaking of the Laocoön's physical body. You would need a group, but you can lift the discomfort about the dissolution of the human body into the religious.

We have decided about the Sunday services. We need to name somebody to replace Mrs. Koegel in teaching the children. I

would ask for suggestions. The person needs to feel called upon to do this. Does someone want to do that? Would you like to do it with Miss Röhrle?

A teacher: A deaf and dumb girl has enrolled.

Dr. Steiner: She cannot come to the Waldorf School.

A class teacher asks about another child who has enrolled.

Dr. Steiner: What is with him? I feel bad about the boy.

A teacher: He is impossible in class.

Dr. Steiner: That may be only a passing thing. When I spoke with him, he certainly seemed as if he could improve. I am also convinced that if you do what I suggested with him, he will improve in half a year. We can certainly not hope he will improve if we completely isolate him. We can't do that.

A teacher: Then my other children will be shortchanged.

Dr. Steiner: I think it is only temporary. It is probably connected with the fact that he just came into the school. That could certainly have an effect.

A teacher: He was terribly nervous.

Dr. Steiner: The child's constitution is quite irregular. This is a boy who has something like—well, you can break your arm or leg on your physical body, but you cannot break your head—but this boy has a broken etheric head, and for that reason he is, of course, always nervous. That is more evident with him than with other children, but I think it is only temporary. In any event, we will have to tell the parents that they will need to be patient until we have the remedial class. Have you known him long? Was he always that way? His whole life becomes chaotic with every event. Is he taking any medication? Has he had childhood illnesses? I thought so. You said he had a mental dysfunction.

You can counteract that with *hypophysis cerebri*. Does he have any siblings? There is a disturbance in his growth caused by something the mother had before he was born.

A teacher: She once told me she was half crazy the whole time.

Dr. Steiner: The boy came into this situation through the pregnancy. Then we will work with him and take him into the school as soon as Dr. Schubert's remedial class begins.

Surely, you have more questions.

The question of Dr. Steiner's position in the school organization is brought up again.

Dr. Steiner: Defining my position has only opportunistic value. It would have been good if I had been included at the time the faculty was reported to the government. It is important now only because government officials require us to be exact.

A teacher: Perhaps we could send them a complete list and put you at the top.

Dr. Steiner: That always looks strange, because they will compare it with the old lists.

A teacher: We still need to fix it, though.

Dr. Steiner: There isn't much we can do other than to write and say we forgot it and want to revise the list. "We unfortunately forgot this last time and want to make a revision." I don't know of any other way around this. It certainly would look funny if we did nothing, or if we made a new list.

A question is asked regarding the opponents of anthroposophy.

Dr. Steiner: These rumors are always coming up. You see it everywhere in Switzerland. We are now trying to trace all the different variations of these despicable things with the goal of wiping away

all traces of their machinations, and of their being able to say that I had done something with Anthroposophy and turned things around. These people spread teachings they say are mine and then they wipe away their tracks.

Is there anything else?

A teacher asks about the World School Association, which is to be situated in Dornach, but work in Germany. If a German section were to be founded now, then everything could be brought into order during the courses in Dornach.

Dr. Steiner: Don't we need a World School Association before we can form a German section? Now the path toward a World School Association must begin from an international center.

We could center the World School Association in Dornach, but we do not need to begin it there. Before, we had a particular presentation that sharply emphasized that we still have only a small school, but we cannot grow since we must turn away many children. We can no longer say that, so we must now begin the World School Association differently. Of course, if we have a large number of visitors in Dornach, we could begin by creating a good attitude. I don't think it should begin here, because we can no longer say there are a hundred children waiting at the gates of the school.

We now need to begin it differently. We could work in Dornach, but I had also thought we could begin in a more international place, The Hague, for instance. We still have reason to believe we can do something for our movement, but we would ruin everything if we founded the World School Association here. We can do all kinds of things for the Waldorf School. There is such a positive attitude here, but we may not found the Association here. At the time I had thought we could begin an energetic campaign, but I would now favor a foundation arising in London. That, however, is not yet achievable. Apart from that, I still hope that other things will move more quickly.

[Editor's note: The remaining notes of this meeting are very erratic and uncertain, as to both the content and the speaker. Possible missing parts are indicated by an ellipsis.]

Dr. Steiner: I had thought before that I would have to do that with the World School Association. We have a number of anthroposophists in The Hague.

A teacher: I think they are all mixed up.

A teacher: You cannot depend upon H. He will never say he is an anthroposophist.

Dr. Steiner: If I were to go to The Hague, H. would certainly help.

A teacher: As long as you are there!

Dr. Steiner: It doesn't need to be more ... it is enough if he can do one thing, and if he prepares the way.

A teacher: He blocks the way. He has hidden the fact that there is a Goetheanum. The students were surprised when they heard that it exists, although they were brought to Switzerland under H.'s guidance.

Dr. Steiner: That's how people are, but you cannot move forward if you do not take people as they are. ...

In addition to The Hague, Zurich and Geneva also came under discussion.

A teacher: Don't we have to do some preparation here? We should think about the names of the individual schools. We do not see your goals.

Dr. Steiner: I do not believe it is particularly urgent to find names for the individual schools. What kind of conditions do you want to create from here?

A teacher: I am not really certain we have thought of everything.

Dr. Steiner: In the end, what is important is that you master the situation at the proper moment, and that is today. I already mentioned that. If we could provide our movement with such basic principles, we would get somewhere. We need to comprehend the world situation.

We must use things as they come. You see, for example, we started the publishing company here, but it has done little until now.¹⁰ However, two books appeared, Dr. Stein and the one by Polzer.¹¹ These were only beginning works, but in large editions. We sold both books in only a few weeks. Someone said today that the book against Traub also sold out. People are just sleepy there. The movement would move forward if people would just move with the stream. As such, the stream is already there, but no one is swimming in it. We can certainly say that the current is there, but no one is swimming in it. You can see that from the fact that my public lectures are always well attended. It is certainly true that movement is there, but no one thinks about the fact that there is such movement.

In reality—the things I have to say are confidential, but I need to make a remark—the leadership of The Coming Day does not realize there is a threefold movement. That is not something that we need to advertise. We need only to know that a sleepiness exists. Many things begin and then stop. If I am to give everyone an individual task, then I can say only that everything can happen. Then our meetings should definitely not last until three in the morning.

10. *Der Kommende Tag* A. G. Verlag (Coming Day Publications), Stuttgart.

11. Walter Johannes Stein, *Die moderne naturwissenschaftlich Vorstellungsart und die Weltanschauung Goethes, wie sei Rudolf Steiner vertritt* (The modern scientific perspective and Goethe's worldview as represented by Rudolf Steiner), 1920; and, *Rudolf Steiner als Philosoph und Theosoph* (Rudolf Steiner as Philosopher and Theosophist), 1920, an answer to Friedrich Traub's similarly named article. Ludwig Polzer-Hoditz, *Politisch Betrachtungen auf Grundlage der Dreigliederung des sozialen Organismus* (Political considerations based upon the threefold social organism), 1920.

You will find the least amount of support in Berlin. There is no interest there. But even in Berlin, we could accomplish something if I could be there for a week. I cannot do it in three days. In Berlin, people don't see beyond the walls of their own city.

A teacher: When could we do something in The Hague?

Dr. Steiner: When I see there is some interest, we can begin to think about doing something in that connection in Dornach.

A teacher: Then we will have to decide how we can generate some interest.

Dr. Steiner: Yes, you see we have to learn how to generate interest in a more noble sense. If you look at the Haaß-Berkow Group with all their noise, you can see they certainly have a knack for creating interest.¹² It must be possible, for example, when people come from outside, to have other titles for our presentations. It is important that we create interest, but we do not need to do it in a negative way. It is important to generate interest rather than simply discuss how. When so many people gather in one place, there is much we can do from person to person.

For the purposes of founding the World School Association, it is important to generate the proper interest. Suppose you can get fifty people to believe we should found such a World School Association. If the people from Dornach then travel and work in the proper way, that would mean that three weeks later, five hundred, and six weeks later, five thousand, would believe we should found a World School Association. You need to have the guts to create such an opinion in a number of people.

12. During World War I, actor Gottfried Haaß-Berkow (1888–1957), at the request of the Red Cross, produced several folk-plays with amateur actors in various German cities. After the war, his traveling troupe, “The Haaß-Berkow Players,” presented many anthroposophic plays throughout Germany, Switzerland, Holland, and Sweden. Many of the actors remained in Dornach following Steiner’s drama course (*Speech and Drama*).

A teacher: Could the Waldorf teachers work in that way following the lectures?

Dr. Steiner: Of course, you can do that, but creating the opinion would have to move in parallel. Why is it that an esprit de corps, in the best sense of the word, never arises in something like the Anthroposophical Society?

Several teachers attempt to answer that question.

Dr. Steiner: As long as we were simply the Anthroposophical Society, all that was not important. We did not need money. Now, we have the misfortune that we do need it. It is not that we are greedy, but somehow we must support the movement. We can accomplish that only by generating interest. Now, this is very painful for me, many people who should be doing something have a certain kind of inner opposition. They do not do what I think is right, but something else. They have considerable resistance. That is common in our time, as though we could work out of the spirit and need no money. If you need money, you have to do something. It does not have to be unidealistic, but you must do something. I believe there is much more opposition than you might suppose, an inner opposition. Thus, there is a resistance. There is a sleepiness, a formation of cliques. It would be good if we could develop an esprit de corps.

We cannot form a section of something that does not yet exist.

A teacher: Well, the impetus must arise somewhere.

Dr. Steiner: It must come from a more extended group.

A teacher: Perhaps we could approach the representatives of the local school movements and warm them to the idea of the World School Association. For example, Principal B. in Br.

Dr. Steiner: It is not our concern to publicize the name of the World School Association, but to put such an organization into the world. B. is interested enough. The moment we have the

World School Association, he will join and be active. For B. in Br., that means nothing more than another opportunity for more free-loading. It is unimportant whether you go around and gather money as the Waldorf faculty or as the World School Association. That is only a new name for the same thing. We need to create a real organization, an organization in itself.

A teacher: We need to make use of the time of the Dornach course.

Dr. Steiner: We will have to get those people to carry the thoughts of political agitation. We cannot get much from them directly, they are just poor wretches who would rather receive something. We certainly have such people. What is important is that these people carry the thoughts and spread them. We will have to keep those agitators warm. If we inaugurate something in The Hague—it does not need to be an association, we only need to begin political agitation—if we can begin to do that in The Hague, we should not forget that there is also a strong interest in doing something to help Central Europe. People already want that. If we can find the right tone, something will happen. We will need to try to articulate the feelings that exist so they go in the right direction. The perspective already exists, and that is something we could achieve. We could soon achieve something if the souls would awaken. You are already awake enough. It would be good if you could send forth something clever from Dornach with the same strength.

It would be better if the beggars and hoboos did not form the association as something to combat poverty, but that people who have something in their pockets do it.

There is some discussion concerning the course to be held in Stuttgart in the coming winter, and there are reports about what the teachers intend to present.

Dr. Steiner: There has been much talk, but we must do something. My only desire is that you do not offer college level lectures that

then fall flat. That would be terrible. I would say something about Anthroposophy and philosophy.

A teacher: We had considered giving lectures each semester.

Dr. Steiner: We could group the subjects differently. I wouldn't do it in the old way. I would group them more objectively. Mr. von Baravalle, you can certainly take care of Einstein's theories and quantum theory.

A teacher: I think we can present it more easily to the students. The people here will certainly understand it.

Dr. Steiner: I think the ideas of projective geometry are very promising. I agree with what you have presented as a program. The people will certainly have a very different kind of picture when, aside from being able to determine an ellipse from an equation, they can comprehend the creation of an ellipse from a bundle of rays. That is quite a lot.

Perhaps it would be interesting to first give, for example, the basic concepts of analytical geometry and then those of projective geometry. You could then handle conical sections analytically and projectively. Now, there is usually a course for analytical geometry and then one for projective. It would be very interesting to teach the whole theory of conical sections analytically and projectively.

I think we need to close for today. I would certainly advise you to consider the courses in Dornach. Bring your plans with you. In Dornach, our direction is more toward people, but students want to have it more toward subjects. We could certainly specialize things. Dr. Schubert, there is certainly not much research about the soul of language.

I hope that our working together will develop more in the way I mentioned at the beginning today.

Monday, November 15, 1920, 8:00 p.m.

Dr. Steiner: Today, I would first like to hear the wishes and reports from the members of the faculty. In the first part of this meeting, I want to know if the faculty has any wishes or questions we should discuss without the extended faculty, that is, without the younger teachers who will come later.

I would first like to know how the instruction in the ninth grade is going, and I would like to hear the experiences of the teachers working with that class.

A teacher: In the eighth and ninth grade German class, we are reading Herman Grimm.

Dr. Steiner: Have you had an opportunity to bring other things into the lectures by Grimm? How far have you come in history? What did you do with his first lecture where he speaks about Rome in the second part of his characterization of the last centuries?

A teacher: The children did not know that history.

Dr. Steiner: It is important that you cover the history of the sixteenth, seventeenth, eighteenth, and nineteenth centuries, at least in the ninth grade. Perhaps you could do it that way. It is missing in the ninth grade. In teaching about these centuries, the goal would be that the students understand the present, don't you agree? They are now fifteen years old. You could go through those themes as Herman Grimm presents them in each chapter and take the nineteenth century as a confluence of the histories of various peoples. Use the themes of the last four centuries as leitmotifs. Actually, it would be important to do that in both classes, only you should do it in different ways. In eighth grade, more narratively and in ninth grade, go more into the major ideas of the last centuries.

You need to work toward being able to present the major ideas to the children. There is a great deal of material in those lectures you can expand upon by bringing in literature from everywhere.

(*Speaking to another teacher*) You teach mathematics. Have you gone through geometrical drawing with the children?

I have been so occupied with other things, but do you find it necessary to bring so much reasoned and theoretical material into physics? Doesn't so much purely conceptual material slow things down?

A teacher: I want to present only what is absolutely necessary.

Dr. Steiner: How many of the experiments have the students mastered? In electricity, it is, of course, necessary to present the observations very rationally with little theoretical speculation. That is something that probably does not stick with them too well. From a purely didactic perspective, it should not stick well. I think in this case we should have the ideal of developing the necessary concepts out of the experiment and drawing on the blackboard as little as possible. We should develop the whole thing out of the experiment. You can also try your Socratic method. When you develop something theoretically, the Socratic method is not of much help, since how can the children know anything? You can hardly ask them questions. Since you can do experiments, I would certainly take advantage of those opportunities. You can save a great deal of time. If you go through electricity in that way, you will complete it. The children will learn a great deal more than if you just explain the concept of voltage. Didactically, that would be unwise. You will then need to do two weeks of geometrical drawing, but only two weeks.

A teacher: In the foreign language class, we read the Forum scene from *Julius Caesar*.

Dr. Steiner: Could you also do that in writing as a kind of essay? You need to do something like that, also. In German, too, so that they have a picture, one that they can really articulate.

(Speaking to the German teacher) You don't have any themes? It would not hurt if you repeated the material in your lecture, using your own words.

A report is given about French.

Dr. Steiner: In any event, we can do what we projected for the ninth grade.

The German teacher: I now need to do Jean Paul.

Dr. Steiner: I did not mean you should do everything one after the other. It is now mid-November, and we need to do some history. Actually, the four centuries in their context. You really need until mid-January in both classes. For all the other classes, the curriculum is fixed.

A teacher: Will this curriculum then become standard in the future?

Dr. Steiner: For now, we need to know what we need to do this year.

A teacher: Should we teach literary history in foreign languages?

Dr. Steiner: With those children you do not need to do anything more than to say something about Shakespeare in passing, for instance. Or things you can take care of in that way.

The methods the public schools use for Latin and Greek are horrible and utterly decadent. We need to bring our children along so far that they find a connection. When we have sufficiently developed our methods, we need to bring our children just as far. But our methods will not present things in the same way. I think that when we resolve this problem, you will no longer have discipline problems, and then you can achieve that. The real problem is that your children are out of control every five minutes.

The Austrian college preparatory high schools were exemplary. When you think of Leo Thun and 1854, their curriculum was the

very best imaginable; Gautsch ruined it.¹ They did history well. In Weimar, I found a different understanding of world history, namely, from the creation of the world until the Hohenzollern, only fifteen pages, and three volumes about the history of the Hohenzollern.

We also have the independent religious instruction for this class. How are things there?

A teacher: We have nine grades in three groups.

Dr. Steiner: Why have the classes become so enormous? If the distribution is reasonable, then large classes will not hurt. But in your case, the children are really sitting on top of one another. Mr. U.'s class is too large. We need to divide it. Seventy-three children! They don't fit into the available seats, and then they push one another out. Terrible! Today, the worst students were absent. It is absolutely clear that we need to divide this class, and I think we should do it. Particularly in these cases where the instruction really depends upon having contact with the individuals—you must be able to ask one or another question as often as possible—surely we can arrange for two periods and divide the class between them. This is, at best, a question of space and is something we must solve, as otherwise we will fail in that area of instruction. Who could also give that class?

A teacher: I would be happy to do it.

Dr. Steiner: It needs to be someone who was not previously in religion. You may have been out for a number of years, but it still forms your thoughts. We have no one on the faculty. Of course, this is a difficult problem to solve, but we will have to get over this hurdle. The teacher must bring warmth into the instruction,

1. Leo Leopold Graf von Thun (1811–1888), Austrian Minister of Culture 1848–1860; Paul Freiherr Gautsch von Frankenthan (1851–1918), Austrian Minister of Culture, 1885–1895.

warmth. I would, for example, propose A., but I do not know if he can acquire the necessary pedagogical perspective. How about trying A., since in the present crisis, who else could we propose from the anthroposophical movement? There is no one.

We're stuck. I know of no one else. We cannot hang this around the necks of the teachers. The ninth grade is so small you can easily make contact with the individual students.

(To a teacher) It seems to me that you need a helper in your class, Miss H. Perhaps Miss S. could help you. We need to speak about that. You need someone especially when the children need to work. The class is too large for teaching in chorus. It has peripheral areas, and you cannot reach out into the farthest realms. I would prefer having two classes, but Miss S. can work in your class and help you when the children are busy, for instance, in drawing or painting. The class is falling apart. Individual children are not active enough during class. They just sit around. I also wondered if you could give a period and then stay in the class while Miss S. gives the next period. That would take care of the discipline problem. We could think about how to do it. In principle, a class could have one hundred and fifty students, but we will not have such large rooms. You have fifty students in your class, but it is too large.

A teacher: I would like to ask if I should stay with the C-major scale and emphasize the absolute tone in tone eurythmy. I was wondering if it was incorrect to present tone eurythmy as relative.

Dr. Steiner: You can do that.

A eurythmy teacher: I always assumed the absolute tone.

Dr. Steiner: You can teach the eurythmy movements by remaining with the absolute, but you don't need to do that pedantically.

What are the children doing with you in shop class?

A shop teacher: We have continued last year's projects.

Dr. Steiner: How is the discipline in handwork this year? Last year, the last period was handwork and the discipline was quite good.

Do you have much to do? I am asking because I think we should have discussed it in the foundation course last year. Is it possible to meet every other week about that subject, that is, apart from the school as such? Can you formulate some questions that will lead to a positive result? It would be good if we remained in contact about such things, if you developed some questions where you have doubts, and I could suggest some themes we could discuss when I am here. I hope in the future I will have some time to devote myself entirely to the Waldorf School. You need to think about some questions where you are having problems and send them to me so that I can answer them when I return.

A comment is made concerning painting.

Dr. Steiner: (To a class teacher) You have presented it?

A teacher: You saw some attempts today.

Dr. Steiner: As such, they were quite good, but you will need to work less from the conventional and develop writing more out of drawing and painting. That must be your goal. Guidelines are available for the first grade, but you must slowly develop them further so that color is more developed.

A teacher: At present, I can't find a way. I am groping in the dark.

Dr. Steiner: Some of the children have done very good things, but it must come more out of the color. T.F. has some talent.

A teacher: I have found that the children have difficulty with forms using watercolor.

Dr. Steiner: You should not emphasize chalk too much. Unfortunately, we are not so far along yet, but it is quite important that we delineate. First, we will have an ordered curriculum in the lower classes. Of course, the others will do nearly the same thing, but we

need to take the children's age into account. The main thing now is that we awaken an inner feeling for color in the children, an experience of the world of colors, so that the children receive a feeling for the life in the world of colors through experiencing fairy tales.

A teacher: We need to give the children forms, particular motifs.

Dr. Steiner: The children will get forms if you allow their fantasy to be active. You need to allow the forms to grow out of color. You can speak with the children in the language of colors. Think about how exciting it is when to work with the children so that they understand something like: Here is a coy violet with a brash red right next to it. The whole thing sits upon a humble blue.

You need to do it concretely, so that the colors do something. That forms the soul. What we can imagine in the colors can occur in a hundred different ways. You need to get the children to live in the colors by saying things like, "When the red peeks through the blue." Allow the children to really do that. I would try to bring a great deal of life into it. You must try to bring them out of their lethargy. Bring some fire into it. Nowadays, it is generally necessary to develop this feeling for colors. It is not as corrupted as music, but it will favorably affect their feeling for music.

A teacher: Would you be in favor of practicing drawing as well as painting?

Dr. Steiner: Not mechanical drawing. They should do that only when the object is geometrical understanding. In any event, it is important to work out of the polarity of light and dark. In that regard, the ninth grade has not shown itself to be particularly lively, and you need to help them.

A teacher: Could the eighth and ninth grades have painting lessons?

Dr. Steiner: That would have to occur in the periods we already have. We should do more artistic work, that is quite evident. That is also why it was important to me that Miss Hauck come into the

handwork class and that handwork be taught artistically. Mostly the handwork is boring, and I would like to see it done really artistically. In handwork, you can use a ruler, but it is inappropriate with paper. We could form a bridge between shop and handwork. There are a number of things that can be painted. There are also things the children could paint by themselves at home. If the children would make things for their dolls, there is much we could develop. We could develop a sense of style and color. If we could overcome the naturalism in making dolls, we could make something lively, laughing dolls, ones that are artistic. That would be very beneficial.

Just as you can get children accustomed to writing in different ways, I do not know why you cannot teach children how to make a poster and how a poster can be beautiful, and how they can recognize the beauty of a beautiful poster. They should also recognize an ugly poster. But people look at such things without becoming angry. We must develop taste. We should develop a feeling for style. Concerning the feeling for style, the instruction, even in the most artistic schools, is terrible.

We had the most disgusting examples here a short time ago. You all know the drawings in *Towards Social Renewal*. They were changed to make them more current. What did the artist do? He created the motif so that the left side repeated on the right. He made a Gothic window out of it. Such things occur.

We could achieve something beautiful in the tenth or eleventh grade. One of our industrialists wants a logo for his baby food. That is something that should be created from within. There are inner needs. Today, people know only about art objects, but that is how it should be if it is to imitate something. In Basel, there is an art teacher who says he does not understand why, if I paint an eye here, I cannot paint the other one there. There is something to be said for that as long as you do not go along with the thing itself. What I mean is an inner ability to experience, that is what I mean by a feeling for style. People need to experience a triangle or

a rectangle and not simply imitate. Today, people make dolls by simply imitating and not experiencing them from within. You need to be able to experience within yourself how a doll laughs or cries, and that all needs to be done properly, including the clothing. The girls could make a doll and the boys, a jester. We must take the capacity for inner experience into account in painting with colors.

A teacher: Could we use that also with tones?

Dr. Steiner: I think they can also be experienced inwardly.

A music teacher: Should we express that to the children through words? The melody or the individual tones?

Dr. Steiner: That results from the theme alone, or the melody. If you treat tones that way, then something artistic results. I think that is what Goethe meant about how he learned to play the piano.²

A teacher asks if the children should make eurythmy shoes.

Dr. Steiner: The children would become weak and ill from that. I think that would lead to problems. But, on the other hand, is there so much to making eurythmy shoes?

A teacher: Now, many children make them for the others.

Dr. Steiner: How long does a child need to make a pair of eurythmy shoes? I think that among the members there are many, that is, among the women, there are many who could make at least a dozen such shoes in a day, or at least nine or ten.

A teacher: There is a student in the fifth grade who does not want to do eurythmy. He has no interest for art, only for physics and electricity.

2. See Goethe's *Poetry and Truth*, Book 4.

Dr. Steiner: Just as there are unmusical people, there can also be unneurhythmic people. I would not excuse him from class. That should happen only when there is a partial idiocy present.

Comment about student S.

Dr. Steiner: The one who crept out from under the seats?

You need to always think, for example, I will make the drawing in a corner, I will make it large or small. You should make him develop some inner activity. You should not allow him simply to sneak away; he needs to be inwardly active. It is better if the boy has to do something that he first needs to decide to do. You can achieve the most with that boy by giving him some attention and being friendly. He can also be well behaved. I have found it curious. I have only seen when he is punished. What he did, I never saw.

Monday, November 22, 1920, 4:00–6:30 p.m.

Dr. Steiner: I would like to say a few things about my impressions of the past few days. I wish we had time to discuss them, but I fear it will not be possible during this visit. Before, it was not so bad, but now with the new classrooms I see we need to hang pictures on the walls. The fourth grade classroom is dreadful in that respect. It was so apparent to me that I mentioned to Mr. U., while he was teaching religion, that things are falling apart. You must take care of this. There is also much to be desired in the fifth grade room. The walls should not look only like walls; they need some pictures. But, you must do this carefully.

A Mr. G., a member of the Anthroposophical Society who wants to find some pictures, is mentioned.

Dr. Steiner: I am a little fearful of that. The pictures must harmonize with our pedagogy, and therefore cannot be chosen before I return.

Where are the painters who can do something? The impulses must arise from the respective class teachers, and then the paintings must be really very artistic. We cannot do anything inartistic. We must create something special for this school.

This morning Miss L. went through *The Giant Toy*, something Chamisso intended as a poem.¹ As soon as you have gone through it with the children in Chamisso's sense, you easily come into rationalism and lose the flavor of it. You need to understand it as a poem describing the old landed aristocracy traveling to castles. It is a very social poem. The giant toy is the farmer whom the landed aristocracy use as a toy. I would have been shocked to mention such a thing this morning. It can easily fall into rationalism. On the other hand, since the children really liked it, we should try

1. Adalbert Chamisso (1790–1838).

to translate it into painting without losing the flavor of those thoughts—that is, the poem's thoughts of the playthings of the declining landed aristocracy. We should not have the children translate this poem into prose, but into a picture. If we hung something like that as a picture, it would give a deep impression, something taken from the instruction that the children fully felt.

When the Waldorf School opened, I spoke in detail about this with Miss Waller.² I spoke about the need to create something in a truly artistic way that gives metamorphic thought to the realm of life. We have done something similar in Dornach in the transition from one *architrave* to another.³ If we had such things, it would be much easier to explain things we teach. When G. donates things, he donates what *he* likes. That is something we want no part of. Perhaps you could think about these things, but we need them.

A teacher: Would it be in keeping pedagogically if the children painted something themselves?

Dr. Steiner: Your niece visited me and brought her first paintings. She said I should not just look at them, but should hang them on the walls in my home.

It depends upon how they are. I have nothing against hanging up things the children make, but with pictures it is very difficult. It is thoughtless simply to hang normal pictures on the wall. What does a picture on the wall mean? In artistic times, people never thought of just hanging pictures on the wall. They had to fit the room. Leonardo da Vinci's *Last Supper* is in the dining room of the cloister. The monks sat in a circle, and the four walls were painted. He ate with them and was a part of them. That was

2. Marie Elisabeth Waller, later Mrs. Pyle (1883–1954), a painter who had just suggested constructing a building for presenting Steiner's mystery dramas. In Munich, she played the role of Johannes.

3. An *architrave* is a molded band, group of moldings, or other architectural elements around a door or other opening.

thought of out of the relationship of the room. Such things justify the paintings. Simply hanging up pictures makes things more confused.

A teacher: I wanted to hang reproductions of the windows in Dornach.

Dr. Steiner: You should leave that for now.

A teacher asks if paintings from an anthroposophical painter should be hung.

Dr. Steiner: It depends upon how they are done. It is important that the children have pictures that will make a lasting impression upon them.

There is another thing I wanted to speak about. There are a number of things under construction. Due to the lack of appropriate rooms, music instruction is suffering terribly. That is a calamity. It is certainly true that if the music teacher goes deaf because he has to teach in an inappropriate space, that is a calamity. We must improve this. People would be quite satisfied if we had something like a quartet in the Waldorf School. That is the sort of thing we can achieve when we have everything we need. It would be good to know for sure that we would properly provide for music for the next three or four years.

A teacher: We have plans for a music room.

Dr. Steiner: Have you consulted the music teacher as an expert? It is important that you determine what you need yourselves. We must also take care to see that we do something for the gymnasium at the same time.

The music teacher: I also need an appropriate room to prepare for class. I need to try out things.

Dr. Steiner: We should do these things in the way you say we should do them.

Are there rooms large enough for the trades classes? How do you handle so many children? If you always have such a troop, you can hardly get through to them all.

A teacher: It only begins in the sixth grade.

Dr. Steiner: In spite of that, I am not certain you can get through everything. The problem is that there is not enough space in the classrooms, really only a corner. The children get sick in them. We need to take these symptoms into account.

Now, I would like to hear what you would like to talk about.

A teacher: What to do with children who are lethargic.

Dr. Steiner: How is Sch. in the trades class? He walks so oddly. Last year I gave some basic exercises for those children who were weak in comprehending so that they had to think about their own bodies.⁴ "Touch your left shoulder with your middle right finger." Through such things, you have to think about your own body. I also showed you how to draw something in a stylized way, and then have the children figure out what it is. You can also have them draw a symmetrical picture. Through those things, you form a perspective connected with the structure of the body. When you bring such exercises into your teaching, they work to awaken the sleepy child. That boy is sleepy.

I ask you to accept no laziness in detail with the children. Do not tolerate the children holding chalk like a pen, or doing anything awkwardly. I would pay a great deal of attention to such things. Nearly half the children hold chalk improperly. You should not allow that to pass by. You should be very attentive to such things.

I would not allow the children to shuffle out, like the little girl today. I would try to see that she improves her walk. That has a very wakening effect.

4. Steiner also spoke of these exercises in his lectures of August 15 and 16, 1924, in *The Kingdom of Childhood*.

N. in the sixth grade is also very apathetic, and such exercises would quickly help him.

I would also pay some attention to the little girl in the fourth grade at the back on the right. She tends to invent a great deal, and she thought that the whole scene from “The Ode to the Courageous Man” took place in the Mediterranean Sea.⁵ She began with the line, “The dewy wind came from the midday sea.”⁶ From that beginning, she made a fantastic geography. You need to speak with this little girl often, since she is in danger of suffering from flights of fancy. “The Aegean Sea flows into the Mediterranean Sea.”

There are some children who write very well and have progressed far, but the little boy writes like many communist speakers speak. He pays no attention. He writes disconnectedly, the way a speaker speaks of communism. Such exercises would awaken him also.

A teacher asks about F.L.

Dr. Steiner: Perhaps you should often call upon F.L. He is not so bad, only dreamy. He does not find his way to himself. He needs to feel that you are interested in him, and then things will immediately improve. It’s already going better now.

A teacher: He doesn’t speak in class.

Dr. Steiner: Could he get himself to do that? He is always afraid that no one loves him. That is his basic problem. You shouldn’t look for anything more complicated.

A teacher: What would you advise for Ch.D. in the second grade?

Dr. Steiner: Has she learned something from the instruction? What bothers you about her?

A teacher: Her character disturbs me.

5. Gottfried August Bürger (1747–1794), *Lied vom braven Mann*.

6. *Mittagsmeer*, “midday sea”; *Mittelmeer*, “Mediterranean Sea.” The little girl heard “*mit*” and “*meer*” and extrapolated the rest. — TRANS.

Dr. Steiner: Sit near her and pay no attention when she is flirting with you. Pay no attention at first, but on the next day speak a few words with her about what she did the previous day. Don't do it immediately, only twenty-four hours afterward.

A teacher: W.R.K. is in my fourth grade class. He pays no attention, doesn't learn anything and continually disturbs the other children. He is sleepy and apathetic.

Dr. Steiner: I would also try the exercises with him. Do everything from the beginning so that they don't get used to anything, they don't have any specific forms they comprehend.

A teacher: (Who took over the fifth grade because Mrs. K. fell ill) Since there have been so many changes in teachers, one of the main problems is that the children's knowledge of arithmetic is so haphazard. Should I stop arithmetic and take up another subject?

Dr. Steiner: How long do you think it will take until each child is far enough along that things will work?

A teacher: The majority of the class is not so bad in arithmetic.

Dr. Steiner: I think that it is good to teach in chorus. It is good to do that within bounds. If you do too much in chorus, I would ask you not to forget that the group soul is a reality, and you should not count upon the children being able to do individually what they can do properly in chorus. You may have the feeling that when the children are speaking in chorus, you can keep them quiet more easily. That is a good method when done in moderation so that the group soul becomes active. To that extent, it is good to leave the children in the hands of their group soul. However, as individuals they cannot do what they can do in chorus. You need to change that. You need to ask the children a lot individually. That is what you need to do because that has significant educational value. Don't believe that when the children become restless you should always have them speak in chorus.

A teacher: What should we do about restlessness?

Dr. Steiner: What do the children do?

A teacher: They talk, chatter, and make noise.

Dr. Steiner: That appears to happen in arithmetic class. When I was there recently, the children were wonderfully quiet.

A teacher: They were afraid of you. That's what they said afterward.

Dr. Steiner: Perhaps you should try for a time to excite the children's curiosity so that they follow the instruction with a certain level of interest. Do that through the material itself, not through something external to it.

(Speaking to Miss Hauck) It's true, isn't it, that I've never found the children misbehaving in your class. I think things will settle down, and the children will get used to you. The fourth grade is really well behaved and interested. They entered into a difficult discussion and thought things out well. I spoke a little about that. You should not immediately expect—as a teacher in the Waldorf School, you are still quite young and fresh as the break of day. You need to wait until the children come to see you more closely.

A teacher: G.Z. is homesick. He is always asking questions.

Dr. Steiner: He is also quite attentive in physics. I was amazed that he is so well behaved. The woman he is living with says he is always criticizing and complains terribly about the teachers and the school. He says that he learned much more at other schools. We should find out if that is true.

A teacher: G.D. is easily annoyed and feels unjustly treated.

Dr. Steiner: His mother feels herself to be very spiritual, and it appears she has told the child a lot of rubbish. Over the years she has said all kinds of terrible things. What is the problem?

A teacher: The mother complains that I am stressing the child.

Dr. Steiner: I don't think that it would be so easy to work with the mother. She is a kind of society woman.

You will often notice that children who can still be guided and with whom you can achieve everything have the most horrible situations at home. This little boy could turn out to be a really wonderful young man through proper handling, but he cannot move forward in this situation. He is talented, but he has all the illnesses his mother has, only more so and in a different form. If you pay no attention to those things, you immediately do the right thing.

A eurythmy teacher: I cannot awaken R.F.'s interest in eurythmy.

Dr. Steiner: Be ironic with him. He was in a parochial school. The main problem is that he does not participate in eurythmy. I would try to have him draw some eurythmy forms first. He should draw the forms and after he has done that, have him do them.

A teacher asks a question.

Dr. Steiner: Now we have your primer.⁷ It is well done, and it would certainly be very helpful for someone who uses it. We could do a number of things with it. It would be a good example of the spirit active in the Waldorf School. I think it would be generally good to publish such things connected with the instruction. Not simply essays, but things that we actively use in teaching. That, however, would cost money, and the problem is, how can we do it? The way you have put your book together with its drawings, we should print it in an appropriate way. We can certainly have it set. We could do that. We could also make a title page. The typefaces available now are terrible. We would need to do that for the whole book. It would cost twenty thousand marks. If we

7. Leonie von Mirbach had put together a reading book for the first grade, but it was unpublished. Caroline von Heydebrand later continued the work, published as *Der Sonne Licht* (The light of the sun).

assume we could sell a thousand copies, we would need to sell it for forty marks each. How can we do that financially? It would be interesting to discuss how we could do it. We need to think about that. Books are terribly expensive, and you could not do this sort of thing with normal typeface. It is so different as a primer, and it deserves support. I could write an afterword for it. No one would understand it if we published it as it is, but there would be much talk about it.

You have a system with the moveable pictures that have strings attached to them; you have a short text and above it a moveable picture.⁸ I find that very useful for picture books. Such picture books are extremely necessary in kindergarten. If you would only continue to work on it! Modern books are so boring.

A teacher: I wanted to ask if we should also include old documents in the religious instruction.

Dr. Steiner: Of course, but also things you do yourself. I think we should ask Mr. A. to take over half of the religion class. Give him only half and select those students you want to get rid of. In spite of his age, he will be just as young and fresh as the morning.

A teacher: Would he also participate in the services?

Dr. Steiner: That will soon be necessary.

(Speaking to Miss. H.) I would like Miss S. to join you. I think it would be good if Miss S. were with you, and if you allowed her to continue the instruction. You teach a period and then remain in the class and maintain contact. In between, there is someone else. It seems to me you should want that. Of course, you do not need to carry it out pedantically. I just think that should begin because you cannot manage that class by yourself in that room.

8. The idea was later taken up by Hilde Langen, who published several children's stories in that form.

I was certain that I could give you the yearly report, but I have so much to do that I can only send it to you from Dornach. I was happy to see you are also not yet finished. I already wrote something for the Goetheanum, but you haven't written anything yet.

A teacher: I would like to have the yearly report printed.

Dr. Steiner: I will really write it when I get to Dornach, and I will give it to Mr. M. Someone will have to edit all these articles. If only I had the time! I will have to take it with me to Dornach and do it there.

Dr. W. is also unhappy and makes a long face all day long. You should do the lectures from H. As I have often said with a certain kind of sensationalism, my father wrote love letters for all the fellows in his town. They were always coming by to have him write their love letters. The girls were always very happy. But that you should do H.'s lectures? I need to give some lectures in Zurich, and I will tell H. that he will have to do his own lectures.

I also need to think about your desire for a Christmas service. Is there anything else to discuss? We do not use illustrations just to make things clear, but to make the spirit more mobile. I would not find it unjustified if you illustrated the size of the community by taking the prime numbers contained in them and tossing them into a bowl. Then you have only the prime numbers. You can make that visible. Take a large bowl and the prime factor of two and throw it in. That is a number you can use to measure both.

It is important not just to reinforce what you want to make comprehensible. Memory is supported by including visible spatial thoughts, so the children need to have spatial ideas. There is nothing wrong with that. That period was very good, but we could connect something to it to give the children some idea of space.

If there are no further questions, then we will close. I can only say concerning something going around that the school has lost an intimacy due to the increase in the number of children, but I don't find anything wrong in that. I don't think it is something

you should feel to be particularly unpleasant. We need to accept that as it is. In general, I can say that I think the school has made very good progress in every direction. Does anyone have a different opinion?

There is something else I want to mention. In a certain sense, our activities in Stuttgart need to be a harmonizing whole, and we need to feel them in that way. We need to develop a harmonious working together. It would be good if things everywhere went as the Waldorf School pedagogical work did last year. The Waldorf teachers are working valiantly so that one thing supports another. You need to consider what is in Stuttgart as a whole. The Anthroposophical Society and the Waldorf School are together the spiritual part of the threefold organism. The Union for Threefolding should be the political part, and the Waldorf teachers should help it with their advice. The Coming Day is the economic part. The Waldorf School began, but everyone must do what is necessary so that the other things do not get lost. In particular, everything depends upon the activities of the Union for Threefolding. We should remember that with each new step forward, new tasks arise. Now that we have added the Del Monte factory, we have a whole slew of workers.⁹ A factory meeting like the one we held is very visible in today's society. Every bridge between the workers and the leading classes has broken. If we cannot awaken common interest through the threefold movement, like that of the 1870s when the European proletariat was interested in the democratic idea, so there were common interests, and people thought of more than simply bread, if we cannot do that, then we will move forward nowhere. We need to create a cultural atmosphere. In that connection, the cultural life in Stuttgart has been sleeping a deep sleep in the last five months, and we must awaken it again.

We can see that the threefold newspaper, that is as good as possible, has not had any increase in circulation in the last five

9. José del Monte (1875–1950), owner of a cardboard manufacturing company.

months, nor has it had an increase in the number of employees. We need new people for the threefold newspaper. Our goal must be to change it as quickly as possible into a daily paper. If we are not consequential, that is, if we add new factories without accomplishing something positive for the political movement in Middle Europe, we will not survive. We cannot simply add new companies and at the same time fail to do something politically important.

In politics and social life things are not simply true. If you go to such a meeting today, and say that something is true, but do not act accordingly in the next months, then it is no longer true. It becomes untrue. If The Coming Day remains simply a normal company, it will become untrue. It is true only if we move forward with real strength. What is important is that we act against prejudice in current events.

Someone like Stinnes is very important for the near future.¹⁰ His ideas are gaining support. In particular, his party, the German Idiots Party, that is, the German Industry Party, is gaining strength through those ideas. We need to be clear though, that there are clever people behind the scenes. He intends to create a monopolistic trust for cultural life and economic activity so that the proletariat crawl to the gates of his factories and ask to be allowed in. He is well under way in that direction, and what he does is systematic. The cultural movement in Germany has a certain connection with such people. People in our group understand this trick too little, but Graf Keyserling in Darmstadt certainly saw through it.¹¹ He has strong financing behind him. What Stinnes is trying to do is put forth as a salvation. You can read about it in the newspapers. This is bringing about a kind of

10. Hugo Stinnes (1870–1924) developed the Rhine Shipping Company, involved in shipping, mining, paper, oil, printing, and automobiles.

11. Count Hermann von Keyserling (1880–1946) made critical remarks about Steiner in *Reisetagebuch eines Philosophen* (Travel diary of a philosopher), 1919, and in *Philosophie als Kunst* (Philosophy as an art), 1920.

threefolding, but with an Ahrimanic slant. It will be the devil's work if it is not done in the way we can do it.

It is important that we keep our eyes open, our ears to the ground, and our noses to the wind for everything happening. It is nice to set up absolute theories, and we need to connect the overview with the details. Our activities need to remain current. In my lecture in the Liederhalle, I connected what I said with the miners' strike.¹² We need to raise people's view from everyday things to the large perspective. We need to coordinate everything and through that The Coming Day will probably work. It would not hurt the Union for Threefolding if we lit a little fire under it.

The urgent question is what to do with all those children coming from the newly acquired factories. That is a question that can turn into an accusation if we do not act. It's certainly true that Dr. Unger's company has a hoard of children, as does the Del Monte factory.¹³ Since we took them over, our task has grown, so how do we now handle the Waldorf School? We need to take care of that. I would also like to remind you of what I said yesterday in a different place. We have a responsibility not to allow those students who have engaged themselves in spreading the word to be left out on a limb. We need to be careful about that. The call is a terribly valiant deed. It is having an effect. The students from the Agricultural College in Hohenheim have already reacted. We must see our movement in such a way that it does not stop, that it makes progress every day, for otherwise it makes no sense. We can't move into a retirement home yet.

12. The lecture was "The Truth about Spiritual Science and the Demands of Modern Practical Life," November 16, 1920 (not recorded); the English miners' strike began April 1, 1921 and lasted about three months.

13. Dr. Carl Unger (1878–1929) was a close student of Rudolf Steiner and anthroposophy, and owned a factory in Stuttgart.

Sunday, January 16, 1921, 9:45 a.m.

Dr. Steiner: Since we have only a little time, we can discuss only the most important things. Perhaps you would be good enough to present the things that have come up in the faculty.

A teacher: The school was approved, but now we have received an official edict about how many children we can accept in the first grade. We need to discuss that.

Dr. Steiner: Discussing it will not help much. The order says that as long as the government allows it, we can have a first grade that at best is only as large as it was in these two school years, and that we cannot accept more children. That is what it clearly contains. There can be no talk at all of the school continuing in any way we wish. We can accept no more children than we have already had.

What we can say about it is that if we actually had a Union for Threefolding, we could protest against this school regulation. In connection with such things, the individual can never achieve anything. It is necessary to take a general position against such tendencies. There is not much else to say, and we cannot do much else about that order.

I also need to mention something about limitations in another area. There has never been any intention within the Anthroposophical Society of acting publicly against medical tyranny. To the contrary, we have had a tendency toward quackery, and that is what is ruining our movement, namely, this secret desire that we cannot speak about publicly. It is rampant. (*Speaking to a teacher*) You were certainly courageous enough today with your words. They can have consequences, but that will hurt nothing.

Another thing we must speak of is the fact that the threefold newspaper has not had one single new subscriber since the end of

May. The fact that the Union for Threefolding is absolutely not functioning needs to be said.

A teacher: The school building will not be completed in time. We may need to put up a temporary building.¹

Dr. Steiner: We probably will have to put up such a temporary building. The prospect that this large school building costing millions will be completed in the near future is minimal. The money would have to come from The Coming Day. It is not very likely that The Coming Day could afford it since it has a number of absolutely necessary things to do. It is virtually impossible that they could use the first money for the construction of the school building. If they cannot use the first money, then we cannot think the school building will be completed in time for next school year. Technically, we could complete it, but financially that is impossible.

Several teachers speak about ways of obtaining money.

Dr. Steiner: There is nothing standing in the way of obtaining money somehow. That kind of activity depends upon humor. I was unable to take care of the Waldorf School very much recently. That was very difficult for me. I have never gone away with such painful feelings as I do this time. I want to say a few things. It does not seem to me that our present Waldorf teachers can add much to such appeals. In general, I have the impression that the Waldorf teachers are sufficiently burdened with teaching the seminars. We need to relieve them of many things if the school is to flourish properly. I have the impression that we cannot burden you further. When you want to teach, you really need a certain amount of time for preparation. You need a thorough preparation of the material. Some of you are so burdened that that is no longer possible. Thus, I would decisively recommend to Dr. Stein that, when someone shoves him a

1. The cornerstone of the new school building was laid on December 16, 1921 (Steiner's speech on that day is in *Rudolf Steiner in the Waldorf School*).

task from the Union for Threefolding, he energetically refuse it. This is a way of correcting things. If the Union for Threefolding pushes things onto you that it should do itself, and then limits itself to withdrawing to its rooms, that is a method of overburdening and thus ruining those few people who really work, and allowing the others to return to their fortress so that nothing moves forward.

A teacher: I am supposed to give lectures. I have known for some time that I absolutely cannot do the necessary preparation.

Dr. Steiner: I am not complaining about you. I did not intend to criticize. It would certainly be inappropriate to criticize the best group. We need to spread things out more evenly. Certainly, when we arrange things properly, you can do things like you did in Darmstadt, but a much more intensive, cooperative working with the Union for Threefolding would need to exist. In any event, you must see to it that people do not hang things around your neck that are primarily the responsibility of those people in the Union for Threefolding. That goes for the rest of you also.

Our primary task is to take care of the school. The research laboratory and the school belong together in order to act in accord. They belong together.

A teacher: I would like to ask what to do about including music in the instruction. I have done it by playing a little piece on the piano at the beginning of class in order to prepare the mood.

Dr. Steiner: What you just said is nonsense. We can certainly not affect the instruction through an artificially created mood, and on the other hand, we cannot use an art for such an end. We must always maintain art for its own sake; it should not serve for preparing a mood. That seems to have a questionable similarity to a spiritualistic meeting. I do not think you should do this any more. The case would be different if you were teaching acoustics.

A teacher: I have always sought to make a connection.

Dr. Steiner: There is no connection between the Punic Wars and something musical. What do you suppose the connection to be? What is the goal? Not with eurythmy, either. You can certainly not present some eurythmy in order to create a mood for a shadow play. Would you want to give eurythmy presentations in order to write business letters? That would be an expansion in the other direction. Our task is to form the lessons as inwardly artistically as possible, but not through purely external means. That is as detrimental for the content of what we present as it is for the art itself. You cannot tell a fairy tale as preparation for a discussion on color theory. That would put the instruction upon the completely wrong track. We should form the instruction so that we create the mood out of it. If you find it necessary to first create a mood through something decorative, whereby the art itself suffers, then you are admitting that you cannot bring about that mood through the content of the lesson. I think it is questionable that sometimes anthroposophical discussions are preceded by some piece of music, although that is something else because that is done with adults. We cannot do that in the classroom, and we will need to stop it.

A teacher: Could we use that in physics as a bridge between music and acoustics?

Dr. Steiner: It would be desirable that you make acoustics more musical, and that you develop an artistic bridge to acoustics with music. It is certainly possible to bring music into that, but you should not try to do it in the way mentioned previously. I really don't know what would remain for the Punic War if you took half an hour for all those things.

A eurythmy teacher: It was a very short poem.

Dr. Steiner: That is a ridiculous pedagogy. It is the best way to make eurythmy laughable.

A eurythmy teacher: I had the impression that the children were very interested.

Dr. Steiner: Perhaps they would be even more interested if you showed a short film. We may never pay any attention to what interests the children. We could let them dance around. What interests them is unimportant, it leads only to a terribly nonsensical pedagogy. If that became normal practice, then our instruction would suffer and eurythmy would be discredited. Either it is proper in principle, in which case we should do it, or it is wrong. Those are the two choices. In any event, this is something that doesn't work.

There was that boy, T.L. in the 6-b class, who had difficulty writing, who made one stroke into the next. In such cases there is a tendency to cramp in the central nervous system, which may lead later to writer's cramp. You need to try to counteract it at an early age. You should have this boy do eurythmy with barbells. He should do the movements with barbells. They don't need to be particularly heavy, but he should do eurythmy with barbells. You will notice that his handwriting will improve in that way. You could also do some other things. You could try to get him to hold his pen in a different direction. There are such pens, although I don't know if they are still available now after the war, with the nib set at an angle to the pen. Such a boy needs to become accustomed to a different position. It will help him to become conscious of the way he holds his fingers. Another thing is that the axes of his eyes converge too strongly. Get him to hold the paper further from his eyes so that the axes converge less. You will need to wait to see how his handwriting changes due to the influence of these more organic means. If you observe that he makes some effort, and that he writes something more orderly, then you can begin to guide him and his conscious will can take over.

The other boy, R.F., is a bit apathetic. I have not seen his writing.

A teacher: His handwriting is quite beautiful. He wrote for an hour and a half.

Dr. Steiner: You don't need to do anything there. He was always a problem child, and now there is not much we can do with him. Until the light goes on, in spite of the fact that he makes trouble, you will have to call upon him more often so that he sees that you see him lovingly. He will then think to himself, "I can be called upon more often."

With such children, you need to remember to call upon them more often, and perhaps distract them from the normal course of things. There is not much else you can do with them. He is also nearsighted and apathetic. Probably there is an organic problem lying at the basis. You must work with him individually. Probably he is suffering from some organic problem. I had the impression that the boy should be given worm medicine every other day for two weeks. You will need to check him then. I think he is suffering from worms. If we can cure that, things will go better. You need to take care of such things with the children. Perhaps you could take a look at him, Dr. Kolisko, and see whether that or something similar is in his digestive system. There may be something else slowing his digestion. You can certainly find the actual reason for his apathy in the digestive system.

If there are things similar to those with these two children, please do not hesitate to mention them. The individual cases are not so important. What is important is that through discussing a number of such cases where we consider individual children, you will slowly gain some experience. Please do not forget to mention such things that seem important to you, or possibly unpleasant.

Now, what is the situation with the withdrawals?

A teacher: Many parents have removed their children after the eighth grade to put them to work.² The children of laborers are particularly susceptible to that.

2. At that time school was required only through age fourteen.

Dr. Steiner: That will truly be a problem if we cannot expand the instruction in the higher grades with training that people can see can replace what the children would receive through some sort of apprenticeship. We need to set up our upper classes in the way that I discussed in my "Lectures on Public Education."³ That way, the children can stay. If we do not move in that direction, we will find it very difficult to get the parents to allow them to stay. Many will not see what we want to do with their children. We can still prepare the children for their final examinations. That is a practical difficulty, and we need to look for some solution. We can still prepare the children for their final examinations, even though they may do practical work. For those who tend more toward the trades, we should provide more practical training, but without splitting the school. I don't think we can avoid losing a number of children when they are fifteen if we allow the school to become an "institution of higher learning."

A teacher: I only hope the workers' children will remain in the school as long as possible.

Dr. Steiner: First, the parents have no understanding, something that does not go very far in social democratic circles. "Our children should become something better," is something they may understand a bit. That attitude is barely present. They may have taken the opportunity to allow their girls to be educated cheaply. We cannot immediately achieve very much in the area of people's habits. It will also not be easy with the children who have not attended the elementary school from the very beginning, that is, with those who entered later, those we had for only a year in the eighth grade, and who will now move on to the higher grades. Those children cannot really move up. We did not have very many working-class children in the eighth grade.

3. Contained in *Education as a Force for Social Change*.

A teacher: Nine have left. It is difficult to teach the children in the eighth grade what they need for the higher grades.

Dr. Steiner: We should not raise their attitude toward life, I mean exactly what I say, the inner attitude of their souls, to what we normally have in a higher school. Working-class children can get into the higher bourgeois schools only if they are ambitious, that is, if they want to move into the bourgeoisie. We would need to set up the school as I described it in my "Lectures on Public Education." We would then see what we need to give these students as a proper education. As long as the law requires us to have a college preparatory high school, something that is purely bourgeois with nothing that is not precisely for the bourgeoisie, the working-class children will not fit in.

I would like to say something about this tone of "just teach." That is, that we do not actually bring anything to the children. Here the issue is that the method we began and that I presented in my didactic lectures can offer a great deal toward efficient instruction when we properly develop it. We still need to work more toward efficiency in teaching. This efficiency is absolutely necessary if other things are to be retained.

I have not complained that the children cannot yet write. In this period of life, they will learn to do something else. I would like to mention the case of R.F.M. as an example. At the age of nine, she could not write and learned to write much later than all the other children. She simply drew the letters. Now she is over sixteen and is engaged. She is extremely helpful at work. This is really something else. In spite of how late the girl learned to read, she received a scholarship to the commercial school and has been named the director's secretary. We do not take such things sufficiently into account. When we do not teach such things as reading and modern handwriting at too early an age, we decisively support diligence, for such things are not directly connected with human nature. Learning to read and write later has a certain value.

A teacher: There is talk among the parents that a certain discrimination exists between the working class children and the others.

Dr. Steiner: What has occurred in those relationships?

A teacher: I was unable to discover anything between the children. Only little W.A. draws such things out of a hat: "You allow the rich kids to go out, but you do not allow us poor people to do that." In spite of that, we have never had an attitude against the working-class children.

Dr. Steiner: That is not particularly characteristic of the development of our school because he has become better here. He is much more civilized than he was. He was really wild when he first came, but has improved decisively. I don't think he is an example of discrimination against the working-class children.

A teacher: He cannot concentrate.

Dr. Steiner: Things would significantly improve if we could look at him from a pathological standpoint. That is, if we could give him a couple of leechings. That is something that belongs to pedagogy, but we would cause a tremendous turmoil if we attempted it now.

You could achieve something with him if you could get him to do something of consequence in detail from the very beginning to the end. If he is chewing on a problem, then he should write it down. In some way, you will need to have him go through the problem into the last details. You can achieve a great deal if you have him do something until he has done it perfectly. His main problem is that his blood has too strong an inner activity. There is a tremendous tension within him, and he is what I would like to call a physical braggart. He wants to boast. He swaggers with his body. That is something that treating the blood could change significantly.

There is much you could do with many of the children if you take it up in the proper way. I will pick out a few children in each

class who need physical treatment. It is certainly so that K.R. needs proper treatment. He needs to have a special diet that will treat him for what I spoke of.

We need a school doctor and we need to arrange that position in such a way that it is acceptable to official opinion. We need to create the special position of the school doctor.⁴

A teacher: Couldn't we do that quickly?

Dr. Steiner: I am not certain if Dr. Kolisko could do something like that. The school doctor I am thinking of would need to know all the children and keep an eye on them. Such a person would not teach any special classes, but would take care of the children in all the classes as necessary. He would have to know the state of health of all the children. There is much I could say about that. I have often mentioned that people say there are so many illnesses and only one health. But, there are just as many healths as there are illnesses.

The position of the school doctor who knows all the children and keeps an eye on them would be a full-time position. That person would have to be employed here. I don't think we can do it. We are not so far along financially that it would be responsible. We would have to carry it out strictly as that is the only way the officials would accept it. The doctor would have to be employed by the school.

There are questions about W.L. and R.D.

Dr. Steiner: R.D. is much better. Last year he was not in that state. Why did you put him in the back of the class? Last time he sat quite close to the heater.

A teacher: That was mostly because he was too preoccupied with E.

Dr. Steiner: In any event, R.D. is better now. Concerning W.L., I know only of his general state of health as I have not given him

4. Dr. Eugen Kolisko became the school doctor in fall 1921.

much thought. There is something wrong with him physically. R.D. is hysterical, he has an obvious male hysteria. Perhaps the other one has something similar. We will have to examine him to see if there is something organically wrong.

A teacher: May I ask if you recall D.R.?

Dr. Steiner: The boy is physically small, but he seems to be very curious. I think what the boy needs is to often experience that you like him so that he has some security. He receives little love at home. It may well be that the mother talks cleverly, but we should give him some love here at school. You should speak to him often and do similar things. That will be difficult because he makes such an unsympathetic impression. You should speak with him often and ask him about one thing or another. I have the impression that we need to treat him along those lines. The boy is simply a little stiff.

A teacher: Should I also do something special with N.M.?

Dr. Steiner: The question is whether we can awaken her.

A teacher: She is quite distracted, and her eyes are a little askew.

Dr. Steiner: She is intellectually weak. We need a class for weak-minded children so that we can take care of them systematically. These children would gain a great deal if we did not have them learn to read and write, but instead learn things that require a certain kind of thinking. They need basic tasks like putting a number of marbles in a series of nine containers so that every third container has one white and two red marbles. They need to do things that involve combining, and then you could achieve quite a bit with them. We need a teacher for these emotionally disturbed children.

A teacher: In ninth grade history, I have gotten as far as 1790, but I should be at the present. I'm moving forward only slowly.

Dr. Steiner: Recently, I was unable to determine how quickly you were moving forward. What is the problem, in your opinion?

A teacher: The problem is that I am not very familiar with history. The preparation needed to encompass entire periods is very arduous.

Dr. Steiner: Where did you begin?

A teacher: With the Reformation.

Dr. Steiner: What follows is short. You need to come to the present as quickly as possible.

A teacher: Is it better to begin with the artistic or with the geometric when teaching sixth grade projective geometry?

Dr. Steiner: Probably the best thing is to form a kind of bridge in the instruction between art and what is strictly geometric. I don't think you can treat it through art. What I mean here is the central projection. I think the children really need to know about how the shadow of a cone falls upon a plane. They need an inner perspective.

A teacher: Should I use expressions such as "light rays" or "shadow rays"?

Dr. Steiner: Well, that is a more general question. It is not a good idea to use things in projective geometry that do not exist. There are no light rays and still less shadow rays. It is not necessary to work with such concepts in teaching projections. You should work with spatial forms. There are no light rays and no shadow rays. There are cylinders and cones. There are shadows that arise when I place a cone at an angle and illuminate it from a point and allow a shadow to fall upon an appropriately angled plane. Then I have a shadow form. The form of the shadow as such is the boundary of the shadow, and even a child should understand that. It is the same later in projective geometry when the child learns what occurs when a cylinder cuts through another with a smaller diameter. It is

very useful to teach children that, but it does not detract from the artistic. It guides children into the artistic. It makes their imagination flexible. You can imagine flexibly if you know what section occurs when two cylinders intersect one another. It is very important to teach these things, but not as abstractions.

A teacher asks about plane geometry.

Dr. Steiner: Perhaps I came in the middle of the class. In this case I think you should proceed more visually. The children could answer more rationally. Everything fell apart. The children spoke in a confused way. If you taught them juicier ideas, that would, of course, change. I would begin with more visual things; teach the children how different a building looks when seen from a balloon. Or, how different things look when you look down upon them from a mountain behind them. In this way, I would then move on from the more complicated object to explain the concepts of the horizontal and vertical projections before I went on to a presentation of the point.

This sort of geometry is something children would do with a passion when you teach them. It is something terribly fruitful. I think you talked too much about placing a point in the surface of a triangle. When you drew a point at the beginning of the lesson and then spoke about all kinds of things without having come to drawing the lines at the end of the class, then I think you have spread the picture out too much. When you spread children's' imaginations out so much, they lose the connection. They lose the thread. Everything is so spread out that the children can no longer understand it. It breaks apart.

A teacher: Is there some artistic value in learning "The Song of the Bells"?

Dr. Steiner: You can certainly do that if you raise it to a freer understanding. "The Song of the Bells" is one of those poems where Schiller made concessions to convention. A great deal of it

is very conventional. Many of the ideas are quite untrue, and for that reason, it is dangerous. Of course, the working-class children will tell it to their parents, something we don't want. People perceive it as a bourgeois poem. How are things with the first grade?

A teacher reports.

Dr. Steiner: The homogeneity of your class makes a good impression. The children in both first grade classes do not seem to be particularly gifted or dull.

A teacher: There are some individuals with some difficulties.

Dr. Steiner: That is also good; you should awaken some individuals. In general, I was quite pleased with both first grade classes. They were relatively quiet, whereas the second grade is terribly loud. They are having a hellish time of it. They are also restless. In that regard, the two first grade classes are quite good.

A teacher: It is somewhat more difficult in foreign language.

Dr. Steiner: In general, we can be satisfied with the children in these classes. There are a few lagging behind. The little girl in the first row to the left is moving forward only with difficulty. Also, little B.R. is not doing too well.

Dr. Steiner had proposed that a younger teacher, Miss S., help one of the older class teachers, Miss H. A question arose as to how they should work together.

Dr. Steiner: I thought you would relieve one another, but while one of you was not teaching, you would not simply listen, but go around a little to maintain discipline on the side.

A teacher: We did not do that because we thought it would not work.

Dr. Steiner: In an abstract connection that may be correct, but in the intimacy of the class, that is not so. Miss H. is under terrible

strain, so that if you were to go around a little, you could keep those children seated when they jump up. That is certainly more effective than when you simply listen.

A teacher: When I tell the children something, Miss H. says the opposite.

Dr. Steiner: Well, that certainly does not come into question if you are seeing to it that a child who is jumping about remains in his seat. I don't think we want to get into a discussion about principles here. The interesting thing about this class is that the children all run around in colorful confusion. You can certainly keep them from that confusion. What could Miss H. say in opposition? I certainly hope you are not having differences between yourselves. I don't mean that when children go somewhere for a reason you should keep them in their seats. The concern here is with those obvious cases when children are misbehaving and it is difficult to maintain discipline. Do it unobtrusively so that you do not do anything about which Miss H. could complain.

Is it really so difficult to do that? My intent in proposing this was to give Miss H. some help because the class was too large for her, and the children are somewhat difficult to keep under control. We cannot make an experiment like this one if it remains an experiment. I can easily imagine that you might come so far as to speak for five minutes with one another about the object of the next day's lesson.

It appears that a question was posed in regard to the telling of fairy tales.

Dr. Steiner: If you think that it is justifiable. I would, however, warn you about filling up time with fairy tales. We should keep everything well divided pedagogically. I do not want these things emphasized too much, so that you do not think through the instruction sufficiently. I do not want you simply to tell a fairy tale when you don't know what else to do. You should think out each

minute of the lesson. Telling a fairy tale is good when you have decided to do it. In the sense of our pedagogical perspective, these two hours in the morning should be a closed whole. Diverging interests should not enter into them.

You will get through only if the two of you are together heart and soul, that is, when you have a burning desire to continue your work together. To be completely of one accord, that is most essential.

A teacher: Miss Lang wants to leave because she is getting married.

Dr. Steiner: I can say nothing other than that it is a shame. We will need to have another teacher. It is absolutely necessary that we call someone who can find the way into the spirit of the Waldorf School completely out of his or her heart. We have gone through nearly all the people who come into consideration as teachers. Not many more may marry.

When will Boy be free? I received a very reasonable letter from him. The question is whether he can be here heart and soul. He is a little distant from the work. I have the feeling he might come here with a predetermined opinion about teaching and not be quite able to find his way into our methods. Teachers at such schools have their own curious ideas. I have seen from a number of signs that he is not quite so fixed in such things, but, of course, I would have to know he would be here heart and soul. I would like to meet Mr. Boy personally.

Boy was at that time working at a country boarding school. Other candidates were also discussed.

Dr. Steiner: Well, then, we're in agreement that we will give Mr. Ruhtenberg one class and that we will try to get Boy or someone else. Is it possible for me to meet Boy personally?

Is there still a class in deportment?

A teacher: I have included all of it in the music class.

Dr. Steiner: If it is properly done, that may be good. In this class,

you must teach through repetition so that the rhythm of the repetitions affects the children.

I have not seen much of the eurythmy.

A teacher asks about curative eurythmy and how difficult cases are to be treated in particular.

Dr. Steiner: I have been considering the development of curative eurythmy for a long time, but it has been difficult for me to work in that area recently. We will have to work out curative eurythmy. Of course, there is also much we can do for the psychological problems. If we have the children, then there is much we can do.

A teacher reports about the singing class.

Dr. Steiner: I can hardly recommend using two-part singing with the younger children. We can begin only at fifth grade. Until the age of ten, I would remain primarily with singing in one part. Is it possible for you to have the children sing solo what they also sing in chorus?

A teacher: I can do that now.

Dr. Steiner: That is something we should also consider. I think we should give attention to allowing the children to sing not only in chorus. Do not neglect solo singing. Particularly when the children speak in chorus, you will find the group soul is active. Many children do that well in chorus, but when you call upon them individually, they are lost. You need to be sure the children can also do individually what they can do in chorus, particularly in the languages.

How do things stand with the older children in singing?

A teacher: The boys are going through the change of voice. They receive theory and rhythmic exercises. The older children work in various ways. Perhaps we could form a mixed choir. That would be fun.

Dr. Steiner: We can certainly do that. How is it in the handwork classes?

A report is given.

Dr. Steiner: You will need to take into account the needs of the children when you select the work. It is not possible to be artistic in everything. You should not neglect the development of artistic activities nor let the sense of art dry out, but you cannot do much that is artistic when the children are to knit a sock. When the children are knitting a sock, you can always interrupt with some small thing. We want to bring some small activities into our evening meetings [with parents], perhaps making a small bracelet or necklace out of paper, but we shouldn't get into frivolous things. Things people can use, which have some meaning in life and can be done artistically and tastefully. But, make no concessions. Don't make things that arise only out of frivolous desires. There are not many things we can do with paper. I also hope to attend.

Mr. Wolffhügel, you certainly have some special experiences with shop.

A teacher: The children have begun making toys, but they have not yet finished.

Dr. Steiner: There is nothing to say against the children making cooking spoons. They don't need to make anything removed from life, and when possible, no luxury items.

A biennial report is mentioned.

Dr. Steiner: A yearly report would be good. We cannot say enough about the Waldorf School, its principles and intentions and its way of working. It is a shame when that does not always occur objectively. I will see what I can write. It should not be too long.

A teacher: In the parent evening for my class, I gave a talk about all the children have learned.

Dr. Steiner: Nothing to say against that, but it cannot become a rule. Those who want to do it, should do it. You simply need to

believe it is necessary. Not everyone can do that. People will need the kind of energy you have if they are to do such things.

When we cannot increase the number of students due to the lack of space, quite apart from the problems with the regulations, then you, of course, need to consider our primary work is for the continuation of the Waldorf School. That is what is important. It is important that we place the goals of the Waldorf School in the proper light. Within the threefold movement, it is more important to present the characteristic direction of the Waldorf School objectively, not as advertising for the school, but as characteristic of our work. It is certainly much more necessary to do that than to speak about Tolstoy among the members of the Union for Threefolding. People already know about the school to a certain extent, but it must become much better known, particularly its basic principles. We also need to emphasize the independence of the faculty, the republican-democratic form of the faculty, to show that an independent spiritual life is thinkable even within our limited possibilities.

A teacher: Would you advise us to continue to travel north to give lectures?

Dr. Steiner: Well, we would have to decide in each case whether that is possible. If we can make good arrangements, it would certainly be good to reach as many people as possible with our lectures.

Marie Steiner: Mr. L. wants to meet with me tomorrow regarding a performance in another city.

Dr. Steiner: Well, it is in general not possible for the children from the Waldorf School to travel around. I am not sure we should even begin that when the whole thing is somewhat spinsterish. We cannot be sending the Waldorf children around all the time, so that must be an exception. The Waldorf children can't be a traveling troupe. I don't think that would be appropriate. We can

certainly work for the children's eurythmy, but we should have people travel here to see it. It must be taken more seriously than Mrs. P. and Mr. L. would do. They want to make it into some sort of social affair. There is also too much energy being expended in giving lectures in this connection. We should not accept this tea party Anthroposophy too much.

Those who have time may want to go, but it is really a little bit wasted energy. Those who want to can go to lectures. Popular celebrities also hold lectures, but it is relatively clear that the audience is not very promising. It's a little bit of a mixture of Bohemians and salon people, not people who could really contribute in some way to the further development of the anthroposophical movement.

In Bavaria, the major party is completely narrow-minded. These idealists have done everything wrong, so that narrow-minded viewpoints easily arise. When Bavarians say "Wittelsbacher," they mean a good bratwurst.⁵

Is there anything else? From my own perspective, I wish I could be more active here in the Waldorf School.

5. Wittelsbach was the ruling house of Bavaria as well as the name of a type of sausage. — TRANS.

Wednesday, March 23, 1921, probably evening

Dr. Steiner: (Speaking to Ruhtenberg who was substituting in the 5b class) How are you doing in the fifth grade?

A teacher: The children are talkative and boisterous.

Dr. Steiner: To what do you attribute their talkativeness? Their previous teacher, Miss Lang, could always work with them.

A teacher: I listened in on her class, and the children were always quiet with her.

A teacher: That class was always particularly difficult.

Dr. Steiner: This is something peculiar. Miss Lang could always keep them quiet, so there is something hidden here.

A teacher: She was very strict.

Dr. Steiner: I would like to call your attention to the fact that there is something important for us in this situation. Miss Lang was a credentialed teacher in Württemberg. When we are evaluated, they will tend to use the strict discipline taught in Württemberg. When the three wise men were in the school, one said, in reference to Mrs. K., that the discipline in her class was not as good as that in the credentialed teachers' classes. They noticed when a properly credentialed teacher was in the class.

A teacher: I have the impression that the problem lies in not having enough time to prepare myself.

Dr. Steiner: Here we come to the intangibles. It is not only important what a teacher does, but who the teacher is, the attitude in his or her soul. That is how things are and how we must think of them. That is something particularly obvious in the college preparatory high schools, where a teacher often arrives at school with a

hangover because they have spent the evening at a bar. Then, all hell breaks loose simply because the teacher has a hangover. That is one of the intangibles, perhaps the most radical case. The moment you are insufficiently prepared, the souls of the children vibrate differently. That is easily seen in the lack of discipline. The real difficulty for the teachers in the Waldorf School is to be truly prepared. With all the stressful activities, it is terribly difficult to prepare. Why are you laughing?

A teacher: Because that's the way it is.

Dr. Steiner: Once again, we want to become aware of the kind of teachers we need. Yes, we have the sixth grade. We don't need to divide it. There are fifty-four children, but that is still bearable. However, we must still think of the ninth grade, and in that connection, the tenth. We will need to find some division there.

The classes are reviewed—including those of the specialty teachers—and assigned.

Dr. Steiner: I would like Dr. Röschl to come here. I think she is suitable. I would very much like her to have Latin and Greek. She could begin in the fall.

Is Ruhtenberg free? Considering that I want to have Dr. Röschl, I think it would be a good idea if Mr. Ruhtenberg would permanently take over the 5b class.

Then we need to discuss only two new teachers.

Isn't Miss Klara Michels a high school teacher? We could certainly consider her for the upper grades.

Dr. Kolisko says he can be at the school beginning in the fall.

Dr. Steiner: If Dr. Kolisko comes here, things might shift a little. It is not easy to find teachers. A large number of people have applied, but there are hardly any we can use.

A teacher: In ninth grade history, I am now at the present.

Dr. Steiner: You had thought about skipping Jean Paul. I think we must keep things we have decided upon. Are you also at the present in the eighth grade?

I would recommend that you have the eighth grade read the first chapter of Schiller's *Thirty Years War*. They can learn a lot from that. It contains many things that go up to the present.

A teacher: Could we read something out of a book in the seventh grade English class?

Dr. Steiner: Perhaps you could. How much time would you have to read? How could we manage to read Dickens's *A Christmas Carol*? It would be extremely instructive if the children had the book, and you called upon them individually and had them read aloud before the others, so that they learn to think and work together. In the sixth grade, poetry followed by prose. In Latin, you could have them read Ovid or Virgil, perhaps Plutarch, little stories.

A teacher says he has read Ovid.

Dr. Steiner: Stay with it until they can do a great deal.

A question is asked regarding Pliny.

Dr. Steiner: Pliny is good reading. Use Livius for the older children. There you will have to go into the more intimate things. We know very little about Livius. He is a famous writer you can conjecture about.

In Greek, I would go through such sayings (an example is given). There are a number of these two-line sayings in Greek.

A question is posed about the religion class.

A teacher: I was in the 6b class. That went quite well.

Dr. Steiner: You can help someone a great deal when you are in the class.

How is it with eurythmy? I wanted to have Mrs. Steiner hear about it.

A report is given. An extra class has been formed.

Marie Steiner: It is not a bad idea for some of the young men and women to simply look on.

Dr. Steiner: Forming an extra class broke with the principle of showing eurythmy to the school. If that principle were properly held by the school, you would not do that, you would not prepare an extra group. You remove the class from the normal process of the school instruction that way. Forming such a student aristocracy is something that disturbs the school's pedagogy.

A teacher: We did it that way because we needed some of the children for performances.

Dr. Steiner: There must be some of the regular students you can use for that. It is not pedagogically correct to prepare a particular group in a special way.

A teacher: I spoke with Mr. N., and he thought it might be better if we had a course outside the school.

Dr. Steiner: Then we could never say that we are presenting the Waldorf School children. That is something we need to take into account for the public. We have never discussed such an extra course in one of our meetings.

A teacher: It is something that arose out of the first performance.

Dr. Steiner: We need to discuss such important things in our meetings. Otherwise, one day someone could decide to select a number of children and begin a class in chess. In principle, it's the same thing. We cannot do this. You are creating an aristocracy.

Marie Steiner: I understand that.

A teacher: I wanted to ask if we have given up the idea of a kindergarten.

Dr. Steiner: Not given up. We just need to wait until we can form it.

A teacher: We wanted to bring up the question of a vocational school.

Dr. Steiner: Are there concrete possibilities? We will need to determine the plan for the tenth grade. It should contain something practical. But a vocational school? Are there any concrete possibilities for it?

A teacher: The concern is with the children who have left, so that we could include them also. At the present, it was not possible due to space limitations and money. We should prepare it for next year.

Dr. Steiner: The preparation would actually be to see to it that the officials don't spit in the soup.

A teacher: From the official perspective, vocational schools are acceptable, but we will need to show that the curriculum meets the standards of the others.

Dr. Steiner: Now we are to be so stupid as to stick the children into special situations. We cannot do that if we are to remain with our pedagogy. We can create only those things that will bring people forward. If we create a vocational school, we must do it in such a way that the children will have something for the continuation of their human development.

We will decide what kind of school we want to create. There was certainly no doubt that Strakosch was called to a general vocational school. It was to be a kind of practical continuation of the college preparatory high schools, a school for human development. We haven't the slightest inclination to create anything else. It is certainly not necessary that we do what everyone else does.

A teacher: The situation is that the children who will go into a trade must attend one of the state schools.

Dr. Steiner: Those who are already attending such trade schools don't come to us. We will have none of them in our classes. We

lack the possibility of teaching children according to our plans from the age of fifteen on. That was something we said earlier. For now the question is settled. We already discussed it here and we cannot do anything more now. The most acute question is how to use the time between elementary school and college. If we had some way of getting official recognition, we would have a tremendous increase in attendance.

Is it possible that when an apprenticeship is not under consideration, someone could get such people accepted into a company?

A teacher: Those who have not learned through a certified master cannot be employed.

Dr. Steiner: We can't do anything! Everything is so limited that all we need is a law about how to hold a fork.

We need to study the question about how we can create a vocational school so that it can be a vocational school in the sense of my essays on public education. The Waldorf School needs to see if we can force that through the official channels. We will need to create more respect for the school.

Thursday, May 26, 1921, 8:00 p.m.—2:00 a.m.

Dr. Steiner: We need to discuss the ending of school. You have a number of questions.

The following are discussed: A question about how to handle promoting the students this year. General questions about the tenth and following grades. A request for a course about educating children over fourteen years of age and also the instruction of religion. Questions about "bourgeois methods" in the school and how to eliminate them. A question about teaching instrumental music. A question of whether third graders should write foreign language or only speak it. A question about social studies and social understanding. A question about a special course for eurythmy. Questions about a teachers' meeting, pedagogical conferences, and a newsletter.

Dr. Steiner: I think we could handle the individual questions more easily if the teachers first discuss promoting the children and the end of the school year. We can then more easily discuss the question of promoting the children. I think we should begin with the ninth grade. I would ask the teachers to present the experiences they had at the end of the school year.

Each class is discussed, beginning with the ninth grade.

Dr. Steiner: I was present during the Jean Paul discussion. Were you satisfied with the way the children participated?

What is there to say about eurythmy? That lethargic child, U.A., is not really lethargic. He only makes a lethargic impression.

In the event we create a tenth grade, all the children would have to move on to it.

Now we come to the eighth grade. Are there any students so weak we should hold them back?

A teacher: We should consider H.K. and whether it would be better to keep him in a lower grade so that he will progress better.

Dr. Steiner: My impression is that he does not need to be held back. Is he one of those who is more behind in particular subjects?

A teacher: He literally falls asleep.

Dr. Steiner: He is physically weak. He took part in the Quaker meals.¹

A teacher: The situation at home is very bad.

Dr. Steiner: The question is whether you think he will be a disturbance next year in the ninth grade, or whether you will be able to carry him along. With such situations, a shock like that is not exactly desirable.

A teacher: I do not think he will be a disturbance.

Dr. Steiner: Can you achieve something with him in eurythmy?

A eurythmy teacher: He is trying. P.R. is deformed. Should we have a look at him specifically?

Dr. Steiner: Do we have a number of such children in the different classes? You need to do the best you can to come to grips with the children in the same groups. We can't put P.R. aside. Is there anything to say regarding languages?

We should think about H.K. I think there is some doubt we can take him into the ninth grade. Perhaps I will come by the class tomorrow morning or the morning after. We need to have a remedial class. We need to think about that. In a lower grade, such a student would be just as disturbing.

A teacher: The children in my sixth grade class have a poor memory. There must be an error in my teaching.

1. After World War I, the English Quakers provided school meals for undernourished children in Germany.

Dr. Steiner: You can't say every child's memory is weak.

A teacher: The children cannot retain things. They don't have any clear pictures of Egypt, for example.

Dr. Steiner: How do you attempt to teach them a pictorial idea?

A report about teaching geography is given.

Dr. Steiner: The children remember the pyramids and the obelisks. You need to ask yourself whether you did everything in detail. Did you give the children a picture of the true situation in Egypt, so that they do not have holes in their pictures of Egypt? If you simply emphasize Egypt and do not give a picture of how the children get from here to Egypt, if they don't have a living picture, then it is very possible that they cannot remember. Perhaps you need to pay more attention to going into all the details so that the children have a completely living picture, one with no holes in it, about the location of Egypt in relationship to their own. The child would know something about pyramids and obelisks, but not that they are in Egypt. You should really think about whether you did all of these things that come together as a complete picture. Have you had the children draw only Africa? Perhaps you should make a special map, including Europe, which would give them an overview of the connections.

A teacher: I asked in which direction of the compass they would look for Egypt.

Dr. Steiner: Perhaps you should have them find the cities they would pass through if they went from here to Egypt. This kind of memory problem arises from some kind of holes in what they have otherwise learned. Without doubt, the memory would be better if the children had a complete picture. That was not the situation in Mr. O's class. The children were interested, they understood everything and were enthusiastic. They remembered nothing, though, because he emphasized specific things and did

not give them the overall connections. A good way of improving memory is to create the large overview.

That is true in various ways for other areas of instruction. It is particularly true for such things as geography, but also for certain things in natural history. It is, of course, particularly true for history. In history, it is important that you find every possible way of giving the children concrete images.

When you discuss things like the Persian Wars, never neglect to emphasize some person, at least where there are important connections. Today, you did the Athenian runners. I would never have neglected creating a real picture for the children of how these people lived long ago. You could, for example, go back through the generations, grandfather, son, and so forth. I would construct the series right back to the Athenian runner. The result would be fifty-five or fifty-six people lined up in a row. In that way the children would have an idea of how far back the timeline reaches.² I would ask, for instance, which one was a contemporary of the Mystery of Golgotha. Use such pictures and let the children think about them. Speak about Egypt and then show them how they can get from Stuttgart to Egypt. You could stop in Venice, and then try to lighten things a little with a joke about Venice. There should be some humor in the instruction since otherwise memory will suffer.

A teacher speaks about some of the weaker children in the 6a class, particularly W.G. He is so sanguine that he is nearly an idiot. He doesn't write the letters together nor complete words. He says whatever occurs to him.

Dr. Steiner: In his soul, this is a young child. He is at the age of seven or eight in the development of his soul. The situation is that he would not care very much if you held him back. The question is, how do we handle the whole question of promoting children in

2. See Discussion of September 5, 1919, in *Discussions with Teachers*.

principle? This child, W.G., is one who would come under consideration. It would be good for him to go through the material a second time. We should discuss the principles of the question.

A teacher: I would be unhappy to give him up.

Dr. Steiner: He would be the only one of those you have mentioned. We could put E.W. into the extra class.

A teacher: Many of the children cannot write properly yet.

Dr. Steiner: They would all come into the remedial class. W.E. is a clear candidate for that class. He cannot properly collect his thoughts. How is he in music? Most of them will be musical. He will also not be particularly diligent in handwork class. W.E. would be hypnotized by vibrant colors.

We need to give some consideration to forming a class for remedial instruction.

There is some discussion about some of the children in the fifth grade, particularly about E.E.

A teacher: He is not keeping up, but he is gifted in languages. He is clever and sly.

Dr. Steiner: You will need to pay attention to him, to speak with him with particular attention to his individuality. You need to vary that, but give particular attention to him.

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

Dr. Steiner: What would he do there? He loves being different. It would affect him deeply if you had him make a pair of shoes.³ We should do something like make shoes so that he can nail things together. They should be real boots for someone else. We should have him make shoes in the handwork class, that would

3. The teacher did, in fact, learn how to make shoes in order to teach the boy later.

be something good. He would have fun putting on the soles. He could even double-sole the shoes.

Discussion of the fourth grade.

Dr. Steiner: I was in the class, and I have to say it is going well, with the exception of three or four who will quickly catch up on what they cannot do. Some are weak in arithmetic, but others are quite good. I think it is a class that has suffered very little from having had three different teachers.

We can promote the whole class to the fifth grade. The previous teacher was extremely good in discipline. She was what people in bourgeois schools refer to as strict. The children liked her a lot. Then you came. Today, their discipline was exemplary.

A teacher: I made myself strict.

Dr. Steiner: You will see the result only after you have been with them for a longer time.

L.H. certainly has weak eyes and the axes of the eyes need to become more parallel. They converge too much. Try to get him used to holding his book a little further away, just a half finger's length more than what he is used to now. Move the location of where his vision crosses a little further from his face.

I noticed B.E. He awoke for a day. The children were all very surprised that he said something.

A teacher: M.I.'s mother is quite concerned that he inherited something from his father.

Dr. Steiner: He has a touch of childishness. He is apparently a Prussian, a little one. He is not actually disturbed, but if you wanted, you could call him weakly disturbed. He was born in Berlin and has something sweet about him through the language. With good guidance, he can become quite normal.

A teacher: He is gathering statistics about electrical trains. He keeps himself apart.

Dr. Steiner: You need to guide him lovingly. The only concern is the statistics about railways. You need to try to get him interested in something else and to break him of that. He should learn German writing.

In the second grade, you have several children who are quite good. Your problem is that the class is so large. The disturbed children, G., H.N., and M.H., should also go into the remedial class. B.R. is not quite normal. He should receive particular help in the afternoon. That is difficult with some of your children. His brain is too small. You need only look at him. He is smaller than he should be. We should try to counteract that characteristic. It is not possible for him to completely pay attention. You should call upon him more often and discuss things with him in the corridor or on the street so that he has to think while he listens. His mother is just like him.

A teacher: Many children in the first grade already have new teeth, but some do not.

Dr. Steiner: None of the children in the first grade can have finished teething. That happens only at the age of eight. What is important in connection with school age is only that they have begun to change their teeth.

O.Nr. should also be considered for the remedial class. He transposes words. We could have him for a time in the remedial class where we can work with each child individually.

A teacher mentions T.M.

Dr. Steiner: The problem with T.M. has diminished. He is already healthier.

A teacher: He has asthma attacks at night.

Dr. Steiner: You should treat him with moderate amounts of arsenic in the form of Levico Water. The boy has an irregularity in the astral body that we could cure physically. Give it to him twice

a week diluted in a quarter glass of water. You will then be taking all of your students into the second grade.

A teacher asks about F.O. in the present 1a class.

Dr. Steiner: The remedial class should help him so that he can come into the present second grade and the future third grade.

Now we are all done with the individual classes.

A report is given about foreign languages.

Dr. Steiner: You can try to achieve something by dividing into groups. We can put them into groups so that we have all those with the same knowledge and capabilities together.

A teacher: I think it would be good if we gave the sixth grade something printed to read.

Dr. Steiner: How old are they? You would have to look for a moderately long story. You would need to find a short story, something that has some substance and is not superficial. They could read something historical from Mignet.⁴ They would also learn quite a bit from it.

We will need to divide the foreign languages differently. It is so difficult to satisfy the children there. You need to ask the children questions often in foreign languages. There is a prevalent opinion that the children are unhappy. They learn the most from the lectures. It is helpful when they find their way themselves into a good lecture. Rote learning is only a crutch. You should proceed sentence by sentence and with the younger ones, only speak.

A teacher: Should the children also write in the third grade foreign languages?

Dr. Steiner: You can begin writing short, easy sentences that express some simple thought.

4. François Mignet (1796–1884), French historian.

A teacher asks whether three songs from Dr. Steiner could be printed.

Dr. Steiner: You can certainly give these choruses to the publisher in Dornach.⁵ They will sell well.

A teacher: Can we count upon having texts for the children?

Dr. Steiner: There is already something for the youngest children. The “Springtime Song.” The instrumental music class is only a substitute, but we will have to leave that for now.

A teacher: I have used some things from curative eurythmy. Should I continue with that?

Dr. Steiner: I was very satisfied with what I saw today.

In the fifth grade there are a number of boys who could have a class in gymnastics. Our school program already should include one hour of that. We will make it more spiritually expressive as soon as we can.

A teacher: We have already begun modeling in the ninth grade.

Dr. Steiner: I was satisfied with what I saw.

Now I would like to ask you if we should prepare the reports as we did last year. Doing the reports that way is good, just as we did last year.

A teacher: We kept them positive.

Dr. Steiner: It is important to phrase the sentences properly. If you are not individual enough, something that is difficult, if you phrase the sentences too harshly, they will put people off. If someone is dawdling, you should write that it would be desirable for him to pull himself together next year. The way you say it is

5. The music is in the first edition of *Lieder der Freien Waldorfschule* (Songs of the Waldorf School). The texts are taken from *Truth Wrought Words*. The songs are “Der Sonne Licht” for two voices; “Im Seelenaug sich spiegelt” for three voices with piano; “Die Sonne schaue” for two voices with piano; “Frühling” for solo with piano; “Planetentanz” for four voices.

important. You should express deficiencies positively, but be careful about how you say it.

Then we agree that we will do the reports as we did last year. Give as true a picture as possible. At the bottom of each report, write a verse for each child that expresses the child's individuality, that can act as a leitmotif for the future. I would also like to see, since the child will keep the report, that all of the teachers who worked with the child sign it. I would like each child to have all the signatures. It is important that the children have all the signatures of the teachers who worked with him or her. The class teacher's name should be first, along with "Class Teacher," so that the child knows to whom it belongs. The others should be below. It would be good if each teacher wrote some text. The class teacher should write the most and the others should write short remarks.

Concerning the question of promotion.

Dr. Steiner: We actually only have these two P. children, and then there would be almost no one else except F. H.M. could go into the remedial class, all the others would move ahead.

Now we come to the question of the remedial class. The question is whether we need another teacher. Dr. Schubert should take it.

A list of teachers who are to teach the main subjects is created.

Dr. Steiner: How would it be if we had Dr. Schwebsch from Berlin come by? He is supposed to be coming here on June 11.

In the fall, we will have Dr. Röschl for Latin and Greek. That will certainly be a very good addition. We also need help, a new teacher, for modern languages. Perhaps young Englert. He is still quite young. He should come here on June 11 or perhaps before to Dornach.

A report is given about the independent religious instruction. A class teacher mentions he had attended the religion class of his class to see that they behaved. He felt like a barking dog.

Dr. Steiner: In a certain sense, a kind of exception is possible. We should keep to what is included in our pedagogy. We must assume that the class and the teacher belong together. Since different classes are together in the religion class, I certainly think it is possible that the class teacher be in the classroom while another teacher gives the instruction. We can hardly get around trying to form smaller classes.

A teacher: There is not always an inner participation. There are too many children.

Dr. Steiner: The groups are too large. That is something that should not be if the children are to take in the instruction.

We need to awaken a feeling for the seasons in the children. We also need to pay more attention that the children have a living picture of Christ. That should be the center of their thoughts at all levels. We should always return to that and see that the earthly life of Christ is the center. We must care for the personal relationship to Christ, even at the lowest grades, so that it becomes a kind of inner religion. Care for the personal relationship of the children to Christ. We must create an ideal religion in the period. Symbolism and pictures should play a role so that they strongly carry the feeling along.

As a religion teacher, you are not a part of the school. You give it as though you were a minister in an anthroposophical church outside the school and only came here.

Concerning education from the age of fourteen, that is, the pedagogy for those over fourteen years of age, we will have to see that we have some time when I return on June 10.⁶ That relates to what you referred to as “bourgeois methods.”

A teacher: Last year we included social understanding as a part of technology.⁷

6. See *Education for Adolescence*.

7. This seems to be a reference to the discussion on June 14, 1920.

Dr. Steiner: That is connected with the academics for the upper grades. We can best teach social studies, but then we would have to drop languages. The older teachers, those who have been here at this school for two years, would have to take on such things.

Concerning a special class for eurythmy.

A eurythmy teacher: The performance was extraordinarily fruitful. It did a great deal to make the Waldorf School known. It appears we will form an extra group.

Dr. Steiner: We can do two different things. Either we can give performances with the children of the Waldorf School, in which case we simply select some from the regular group of children, or we can forego that and form a group. The group would not be the children of the Waldorf School, so we could no longer present that to the public as an achievement of the Waldorf School. We can do those two things. Either we give performances with children from the Waldorf School, in which case we cannot form a special troupe, or we form a special department for eurythmy at the Waldorf School that operates in parallel. That is something we can do quite officially, but then we would say, "Performances with children of the special class at the Waldorf School."

A teacher: If the children were to sing in a chorus, they would also need to be selected.

Dr. Steiner: It would hardly be positive if we formed a chorus of individual students. Either we accept the achievements as they are or we create a special department for eurythmy. We can do either, perhaps depending only upon sympathy or antipathy. There are a large number of capable eurythmists we can use in that way, but we can no longer claim it is a performance of the Waldorf School.

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

Dr. Steiner: We may well be able to do that if we give performances from the Waldorf School, but the littlest kids have the greatest success. There could be a special group of the more advanced eurythmists. We would, however, excuse those who are also professional eurythmists from normal eurythmy practice. We could do such things. You would have to create something separate from the school.

I think there are some who have a burning desire to do eurythmy. However, I think it would be nice if at least some of the boys were included. In Dornach, we only have S., and he needs half a year to prepare for a performance, so we never see male eurythmists on stage. You can see what eurythmy really is in Munich.⁸ There, the men performed. We debuted with four men. But then masculinity moved more and more into the background. The women are more agile. Here, the students are very capable. It is quite curious that women are much better doctors than men.

A teacher: The children in the upper grades who want to develop themselves musically need to begin practicing. Could we excuse them from those classes that inhibit their dexterity with difficult physical work?

Dr. Steiner: We could change the curriculum for individuals. That is certainly possible. We should also think about having special practice rooms. What provides human education should remain, otherwise you can specialize.

A teacher: The children have asked about a student library, and whether they could read Dr. Steiner's books. Should the older children get something socially directed?

Dr. Steiner: When we have the tenth grade, we can use reading to educate. In general, it is too early to give them such things. On the

8. The first eurythmy performance took place August 28, 1913 (Goethe's birthday) for members of the Anthroposophical Society in Munich; Steiner's introduction to the performance is in *An Introduction to Eurythmy*.

other hand, perhaps you could give them some cycles if they are appropriately printed. *Christianity as Mystical Fact*, perhaps. Or, maybe *Theosophy*. We would have to work out the preliminaries.

A teacher asks whether students could attend Dr. Steiner's lectures.

Dr. Steiner: Do you think that such a lecture would be helpful? We will probably not be able to get around leaving such things up to the parents. We cannot make any rule about it. The parents need to do that themselves and also be responsible for it.

A question is asked about publishing a newsletter and also about putting on pedagogical conferences for teachers. The discussions with the teachers were quite favorable.

Dr. Steiner: What did you discuss there?

A teacher: We talked about the relationship of the school to the state and also a number of pedagogical things.

Dr. Steiner: I think it would be superfluous. People misunderstand the most important points. If you want to progress in the movement, you have to approach the consumers, not the factory owners. You can do that as a pleasant chat, but nothing comes of it. I have never resisted that. If you think you should do it, then go ahead. We have already wasted so much strength by always beginning new things that have no real possibility of success. In Switzerland you can enjoy the luxury of working with teachers. During the Easter course,⁹ I had the experience that the Swiss said their schools are independent. But, the Swiss schools are really only slaves. I don't think that we need to hurry.

We can make the Waldorf School principle only a model. We will not be able to create a second school. It will remain a model, so we need do nothing more than maintain this school as a model

9. See *Die befruchtende Wirkung der Anthroposophie auf die Fachwissenschaften* (The fructifying effect of Anthroposophy upon science, untranslated, GA 76).

until people get angry enough. The only thing that would make sense would be to oppose the school laws through a worldwide movement. It is high time for the World School Association to do something. It is important to bring the World School Association to life so that a gigantic movement for the independence of education and for the freeing of the school system arises throughout the world. For that reason, I think we should make this school with its students inwardly as complete as possible and extend it upward. Add a class each year and extend it upward.

Due to a lack of help, the newsletter will not be possible. Pedagogical conferences are a luxury. Is there something else?

A question is asked about the closing ceremony.

Dr. Steiner: We can hold the closing ceremony in the main hall of the art building. If it gives the children a closing point and they receive a few thoughts, then it would be good. It is a part of their soul experiences, for otherwise the children would simply leave and then begin a new school year. In the end, they would become indifferent. The closing ceremony is the conclusion of the entire school year. The fact that the holiday is only a week is an exception.¹⁰ Each class will begin a new year. That should not be prosaic.

Why have we not had any more monthly festivals? That is too bad. I think we should have them.

10. The beginning of school had been changed to Easter but, during that year, school closed on June 11 and opened again on June 18 as a transition.

Thursday, June 16, 1921, 4:00 p.m.

Dr. Steiner: It would be good if we could begin with your questions, with those things weighing upon you. Tomorrow's School Association meeting will not be very long, so we can perhaps discuss things more thoroughly afterward.¹ Today, I would like to learn about what is happening in the faculty itself.

A teacher: Saturday is the opening ceremony, but we have not yet spoken about it.

Dr. Steiner: It is difficult that the school closing and opening ceremonies are occurring so quickly one after another. Have you thought of some way you would like to begin?

A teacher: Perhaps you would say something.

Dr. Steiner: I would be happy to do that. I think it is also necessary that the class teachers once again receive the children. I am not certain if we should create a visible symbol for the beginning of school. A certain impression is made upon the children when the class teachers receive them. That is also true for those teachers of the other subjects like foreign language, eurythmy, shop, and handwork. The reception line is rather long, but it makes a certain impression upon the children when we say some warm words to them at the beginning. You will see that it makes an impression. I will give a short speech first, and then we could go on to that. Perhaps we could do something musically to receive the children, that is, play something to conclude the ceremony. It would be nice if the ceremony concluded musically.

A teacher: We could sing something.

1. See *Rudolf Steiner in the Waldorf School*.

Dr. Steiner: Yes, that is the sort of thing I mean.

A teacher asks about the teaching assignments.

Dr. Steiner: That is not an easy question. We have already determined some of the new class teachers, but others will begin later. Miss Düberg will take over the 1a class, Miss von Grunelius, the 3b class, and Mr. Ruhtenberg, 5b.

Then we have the eighth, ninth, and tenth grade classes. It will not be easy to continue what would otherwise be so desirable, namely, the system we have had until now.

(Speaking to a teacher) Could you perhaps take over mechanics and surveying and survey mapping? It would certainly be good if we had three teachers for the tenth grade. Then there would also be three teachers for the ninth grade. It would be good if we could arrange the last three grades so that they are taken care of by three teachers.

We will need to replace Dr. Schwebsch by the beginning of July. We do not have enough teachers. Mr. Englert is missing and Dr. Kolisko can come only in the fall.

How do we divide the material? Actually, I would prefer to have four teachers for these three classes, but that is not possible right now. What would you prefer to teach, Dr. Stein?

A teacher: I would prefer that you set my task.

Dr. Steiner: I think that you should remain with those things you have been doing. You should do literary history and history in the tenth grade, as well as literature and German in all three grades. I also think that Dr. X. should take over history for the eighth and ninth grades, and that you, Mr. Y., should teach mathematics, physics, and natural sciences for the three grades, as well as mechanics and surveying for the tenth grade. The only problem is that that is only one-third of the time. We will not make a lesson plan, but only determine the amount of time for

each subject.² I actually wanted four teachers, but that is not possible now. We could try out young Englert for teaching gymnastics.

A teacher: I had assumed I would be doing the practical work in the higher grades, or be teaching those children who have already graduated [from the eighth grade].

Dr. Steiner: The technology class begins in eleventh grade. You are an electrician. Somebody will need to teach spinning and weaving since that is a specific subject at the technical university. That is something our people from the Research Institute could do.

A teacher: I can learn that.

Dr. Steiner: (Speaking to Dr. Kolisko) When you begin in October, you could take over the Health and First Aid course in the tenth grade. That is something we need.

We now have only the problem of the 1b class. (*Speaking to Mrs. Stein, who had been away for some months*) You want to return to eurythmy. Could you, perhaps, take over the 1b class for six weeks or so? The only problem is your dialect [Mrs. Stein was from Hungary]. The children will pick that up. Perhaps, the best solution would be to ask Dr. Schubert to take over the 1b class.

I have sought everywhere, but have been unable to find anyone to teach religion. We need to separate the children according to grades. I want to avoid the appearance that the religious teaching is something integrated into the school.

There is a discussion of how to schedule foreign language instruction, during which mention is made that some of the Greek and Latin classes have very few children.

Dr. Steiner: If you only have one, if only one child is there, then that child needs to be taught. There is nothing to be done about

2. This refers to the unfixed schedule for the various subjects in the upper grades; only their duration is under discussion.

it, that is what must be. Dr. Röschl is coming in the fall, and then we can take this up more forcefully.³ Let's begin with the fifth grade.⁴ But we were speaking of the curriculum.

In handwork, we can add only the tenth grade, and we should make it increasingly artistic.

There is some discussion about the amount of work done by some of the teachers.

Dr. Steiner: Mr. X. has 22 hours. That is too much, and the same is true of Mr. Y. with his 24. Mr. Z. could do more, he only has 16 hours, whereas Mr. V. has sufficient with 22 hours.

A teacher asks about the connection between the various organs within the human being and the various periods of history. [Four days before, at the conclusion of the first lecture of the course on teaching adolescents, Dr. Steiner had mentioned that teachers could learn how to treat late Egyptian history by observing the function of the liver.⁵]

Dr. Steiner: You should not do that too consciously. If you were to do it in a very conscious way, it would be forced. I would prefer the history teacher to simply acquire an understanding of the human organism. He will then discover the organ that provides the correct perspective.

There is not sufficient liveliness in the instruction. In most classes, you seem to be having difficulty working with the children. They are not all attentive, and many are not keeping up with their work. That is a problem we need to overcome.

I noticed, for example, that many of the children were very lethargic in the discussion about Jean Paul.

3. This discussion occurred with Maria Röschl in September 1921. See E. A. K. Stockmeyer, *Rudolf Steiner Curriculum for the Waldorf School*, Robinswood Press, 1990.

4. In previous years, Latin was begun in the fourth grade and Greek in the sixth.

5. *Education for Adolescents*.

A teacher: That always happened when I was too abstract, that is, when I attempted to present something too strongly conceptual. When I gave examples and such things, then they were certainly interested.

Dr. Steiner: You certainly do not need to overemphasize the participation. You need to occasionally bring in some sort of “at ease!” without letting them get out of hand. You can achieve that when you have their complete attention. Then, you can slip something in by discussing some detail or making a joke or something like that. It is good for children when you bring in something that is not actually a part of the lesson so that you build a good relationship with them. Of course, you shouldn’t become a clown for the class, but it is certainly important to have a relationship to them. You should also bring in the relationships of the children to one another.

Dr. Steiner reads a letter from the medical inspector who, among other things, mentions that the children at the Waldorf School have bad teeth.

Dr. Steiner: That is just a bluff. That is something that could be determined only by investigating the situation. That is simply stupid. We would need to determine which children have bad teeth; how many have bad teeth and how many have good teeth. With those children who have bad teeth, we would have to find out where they come from, if they are workers’ children. We would then have to look more specifically at them. The fact that we have so many children with bad teeth is because we have so many workers’ children who are not well taken care of and thus have bad teeth. Do you have any insight into this question?

A teacher: I looked at the children in my class and saw that their teeth were not particularly bad. The worst was K. who came from America.

Dr. Steiner: It is quite common that children who come from far away have a bad tooth or sometimes more. We should look at that

in more detail. It is total nonsense to say that the children at the Waldorf School have bad teeth. At the time that the good doctor looked at the children, the school had existed for not even two years. Even if demonic forces had brought all these children together, and even if they had worsened here in the Waldorf School, that would not be visible so quickly. Even if we went so far as to think that there were something in the Waldorf School that ruins teeth—we could certainly think that about the eurythmy room—that would certainly not be visible in one and three-quarters years.⁶

The gym is really terrible. Apparently the ground underneath it is not very good. It must be moldy. The cellar is damp. It has a moldy smell to it. We will move the eurythmy into another room. How are things with the construction of the new rooms?

A report is given.

Dr. Steiner: Next spring, we will have the eleventh grade and will need a number of new rooms. We most urgently need more rooms for teaching music. That is something we really need. Basically, everything we have is just a make-shift, and that is terrible, that is a real problem. We still are missing something for completing the construction, something very important. The money. Two-and-a-half million Marks. The Waldorf School Association cannot provide that.

Emil Molt proposes that the company should do it and take out a loan.

Dr. Steiner: Isn't that what people mean in Vienna when they say, "Six of one and half-a-dozen of the other?"⁷

Emil Molt: People say that here, too.

The possibility of obtaining more money is discussed.

6. At the time the eurythmy room was also being used for gymnastics classes and Sunday services.

7. *Gehüpft wie gesprungen* means literally "hopped as jumped," a southern German and Austrian expression. — TRANS.

Friday, June 17, 1921, 8:00 p.m.

Dr. Steiner: We need to look more closely at the ninth grade. After I more thoroughly considered yesterday's discussion, I do not think we can take care of that class if we burden one teacher like Dr. Schubert, which is what would undoubtedly happen. I think we need to hire another teacher for the 1b class, and, in my opinion, Dr. Plinke would do well as a Waldorf teacher. She was here just today. I asked about her a few days ago, but could not obtain any real information about her stay here. I think she should take over the 1b class, and then Dr. Schubert's work could be done differently.

Concerning the curriculum of the tenth grade, we need to take into consideration German language and literature. That would be a continuation of what was done in the ninth grade.

A teacher: I had them read Jean Paul.

Dr. Steiner: You had them read and complete Jean Paul.

A teacher: They completed the chapter about humor.

Dr. Steiner: What is now important is that you begin a comprehensive presentation of meter and poetics. Upon the basis of what they have learned from Jean Paul, the children will be able to learn a great deal here. In any event, we must avoid normal pedantic school methods. We must teach living poetry in a living way and treat it in a reasonable manner.

The class could then study *The Song of the Niebelungs* and *Gudrun*. Where possible, you should study it in Middle High German. As time allows, go through it in Middle High German, but also speak about the entire context of the poem, its artistic and folk meaning and, aside from the passages that you read, go

through it so that the children learn the entire content. Of course, with *The Song of the Niebelungs*, you could do some Middle High German grammar and compare it with that of modern High German. That would be sufficient for the tenth grade, but begin with meter.

A teacher: Could you perhaps recommend a German book about meter?

Dr. Steiner: They are all equally good and equally bad. Take a look at Göschen's anthology, one of the worst methods, but you will find the concepts there. There isn't a good book on meter and poetics—Bartsch, Lachmann, and so forth. Simrock attempted to maintain that in his Germanized version of *The Song of the Niebelungs*.¹

I gave the basics in a lecture in Dornach and showed how meter is connected to the interactions of the pulse and breathing look at the caesura when you study hexameter. You can see it as a harmony of the pulse, and, breathing. Today, we can't go into metric theory.

It would still be good if we could arrange things in the eighth, ninth, and tenth grades so that the class teachers would relieve one another.

A teacher: We did that.

Dr. Steiner: So, when one begins at 8 o'clock in the tenth grade, the others would begin in the ninth and the eighth. It would not be good to change weekly. You need a longer period for each block. Our principle is to begin a block of learning and remain with it as long as possible. See if you can do that. We will also need to see that Dr. Schwesbich joins you as a fourth teacher when he comes. For the remaining classes, the plan will remain as it was.

1. Bartsch and Lachmann were more concerned with the scientific study of *The Song of the Niebelungs*. Simrock's translation was published in 1827.

Now Schubert can take over the whole subject of history, since he no longer has the 1b class.

Now we have history in the tenth grade. In order to teach economically, it will be important to be well-prepared. In the eighth- and ninth-grade classes, do the same as before. In the tenth grade, we should return to the earliest period of history. Beginning with the earliest period, take history through the fall of free Greece, that is, beginning with the earliest Indian Period, go through the Persian, the Egypto-Chaldeic and Greek until the end of Greek freedom, that is, until the battle of Charonea in 338 B.C.

For tenth-grade geography, describe the Earth as a morphological and physical whole. In geology, you will need to describe the Earth so that the form of the mountains is presented as a kind of cross, that is, the two rings of mountains in the east-west and north-south directions that cross one another. In morphology, discuss the forms of the continents, the creation of mountains, everything that enters into the physical realm, and then the rivers. Take up geological questions, physical characteristics, isotherms, the Earth as a magnet, the north and south magnetic poles. You need to do this in morphology. Continue on with the ocean currents, the air currents, the trade winds, and the inside of the Earth. In short, everything encompassed by the Earth as a whole.

How far have you come in mathematics?

A teacher: In algebra, exponents and roots, geometric drawing, and the computation of areas. We also did simple equations, equations with multiple unknowns, quadratic equations, and the figuring of the circumference and area of a circle.

Dr. Steiner: You could also teach them the concept of $\frac{1}{10}$. When you teach that, it is not important that you teach them about the theories of decimal numbers. They can learn the number $\frac{1}{10}$ to just one decimal place.

A teacher: We studied the number π by looking at the perimeters of inner and outer regular polygons.²

Dr. Steiner: What lines do the children know?

A teacher: Last year we studied the ellipse, hyperbola, and parabola from a geometrical perspective.

Dr. Steiner: Then, the children will need to learn the basics of plane trigonometry. I think that would be enough for now. How far did you come in descriptive geometry?

A teacher: The children learned about interpenetrating planes and surfaces. The children could certainly solve problems involving one triangle penetrated by another. They can also find the point of intersection of a line with a plane.

Dr. Steiner: Perhaps that is not necessary. You should actually begin with orthogonal projections, that is, from a point. You should go through the presentation of a plane as a plane, and not as a triangle.

You should then go on to the theory of planes and intersection of two planes and then, perhaps, to the basics of projective geometry. It is important to teach children about the concepts of duality, but you need to teach them only the most basic things.

A teacher: In trigonometry, wouldn't it be necessary to go into logarithms?

2. This refers to a primitive form of differential calculus used by the Ancient Greeks to calculate π . An inner polygon is formed inside a circle, with the points of the polygon conjoining the perimeter of the circle. An outer polygon is formed outside a circle by having the midpoints of the sides of the polygon conjoin the perimeter of the circle. If you take one circle and construct successive inner and outer polygons—that is, construct first inner and outer triangles, then squares, then pentagons, etc., the lengths of the perimeters of the inner and outer polygons will converge to one value, which is the perimeter of the circle. Through this process, the value of π can be approximated. — TRANS.

Dr. Steiner: What? They don't understand logarithms yet? You must do that in mathematics, it belongs there. They would know only the basic concepts of sine, cosine, and tangent, you need to say only a few sentences about that. They should learn only a couple of the relationships, for instance, $\sin 2a + \cos 2a = 1$, but they should understand that visually.

A teacher: Should the goal be to teach logarithms in the ninth grade?

Dr. Steiner: They should know enough about logarithms to be able to perform simple logarithmic computations.

Then we have physics.

A teacher: I was supposed to teach them to understand the locomotive and telephone.

Dr. Steiner: Yes, that was the goal, so that the children would have a preliminary overview of all of physics.

The teacher then describes what was done.

Dr. Steiner: With a grain of salt, it appears you did go through most of physics. That was when we should have gone through all that. It is sufficient if the children have an idea of it.

A teacher: I covered mechanics the least.

Dr. Steiner: Now is just the right time for that. You need to begin with mechanical forms [perhaps formulas]. It is best if you treat it mathematically. You need to go only far enough for the children to have a basic understanding of simple machines.

Then we have chemistry.

A teacher: The main thing we attempted to do was to present the differences between acids and bases.

Dr. Steiner: That is, of course, good. Do the children have a clear idea about the importance of salts, bases, and acids? Such things need to be done first. It is really terrible to speak about organic

chemistry. We need to get away from that and expand our concepts. We could accomplish a great deal if we simply did what belongs to this year and did it by observing in detail basic and acidic substances as well as salts. We should, therefore, look at alkalines and acids, and then subsequently at the physiological processes so that the children understand them. We could begin with opposite reactions which we can see in the contrasting behavior of bee's blood and digestive juices, since they are acidic and alkaline. In this way, we would touch upon physiological processes. You only need to work through the concepts of bitter and sour, base and acid with them. That is, take up the blood of the bee and its stomach acid because they react in opposite ways. Stomach acid is sour and the blood is bitter. Bees have these opposites of blood and stomach acid in their digestive organs. The same is true of human beings, but it is not so easy to demonstrate. It can be easily done, however, with bees in a laboratory.

How far have you come in natural history? Remember, we now have fourteen- and fifteen-year-olds.

A teacher: I have not done much there.

Dr. Steiner: Well, we will need to assign classes differently and have a fourth teacher.

A teacher: I will have at most a third of the year available to do all of this.

Dr. Steiner: You can do it in a third of a year. You could save some time if, in the future, we had two and a half hours in the morning for these three classes and compress the material somewhat.³ Then we could include a fourth teacher. We need to begin these three classes a little earlier and end them a little later.

3. This was not possible; rather, a third hour was added to the main lessons in the upper grades.

A teacher: But then we will have difficulties for the other subjects because they change classrooms at the 10 o'clock recess.⁴

Dr. Steiner: In the future we will not need as many hours of language instruction in all the grades as we have had. We do not need as much English and French in the tenth grade, that is absolutely unnecessary. We use too much time for modern languages. If we do languages so much in the lower classes as we have, we will not need to do so much in the upper grades. We can limit foreign languages somewhat in the upper grades.

It is important to consider minerals in natural history. In the tenth grade, we should also discuss the human being. We should also do mineralogy.

A teacher: What should we do about anthropology in the tenth grade?

Dr. Steiner: You will need to make the human being understandable, in a certain sense. Of course, you have to create a context in which you can make the human being as an individual understandable, so that you can later go on to ethnology. In making the individual human being understandable, you can take a great deal from Anthroposophy without getting the reputation of teaching Anthroposophy. That is the objective truth. Teach about the physical human being and its organs and functions in relation to the soul and spirit.

We also need to create a transition from shop into what is truly artistic. You have already done that with modeling, but now you can alternate that with painting. Paint with those children who are adept. We can look at the tenth-grade children as though they were in a college preparatory school, and thus we can move them into the various arts. I think we need some sort of class on aesthet-

4. In 1921 Germany, it was a very innovative to have the children, rather than the teachers, change rooms. — TRANS.

ics, and that is something that Dr. Schwebsch could do since he created an aesthetic connection between sculpture, painting, and music. He has done a great deal with music. In connection with musical aesthetics, you need to form a kind of sub-faculty: shop classes that move into the artistic and then into the musical, so that the aesthetic, but not musicology, is of concern. I think we should give the children as early as possible an idea of when a chair is beautiful or when a table is beautiful. You should do that in such a way as to stop all this nonsense about a chair needing to be pleasing to the eye. You should be able to feel the beauty of a chair when you sit upon it. You need to feel it. It is just the same as I said yesterday in the handwork class that the children need to be able to feel one way or another about what they have done, for instance, in cross-stitching. I think that in general, these things will all merge: handwork and shop with a feeling for art and music. Of course, this all must be done properly.

That has all been done in the most horrible manner in the college preparatory schools. Herman Grimm always complained that when people came to him, and he showed them pictures, they couldn't tell whether a person was standing toward the front or back in the picture.⁵ People did not have the slightest idea about how to view them. The high-school students could not tell whether someone was standing toward the front or toward the back.

We will see how things move in regard to instrumental music in the tenth grade.

A teacher: We need to begin it earlier.

Dr. Steiner: For the tenth grade, in any event.

A teacher: In the tenth-grade class, all of the children are doing instrumental music and I want to put them together and form a small orchestra. Most of the children belong.

5. See *The Renewal of Education*, lecture 6.

Dr. Steiner: For those who are not participating, you would need to be certain that they willingly participate.

A teacher: We would certainly need two periods for the tenth grade, otherwise we could hardly do anything in choir.

Dr. Steiner: In the tenth grade, we could teach some harmony and counterpoint, so the children would want to perform. But, don't force the issue. Wait until they come to it themselves.

In eurythmy, we need to work toward an ensemble. There are already some young men and women who can do complete ensemble forms. In music, it is important that when we begin working on something, we bring it to a certain degree of conclusion. It is better to complete three or four things in the course of the year than to simply begin all manner of things. You will soon get past the hurdle of boredom.

We must also teach children the simplest concepts of drafting. We could do that in the periods we otherwise use for languages. We need only one period per week for drafting and for surveying, also only one hour per week. We could do drafting for a half year and then surveying. In drafting, you should begin with screws, something that is not normally done. We should do that because we should begin with the character of what is material, with the poetic in drafting, and only later go onto dynamic subjects. You will certainly have enough to do in a half year without that, so teach all about the screw in drafting. You will, of course, have to guide the children so that they can draw screw forms. Work on drills and screws and worm gears.

In surveying, it will be enough if you bring the children so far along that they can determine the horizon and then simple landscapes, vineyards, orchards, and meadows, so they have an idea of how they are drawn.

Concerning spinning, you should begin with the tools, like the spinning wheel or hand loom and so forth, and first teach primitive spinning and weaving. They won't be able to do much more

than learn the simplest things and ideas. They do not need to come much further than to understand how a thread is created and how a piece of cloth is woven. You should be happy if they acquire some skill in the years. They should have some understanding of the fibers, also. And, in addition, you should teach them the historical development. To give it some spice, they should also learn about more complicated forms, since the simpler forms are no longer used.

In health class, teach simple bandaging, roughly what is needed in first aid. Let the boys do it also, tenderly and decently, and things will move along. It is not important whether they think they can do it, it is sufficient if they simply acquire an idea about it. For this, you will need one period a week for half a year.

You should see to it that the girls watch the tomboys and the boys, the more effeminate girls. The boys should not do it, they should simply become accustomed to it. They could talk a little bit among themselves about which girls do it best.

While the boys are drawing screws, the girls should talk about that in a more theoretical way. One problem with drafting is that it takes so much time to do so little. You do all kinds of things, use a great deal of time, but not much gets done. You could make the period quite exciting since the boys won't do very much otherwise. There is certainly a lot we could do in this period of life to make things more exciting. I have noticed that they are a little bit sleepy, the boys and girls.

Tenth-grade French: Do literature and culture. I would do it by beginning with the more modern and going backward to older things, that is, in reverse. What can the children do in French?

A teacher: Simple conversation.

Dr. Steiner: They could read *Le Cid*.⁶ The children should begin to have some concept of classical French poetry. Do Molière later.

6. Pierre Corneille (1606–1684) published *Cid* in 1636.

I would prefer that you do not rush from one thing to another. If you like *Le Cid*, then do all of it. We can add other things during the year.

A teacher: What should I do in English? I have covered all of the background information about the text.

Dr. Steiner: Continue with that. Then see if the children can freely write a paragraph. There are some students in the language class who think they can do it better than the teacher. That is easy to see. Foreign language teachers are seldom accepted if they are not foreigners and speak with an accent. You need to pay a little attention here. This is a difficult problem, but we will need to stick with the principle that things will come with time.

When we do not teach efficiently, we burden the students. We should avoid wasting time for that reason. We should not do everything as though we had an endless amount of time. It is apparent that we too often assume we have an endless amount of time.

A teacher asks if he should do Dickens.

Dr. Steiner: Our plans are good enough. Now we have only Latin and Greek. What can the children do there?

A teacher: Ovid, without always translating.

Dr. Steiner: Continue that. They need to be able to understand at least simple things in Greek.

We should give as much Latin and Greek as we can. It is not so important that we use the encapsulated methods used at the college preparatory schools. That is nonsense. We should give somewhat more emphasis to Latin and Greek and somewhat less to modern languages. In the lower grades, we need to come so far that later we do not need to use so much time. Our job is to make it clear to as many students as possible that it is something beautiful. I cannot understand why more boys do not want to learn it. Use more time in the upper grades for Latin and Greek.

A teacher makes a remark.

Dr. Steiner: Such problems come up. If we add stenography to our curriculum, we need to start now.

A teacher: Most of them already do it.

Dr. Steiner: That doesn't concern us. We need to ask ourselves if we should use these two periods a week to teach stenography in the tenth grade and, then, which system. Gabelsberger? The boundary for that is here. Gabelsberger predominates here and in Bavaria also. I think the Gabelsberger method would do the least damage. If only stenography had never been created! But now that it exists, people cannot live without it, just like the telephone. Well, Gabelsberger it is. Two periods of stenography.

We can no longer address the girls in the tenth grade with the informal "you." It's bad enough when a teacher is not old enough.

Evening lectures: One or two hours for those who have completed the eighth or ninth grades and have left the school. The children will learn the practical things they need to know outside. It would be good for the health of the children, though, if they were taught about aesthetics and art and literary history.⁷

In the independent religious instruction, we have not yet taught the children the Psalms. The ten-year-olds could understand the Psalms. Discuss everything in the Psalms. Give a kind of inner contemplation of the Psalms so you can crown it by singing them.

A teacher: What should I do now? I am getting past fairy tales.

Dr. Steiner: Use the symbolism that comes from the material, for instance, the meaning of the festivals. There is so much information in the lectures about Christmas, Easter, and Whitsun. You could discuss most of what those lectures contain. If you present it

7. These were to be lectures to the students who had completed eighth or ninth grade and left school. The lectures were given for a short time only, if at all.

properly, it would be quite good for children, particularly at that age. Try to stay connected with the times of the festivals. You could begin a little earlier and end a little later, though. Spend four weeks on Christmas.

A teacher: Could we use Michelangelo's statues when we do the prophets?

Dr. Steiner: Yes, that is possible.

A teacher: Should we work from the sculptural perspective?

Dr. Steiner: It would be good to know how far you have come, and how you would continue.

Transition to consideration of the Psalms. Then take up the *Laocoön* group, so that the tragic and lofty are expressed. It is the moment of death.

A teacher: Can I continue teaching religion in the same way in the third and fourth grades?

Dr. Steiner: You should not believe you can leave out Christ.

A teacher: I have done Old Testament history.

Dr. Steiner: Do not limit yourself to Old Testament history.

A teacher: How should I begin with the first grade?

Dr. Steiner: In the past, we have always tried to begin with natural phenomena. That was even the theme of the lower grades. Then, we slowly went on to stories and to tales we made up. From that, we went on to the Gospels and created scenes from the Gospel of St. John. We began with a kind of natural religion. It is important that we create a religious feeling in the children in a natural way by connecting all things together.

Comments are made about a religion teacher's teaching methods. He was unable to keep the children under control, so they just walked around in class.

Dr. Steiner: That cannot occur again. That is a tremendous setback. Things certainly cannot be the way they were in Haubinda.⁸ Some of the students were lying about on the floor and stretching their legs up into the air, others were lying on the window sill, and still others on the tables. None of them sat in their chairs properly. A short story by Keller was read aloud, but there was no hint of a religious mood. That was in 1903.

A teacher: We have done Jean Paul in the ninth grade. We were also to do Herman Grimm. What should we read in the eighth grade?

Dr. Steiner: Also Herman Grimm.

A teacher: I am beginning with Jean Paul. You suggested doing the chapter on humor.

Dr. Steiner: You have to do the whole thing, including the historical context and literary history.

A teacher: What should I read in seventh-grade French class? I chose poetry.

Dr. Steiner: Read stories, *La Fontaine*.

A teacher asks about anthropology in the fourth grade.

Dr. Steiner: You should do what is appropriate there. In the fourth grade, you will have to remain more with external things. That is possible in nearly every class. The skeleton is, of course, the most abstract thing. I would not consider it for itself, but include it with the entirety of the human being. I would not handle the skeleton by itself, even in the tenth grade. I would begin more with the picture of the whole human being. The way Dr. von Heydebrand did it was good. You should try to make a plausible group of ideas about the human being.

8. In July and August 1905 whenever Steiner lectured to members of the Theosophical Society in Haubinda, he also visited a nearby boarding school directed by Dr. Hermann Lietz.

A handwork teacher: Should we try to teach the new children knitting, or could we simply integrate them into the regular classwork?

Dr. Steiner: It would be best to have them learn to knit first, and then have them do the same thing as the rest of the class.

A teacher: Is it best to study commerce and finances in connection with mathematics?⁹

Dr. Steiner: Yes, do it with mathematics, and also in other areas.

*A question is asked about business writing.*¹⁰

Dr. Steiner: I recently asked that The Coming Day do something and received the reply yesterday. I told them I could not accept it as it was. I have to be able to understand what happened. Usually you can't tell what happened. In the first case, the address was incorrect, and secondly, instead of what I wanted to know, namely, if something had been moved to a different location, other things were included. The third thing it included was something that did not interest me at all, namely, the charges they had incurred. I could not find out what I wanted to know, namely, whether the task was done, from what was written in the reply. A different address was given. That comes from a superficiality because people do not believe things need to be exact.

You only need to say what happened. You should try to understand the course of a business relationship, and then write from that perspective. That can best be done in a critical way. You should try to probe, to get behind all this gibberish, and see if you can't bring some style into it.

Concerning business writing: If you need an expert opinion about something, then that opinion is a business report. Information of various sorts, sales reports and so forth, those are all business reports. It is not so terribly bad if you do something wrong.

9. See "Second Lecture on Curriculum" in *Discussions with Teachers*.

10. See *Discussions with Teachers*; lecture 12 and "First Lecture on Curriculum."

Someone who can do something will find their way better than someone who can do nothing. Those who do things are the ones who most often cannot do them.

Using simple expressions is better than normal “business style.” Some of the things I have experienced myself, I could not repeat here, they were so terrible. It is really not so bad if you simply summarize the situation and repeat it. Everyone can understand that. This is not connected with business alone. You need only read some legal opinion or legal judgment. I once read that a railway is a straight or curving means of movement on a plane or a number of planes with greater or lesser degree of elevation from a particular goal, and so forth. It was sixteen lines.

When you create your lessons, always consider how you can draw them out of the nature of the children.

Be careful when a school inspector comes that he does not leave with his questions unanswered. He may ask questions in such a way that the children cannot answer them. We should work so that the children can handle even the most surprising questions. We certainly want to hold good to what our official plan is, namely, that the children know what they might be asked at the end of the 3rd and sixth grades without preparing them for that specifically. We certainly do not want to work like those teachers do who drill the children about specific questions. The school inspector comes and asks a child if he believes in God. “I believe in God.” The inspector then asks if he believes in Jesus Christ. “No. The one who believes in Jesus Christ sits behind me.” That must not happen here.

We should also be careful that the class teachers do not enter the classroom too late. That is one of the main reasons why the children get into such an uproar, namely, that they are left to themselves because the teacher is not there.

A comment.

Dr. Steiner: (Speaking to a teacher whose class is to be divided) You should try to make the division yourself. It's best, since you know

the children, that you try to do what is best according to your feeling. Otherwise, you could simply take the children who have been here the longest, and the new teacher would take the new children.

A comment concerning the student library.

Dr. Steiner: Do Grillparzer, Hamerling, and Aspasia as late as possible. Do König von Sion as soon as you have done history. You can let them read Ahasver and Lessing at fifteen. Recently, you could have had them read the *Zerbrochenen Krug* (The broken pitcher). You don't need to emphasize the Prussian dramas. You could have them read Shakespeare in English. Your goal in such things should be to have them read such things as Shakespeare in the language in which they were written. When the children are so old that they normally do not learn a new language, they should read things in translation, things that are as important as Shakespeare is for English. You should not have the children read Racine and Corneille in German except when they can't read it in French. Include Fercher von Steinwand and also the twenty-four volume history by Johannes Müller. They should become accustomed to that style. You can also include other things for the children. Fairy tales and mysteries about good and evil are good for children, but you cannot give them the whole book.

We need to consider the faculty. We need a new teacher, and Dr. Plinke might be good. It would be good—you will excuse me—if we alternate, man, woman; man, woman, as otherwise this school will become too feminine.

A teacher is suggested.

Dr. Steiner: He is only "half grown" and will still grow. Isn't it true that we have men and women equally?

A teacher: There are more men.

Dr. Steiner: I am certainly in favor of equality, but not in a forced

way. That is also dangerous. We should have Miss Michels come as a gardener. We could telegraph her.

A comment about the opening ceremony on the coming Saturday is made.

Dr. Steiner: I could speak first, and then all the teachers. I think we should take all the class teachers beginning with the higher grades downward, one after another, and then representatives of the different subjects. We could begin with the top, that is, with the 10th grade. The subject teachers should also speak. We could present the 10th, 9th, and 8th-grade teachers, then the eurythmy, music, foreign language, handwork and shop teachers. We should invite somebody from the ministry, though I don't think he will come. But, that is another question. Others will also be here.

Someone asks what they should say.

Dr. Steiner: You will find that your goals and intentions for your class at the beginning of the school year fill you with inspiration. Perhaps I should say more about what you should leave out. Everyone is thinking about their goals and intentions. I don't think it would be proper for me to tell you what to say. It is too bad we cannot do something original in eurythmy, that would certainly be a nice thing to do. The ceremony should be very dignified. It is a problem that we have to hold it in the hall in the botanical gardens. It is a problem that we cannot have the ceremony here. We could not even fit all the children in here, let alone the other people. They could only stand. The faculty should do something at the beginning of school. We will divide the children into the 1st through sixth grades, and seventh through tenth. We'll have to do that next year.

Sunday, September 11, 1921, 5:00 p.m.

Dr. Steiner: School begins on the thirteenth.¹ Now that we have more teachers, we need to discuss the classes again. Do you have a plan here? We could go according to that.

A final decision is made about who will be the main teacher for each class.

Dr. Steiner: The first thing we need to talk about is the remedial class.² We definitely need it, but the question is, who can do it? I would be happy if Dr. Schubert could take over the remedial class. Don't you think you would just die if you could no longer have your old class?

Dr. Schubert: Did I do poorly?

Dr. Steiner: No, the children are quite lively. I think that Dr. Kolisko should step in for Dr. Schubert in history for the upper three grades.

I would also like to see if Dr. Schwebsch could give a kind of aesthetics class, a class in art for the upper three grades, eighth, ninth, and tenth. Thus, we would add Dr. Schwebsch to the three main lesson teachers for the upper classes, and he would teach aesthetics. We already spoke of that to an extent. That would not continue indefinitely, but would merge into other teaching in a few weeks. The four of you would then rotate.

A teacher: That would mean that one of us would be free for a period of time.

1. The school year began on June 18 in 1921.

2. The remedial class had been temporarily suspended while Dr. Schubert substituted for a class teacher.

Dr. Steiner: That does not matter since the upper grades need that. We need to speak about the foreign languages.

They discuss how to divide the modern languages.

Dr. Steiner: Dr. Schubert should take over the younger children for Latin and Greek, and I would ask Dr. Röschl to take over the remaining Latin and Greek classes. I will say something more about that later.

A teacher: Isn't it better to place the students in Latin and Greek by class?

Dr. Steiner: With the confusion we now have, we can do that only slowly. Our goal could be to achieve some balance by the age of sixteen or seventeen. I would like to talk about that tomorrow at 2 o'clock. The teachers who are no longer responsible for Latin could help in the teachers' library.

Today there was some talk about hiring a librarian, something I consider pure nonsense. If you work at it, you could finish the entire library. I think it would be silly. I could keep the whole thing in order with three hours a week. We need to consider how we can save some time. I think it would be a good idea if the faculty took that up. We can't create a library and then hire a librarian who will need at least a palace. That talk is pure fantasy. Someone like Dr. R. would cost 30,000 Marks, money we could save if you would spend some of your free time in the library. I think that would be best and most efficient.

The theology course will take place in Dornach from September 26 until October 10.³ Hahn, Uehli, Ruhtenberg, and Mirbach will attend, and thus the independent religious instruction

3. *Vorträge und Kurse über christlich-religiöses Wirken II* (The second course on theology, GA 343); the course that laid the foundation for the Movement for Religious Renewal; it included fifteen lectures and fourteen discussions with those who would later establish the Christian Community.

will not take place. We will have to teach something else in their place. It would be interesting if, for example, Dr. Schwabsch is free during that period, and if he could do something appropriate for the children concerning history or art history. It could also be something else.

I would now like to hear what else has been happening.

A teacher: What should we read in the seventh grade?

Dr. Steiner: We cannot hold the whole class back simply because there are a few new children. Those who are less advanced will not be able to read *A Christmas Carol*.

A new teacher: I think Dickens is much too difficult for this grade. Could we obtain a textbook for teaching language?

Dr. Steiner: I have nothing against using a textbook, but all of them are bad. The class does not have one book that unites them. Look for a textbook, and show it to me when I come back.⁴

With regard to Dickens, I do not agree.⁵ The seventh grade can certainly read him. You could also choose some other prose, that was only given as an example. There are a number of good students' editions. Of course, you'll have to use something appropriate to the students' age.

A teacher: In other schools, we began Dickens in the tenth grade.

Dr. Steiner: Find some texts you feel you can work with.

A teacher: I would be grateful if you would say something about rhythm and verse.

Dr. Steiner: It is difficult to hold a course about individual topics in teaching. Why can't you find anything reasonable?

4. Shortly afterward, this teacher gave Steiner a list of textbooks that the teacher thought useful. Steiner put the list in his pocket without saying a word and never returned to the question.

5. Steiner had suggested that the seventh grade read *A Christmas Carol* during the meeting on March 23, 1921.

A teacher: I cannot say precisely.

Dr. Steiner: The children need to learn the poetic meter and rhyme that you know. They should understand the relationship of the individual meters to the pulse and breathing rhythms. That is the goal. I can hardly believe you cannot find anything. We cannot say that all books are bad. You can make them good by using them.

A teacher: I would like to ask a question about algebra. I think it would be good if we gave the children homework. It is certainly clear in this case that the children should do some problems at home.

Dr. Steiner: We need to emphasize what results from a good pedagogy. One basic principle is that we know the children do the homework, and that we never find that they do not do it. You should never give children homework unless you know they will bring the solved problems back, and that they have done them with zeal. A liveliness needs to come into the work, and we need to encourage the children so that their inner attitude is not paralyzed. For example, you should do it so that when you have covered some material, and you want to assign them some work in connection with it, you say, "Tomorrow I will do the following arithmetic operations." Then wait and see if the children prepare the work at home. Some will be interested enough to do it and then others will become interested. You should bring it about that the children want to do what they need to do in school. What you need to do from day to day should come from what the children want to do.

A teacher: Can we also give homework such as multiplication problems and so forth?

Dr. Steiner: Only in that way. It's the same story in the other subjects, and together we would then have a great deal of homework.

We would then have pale children. Our goal must be to cover the material in such a way that we don't need anything outside of school.

A teacher: I also wanted to ask what we could do following mathematics.

Dr. Steiner: Afterward, when the children are tired, you could go on to something simpler. You could do something like what you had originally thought of as homework.

A teacher: I have not had the impression that even the most strenuous things in mathematics tire the children.

Dr. Steiner: In spite of that, we should not keep the children under the same stress for two hours.

You could help the children or give them a hint that they should do this or that at home. But do not demand it.

A teacher: Could you give me some help in teaching aesthetics?

Dr. Steiner: These are fourteen- to sixteen-year-old children. Through examples, I would try use art itself to give them the concept of beauty. Look at the metamorphosis of beauty through the various style periods: Greek beauty, Renaissance beauty, and so forth. It is particularly important for children at that age that you bring a certain concrete form to what is otherwise abstract. If you study the aesthetics of people like Vischer and Carrière, all that is simply chaff in regard to concepts. On the other hand, you ennoble the children regarding ideals if you can give them an understanding of what is beautiful or what is great. What is comedy and how does music or poetry achieve it? The child's soul cannot take in generalized concepts in this period. For that reason, at that age you must include such things as what it means to declaim and recite.

At the time when I was lecturing about declamation and recitation, I discovered that most people do not even know there is a

difference.⁶ If you take the way you should speak Greek verses, then you have the archetype of reciting, because what is important is the meter, how things are extended or contracted. When the important point is the highs and lows, and that is what you need to emphasize, for instance, in *The Song of the Niebelungs*, then you have declamation. I showed that through an example, that there is a radical difference between the first form of Goethe's *Iphigenia*, that he later reworked into a Roman form. The German *Iphigenia* should be declaimed and the Roman, recited.

A teacher: If we are to integrate our work with that of Dr. Schwab, I would like to ask approximately how much time we should allow for teaching aesthetics?

Dr. Steiner: It would be good to allow equal times. In that way, the German class would be less work.

We need to have somewhat different concepts. Think about the Austrian college preparatory schools. They have eight periods of Latin in the fifth grade. That is the result of terribly inefficient teaching. We, of course, must limit that. The Austrian schools have only very few periods of mathematics. Three in the 4th, 5th, and sixth grades and two in the seventh and eighth. If you work in these periods so that you correctly distribute the material you have to cover during the time available, the children will get the most from your instruction. These are children of fifteen or sixteen years of age.

Thus, in geometry, if you can see that the children have the basic concepts, including the law of duality and perspective geometry, so that the children are perplexed and amazed and have some interest in what you say about some of the figures, then you will have achieved everything that you can.

Have you begun with descriptive geometry yet?

6. See Steiner's *The Art of Declamation*, manuscript, GA 281.

A teacher: I have done the constructions with a point and a line, Cavalieri's perspective and shadow construction, so that the children have an idea of them. Now we are only doing shadow construction. Then, we will do technical drawing. We have done relatively little of that.

Dr. Steiner: Then, you should do mechanical drawing including trajectory, simple machines, and trigonometry. Trajectory is better if you treat it with equations. Do the children understand parabolic equations? If you develop concrete examples, then you do not need to go into detail there. From a pedagogical perspective, the whole treatment of a trajectory is only so that the children learn parabolic equations and understand parabolas. The coinciding of reality with mathematical equations is the goal you need to strive for.

"Philosophy begins with awe," is partially incorrect. In teaching, awe must come at the end of a block, whereas in philosophy, it is at the beginning. You need to direct the children toward having awe. They need something that will completely occupy them. They need to understand that it is something that, in the presence of its greatness, even Novalis would fall to his knees.

I would particularly like to remind all of you who are involved with drawing to study Baravalle's dissertation thoroughly. I have attempted to mention it several times. Copies were available at the conference.⁷ Baravalle's dissertation is extremely important for aesthetics. You should all study it. Baravalle's dissertation could have a very deep effect, particularly in the handwork class. There is certainly a great deal in it that would help in understanding how a collar or a belt should be shaped.

7. Dissertation by Hermann von Baravalle, "*Zur Pädagogik der Mathematik un Physik*" (Teaching mathematics and physics) published by Der Kommende Tag, 1921. Copies were available at the conference in Stuttgart, August 28 to September 7, 1921.

Things like this from Baravalle—now don't let this go to your head—things like this dissertation have a fundamental importance for Waldorf teachers, since they show how to pictorially present mathematical ideas and thus make them easier. That is something we could extend. What he has done for forms could be done in a similar way for colors or even tone. You could find a number of helpful ideas about Goethe's thoughts about the world of tone in my last volume of the Kürschner edition. The table contained there is very informative. Certainly the theory of color could be treated in the same way.

A teacher: It may be possible to create a parallel in the moral and perceptible side of tones. Color perception follows the order of the spectrum. Everything in the blue range corresponds to sharps, and the remainder, to flats.

Dr. Steiner: That would be an interesting topic.

A teacher: In looking at both spectra, there is a certain parallel between them.

Dr. Steiner: The thought is nearly correct, but we must avoid simple analogies.

I would like to say something more that will hopefully strike an anthroposophical chord with you. I said that it would be a good idea to study Baravalle's dissertation. I would like to mention that there is an occult significance in enlivening instruction when a lively interest exists for the work done by members of the faculty.

This is extremely important. The entire faculty is enlivened when you take an interest in some original work by a colleague. That is also a basic thought of many of the various school programs, but it has been corrupted. Each year discussion of the program should be published, but the whole faculty should be concerned with it. The fact is that the spiritual forces within the faculty carry the faculty through a communal inner experience. We should not try to do things individually, the whole should

participate. Of course, here, through lively presentation, there is a significant general interest. However, there is an assumption that many others are also hiding their work. I would like to remind you to make that work fruitful for others as well.

A teacher: Sometime ago we spoke about a gymnastics teacher.

Dr. Steiner: Mr. Baumann told me we could no longer consider the business regarding a gymnastics teacher because we have no rooms. When we have room, then Englert will be here.

A teacher: He wrote that he could not do that. He is now in Norway.

Dr. Steiner: We haven't the slightest need in the next half-year. He will need to wait until something else occurs. We will need to make an effort that the boys get better. We cannot say anything about gymnastics since Baumann is not here.

*They discuss the public conference in Stuttgart from August 29 until September 6, "Cultural Perspectives of the Anthroposophical Movement."*⁸

Dr. Steiner: The conference was such a success that it far exceeded our expectations. It was really quite a success. Only the members' meeting on Sunday, September 4, was poor. It was the worst thing imaginable. The meeting of the local threefold groups was still worse. I had thought that just those people would bring new life into Anthroposophy. We should have been able to see that on Sunday. You can be certain that a great deal was wanted. People were sitting in all the corners having small meetings, but the whole was lost. It would have been better had it all been visible at the surface. Hopefully, further development will be better.

8. *The Fruits of Anthroposophy.*

Wednesday, November 16, 1921, 8:30 p.m.

Dr. Steiner: I am sorry I have not been here for so long. Let us take a look at what we need to do today.

A teacher asks if they should turn some of the more difficult children away or if a trial period should be implemented.

Dr. Steiner: That is a question we can decide only when we have analyzed each case.

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

Dr. Steiner: Is he just spoiled or is this habitual?

A teacher: The child is really quite spoiled. Our question is whether it would be responsible of us to have that child with the other children.

Dr. Steiner: You would have to see whether the boy is disturbed. I hope I can come by again for a while tomorrow. We have already had some children who had stolen something, and we still have them.

A teacher speaks about H.M.A. and asks if she can be excused from foreign languages.

Dr. Steiner: There is no reason to not have her in the school. It is for just such children that we need a remedial class.

That is something we need to do. Even though they may be disturbed, the children need to learn, and we do not want to turn them away. The situation is somewhat different in B.'s case. We have to admit it is difficult to come to grips with him. If he is disturbed, he would also have to go into the remedial class. The question is not easy to decide. With such children, it is not so easy to turn them away after a time. Accepting them and then rejecting them would lead to a bourgeois tendency in the school. We would

all become bourgeois, just like everyone else. We certainly cannot accept children and then turn them away. There are not many children like B. and were we to observe him more closely, the various tricks he plays, we would probably see the meaning of it. For instance, in the case where he said he was someone else, there is certainly some other circumstance that would explain that.

A teacher: He has a bad influence on the others. When he is around, they act differently.

Dr. Steiner: That is true, the danger of infection is high. It will not be easy to find a way to work with him. In any event, before I consider the question, I would first like to meet him.

We have already had some thefts, but we never really considered whether we should keep the children or not. What kind of criteria could we make?

The difficulty is in determining some criteria and then sticking to it. Surely, there must be some way of doing that. How can we set the boundary between those who are servile enough for the Waldorf School and those who do not deserve it? How would you want to determine a tendency for theft? We can take note of the question, but such questions are more easily asked than answered. We are not done with the question yet, and I do not tend to give general answers to such questions. We must answer them case by case.

A teacher: The Independent Anthroposophical Youth has asked the teachers to give a course.¹

Dr. Steiner: They are mostly those who were down there in the Society branch building. They already had a few small meetings. Why shouldn't you do that?

1. Younger members, who prompted the formation of the Independent Anthroposophical Society in March 1923.

A teacher requests some guidelines.

Dr. Steiner: It would be quite a service if you were to do it. But stay more in the area of pedagogy. They are certainly thinking of pedagogy in general and not specific pedagogical methods. They are thinking more of cultural pedagogy. There is certainly a lot more going on in young people since the beginning of the century, or perhaps a few years earlier. There is a great deal going on in their unconscious. That is why the youth movement has a supersensible foundation. We should take this up seriously.

I was in Aarau last Friday.² It was not really a discussion, but a few people spoke up. One of them was a very curious person. During the first university course, I was put in a difficult position.³ I had received an unexpected telegram stating that two students had cut class and gone to the course. That is quite dangerous in Switzerland. Dr. Boos lay in wait for them and caught the two rascals.⁴ We gave the money back. It was one of those boys who spoke last Friday.

In reality, what happened was that a minister spoke first, a middle-aged man who really had nothing to say other than that we shouldn't talk only about death; then, a teacher; and then that boy. The boy actually spoke best. He said something that was really quite correct. The whole conversation ended in the minister saying that modern youth does not recognize authority. Then the young man said, "Who should have authority? You should not complain if I state things radically, but if you want authority, then you have to be able to justify it. Don't older people make compromises? If we see that, how can we look upon them with a feeling of authority?" He spoke very insightfully, and it made a good impression upon me.

2. See *Waldorf Education and Anthroposophy 1*, lecture 4.

3. September 6, 1920 to October 16, 1920 contained in *The Art of Declamation*, manuscript, GA 281.

4. Dr. Roman Boos, 1889-1952, was active in the Threefold Movement.

We should pay attention to the youth movement. It is a cultural movement of great significance. Nevertheless, we need to avoid narrow-mindedness and pedantry in connection with the youth movement.

The teachers could give lectures on three days around Christmas and New Year's.⁵

A teacher asks about the behavior of some of the older students toward the girls and about smoking.

Dr. Steiner: Have they been making some advances? Let's leave the question of smoking to the side, we can discuss that later. These other things we can do now. Has anything occurred that goes beyond reason? Of course, when a number of children get together, certain things happen, at least to an extent. Has anything happened that goes beyond reasonable limits?

A number of teachers speak about the behavior toward the girls.

Dr. Steiner: Well, it could simply be naïveté.

A teacher: It was sharper, more than naïve.

Dr. Steiner: It depends upon their character. If someone is rather coarse, he could still be naïve. It is important since we have looked at this point, that when nothing else can be done, we should somehow step in. On the other hand, we should not go into the situation with the children themselves. That would certainly make them difficult to handle. Take one such instance that occurred. A girl sits upon an older boys' lap. You can be certain that you should ignore it as long as possible. You need to try to inhibit such actions, but don't go so far as to put the children off. If you do, you will certainly draw their attention to it. You should handle such things with extreme care. You cannot teach boys and girls together if you do not avoid taking direct action.

5. Some teachers spoke at the Pedagogical Course for English Teachers, the so-called "Christmas Course" (*Soul Economy and Waldorf Education*).

Our materialistic age has created horrible prejudices in this regard. It often happens that a mother and father come to me and ask for advice because their children are developing a perverse sexuality. But when I see the child, he is only five years old and supposedly perverse! He doesn't have any sexuality at all. This is pure stupidity. At the end, they bring out the Freudian theory that says a baby's sucking on a pacifier is a sexual act.

What is important here is your tact. It can happen on occasion that you must act upon something sharply. However, in this question, you should do things more indirectly, otherwise you will draw the children's attention to them.

It would be a good idea to report these cases psychologically, at least where a discussion of them is justified. Have you told me of all the instances? That doesn't seem to be the case?

A teacher: Z.S. has a little circle of admirers around her.

Dr. Steiner: Such things have been cause for great tragedies. We need to handle them indirectly. Suppose a tragedy is playing out there. Because of that tragedy, one of the older girls says something to a teacher, then the girl sees that as a terrible breach of trust, and then the other girl finds out that you have told it further. You told something to another teacher that was told you in confidence, and the girl finds that out. The girl has cried a great deal over that. We really need to take these things in a way so that we can see they are actually an enrichment of life. These are things we cannot handle in a pedantic way. Every person is a different human being, even as a child.

A teacher: In my discussions about *The Song of the Niebelungs* in the tenth grade, I have come across a number of risqué passages. How should I behave in this regard?

Dr. Steiner: Either you have to pass over them tactfully or handle them seriously. You could try to handle such things in a simple and natural way, without any hint of frivolousness. That would be better than hiding them.

Concerning a restriction on smoking and similar things, it is quite possible that the children feel they are above that.

A teacher: One boy smoked a whole pack. We also find the name "Cigarette School." It is not good for the school when the students smoke.

Dr. Steiner: In Dornach, the eurythmy ladies smoke much more than the men. The best thing would be to teach them to exercise some reason in regard to smoking.

A teacher: The result was, as they noticed, that they only hurt themselves.

Dr. Steiner: I think you could say what the effect is upon the organism. You could describe the effects of nicotine. That would be best. You may be tempted to do one and not another. This question in particular is a textbook example of when it is better to do one thing, namely, when the children who have such bad habits learn to stop them. In that case, pedagogically you have done fifteen times more than if you only prohibit smoking. A restriction on smoking is easier, but to teach the children so that they understand the problem affects the entirety of their lives. It is very important not to forbid and punish. We should not forbid nor punish, but do something else.

A teacher: Some of the teachers have started a discussion period for the students. We have discussed questions of worldview.

Dr. Steiner: It does not appear that children from the specific religions stay away. In any event, such a discussion period is good. It would be impossible to avoid having the discussion of worldview take on an anthroposophical character. You can barely avoid that in the religion classes, but in such a discussion group it is unavoidable. It is also not necessary to avoid it.

A question is asked about tutoring for foreign languages.

Dr. Steiner: That is a question about the extent to which we can make the foreign language classes independent of the grades, so that a child in one of the lower grades could be in a higher foreign language class.

A teacher: That would be difficult.

Dr. Steiner: It is still a question whether we can solve it or not.

A teacher: It will hardly be possible to teach foreign language in all the classes at the same time. That is why we thought of tutoring as a temporary measure.

Dr. Steiner: We can certainly do what we can in that direction. In the continuation school in Dornach, all the children from eight until eighteen sit together in the various subjects. There is also a forty-five-year-old woman with them. I cannot say that is such a terrible thing since it really isn't so bad. Yesterday, an "officer of the law" came who wanted to take the children away from us.

We cannot make many classes, but we could do something. However, the teachers would have more work than if we simply tried to get past some of these small problems.

A teacher: Then, it would be good to leave the children there?

Dr. Steiner: That is the ideal. We could give them some extra instruction, but not take them out of the class. That would actually be too strenuous for the children. Otherwise, we would have to form the language classes differently from the other subjects.

A teacher: That is enormously difficult.

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

There is a discussion about art class in the upper grades and about some drafts for crafts.

Dr. Steiner: In art, you can do different things in many different ways. It is not possible to say that one thing is definitely good and

the other is definitely bad. In Dornach, Miss van Blommestein has begun to teach through colors, and they are making good progress.⁶ I have seen that it is having a very good influence. We allow the children to work only with the primary colors. We say, for instance, "In the middle of your picture you have a yellow spot. Make it blue. Change the picture so that all of the other colors are changed accordingly." When the children have to change one color, and then change everything else in accordance with that, the result is a basic insight into color. This can be seen, for instance, when they sew something onto a purse or something else and then do crossstitch on it so that it sits at just the right spot. The things you have told us about all result in essentially the same thing, and that is very good. The only question is when to begin this. You will have the greatest success if you begin in the very low grades, and then develop handwriting from that.

A teacher: Wouldn't the class teacher contradict the shop teacher then?

Dr. Steiner: The person giving the art class needs to be aware that these children have all done this as small children. Now we could do it like you said; however, later you will need to be aware that the children have already done all that. Today, you first have to get rid of all bad taste. In this connection, people have not had much opportunity to learn very much. When people today do some crossstitch upon something, they could just as easily have done it on something else.

A teacher: I did not agree that the children in my third-grade class should paint in handwork class.

Dr. Steiner: If the children paint in your third grade, they will begin painting in handwork only in the eighth grade.

6. Miss van Blommestein was a teacher at the Dornach continuation school.

A teacher: What I meant is, I think the children are too young to do anything artistic.

Dr. Steiner: In your class, there is still not any artistic handwork.

There is some discussion about this conflict.

Dr. Steiner: The individual teachers need to communicate with one another. The fact that there is no communication can at best be a question of lack of time, but, in principle, you always need to discuss things with one another.

The shop teacher: I think the children in the ninth and tenth grades should have more opportunity to work in the shop. I have them only every other week.

Dr. Steiner: Only every other week? How did that happen?

The shop teacher: I can have only twenty-five at a time.

Dr. Steiner: It is impossible to have more time for that. Rather than dividing the classes, which is pedagogical nonsense, it would be better if you compressed everything into one week, namely, that you had the children every day for a week. That is something really important for life, and the children suffer from having to do without their work for a longer period. This tearing apart is significant. Perhaps we should consider this more according to our principle of concentration of work.

Why do we have to have this class in the afternoons? Is it a question of the class schedule? There must surely be some solution.

A teacher: We only need to know what would have to be dropped.

Dr. Steiner: Well, we certainly cannot affect the main lesson.

A teacher: Then, that would mean that for a week we would have only shop.

Dr. Steiner: We could do it so that only one-third has shop class.

The only class that is suffering less from a lack of concentrated instruction is foreign language. It suffers the least. The main lesson and art class suffer not only from a psychological perspective, there is something in human nature that is actually destroyed by piecemeal teaching.

The children do not need to do handwork, knitting or crochet, for a week at a time. That is something they can do later. We don't need to be pedantic. I could imagine finding it very intriguing to knit on a sock every Wednesday at noon for a quarter of an hour, so that it would be done in a half year. To work every Wednesday on a sculpture is something else again. But, you can learn to knit socks in that way.

You need to simply find a solution for these things.

A handwork teacher: I find it very pleasant to have the children once a week.

Dr. Steiner: If it does not involve crafts, then the pauses are unimportant. However, when it does involve crafts, then we should try to maintain a certain level of concentration. When we have the children learn bookbinding, that certainly requires a concentrated level of work. This is something that is coming. In the tenth grade we already have practical instruction. In such a class, we wouldn't do any other crafts.

A teacher: ...

Dr. Steiner: You should learn stenography in your sleep, that is without any particular concentration. Teaching stenography at all is basically barbaric. It is the epitome of Ahrimanism, and for that reason, the ideal would be to learn stenography as though in sleep. The fact that is not possible makes it significant when it is being done so poorly, as though there was no concentration given to it while learning it. It is simply all nonsense. It is cultural nonsense that people do stenography.

A teacher: Shop was connected with gardening class. Now Miss Michels is here, so how should we divide that?

Dr. Steiner: Miss Michels will take over from Mr. Wolffhügel. The best would be for them to discuss how to work together. They can discuss it.

A teacher reports that the faculty began an extra period for tone eurythmy.

Dr. Steiner: That is possible with tone eurythmy. It is not something that burdens the children. It could, however, open the door to other things. If we have a tutoring period for every regular period, that will be too much. We would have to teach all night long.

A teacher asks about eurythmy for the children in the remedial class.

Dr. Steiner: I hope I will have time to have a look at them. For the children in the remedial class, it would be best to do eurythmy during that period.

A teacher asks about the development of the curriculum.

Dr. Steiner: In the pedagogical lectures, there was a large amount of theoretical material. Now we also have some practical experience.

A teacher: Attempts have been made to create a boarding school.

Dr. Steiner: Under certain circumstances, boarding schools are good, but that is seldom the case these days. They are not a purpose of our Waldorf School. It is not the purpose of our Waldorf School to create special situations. We are not here to create a special social class, but, rather, to bring out the best we can from the existing social classes through our teaching.

If the home is good, we can recommend it for the children.

A teacher: Mrs. Y. had asked if other parents want to participate.

Dr. Steiner: That is possible only if the parents ask the school, and if the school determines that Mrs. Y.'s home is adequate. Then the faculty would recommend it. Right now, we do not know. What we should really work for is the founding of as many Waldorf Schools as possible, so that parents would not have to board the children for them to go to a Waldorf school. Right now, there is only the one Waldorf school, and that is why we could support a boarding home. Actually, it must become possible for children everywhere to go to a Waldorf School, otherwise Stuttgart will remain only as model.

There is a tremendous amount of hubbub. If I look at the letters I have received in just the last three days, people want to create boarding homes everywhere. This sort of thing happens all the time. People want something, but we really need to look at it critically. People are always poking their nose into things as soon as something like the Waldorf School is created. All kinds of uncalled for people appear.

A comment is made about a continuation course that has started.

Dr. Steiner: In principle, there is nothing to say against it. You only need to be careful that some guys don't come into it who would ruin the whole class.

A question is asked about the biennial report and whether Dr. Steiner would write something for it.

Dr. Steiner: I will write something; now there are a number of things to say.

A question is asked about the reading primer.

Dr. Steiner: I don't have the primer. I haven't had it for a long time. I have nothing against it if it is done tastefully. If I am to do the lettering, then I will have to have it again.

One of the subject teachers complains about the disturbances caused by the confirmation class.

Dr. Steiner: Are there really so many? That is an invasion into healthy teaching.

A teacher: The faculty would like a special Sunday Service for teachers only.

Dr. Steiner: We already discussed something like that.⁷ I would have to know if there is an extensive need for it.

A teacher: The desire was stated.

Dr. Steiner: Of course, something quite beautiful could come from that. I could easily imagine a unified striving coming from it. It will not be so easy to find the form. Who should do it? Suppose you choose by voting and then rotate. Those are very difficult things. You must have a deeply unified will. Who would do it?

A teacher: It never occurred to me that this could cause an argument. We certainly may not have any ambitions.

Dr. Steiner: If everyone had a different opinion about who could do it well, then it would be difficult. You would all need to be united in your opinion about who could do it. But then, problems arise. That is like the story about Stockerau: Someone asks a man in Vienna if it is far to America, to which he replies, "You'll soon be in Stockerau and afterward, you'll find the way."

A teacher: Should only one person do it?

Dr. Steiner: Then every week you'll wonder who could do it well.

A teacher proposes Mr. N.

Dr. Steiner: Now we will have to hold a secret ballot.

A teacher: What seems important to me is that we have it.

Dr. Steiner: Of course. This is a difficult thing, like choosing the Pope.

7. This discussion is not mentioned elsewhere.

A teacher: Everyone would be fine with me.

Dr. Steiner: Now we would have to think about the form. I would never dare say who should do it.

A teacher: Perhaps one of the three men now doing the children's service.

Dr. Steiner: Only if it were perfectly clear that that is acceptable. A service is either simply a question of form, in which case you could do it together, or it is a ritual act, and you have to look more seriously at it. In that case, you can have no secret enemies.

Another teacher speaks about the question.

Dr. Steiner: Now I am lost. I don't understand anything anymore.

A sacrament is esoteric. It is one of the most esoteric things you can imagine. What you said is connected with the fact that you cannot decide upon a ritual democratically. Of course, once a ritual exists, it can be taken care of by a group. But, the group would have to be united.

A teacher: I thought we shouldn't demand things of individuals.

Dr. Steiner: That is what I mean. It should be like the ritual we provided for the children. That was not at all the task of the Waldorf School.

The question is whether something that, in a certain sense, requires such careful creation might be too difficult to create out of the faculty and too difficult to care for within the faculty as a whole. Let us assume you all are in agreement. Then, we could only accept new colleagues into the faculty who also agree. We could esoterically unite with only those people who are united in a specific esoteric form. A service is possible in esoteric circles only when it is to be something. Otherwise, we would need to have just a sacrificial mass. You would need that for those who want something non-esoteric, and it would exist in contrast to the esoteric.

You cannot have a mass without a priest. In esoteric things, people should be united in the content.

A question is asked about esoteric studies.

Dr. Steiner: That is very difficult to do. Until now, I have always had to avoid them. As you know, I gave a number of such studies years ago, but I had to stop because people misused them. Esotericism was simply taken out into the world and distorted. In that regard, nothing in our esoteric movement has ever been as damaging as that. All other esoteric study, even in less than honorable situations, was held intimately. That was the practice over a long period of time. Cliques have become part of the Anthroposophical Society and they have set themselves above everything else, unfortunately, also above what is esoteric. Members do not put the anthroposophical movement as such to the fore, but, instead, continually subject it to the interests of cliques. The anthroposophical movement is dividing into a number of factions. To that extent, it is worse than much that exists in the exoteric world. I say that without in any way wanting to express a lack of understanding for the history of it. Think about what you have experienced in the external bourgeois world led by functionaries. When some important government official moves from one city to another, he must, with great equanimity, introduce himself to all the various people with their differing opinions. However, in the Anthroposophical Society, if someone comes to a city that has a number of branches, it might occur to him that, since there are many branches, that is good, and he can go to all of them. But after visiting one, the others turn him away. A naïve person would think he could go to all of them. There are cities in which numerous anthroposophical branches exist, and that is how they treat one another.

Esotericism is a painful chapter in the book of the anthroposophical movement. It isn't just that people always refer to what has occurred in the past. It is, in fact, the case that when Kully

writes his articles in the local newspaper, you can clearly see that he is well informed about the most recent events within the Society, right down to the most unimportant details.

We would first need to find some form.

A teacher: Is it possible to find that form?

Dr. Steiner: We must truly find the form first. You can see that since now there is this wonderful movement that has led to the theological course.⁸ It was held very esoterically and contained within it the foundation of the sacraments in the highest sense of the word. There you can see that people were united.

In any event, I would like to think about this, and what can be understood about your needs.

The children's Sunday service, isn't it an esoteric activity for the individual human beings who attend it, regardless of whether they are children or not?

Finally, you need to remember that lay people have a priest—Protestantism has no esotericism within it any more—the priest has a deacon, he has a bishop and that goes right on up to the Pope. But even the Pope has a confessor. You can see there how human relationships change. That ironclad recognition of the principle is what is necessary. The confessor is not higher than the Pope, but nevertheless he can, under certain circumstances, give the Pope penance. Of course, the Roman Catholic church also comes into the most terrible situations.

I want to think about this some more.

8. *The Course on Theology.*

Saturday, January 14, 1922, 7:00 p.m.

Dr. Steiner: I would like to briefly handle the questions that are burdening you. That is why I have called you together today. Are there any further questions?

A teacher: The school inspector has made an appointment for February. He would like to have a report on the teaching.

Dr. Steiner: You should keep the report as brief as possible. Certainly do not write a book, but something more like your lesson plans, containing only notes like, "binomial theorem" or "permutations." Keep strictly to the subject.

You need to assume that such an official would view any diversion as incorrect, and that additional remarks would only make him angry. You need to assume that he has only a small amount of capacity within his soul. That is something officials cannot have due to their position. If you provide him with a long discourse that is different from the normal elementary school curriculum, you will be beating him over the head. We should never believe we could ever satisfy such people, really. Our position in regard to such people should be that we simply tell them that we do such and such. There is no reason to hope there will be any sort of insight from that side. There is more reason for hope in anyone other than a professional educator. It is better to tell how far you are, and what you have done, and leave out any other remarks.

A teacher: N.G. would like to attend school only for a half day and to use the remainder of the day to work on mechanical drawing.

Dr. Steiner: He is in the tenth grade. Of course, something of that sort could not be considered in the lower eight grades, but beginning only with the ninth grade. In such cases, we could look into the question of whether we accept part-time students who would

only attend a few periods. That might be possible. He would, of course, not be a regular student, but only an auditor. We might even be able to see this as a solution to a more general problem. Those in a similar situation could attend the school as auditors.

A teacher: Should we put T.H. in the remedial class and have him attend the other subjects afterward?

Dr. Steiner: Put him in the remedial class, but then send him home after ten o'clock.

A teacher: The Independent Youth Group has asked about a pedagogical course in Jena over Easter.¹

Dr. Steiner: That depends upon what you want, and what you can do. Which of you in the faculty would and could do something? It would be good if we could propagate what we can refer to as “the Waldorf School Idea” and, in particular, if it would take root among younger people. It would be a good idea if the Waldorf School idea could become more widespread, so that people would see the Waldorf School as something special, something great.

A teacher: Wouldn't it be better if we began something?

Dr. Steiner: That's true, and if you can create something independent and win over youth for it, that would certainly be preferable. Without winning over youth, there is not much we can accomplish in the area of pedagogy. We need to win over youth, especially those in the youth movement. On the other hand, I have no doubt that if the youth movement in Jena approaches the Waldorf faculty, you would not be any less independent than if you were to begin it yourselves. What is important is what you do, and how you present yourselves. I think you could accomplish a great deal with such things.

1. The Easter 1922 pedagogical course was delayed until October 1922, and then cancelled. A course was held instead in Stuttgart, October 3–15, 1922 (*The Younger Generation*).

I do not know if I can participate since, if this project really happens, it will be just at the time I am in England. Miss Cross wants to bring her school into our movement.² If it is possible, it is certainly something quite important, but it seems to me to be something that would be difficult to do. If some of the people who participated in the Christmas Course in Dornach in 1921 were employed there as teachers, perhaps we could have an actual beginning.³

I think that in something like that movement, we should not be overly concerned about the direction. Perhaps you know the well-known anecdote about Bismarck. We could also apply it, with some reservations, to the Waldorf School movement. Here I am referring to the story about how Bismarck was invited to certain royal festivities simply because of his official position. As a not very high-born country squire, he could not sit at the high table, [but as High Chancellor, he sat with the Crown Prince]. But, when Mrs. Bismarck [who was a commoner] went along, members of the royal court complained that the Bismarcks should not sit up front at the high table. They went so far as to send the ceremonial master to Bismarck, but nothing could be done. Bismarck's official position was such that he was entitled to sit closer, but nothing could be done about Mrs. Bismarck. Bismarck then said, "Well, you know, my wife sits where I sit, and you can seat me wherever you want. Wherever I sit is always the highest position." I think that is similar to our own case. What is important is what we do.

Is there anything more to say about individual students or classes?

A teacher asks about L.R. in the fourth grade. He had expressed some suicidal thoughts.

Dr. Steiner: He would be ripe for the remedial class, but let's leave him in your class until I have seen him.

2. Steiner visited the school in Kings Langley (directed by Margaret Cross) now called The New School.

3. *Soul Economy and Waldorf Education.*

A teacher: The health of one of the first grade classes is very poor.

Dr. Steiner: In this class are the first children born during the war. However, since the children were simply divided according to the alphabet and the other first grade class is healthier, external circumstances could not be the only cause of the poor health in the class. The problem is in the humidity in the classroom and the heating.

A teacher: There are bad family situations.

Dr. Steiner: Among the children there are the most unfortunate circumstances, and these are then transmitted on to the others. There is not much we can change. However, we could improve the heating. Central heating would be best. We should try to do that. That is something we must do as part of the new construction.

A teacher speaks about D.M. in seventh-grade Latin class.

Dr. Steiner: You certainly accomplished a great deal with those you had today in Latin. You went through the entire reading from the beginning. That is quite good. They learned a relatively large amount. Who is this D.M.?

A teacher says something about the student.

Dr. Steiner: That's the boy on the left toward the back. Now I remember.

A teacher: He likes to write with Greek letters, but doesn't know what they mean.

Dr. Steiner: You should try to bring him away from that through something artistic. For instance, you could have him draw a top in a number of colors, red, orange, yellow, green, all seven. Then have him try to blend red into this so that he would have to use his intellect in connection with art. It is difficult to spend so much time with one boy, but you could also try to have him divide things into, say, subject, verb and object, and so forth, that can be exchanged with one another. In other words, have him do something that

brings the intellect and art together. That might help. You could occupy him with such things.

A teacher: I am trying it with Amos Comenius.

Dr. Steiner: That is a good idea. You need to make it quite visible, so that both his intelligence and perception unite in it.

A teacher: I have completed La Fontaine's *Tales* in the seventh grade. Some of them are rather suspect morally.

Dr. Steiner: Make a joke about that. You need to treat them as stories.

A teacher: It appears to me that La Fontaine is lacking in humor.

Dr. Steiner: You must create the humor from yourself, but, in certain situations, you can just as easily create a great deal of misunderstandings. What is important is that you attempt to be one with him. When you are done with him, I would undertake one of the major prose works. You could certainly do Mignet with those children.

A teacher: Should we do *The Tempest* after *A Christmas Carol*?

Another teacher: I did *The Tempest* with each child taking a role.

Dr. Steiner: That is a real pedagogical problem. It depends upon how you do it. The children have the material, but they experience nothing more. On the other hand, this may be the best way of bringing them into the spirit of the language.

A teacher: I wanted to read Jules Verne with my ninth grade.

Dr. Steiner: I have nothing against Jules Verne if you treat him in such a way that the children do not become silly about it. But, you can certainly do it.

A teacher: Do you recommend that we do some short stories?

Dr. Steiner: That's good for thirteen- or fourteen-year-olds. It is also what I meant when I mentioned Mignet. In English and French, you need to find some characteristic pieces to read.

A teacher: For economic reasons, we may need to use the school editions.

Dr. Steiner: You can obtain the material wherever you want. The main thing is that each student has their own book. Often, the school texts are simply poison for children. What is in the lower grade school books is often just terrible.

A teacher: K. was here for two years, and now he is leaving with very little knowledge. What kind of report should I give him?

Dr. Steiner: Write the truth in his report. Give the exact reasons why he is lagging behind. You can write all of that in it. You cannot keep him here. One day, the light will go on for him.

A teacher: You gave Biblical stories as the story material for the third grade. I don't know how I should do that.

Dr. Steiner: Look at one of the older Catholic editions of the Bible. You can see there how to tell the stories. They are very well done, but of course you will have to do it still better. Here you have the opportunity to improve upon the terrible material in Luther's translation. The best would be to use the Catholic translation of the Bible. In addition, I would recommend that you work somewhat with the translations before Luther's, so that you can get past all of those myths about Luther's Bible translation. There is something really wrong about all the laurels Luther has earned regarding the formation of the German language. That lies deep in the feeling of middle European people. If you go back to the earlier Bible translations and look at longer passages, you will see how wonderful they are in comparison to Luther's translation which, actually, in regard to the development of the German language, held it back.

There is an edition of the Bible for students, the Schuster Bible. You can get it anywhere there is a Catholic majority. Before the story of Creation, you should begin with the fall of the angel. The Catholic Bible begins with the fall of the angel and only afterward

with the creation of the world. That is quite beautiful, simple, and plain storytelling.⁴

A teacher asks about a boy in the seventh grade who has amyotrophia (muscular atrophy).

Dr. Steiner: Treat him with *hypophysis cerebri*.⁵

There is a question about an assistant for music class.

Dr. Steiner: We have only a few good musicians, but nevertheless, we do have some. I will keep my eye open on my trip.

Dr. Steiner speaks with Dr. Schwesbich about the problem of music and refers him to Eduard Hanslick's book, Vom Musikalisch-Schönen and also an article by Robert Zimmermann about the aesthetics of music.

A question is asked about a gymnastics teacher.

Dr. Steiner: I think we need to be very careful about who we choose to teach gymnastics. It is important that we place gymnastics upon a broader foundation, so that it can be done in a more reasonable way. We need to find someone who is interested in that.

In the Christmas course in Dornach I showed how the soul slowly takes over the entire organism. That is something we need to take into account. I want to have this course printed as soon as possible, for there is considerable information about such questions. I had not previously had an opportunity to discuss them so exactly and in so much detail, that is, the formation of the organism, so that gymnastics teachers could actually understand them. I will look into this question further.

4. The texts of Schuster's stories were the basis for the book *Und Gott sprach: Biblisches Lesebuch für das dritte Schuljahr der Freien Waldorfschule* (And God spoke: Bible reader for the third grade of the Independent Waldorf School) by Caroline von Heydebrand and Ernst Uehli, 1930.

5. This refers to a homeopathic preparation. — TRANS.

Wednesday, March 15, 1922, 3:00 – 5:45 p.m.

Dr. Steiner: Today, we have come together to discuss the results of the official school inspection. From what you told me over the telephone, I have formed a picture. Before I take any position, though, I think it would be a good idea to hear what each of you who participated in the inspection has to report, so that we all have a complete picture. I have repeatedly said that I am willing to meet with the man, but that has not occurred as yet.

We need to discuss all this to attain a perspective from which we can ward off any blows that may come from the public. It is unnecessary, and it would be fruitless, to make objections to the officials. If such things could be successful, we would not need a Waldorf School. The reason the Waldorf School exists is because the official bureaucracy does not understand our methods and our direction.

Let us go through the classes, then each of you can say what occurred in your class.

The teachers report about the inspection in each of the classes. The inspector had asked only very superficial questions.

Dr. Steiner: A boy in Zurich told me that he does not want to go to the school any more because the teaching through illustrative material was too dumb. When I gave the course in Berlin, I spoke about learning to read.¹ Such things are very current and should be put into the Threefold newspaper and be used. For instance, how children learn to read, or the fact that our children—this is something I say everywhere—thank God, learn to read only at the age of eight or nine. We need to put such things right under people's noses. They are certainly more important than some essay

1. March 5-12, 1922, not recorded.

about a convention in Honolulu. We should also criticize the practice of failing children. We should mention that, too.

A teacher: He wanted to have quick answers in arithmetic.

Dr. Steiner: If children cannot do arithmetic quickly, their body is still slow.

A teacher: My perception is that what we teach children about grammar is something still foreign to them. Do we have to do that in the second grade?

Dr. Steiner: It depends upon how you do it. You do not always need to teach them the terminology, nouns and verbs, but use them only for yourself to form an objective polarity. A child of seven and a half can certainly differentiate between an activity and a thing. You do not need to emphasize the terminology. You could begin with stories and make the difference between a thing and an activity clear. That is something a child at that age can grasp. They should be able to grasp the difference between running or jumping and a human being or something of that sort. We do not need to follow the form of a pedantic grammar. In particular, with children in the lower grades, you should completely avoid using definitions.

There are further reports.

Dr. Steiner: (*Laughingly, to a teacher who was happy about a positive remark made by the school inspector*) Yes, you will certainly need to improve there.

The subject teachers report also.

Dr. Steiner: He will come to handwork class only with some old lady.

It is clear that this sort of inspection is an example of something that could never lead to an understanding of what actually happens in a school. When you think of the goodwill this man could have brought to understand at least a little about the Waldorf

School, you will see that he had none whatsoever. He simply tried to determine to what extent the children meet the requirements of a regular school. He would need to know that he could learn something about what is actually going on only if he asks himself questions. He would have needed to ask himself how to question the children about what he wanted to know. His primary task should have been to find out from the children what they have learned, and the children would have needed to provide him with the possibility of asking the proper questions.

No one can learn very much if they simply ask the teachers questions, listen to the answers, but lack a firm foundation for forming a judgment about them. I make no assumption about that. There are a large number of psychological reasons why children answer their own teacher well or not. You need only recall how it is at the university for people who do their major examinations with the same professor they had for their seminars. It is easy for them. For the students who have not worked with the same professor, it is more difficult. Those who know the professor have an easy time. Having simply heard the professor's lectures is not sufficient, since you could not discover his method of asking questions.

It is quite important to make the public aware of the things we consciously had to forego. We should use the space available to us in the "Threefold Social Organism" to present such things to the public. The different anthroposophical organizations here should work together, otherwise everything will dissipate. Everything is already falling apart, becoming unglued. We must work together. We need to publish articles, but of course, we should not obviously direct them at this particular point. That would be quite false. Nevertheless, the official inspection of the school could play a role. We should publish an article presenting, from various perspectives, how important it is for a child to learn to read only around the age of eight or nine. We could give examples like Goethe, who could not read and write until the age of nine, or Helmholtz, who learned to read and write only much later. We

could, in contrast, give examples of people who learned to read and write at the age of four or five, then became complete idiots.

This is what we must do. If we do this properly, so that when we see ourselves in danger, and people everywhere are talking about these things, then we will have an effect. Then people could also not say that our intent is aimed at a very limited group. In this way, we can bring many of the weird judgments of the present into line. The actions of a person like the school inspector are simply an extract of the general perspective. If you turn to the entire civilized world using someone like that as an example, what you do will be good. The school inspection shows us what should not be done. Now we can turn to the world and try to make clear what should have been done.

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

Dr. Steiner: Make it short and sweet, don't write ten pages about it. There is nothing to prevent something that appears in "Die Drei" from also appearing in "The Threefold."

We've already talked about these things. A careful presentation of the impossibility of determining what a school is like by using such inspection methods could be one topic for discussion. Then we would have to defend against all the objections to teaching according to historical periods. When the inspector made his judgment, he said something very characteristic of our times, namely, that life requires people to do arithmetic quickly, and, therefore, we should teach that to the children.

Nearly everything you have said today offers wonderful examples of the way things should not be and how we can improve them. For instance, flunking children. The fact that he referred to the children as bright and dumb in front of the children is absolutely impossible.

He will probably also do what bad teachers always do. He will ask questions that require an exact answer and ignore everything else. He will have no sense of the way children express things. It is

really very nice to receive a response from the children in their own way. It would be interesting to know what part of the poem he misunderstood.

You reported his remark that our method of teaching foreign language leads to a mechanical understanding.

These are the things we need to put out in public: Learning to read and write at a not-to-early age; a defense of teaching foreign language at an early age; flunking children; the manner of asking children questions; and, assuming that children will answer in exactly the way you expect them to.² We should also mention superficial questions, senseless questions.

This is all connected to modern culture. These methods are decades old, and modern people have developed a spirituality, an attitude within their souls, that shows how they were mistreated as children. Today, only those who are more or less healthy, who have a counterforce within them, can hold up against that. The physical and psychological condition of modern people is often quite sad. That comes from such incorrect forming of questions. You can even see that in the physical body, that is, whether the forces of the soul have become incoherent. Many people take leave of their senses later. Many who still have their senses notice through their heart or lungs that they were mistreated by such things.

We need to be clear that if we did things to satisfy the education authorities, we would have to close. We could then simply put the children in any other school. They see the Waldorf School as an attack.

It is not so important to develop the letters the way they historically developed, since they developed differently in different regions. What is important is a renewal of the artistic path of

2. A series of articles was written later: C. v. Heydebrand, "Testing Children"; H. v. Baravalle, "Block Instruction"; H. Hahn, "Student Strengths and Weaknesses"; E.A.K. Stockmeyer, "Block Instruction"; Cl. Düberg, "Forms of Letters"; E. Schwesbch, "Foreign Language in the Lower Grades"; J. Geyer, "Not Promoted."

work. We do not need to use historical forms. We must make that point very clear. From such events, we should learn what we must make clear.

A teacher: I asked the children in my seventh-grade class why they went along and behaved so well. They replied that they did not want to get me into trouble.

Dr. Steiner: That is wonderful behavior on the part of the children.

We should make notes of all of this so we can publicize it. There is so much interesting material that we could fill our publications with it. External activities and specific questions. We need to see that people pay more attention to us and learn more about our way of thinking if we want the Waldorf School movement to spread.

During the course I gave in Berlin, there was something that could also have been published. (*Speaking to Dr. von Heydebrand*) You remember you had said some things and then someone with an education background said that you had overemphasized the dark side.³ We should have stepped in then. We should have shown that you were not too extreme, that, in reality, things are very much worse. Experimental pedagogy is reasonable only in its basic ideas, but regarding other things, it is quite unreasonable. It is something only for professors who have to do as many experiments as possible.

The situation in Berlin was impossible. A discussion of barely an hour. There was sufficient time for many people to say really dumb things, but not enough time to defend yourself. In such cases, it would be better not even to speak. We should not leave our people out on a limb. It would be best not to give such presentations. We cannot allow only our opponents to be heard. The situation there was the best possible for those who want to hurt anthroposophy.

3. Caroline von Heydebrand spoke in a lecture (March 8, 1921) against experimental pedagogy during the course in Berlin. The text of her lecture was published in *Die Drei*, vol. 7, pages 688 ff. Schwebisch and Stein spoke at the same conference.

Our outside activities are, of course, connected with the outside, but they also belong here in the faculty.

A teacher asks whether they should start teaching Greek and Latin at the same time.

Dr. Steiner: The best, the ideal, would be to begin Greek earlier and then begin Latin after two years. However, that is difficult to do in practice. Then, we would have to drop something else for Greek, and that would be difficult. Our plans are designed to correspond to the individual and to development, so that doesn't work out. Latin is required for external reasons. It is helpful to do things the way I described in my lecture in Berlin in order to slowly understand the language.

I based the entire development of language upon an imagination, but K. spoke of inspiration and intuition. People today have no sensibility for exact listening, and we need to take such things into account. The things I discussed need to be felt. That is something that can be taught through Greek. Latin is not as important because it does not teach feeling in the same way as Greek.

A teacher: How can we determine which children should attend that class?

Dr. Steiner: As long as we are only a single school, we cannot do much. Only when there are more schools could we make a decision of that sort according to their characteristics, that is, when we can influence the further course of the child's life. That we have thirty percent who participate in this class is still too few to justify changing our plans for them. We need everything we have.

A teacher requests help with students in the upper grades, N.G. and ES.

Dr. Steiner: With such difficult cases as N.G., we can approach him with understanding if he still has some belief in a person who can be completely objective about the life he has experienced. He grew up as an extremely lively little spirit from the very beginning.

He gave many insightful answers. Now he is growing up with a mother who is the personification of a lie. She is one of those people who falls down with a heart attack, but on the soft carpet, not next to it. She is completely untrue. She is a woman who always wanted to bring Anthroposophy to her husband, a very superficial and trivial person. The children knew about this at an early age. This is one of the comedies in life that have such a tragic effect upon children that they lose all trust in life.

Now, the boy knows all this. He needs only the fulfillment he so much desires. He needs to be able to believe in a person. That is an opportunity he should have, namely to have people in his surroundings who are interested in telling the truth about even the most mundane of things.

A teacher: He says that he smells anthroposophy everywhere.

Dr. Steiner: In such cases, you can help him form a sound judgment if you take everything into account. The beliefs of such boys as N.G. are based upon the idea that everyone lies, but that can be cured. It could be difficult for him because he knows he was forced into the Waldorf School. For that reason, he now asks what is right. That is one thing.

Now that he is here in the Waldorf School, he must be able to find something that he can believe in anthroposophy. This is a truly Herculean task. It would have been quite normal for him to attend a school where life approached him from outside. The worst thing for such a boy is to place him in the Waldorf School. A child does not have to be in the Waldorf School. A school that pleases the school board could be a good school in which to spend your time from the age of six until fourteen. The Waldorf School is not necessarily the right school for everyone, but one day, there he was.

I am not sure it is pedagogically proper that F.S. is here. In 1908 I held a course about the Apocalypse.⁴ He occupied himself

4. *The Apocalypse of St. John.*

by digging deep holes in the garden soil. If you came close to him, he stood up and kicked you in the stomach. He never gave an answer. Once, an older lady wanted to do something nice for him, but he took some sand and threw it in her eyes. He broke nearly all of the coffee cups. He called himself “you” because people told him, “You did it.” If he is still behaving the same way, but at a higher level, then things have not improved. Now he would call himself, “I,” but for a different reason.

Somehow, we will have to come to grips with F.S. and N.G. Someone who has never been involved with his situation and in whom he can trust, will need to take over N.G. In the case of “you,” only someone who impresses him can help. He never knew his father very well. He needs someone who would impress him. (*Speaking to a teacher*) Can't you do that? You have impressed many people. You certainly gave X.Y. the idea that you are impressive.

While I was in Berlin, someone approached me and told me about this boy. From that, I had an impression that the real reason for these things lies in his living conditions. We should try to avoid having anyone lodge there. X. does not like the Waldorf School. I promised the woman to ask you if he could live with one of you. He posed some questions concerning Schopenhauer, and that is quite positive. He also greets me very warmly.

A teacher asks about a child with curvature of the spine.

Dr. Steiner: He should be in the remedial class for a time. Let him do only what he wants, and discover what he does not want to do.

A language teacher complains about difficulties in the 7b English class.

Dr. Steiner: That is not at all surprising when you consider how their class teacher keeps them under control. That certainly calls forth a comparison. He knows what he wants. If she did not have him, but someone else instead, then (*speaking to the language teacher*) it would be much easier for you. You have a rather uncertain nature, and your own thoughts sit within the form of the

children's thoughts. These are things that would not occur to such an extent if you had a colleague more like yourself. The class teacher impresses the entire class because he is so much a part of things. You will have to break your terrible, vaguely lyrical, sentimental attitude when you go into the class.

The language teacher says something about boxing children's ears.

Dr. Steiner: If you give them a slap, you should do it the way Dr. Schubert does.

Dr. Schubert: Did somebody complain?

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

Dr. Schubert: When did I do that?

Dr. Steiner: Well, I mean astral slapping. There are physical slaps and astral slaps. It doesn't matter which one you give, but you cannot slap a child sentimentally.

The class reflects our thoughts. You need to be firmer in your own thoughts. If I were in your class, I would do the same. I would certainly behave terribly. I wouldn't understand what is happening. I wouldn't know what you want. You must be firmer in your thinking. The battle of a whole class against the teacher is not actually real, it is not something you can touch. We can talk about individual children, but not about a whole class. Look at the things Baravalle has written. Keep them until Whitsun. We cannot hold some lyrical discourses about a class. You seem to me today to be like one of those books from Husserl. Break your habit of thinking like that. It is a picture of your own inner nature.

We have to strongly integrate the art of teaching with the subject, but at the same time selflessly integrate it with the subject. Those are not common characteristics.

The 7a class has become quite good, and you can work well with them. The effectiveness of teaching depends upon the overall impression the teacher makes upon the children and not upon

some small misdeeds or acts against authority. It is easy for a teacher to become laughable through some piece of clothing, but that will recede after a time. Perhaps you have a hole in your boot, but that is not very important. You cannot change those things. What is important is the humanity of the teacher.

The context of the following is unclear.

Dr. Steiner: They had the audience in their control. In the Vienna hall, Bruckner's Fourth Symphony was presented in 1887. I attended a concert by Schalk. That was the first performance of Bruckner's symphony.

A question is asked about four students in the 7a class.

Dr. Steiner: Will the children go into an apprenticeship? They are all nearly the same type. I would hope that things would become better if, with these children, you were to introduce a reading of a speech by Buddha objectively and formally, with all the repetitions, and then had them memorize short passages. You could also use *The Bhagavad Gita*. You could do that with the whole class. Go through it with the whole class and have those children copy it, then do it a second time and they should be able to present it. You should particularly aim at those children. This could also be done in teaching history and language. You could do that every day.

A teacher asks about a girl whose parents do not want her to participate in eurythmy.

Dr. Steiner: Convince the parents. She should not interrupt the eurythmy lessons.

A teacher asks about P.R., a student with a crippled hand.

Dr. Steiner: We should think about what profession we should direct him toward. He is not very dexterous with that hand. He writes poorly. He should become something like a bookkeeper, or some other job where that is not important. He certainly cannot

become an actor. The best would be if we could bring such children so far along that they could then participate in the normal morning instruction, and then have some continuation of their education following elementary school. We need to try to bring him along so that he overcomes his self-consciousness and participates in handwork. He should certainly learn bookkeeping. We need to find a teacher for him.

A teacher: The elementary schools here have more periods of handwork.

Dr. Steiner: So much handwork is unnecessary.

A teacher: R.L. in the fourth grade is not coming to school.

Dr. Steiner: We cannot force the children if parents don't want it.

We need to work practically with the things you mentioned today. There is no doubt that we have to take over a greater responsibility toward extending the movement so that the movement is not torn apart by some small thing one day. The whole world is looking at the Waldorf School, the whole civilized world. We must do a number of things well in the school that the movement is not doing very well in other areas. The main thing is that everyone in Stuttgart work together, that all the different groups connected with the movement, that is, really connected, find some way of working with one another.

When you are active in the anthroposophical movement on a broader scale, you will find that elsewhere people do not know how to relate to Stuttgart and what is happening here. It is important that the Waldorf School movement keep its promises. In particular, even though we may fail in other areas, the cultural areas need to be particularly strong in the world. The Waldorf School and its faculty need to always be careful to spread an understanding of themselves. Lectures like those given by Schwebesch, Stein, and Heydebrand are particularly effective. Answers to specific questions are often misunderstood.

The Waldorf teachers should not slide into that mistaken behavior so common today, that is, to write articles like the one X. wrote about the article from S.G. We will slowly die if we engage in normal journalism and a non-objective treatment of our work. It, the lecture from S.G., was certainly unbelievable, wasn't it? I like S.G. quite a lot, but he needs to gradually learn what is important. For now, he is simply in his baby shoes. It makes our movement laughable. It is a hymn sung out of tune with the worst journalistic attitude. I would prefer to have said that when X. was here. It is a sad day, a very sad experience. We must remain above all that. There is not one uplifting thought in the entire article aside from those dealing with declamation and recitation. If we do such things that show so little goodwill to remain with the subject, if such habits enter our work, we will soon have a complete demise.

Concerning the education conference.

Dr. Steiner: It should be in a broader context that would enable us to work not from compromises, but toward the real perspective of our pedagogy. We do not want to do what was done at previous conferences and simply talk about things. We should discuss things in such a way that people genuinely understand them. We must create a feeling that our people already know what others want to say. Our people should not simply stand there while someone else says something we do not know. We must know which of the questions could arise in the conference. We cannot allow people to say we are poking our noses into everything, but when experts come along, you can see how little we know. We need to arrange things so that someone cannot come along and say something and there not be enough time for us to reply.

That must not happen. It was a real problem in Berlin since people went away thinking that we spoke about Einstein, but knew nothing about him. Aside from that, the discussion leader thought that idiot was right. The others who put on the symposium also

thought the same thing. In any event, it happened—something that had a detrimental effect upon the whole scientific mood from the very beginning. The first problem was that Rittelmeyer came along and said we had done poorly.⁵ Such things simply must not happen. If that were to happen here with pedagogy, it would be terrible. The listeners should perceive that our work and each speaker is of a high level.

We have put enormous effort into setting something up. The conferences have had an enormous success, but no one lets the results of the conferences be truly effective. If we could only find a way to let what we accomplish have a practical effect. What you have to say does not actually affect people. Afterward, no one actually knows what you have to say. Our work needs to be used more. We need to affect opinions. However, I am convinced that this thing with X. will be forgotten. For example, we have long had the problem that we have an economic movement, but we cannot get any economists to speak about it. The economic perspective is important. Leinhas's lecture was good, and people will not forget it.⁶ The same is true for Dr. Unger's essay about valuation. That is the beginning of something we should further develop in economics. Now, however, we must talk about the existence of three pillars that should in some way be comprehensive.

Everywhere I went in my long series of lectures, I mentioned the lectures given by you, Dr. von Heydebrand, and Leinhas. I spoke of them everywhere. We must create opinion. Our work must speak to people. Pedagogy needs an opinion connected with the substance of our movement. We can ignore negative opinions. We must do what is good.

5. Friedrich Rittelmeyer, at that time a Lutheran minister in Berlin; he later became first head of the Christian Community.

6. Leinhas gave a lecture (March 9, 1922) during the Berlin conference on "Social Science" day. Leinhas also spoke (September 6, 1921) of Robert Willbrand's *Economics*, later published as "*Der Bankerott der Nationalökonomie*" (The bankruptcy of economics).

That is something that is painful for me, but I want you to know it because the Waldorf School has developed that good spirit. This does not need to be said to the Waldorf School itself. The Waldorf School has a great task because there is no leadership in other areas. The school is moving along well, but it has a responsibility to take up some things that have an even larger responsibility associated with them. When something negative occurs now, with the increasing number of followers, then it is a negative event that is actually gigantic. That would, of course, not happen with the Waldorf School. Such things can tear a spiritual or cultural movement apart. For that reason, those working in the Waldorf School need to be the primary support for the whole movement. That is how things are today. The Waldorf School has a broad basis because it has kept all its promises. It can, therefore, be the primary support for the entire anthroposophical movement. We need such a support today. Your responsibility is quickly growing. That is something each of you needs to take to heart. We haven't the least reason to be happy when the number of followers increases. We should be aware that every increase in interest is also an increase in our own responsibility.

A teacher asks about a pedagogical conference in Kaiserslautern.

Dr. Steiner: We have already decided against the proposal for Bremen. I looked at the big picture. We cannot accomplish much by systematically discussing pedagogy before there is any possibility of seeing some movement in regard to pedagogical questions in modern times. The seventy or so people who would come there would come only out of politeness. They would not know what is needed. We would first have to tell them that something is happening in the world. We would first have to hold a cultural and historical lecture on pedagogy. That would be necessary. Giving a three-day course for people whom you cannot help any further would mean too much wasted strength.

We saw that here. The teachers were the least interested. They all said they could not attend. I am uncertain if that has gotten better, but what else could happen?

We must awaken people's awareness of what needs to be done. I'm afraid people believe we should begin the threefold. I think that if two or three of you want to give a lecture there on the return trip from Holland, that would be good. People need to be aware. God, there was a conference in Stuttgart and then one in Berlin. Now things need to be made more well known, otherwise we will be running to every village giving lectures. It is enough when we do that in some of the central areas. It is not efficient if we are running everywhere. We must improve the efficiency of our work.

A teacher: Is there something concrete we could do in Berlin?

Dr. Steiner: Quite a lot. We could discuss a large number of questions there and essentially nowhere else in the world today, but theology is too strong there. There were a large number of questions that could be treated nowhere else in the world. We need to make the lectures more well known. The question is, how? Steffen printed the "Christmas Conference" in *Das Goetheanum*⁷ in such a way that I would almost prefer to print his report than my lectures. He did a wonderful job there.

When such dry reports are published, the kind people are used to seeing in academic journals, then people have difficulty getting through them. Not just my own lectures, but also those of others, were written in an indescribably pedantic way. In that case, I can only say there is not much goodwill behind them. R. could do it better. When he gives a lecture, it is really very good, but when he writes something, it would drive you up the walls. Here, we see no goodwill. Such things wash the ground away from under our feet.

7. *Soul Economy and Waldorf Education.*

Friday, April 28, 1922, 4:30 – 7:00 p.m.

Dr. Steiner: All of the eurythmists are missing at the same time? Why everyone at the same time? Something like that should not happen in the future. Even though it may be short notice, it must be possible not to leave all at the same time.

The seventh-grade class teacher asks about K.F.

Dr. Steiner: I will speak with him when I return on the ninth. I think he should go into the parallel class. He can return, but a man should take care of the things that have happened. You cannot do it, at least, until he is better. Since it is possible to have a man take care of it, we should do that. I think the boy needs to go through a kind of healing process. I will speak with him, then we must handle him in a strict way. It would not hurt anything if he were there during the other periods.

If I allow him to stay, then someone else would need to do it. We could also arrange things so that Dr. Schubert and Wolffhügel work on healing him, and he stayed with you. That would not be such an embarrassment for him. In general, he's just a little at loose ends. He has a sexual aberration that gave rise to the problem.

Work together willingly! Understand your colleagues in the faculty! Things are getting better. You need to be interested in speaking about pedagogical questions. We should need no major preparations for discussing pedagogy. Outline it, like going for a walk, then follow that with a fruitful discussion.

We see these things everywhere in the world. They are particularly apparent in England where you have to tell people things ten times before they begin to understand you. Two and a half years ago, I had an experience with the proletarian workers. Those who were not good in school understood the things we discussed about

the threefolding of society well. In contrast, there were speakers who showed they understood nothing but the words they used to write their Marxist propaganda. You could see that they had heard nothing of what was actually said. Such things occur time and again. With pedagogy, things are said about which people then say that is just the way they teach. We must make it clear that is not the case. You have to say that as often as possible. Continue to emphasize the basis of the pedagogy so that people can hear it. They hear only what they are used to hearing.

In Vienna, Professor Cizek said some things.¹ He teaches at the Zugbrücker School. He looks like an archetypal pedant, like a real old goat. He has a certain reputation with people who know nothing about art for taking elementary school children with no talent and getting them to paint quite well. The paintings made by these children are impressive, but when they are about fourteen or fifteen, they can't do it anymore. They simply cannot paint anymore. The children are painting from their own metabolism, something that is possible until puberty, but then changes. The fact that it disappears is connected with the forces of the chest and circulation. The moment human beings begin to awaken, it all stops. People are extremely impressed by all this, but we must recognize such things for their inner nonsense. This is all simply nonsense, but people wallowed in the sensationalism of it. I try to counteract this by trying to impress upon people that they need to paint through quite different powers. The children paint Madonnas with all the details. They paint battles, for instance, Constantine with the other Caesars. It is really unbelievable, they are absolutely perfect. He looks like a decadent old goat.

You can see that there is a counterforce in this man that excites the forces in the children. Here you can see what is actually at

1. Professor Franz Cizek (1856–1946); beginning in 1908 at the Vienna Academy of Art, he had thirty to forty artistically gifted students ranging in age from five to fourteen.

work in the area of education, and for that reason, you, the faculty, must learn to recognize the false paths of modern pedagogy more clearly. You must have a clear insight into everything that is the human being.

A teacher asks a question about a parent evening.

Dr. Steiner: I am really very short on time, so I think it would be best if we held the parent evening on the evening of May 9, just after the school association meeting. The general meeting is in the morning, and at four o'clock there is one for the Waldorf School Association, so we could have the parent meeting at 7:30. The members of the Waldorf School Association could then also come to the parent meeting, but we would have to announce it as an evening for parents and members of the Waldorf School Association.

A teacher asks about a child in the first grade who cannot do arithmetic.

Dr. Steiner: You will need to do some specific exercises with the child. First, draw him a circle, and then draw half a circle, and have him complete the other half of that circle. In other words, draw a symmetrical figure, but only one side and have him complete it. You should probably have him in the remedial class.

A question is asked about the eighth-grade Competency Test and the corresponding recommendation.

Dr. Steiner: You mean Jungens. Why do we need to test him? We should write our reports so that they document.

You could make the reports optional. Simply give them a report that allows them to accomplish what they need to accomplish depending upon their age and grade. I do not think the report will have much effect.

A teacher: The question has arisen as to whether the Waldorf School provides enough factual material. The students in the ninth grade made a comparison and saw that they do not know enough.

Dr. Steiner: The question is resolved. At the time when the school was founded, I wrote a memorandum that states that we are to have a completely free hand between entry into school and completion of the third grade so that our students could enter any fourth-grade class. The same is true for them at the age of twelve and we could continue that to the age of eighteen. The problem is solved. The only problem is that we should not just say it, but we should work in the most efficient manner to actually achieve that goal. It is possible to achieve the teaching goals in many different ways, but we can certainly bring the children so far along that they reach a genuine degree of maturity. Test a child in the eleventh grade to find out what he or she knows about history, and then think of everything that child has forgotten. You will see that one of our children at the same age will know just as much. Of course, we cannot achieve everything because some of the teachers are not able to sufficiently prepare. You need to prepare your instruction more carefully, and then we could certainly write a report in good consciousness.

A teacher: In many of the subjects, the children do not learn enough to enter the eleventh grade. Many ninth graders are still at the very beginning in English.

Dr. Steiner: The solution to that is that we work upon our teaching plan from the very beginning. We cannot solve the problem with those we received at the fourth or fifth grade, but we must be able to solve it for those who came to us in the first grade. It would be a mistake if we could not do that. We must teach the children enough in the most important subjects that they can pass their examinations.

We could give them a supplementary report that would be easier to write. For instance, we could say that the student has achieved the learning goals for the third or sixth grade, in particular in the following subjects. . . . We do not want to issue grades as such, but we would express it in reasonable words. We could consider such reports for the third, sixth, eighth and twelfth grades as we promised to do. We *must* have this report for the eighth grade.

If the children do not leave, they do not need it, so we should write it only for those who need it. For the higher grades, you need to write it only as part of the graduation report.

A teacher: We are required to give the children a copy of the constitution upon graduation.

Dr. Steiner: Then we should do that.

There is a question about the Greek and Latin classes.

Dr. Steiner: Since they are not living languages you can translate them.

You are not teaching efficiently enough. That is a particularly important principle for the upper grades, and something I always find lacking. You need to go through some material in considerable detail, for instance, in physics you should do experiments with prisms. After you have done that so that the children genuinely understand it, you can later look at it again more or less aphoristically, in a more cursory way. Then take up another area in detail. If that is not done, you are not teaching the children enough, and what they do learn does not form a complete picture. In physics, you are not taking up the main subjects in sufficient detail. This is true for all sorts of things you should be doing in detail, for instance, Eichendorff. Afterward, you should close with a survey of a number of things. Then take up something else in great detail so that you achieve a rounded understanding. I have never seen an instance when something is taught in that way that the children do not meet their learning goals. It is important that you get the children to concentrate on their work. A great deal depends upon that, and with it, we can, in fact, move forward. Reaching the real goals of the instruction should be child's play.

A teacher: We do not have enough time for mathematics and physics. We could achieve a great deal through teaching in blocks.

Dr. Steiner: A normal middle-grade school class has thirty-two hours per week. Five hours are used for mathematics, three for physics, and two for nature studies. But that is not particularly important. We must teach so that we achieve our goals in the time available. Time cannot be our ruling principle.

A religion teacher thinks that three-quarters of an hour is not enough for religion class.

Dr. Steiner: It would certainly be good for the children if they could have that class more often, but I do not understand why three-quarters of an hour is not enough. I certainly think it is better when the children have the class twice a week. I would prefer to have the periods even shorter, but more often.

A teacher: The children in the seventh grade should feel responsible for their work.

Dr. Steiner: We should try to make the children curious about their work. If you ask the children such questions, that makes them curious about what they can find out for themselves. That is something that will excite them. I would do it in that way. The children cannot develop a feeling of responsibility before you teach them the meaning and consequence of the concept of responsibility.

Give them such themes for their essays as "The Steam Engine: Proof of Human Strength" and then follow it immediately with "The Steam Engine: Proof of Human Weakness." Give them two such themes, one right after the other, and I think you will certainly arouse their interest. You can organize your instruction so that you arouse the children's interest. They will become excited about it, but you must keep the excitement down to an extent. They must also be able to attentively follow the instruction without such excitement. People understand the idea of responsibility only with very great difficulty and so late that you should actually begin to speak about it with children. You can give them some examples and teach them about people with and without a feeling of responsibility. The

children have understood that the squid is a weeping person and the mouse an attentive eye. We need to develop the things that lie within our pedagogy so that the children receive really strong pictures, and those are engraved in them. That is something that excites them. We need to give the children pictures that become deeply engraved within them. To do that, however, we need time. We need time until the children understand them. Once they have that, they will yearn for pictures.

A teacher: We did *Faust* in the eighth grade.

Dr. Steiner: I would not read the Gretchen tragedy with fourteen- or fifteen-year-old children, but you can certainly use some passages from *Faust*.

I have given a lot of consideration to Shakespeare and was deeply concerned by it. I was concerned with the question of how to use Shakespeare in school. We would have to have a special edition for school because Shakespeare's plays have been edited so much that they contain many errors. Shakespeare's plays were not originally given as they are performed. The things contained in Shakespeare's plays can be given through a special youth edition.

I mentioned this in Stratford.² In England, you can go further in a lecture with some things than you can in Germany, and for that reason I mentioned that Shakespeare was a man of the theater. Just as a genuine painter knows that he only has a surface to work upon, in the same way, Shakespeare knew he had only a stage. That is important. When you make Shakespearean characters living in that sense, you can raise them into the supersensible world where they remain living. Of course, they do not do in the higher worlds what they do on the physical plane, but they remain alive, nevertheless, and they act there. It is, however, a different drama. If you take one of Hauptmann's dramas into the spiritual world, all the characters die. They become simply

2. See *Waldorf Education and Anthroposophy*, vol. 1.

wooden puppets. The same is also true of Isben's characters. Even Goethe's *Iphigenia* does not completely live at the astral plane. Shakespeare's characters move about there and do things in the same style, so that it is possible to rewrite a Shakespearean play. We could actually rewrite them all.

That was something quite surprising for me. I have until now only made some attempts. You could do it with Euripedes, but *Iphigenia* is not completely alive in the astral plane. There is something else that matters and that we should develop in detail. Sophocles and Aeschylus characters, like Prometheus, live in the astral plane. That is also true of Homer's characters, the figure of Odysseus. The Roman poets are not alive in that way. The French poets, Corneille and Racine, they melt away like dew and simply exist no more. Hauptmann's figures are stiff like wood. Goethe's *Iphigenia* is a problem, not a living character, something true of *Tasso*, also. Seen from the astral plane, Schiller's characters, *Thekla* and *Wallenstein* are like sacks stuffed with straw, though *Demetrius* is more alive. Had Schiller worked on the *Maltese*, it would have become a living drama. Such characters as the Maid of Orleans and Mary Stewart are simply horrible on the astral plane. All of which, of course, says nothing about their effect in the physical plane. In contrast, even Shakespeare's most incidental figures are all alive because they arose out of a true desire of the theater. Things that imitate reality no longer live upon the astral plane. Only what arises from emotions and not from the intellect. Vulgarly comical things come to life immediately on the astral plane as they are not created in order to imitate reality.

I ventured to say that the most important thing about Shakespeare was his enormous influence on Goethe. The reason for that can be found in the fact that Goethe was completely unaffected by what was stated in an academic way about *Hamlet* and *Julius Caesar*. What had an effect upon Goethe was not what we can read everywhere, including those things that Goethe himself said about *Hamlet*. There is certainly much of what he said in

that regard that we can object to. I am speaking of something, however, to which there can be no objection. Namely, where he says they are not poems, but are more like the book of fate, where the stormy winds of life flip the pages back and forth. That is something that more closely expresses his own experience, but when he speaks of *Hamlet* he does not really express his own experience.

A teacher: We read *Macbeth* in my eighth-grade class.

Dr. Steiner: You can certainly read *Macbeth*. You may need to modify some of the things we cannot give to children. Schlegel's translation is better than Schiller's.

There is a question about Bible editions.

Dr. Steiner: We should teach the Bible so that the children can understand it. The Old Testament is not intended for children. It contains things you should not teach them. The Catholics have done a good job. Schuster's Bible is good for children. I saw a copy in Schubert's room. It is very well done.

These are problems you could solve within the faculty. How could we prepare the Bible for each age? How about Schiller or Goethe or Shakespeare?

All of the attempts until now are childish. Things cannot be done that way, they need to be done with some interest and insight. Things need to be rewritten and not simply left out. Certainly, we can use Shakespeare's comedies very well.

A teacher: I have been asked about books that are not in the school library, for instance, Hermann Hesse.

Dr. Steiner: Seventeen or eighteen year olds could read that. In regard to reading *Faust*, you should also consider that if children read such things at too young an age, their taste will be spoiled for later life. A young person who reads *Faust* too early will not understand it. I did not even know it until I was nineteen.

Fourteen or fifteen year olds can read *Wallenstein* as well as Shakespeare. *Lear* is perhaps the most disturbing modern drama dealing with fate, and should probably be read later. A feeling should remain and you should not numb it.

Marie Steiner: The *Maid of Orleans* is certainly the most beautiful ideal. I was shaken as *Salome* was set forth as the ideal some twenty years later.

Dr. Steiner: I am not in favor of having the children read *The Robbers*, but they can certainly read Schiller's later plays. *Don Carlos* presents a distorted picture, but I think that Schiller's historical works would be good reading. Such books are excellent for thirteen and fourteen year olds. I do not think that any of Kleist's works are appropriate for school. At best *The Broken Pitcher*. As a playwright in connection with tragedy, Kleist has insufficient education [incorrect pictures?].³ Aside from that, he is a Prussian poet. All this, with the exception of *The Broken Pitcher*. They cannot read *Katy*, nor *The Prince of Homburg*. *The Battle of Hermann* is Prussian. Grillparzer has a bad influence upon youth, but Raimund has a good influence. Grillparzer makes them soft. They can read Goethe's *Egmont*. The characters in Hebbel's *Demetrius* do not live. They can read *Genoveva* along with *The Niebelungen*. You could also include Wagner's *Ring* and Jordan's *Niebelungen*. From a historical perspective, Calderon, who represents the dying drama of the middle ages and a completely decadent life, lived at the same time as Shakespeare's rising life. There are many things you could give to the children as a first drama. I think you might perhaps begin with one of the dramas of antiquity, for example, *Antigone*. However, you cannot present real drama until at least the age of twelve or thirteen. They can read *Wilhelm Tell*, but Uhland's *Baron Ernst* is a silly Schwabian work with no real value.

3. The brackets note a difficulty with the original transcripts. Either reading seems to be possible from existing notes. — TRANS.

It is simply straw, not well done. It does not even live on the physical plane.

During the whole week in Stratford, there were performances of Shakespeare. Representatives from various countries spoke on the twenty-third. It was rather humorous that the most important Frenchman, Voltaire, referred to Shakespeare as a “crazed wild man.” I noticed how much better the comedies were performed. *Julius Caesar* was not well done. *The Taming of the Shrew* was done well. There was also *Much Ado about Nothing*, *All’s Well That Ends Well*, and *Twelfth Night*.

The children should read *Cid* in French. They should know something of that. They can also read Racine, Corneille, and Molière. Every well-educated person should be able to speak of Corneille and Racine. People should also know Molière.

The ninth-grade teacher asks about essay themes. He has had them write essays about Faust and the character of Faust.

Dr. Steiner: That is really too much for them. You should remember that even Kuno Fischer did not write well about that. I would center the themes more on observations of life, like the ones I mentioned earlier. For the eighth grade, we could also do such things as “What Is Beauty in Nature?” and then follow it with “What Is Beauty in the Soul?” You should use more themes like that, where the children have to concentrate on developing the theme.

A teacher: Should we first discuss the theme?

Dr. Steiner: You should discuss the theme in the normal context of the lesson. You will need to have discussed a number of things. While you were discussing Jean Paul, there were a number of good theme possibilities. You set the themes too high.

A teacher: What would you give the ninth grade as an essay about the friendship between Schiller and Goethe?

Dr. Steiner: I would describe how it looked when Goethe went from Weimar to Tiefurt.⁴ Then I would have them describe “A Walk with Goethe” as concretely as possible. These are things they can do.

A question is asked regarding the exercises for kleptomania, namely holding on to the feet and remembering things in reverse order.

Dr. Steiner: It is better if both things are done together, that is to remember backward while holding on to the feet. We may not make an error here. The exercises should be continued for a quarter year.

A teacher asks what the eighth-grade art class should do.

Dr. Steiner: Do Albrecht Dürer and also something that is, musically related, for instance, Bach. Treat the black-and-white drawings in a very lively way.

Children only truly take in a fairy tale when they tell it. Miss Uhland in the third grade is very good at coaxing it out of them. I think she can do that very well and perhaps she should speak about it in a meeting. She just coaxes it right out, but she does not need to be too proud for that reason. She does it sitting next to the child so that the entire class is interested in what happens. She is quite good at that.

A teacher asks about the curriculum for the eleventh-grade handwork class.

Dr. Steiner: We could consider bookbinding. The main thing is that the children learn how to bind a book.⁵ They should also make pleats and rolled seams for linens in handwork. Can the children chop wood?

4. Tiefurt is located two miles from Weimar. Goethe often visited the Baroness Anna Amalia's country estate there.

5. Books were often sold in unbound signatures, which the purchaser could then bind at home. Many people elevated the craft to an artistic hobby. — TRANS.

That is how things are done in Miss Cross's King's Langley school. There is no extra help at the school, and the forty children do everything. It is a boarding school. The children wash their own clothing, they keep the heater going, they cook, they clean the windows, they do everything. They also keep poultry, have cattle and bees, even ponies. They take care of all the work around the home and garden. Here, every child works for themselves, but there, every child is just like the next. It is difficult to get parents to put the children there. The teaching suffers from this.

People do not know how little we teach children and how much they actually learn themselves. We need to help develop the three aspects of the child's individuality, that is our educational task. The child gains a great deal when it must do all that. It is too bad when the things necessary to ripen the soul do not happen.

Wednesday, May 10, 1922, 3:00 – 6:00 p.m.

Dr. Steiner: I want to discuss a number of important points.

A teacher: What should we do in the eleventh-grade art class?

Dr. Steiner: It is certainly possible to cover the relationship of art to the development of culture, so that the students have a good understanding of that. You could point out why music as we understand it today arose relatively late. What the Greeks called music, and so forth. Do such things. Of course, you should also discuss in detail the things you are now covering from a German literary perspective. Why did landscape painting begin at a particular time? Look at such questions and also at the relationship of art to religion from an artistic perspective.

A religion teacher says something about that.

Dr. Steiner: The teaching of religion should have different emphasis. The emphasis in teaching art should be upon art itself, upon comprehending art. In connection with religion, I think we should work toward achieving a genuine religious attitude. It should be a religious education. In earlier times, there was a strong tendency to bring an intellectual element into religion.

We still need to discuss the eleventh-grade curriculum in more detail. The difficulty lies in our desire to maintain a certain kind of teaching practice, but also in the need to bring the children to the point where they can take their final examinations.

A teacher: I would like to ask about which fundamental areas of art we should undertake in the eighth and ninth grades?

Dr. Steiner: Do Dürer's work in the eighth grade. I want to think about the ninth grade.

A teacher: I have a suggestion regarding final examinations. Perhaps we should have an Englishman and a Frenchman as teachers for the foreign languages.

Dr. Steiner: That is a question of money.

A teacher: We need to do more grammar. We are still not meeting the goals of the curriculum.

Dr. Steiner: There is a compromise in the curriculum. If we can achieve the goals of the curriculum as we planned them, we will also find that the students pass their final examinations. We are still not doing everything needed to complete the curriculum.

A teacher: Would it be possible to engage special language teachers?

Dr. Steiner: Language teachers are accustomed to receiving what they presently earn. Suppose someone wanted 1200 Francs. That would be 72000 Marks. I have always considered hiring a Frenchman or an Englishman to be purely a question of money. We are everywhere short of money.

I have been thinking about hiring Miss Mellinger, Miss Bernhardt, and Miss Nägelin as new teachers. I do not know Mr. Rutz well enough to make a binding decision. He has agreed to a trial period. He will be here for a trial period, and then I can decide what to do after I know him better.

What are our financial reserves for the kindergarten? The kindergarten is very desirable. Just think for a moment, though, what it will mean to have four new teachers and compare that with the figures in the Waldorf School Association account. It is now extremely difficult to undertake projects that go beyond absolute necessity. We could open the kindergarten if it would at least carry itself, that is, if there is money for it. The financing from the Waldorf School Association troubles me. In the event it becomes possible to have the kindergarten, we will open it. But we cannot overburden the Waldorf School Association budget with that. We must maintain the kindergarten separately.

There is one thing we need to discuss. I mean here that we need to discuss a situation only so we do not incite all possible opposition. That is the behavior between the sexes. I don't want to imply that it is so terrible, but it cannot go on without limitation.

I don't think it is so bad. K.S. appears to be one of the main participants. The girls say the boys are learning this from books or from movies. In any event, we will need to pay attention to it. I do not want to say anything more than that we should be aware of these things and try to get through them in a good way.

What I meant is that we should keep an eye on things and not let them get out of hand. There is not much we can do since we would only be throwing oil into the fire. Altogether, there are only a few children involved. I would, however, prohibit this trashy literature. I would also try to stop the boys from going to the movies, because it ruins their good taste. It certainly is related to the development of good taste.

A teacher: Are there any eurythmy exercises that are good for this age group?

Dr. Steiner: That is something we need to discuss in connection with the curriculum.

A teacher: The tenth-grade handwork will carry over into the eleventh-grade school year.

Dr. Steiner: A few weeks in that regard will not matter.

A music teacher: I would like to ask about learning to play the piano in connection with using both hands.

Dr. Steiner: That is a very correct perception. It is true that it is possible to correct left-handedness quite easily through practicing the piano. That is something we need to keep in mind. We should always correct left-handedness. However, in this connection, we should also take the child's temperament into account so that melancholics give the right hand preference. You can easily

find a tendency with them to play with the left hand. We should emphasize the left hand with the choleric. With phlegmatics you should see to it that they use both hands in balance, and the same is true for the sanguines. That is what is important.

It would also be an advantage if you tried as much as possible to train the children away from a simply mechanical feeling when playing the piano, but have them learn to feel the keys as such. They should learn to feel the various places on the piano, up and down, right and left, so that they feel the piano itself. It is also a good idea to have them play without any written music, at least at the beginning.

There is a question about the closing ceremony.

Dr. Steiner: On Tuesday, May 30. We could then reopen on Tuesday, June 20.¹

Experimental psychology could be extended beyond that aspect of the soul that ends with death. We speak about immortality, and we should also speak about premortality.

The essay in *Das Goetheanum*, "Goethe the Seer and Schiller the Feeler," is intended for the West.

1. Steiner gave a short speech at the opening on June 20, 1922, in *Rudolf Steiner in the Waldorf School*.

Tuesday, June 20, 1922, 8:00 p.m.

Dr. Steiner: The first thing we need to take up today is the organization of the school. Then, in the next few evenings we need to look at the pedagogy, particularly in regard to extending the instruction this year and also in regard to the lower grades.¹

Today, I would like to begin with the eleventh grade, which will be the highest class. I would like to discuss in relation to some of the things I said in the short introductory course at the beginning of the school year, and in relation to what I said about those students when they entered the tenth grade.² I said we would have to be especially careful with those children because they are, in a sense, at a difficult age. As I already mentioned to some of you, I could do nothing else other than listen when the tenth grade invited me to meet with them. Since then, I have been able to further develop what I observed at that time and what the children said, and I can now say that I have the impression that the Waldorf School was really not able to cope with that group of children last year. I also have to admit that the situation of this highest class is very troubling for me. Today, we certainly do not need to help foster the opinion that is arising among a small number of people in regard to the Waldorf School. We must, of course, seriously consider how we can learn to cope with students in the upper grades.

There is a great deal we can say about that. I hope that you, the faculty, will express your opinions also, but I would like to say that I have the impression that the children's relationship to the faculty has not at all taken on a desirable form. The situation is actually such that these specific students do not feel genuinely connected to the school. You could certainly object that some of the children

1. See lectures of June 21 and 22, 1922 in "Education Lectures," manuscript.

2. See *Education for Adolescents*.

are lazy and disinterested, but I have already taken that into account. It is unimportant to me that there are some lazy children; some are difficult to handle, although I have taken that into account. Nevertheless, I need to say that the school could not cope with the highest grade last year, and that we unquestionably must find a way to correct the results of the previous year, regardless of the personalities involved. It is important that we correct much of what occurred.

The main problem in this class is that the children are not really present during instruction. They have no inner connection to the instruction. In a certain way, they distanced themselves from the material to be learned. Some of the children thought they learned too little in that class, but that is a judgment and children form judgments after they finish puberty. That is a fact. Now that this judgment has arisen, if we want to maintain the good name of the school, we will have to see that this attitude is, in fact, corrected.

If you did not believe that we must make a fundamental correction, I would certainly be troubled by the school organization. The previous tenth grade is causing me much trouble. Now, however, I would like to hear what you have to say about this class so that we can all decide how to proceed. In such things as these, we must speak extremely clearly and be aware matters have gone beyond our control.

A number of teachers discuss the matter.

A teacher: The children do not have the sense of security provided by a strict upbringing, a rigid structure. They have the feeling they are at loose ends.

Dr. Steiner: That is true only of those who have been brought up strictly. Deeper things are taking place here, but, of course, teaching according to various periods of development has the advantage of giving the students guidelines, they have something to hold onto. The feeling of being at loose ends arises from the way you

are presenting this. Being at loose ends is a good term for this feeling. There is no real working together, and that is terribly dangerous. That is what I attempted to counteract by having one class teacher for as long as possible. That offers some protection against being at loose ends. But even in those cases where different teachers need to have the class, we should not come to this feeling.

N.G. is one of the most absent-minded children, he is one of the most difficult to handle. He is pulled this way and that.

A teacher: The children know what they should know, but they do not have the will to work independently.

Dr. Steiner: That is a problem that lies with the children, and one that we do not need to discuss. What is important now is how *we* cope with the children.

We have not taken the things I mentioned about these children at the beginning of the school year sufficiently into account. At that time, I intentionally said, but it was not taken into account, that the children are moving into an age that is really the most difficult. Afterward, it will become easier. This age is the most difficult, and we have not taken that into account.

A teacher says he did not have any difficulties. He had a good relationship with the students.

Dr. Steiner: I don't mean the personal relationship. What I do mean is the relationship that results from the subject matter and the actual teaching. There is a real difference, and it needs to be clearly stated. The children say to themselves that a teacher is a real nice person, but they do not want to be taught by that teacher. The problem we have here is that an attitude has arisen such that the children do not know what to do with what they are taught.

A teacher: They resisted French.

Dr. Steiner: The children are wondering why they should learn that. They should not have such thoughts.

You also need to be able to cope with the boys. I can imagine going through Cicero and really awakening their enthusiasm. Remember, you have the children at an age when you as the teacher must be much more interested in the material than when you had a lower grade. Think about how you teach when you are enthusiastic about the material yourself. You can't go wrong if you are enthusiastic about it. You can learn so much yourselves, and then come into the class with enthusiasm. In that case, you cannot miss the mark so easily.

A teacher: They ask, "Why are we learning that? We already did that in the beginning."

Dr. Steiner: There you can see how little you need to really arouse interest.

A teacher: They want a department class.

Dr. Steiner: They like that.

A number of teachers mention there has been a great deal of change in the classes.

Dr. Steiner: That ruined things, all this being pushed about.

What disturbed the children the most was that they asked questions and did not always get an answer.

That is something that begins at this age, and you cannot protect the children from it. They could go to quite different lectures.

A significant problem is that the children do not have enough opportunity to fail and be absurd. They listen to the teacher. There is a great deal of lecturing instead of teaching. They have a tendency, from the very beginning, to judge. When you do not lecture, but instead ask questions so that the children have an opportunity to be corrected, something their souls long for, then that problem does not occur, and they will become more modest. When they say something and are then rebuffed, they will be less pretentious. That is something that you use too little in your teaching.

A teacher: The children want more drawing and painting.

Dr. Steiner: The children in the lower grades paint enough. In the upper grades, they are theoretically past that, at least in the three upper classes. They did not get into working together. They are losing their ability for teamwork. The tenth grade has no firm inner foundation. They were completely at a loss. What I am speaking of is in connection with the main lesson and some of the other things related to it.

A teacher: I was to present meter, poetics, *The Niebelungen* and *Gudrun*. There was a bad feeling that came into it because I did not well understand what I needed to teach. I was uncertain with this material.

Dr. Steiner: That is not at all true, my dear professor. I do not believe that was the main problem. I think that the somewhat negative, skeptical attitude of the faculty found its way into the class. There is an attitude that some do not agree with some things, and that is often emphasized. A kind of negative skepticism, a certain reserve of judgment, affects your teaching, particularly when you overemphasize that the “children must believe it.” That is unnecessary when you cover the material thoroughly. That is an expression of one of the intangibles.

The main thing is that if we want to confirm the good name of the Waldorf School, we must do a number of things in connection with this class, since a great deal needs correction. We certainly all need to be clear that the success of the Waldorf School is of highest importance in our hearts, and for that reason, we cannot shy away from a certain kind of forthrightness. I would, therefore, like to propose what I believe is necessary, namely, that we must make changes for this class in a very careful manner. I would ask you not to feel insulted when I say how I believe we need to divide some subjects among you, because other things will depend upon that.

Since it is not possible to do otherwise, we will develop the cur-

riculum in a particular way. I would like to give German literature, history and everything connected with that for the eleventh grade to X. Everything connected with aesthetics and art would be done by Y., who will also do French and English. I have given considerable thought to this, and my suggestions are focused in a specific direction. I cannot get rid of the problems in any other way. I also want Z. to take over mathematics and physics and U. to do natural history and chemistry. Those are the most important subjects, and this is what we simply have to accept as necessary for correcting this class. This division of the classes is important. You will see that there are a number of reasons why I believe it is necessary. The rest of you can follow what we previously agreed upon.

Then there is another question about how we can bring handwork into this class. This class should have that, too, as well as a continuation of what has been done in the technology class. I think we need to include Mrs. Leinhas as our fourth handwork teacher. We also need to be quite clear that this class needs to learn bookbinding, and that they should also study waterwheels and turbines, and also papermaking. All this could be done in technology class. What is clear is that the theme is connected with waterwheels, turbines, and paper factories. We will include medicine in chemistry and natural history. Religion, music, and stenography remain as they were, and surveying will be included with mathematics. Greek and Latin remain, as does shop. Tomorrow, we can begin with mathematics and physics, logarithms and trigonometry. For tomorrow, try to prepare a way of relating the Carnot theorem to the world.³ Then we also have the languages.

A teacher asks a question about English. The class has read The Tempest.

3. Carnot's theorem: "No engine operating between two given temperatures can be more efficient than a perfectly reversible engine operating between the same temperatures." *Van Nostrand's Scientific Encyclopedia*, 3rd ed., 1958. — TRANS.

Dr. Steiner: I would recommend you don't drop that. Discuss the work with the children regardless of whether one or another knows more or less. Discuss it from what they do know, so that the children have to give an answer and can continue the discussion.

A teacher: We read Corneille's *Le Cid* in French.

Dr. Steiner: That could be done in dialog. Prose needs to be read. I do not believe that it is impossible to read Taine, *Origines*, or the essays. You could also do some work on the philosophy of life, for instance, *Voyage en Italie*.

Then we have the former ninth grade, now tenth grade. I certainly hope that with this tenth-grade class, we do not repeat the whole story.

A teacher: The children would like to know more about modern literature.

Dr. Steiner: They are still too young for modern German poetry, but you could do Geibel and Marlitt. You could also do C. F. Meyer, but it is still too early for that. They need more maturity to understand Jordan, that is something they can understand only when they get to the twelfth or thirteenth grade. If you go through it like a governess, it is not worth doing. The children need to be sixteen or seventeen before doing *Demiurgos*. In general, it would be rather misleading to go through the most recent streams in literature with the children. Right now, what is important is what we can do tomorrow. What will you begin with so that you don't spend all night going in circles of self-destructive skepticism?

French and English, those are things that are important because the children have gotten out of shape there. Won't you give it a try, Mr. N.?

Natural history and chemistry need to be separated because natural history was done carelessly. That is something we cannot do carelessly. Mineralogy, crystals, botany, cells, and plant taxonomy.

Someone asks a question.

Dr. Steiner: In doing that, we should remember that this class has students who came from outside. We had to treat certain things in a way that took into account what they had previously learned. We need to do natural history and chemistry in the tenth grade.

In the eleventh grade we need to connect medicine with natural history and chemistry, and mechanics and surveying with physics.

The eleventh grade should be singing solos in music. Begin with a development of taste, and then go into the critical aspects of music.

The tenth and eleventh grades can remain together in independent religious instruction.

They discuss teaching assignments for the remaining classes and subjects.

Dr. Steiner: Tomorrow, I want to give you a short lecture about pedagogy.⁴

The school inspector received some complaints about discipline in the Waldorf School. Is this some sort of denunciation? This is something we will need to answer.

A teacher: Some of the religion teachers are not punctual, so the children become restless and run around before class.

Dr. Steiner: I can imagine that the children want to skip class. Given that these things have occurred for such a long time, can't we complain to the school inspector about these religion teachers? We have fallen behind because of this. We should have complained, and then we would be ahead. It is important that we do not ignore these things. If there are other such occurrences, they should be looked at by tomorrow so that we can discuss them.

We need to try a number of things. The things that have happened are only symptoms, but they are symptoms nevertheless.

4. See lectures of June 21 and 22, 1922 in "Education Lectures," manuscript.

For example, Mr. M. was in Stuttgart. He is in the process of trying to start a school in Norway.⁵ However, he heard all kinds of things here and returned to Norway and told people there that people are talking negatively about the Waldorf School. But, nothing he heard is true. He returned to Norway with the information that our work is not careful enough. People everywhere are paying attention to this school, but when people everywhere say that the children are always getting slapped, then we will fall behind in our work. We need to be extremely careful so long as the whole world is looking at the school. In the school, we must keep to the principle that people can complain and do what they want, but we must be correct. I certainly want to be able to say that we are always correct. The Waldorf School needs to be a prime example of an anthroposophical institution.

A teacher: E.S. has declared that he wants to flunk.

Another teacher: He is writing poems about one of his girl classmates.

Dr. Steiner: I thought so. There are some boys there who say to themselves, "We are going to class only because we can find some adventure there. We are not interested in the rest." We cannot act clumsily. We need to tell him we think he is so capable that we simply cannot flunk him. We must take the risk that this splendid boy leaves us.

A teacher: I have a girl in my first-grade class who can already read.

Dr. Steiner: Let's talk about that tomorrow.

A comment is made about O.R.

Dr. Steiner: It is certainly clear that this R. cannot be other than he is. Due to his environment at home, you cannot assume he will be

5. The school was not founded until after Steiner's death.

other than he is. We need to help him. He is one of those whom we did not treat properly in the tenth grade. He's a sleepyhead, but his father is even more so. Both of his parents are not particularly wide awake.

A teacher: His younger brother, W., is quite awake.

Dr. Steiner: There you have something else. He has other difficulties in his character. Only people who do not want to be disturbed choose such an environment. If you were to put R. out of the class, then you might risk destroying what it is that is asleep in him now and should awaken in him later. I would not throw him out.

I have seen that although we closed later, we did not achieve anything more than we could have achieved by Easter. We have actually lost the time from Easter until now. If we close at Easter next year, none of you will be finished. We are now past the middle of June, and we will have to change our curriculum accordingly.

Wednesday, June 21, 1922, 8:30 – 10:30 p.m.

Dr. Steiner: The first thing we need to consider for the present eleventh grade is literary history. I want to begin by discussing the continuation of what we taught in the tenth grade. What was done there? *The Song of the Niebelungs*, *Gudrun*, meter and poetics. I want to include the treatment of meter and poetics for this class in what I yesterday called aesthetics in art instruction. The first thing is to place what is literary in literature in the foreground. That is, you should try to create a bridge from *The Song of the Niebelungs* and *Gudrun* to the major works of the middle ages, *Parzival*, *Armer Heinrich*, and such things. Primarily, you should try to elicit in the children a complete imaginative picture through a survey of such things, so that the children learn about *Parzival* and they feel the part they read in the original reflects the whole story.

A Religion teacher: I have already done that.

Dr. Steiner: That does not matter. When you consider the basic principles in connection with the children in the eleventh grade, it would be good to do the *Armer Heinrich* again. The *Parzival* tale is the most important, though.

At the same time, you should cover the history of that period, something that, for children of this age, will certainly have an effect upon their view of the present. You should connect it with the present and show the children which historical figures of the past are similar to those of the present. In particular, show them which ones we would expect to be similar and which ones different. In this way, you can bring a certain capacity for judging into the whole thing. That is what you must take into consideration, so that the children can see the nineteenth century as growing out of previous centuries.

You also need to work with this class in aesthetics and art, in meter and poetics, to observe the various styles. You do not need to remain simply with literary style, you can move on further into the styles of other arts, into musical and sculptural styles. I would certainly use the style definitions given by Gottfried Semper for the latter, although they are very abstract, and go on to show the children about other characteristics of style.¹

You will need to treat trigonometry and analytical geometry as broadly as possible. In descriptive geometry, the children should understand and be able to draw the intersection of a cone and a cylinder.

In physics—this is something I was able to thoroughly try out in my teaching—it is very good for children at this age when you present them with the newest discoveries in physics, for instance, wireless telegraphy and x-rays, including such things as alpha, beta, and gamma rays. These are things you can use to awaken further interest in the children.

There is a question about atomism.

Dr. Steiner: A number of friends have conveyed that feeling to me. You certainly cannot deny that what you yourself are working upon will color your teaching. I believe that you will find the proper nuances if you present this material somewhat historically. I also believe that it would be good to begin the story where all the polemics about structural formulas, both pro and con, begin. Atomism was something different prior to Van't Hoff's chemical symbols.² I believe that you need to work through all Kolbe's polemic against symbolic chemistry, since this polemicizing has, in a sense, placed the entire problem on developments in

1. Gottfried Semper (1803–1879), a leading architect in the nineteenth century.

2. Jacobus Hendricus van't Hoff (1852–1911), Dutch chemist and Nobel Prize winner; founded stereochemistry, which deals with the spatial relationships of atoms.

chemistry.³ You can show this precisely. You have all said a great deal against atomism, but you have not been able to say as much against it as Kolbe. You can put all this into perspective only when you include the most modern aspects. You need to include the phenomenalism introduced in the work of Pelikan and Kolisko.⁴ You would make no impression if you simply mentioned Kolbe's name. Kolbe said that in order to continue in chemistry, Van't Hoff mounted the Pegasus he apparently borrowed from the veterinary institute in Berlin. You need to include that.

When you discuss what I just mentioned above, you do not even need to speak about atomism. It is particularly unnecessary when discussing this subject. On the other hand, you could also speak a great deal about alchemy. There you have the opportunity to present far-reaching observations that you may not, however, clothe in vague mysticism. With Marconi's telegraphy, you can address the connection of the brain with the cosmos through a simple, but exact and broad, presentation of the coherer and then describe the brain as a kind of coherer in connection with the cosmos.⁵ In this case, you can illustrate something that occurs materially and then go on to point out that the processes within the brain are only initiated by the physical human being. Here, you have a possibility of awakening a broader perspective.

3. Hermann Kolbe (1818–1884), chemist. The reference to *polemic* is unclear.

4. Wilhelm Pelikan, "*Rätsel des Stickstoffs und ihre Erhellung durch anthroposophische Geisteswissenschaft*" (The nitrogen question and an answer through Anthroposophy), *Die Drei*, vol. 1, No. 11; Eugen Kolisko spoke at the Vienna Conference on "The Phenomenology of Some Elements and Chemical Processes" (June 1, 1922), "Chemistry and Counter-Chemistry: Inner and Outer Chemical Processes" (June 6, 1922) and "A New Human Physiology" (June 9, 1922).

5. The *coherer* was part of the receiver in radio transmissions at its earliest stages—for example, in the devices built by Marconi, 1896. One way of describing its function is to say that it is a "noise eliminator" that enables the receiver to eliminate all but the desired wavelengths. — TRANS.

In chemistry, it is necessary to develop basic chemical concepts such as acid, salt, and base as completely as possible, so that the students then know what an alcohol or an aldehyde is. The more traditional topics, such as separating organic and inorganic chemistry require less attention. I believe that is what we should include in a survey of the material. I do not believe it is correct to develop chemistry on the basis of material. It is better to develop the process and then bring in matter and metals so that during the instruction a feeling arises that matter is simply a static process. The children should have a picture of matter as simply a static process. If you have a piece of sulfur in front of you, what you really have is a static process. If I am standing here, and it is raining hard, then I have a process in which I am included. However, if I look at the cloud from a distance, it appears as an object to me. When I look at certain processes it is as though I were standing in the rain, when I look at sulfur, it is as though I were observing the cloud from a distance. Matter is simply processes that appear petrified.

It is important at this period of life to teach about cells in natural history. That need not be done in such great detail, but you could take characteristic plants from the lowest up to the monocots. Begin at the lowest and go upward. You should also mention the dicots and draw parallels between flowers and mushrooms. Be sure to take into account the mycelium and the formation of spores. When you discuss the formation of stems, you should take the mycelium into account, also. Bring teleology, that is, the relationships of the various parts of an organism, into a reasonable relationship. Be sure to discuss interactive relationships, not just the purely causal. Treat the theory of cells in a cosmological manner.

A teacher asks about zoology.

Dr. Steiner: Zoology? Certainly not in this year. I do not believe it would be good to do too much mineralogy. That is something we can do next year.

Today, the same thing happened. It was quite natural to work toward the human being. I know of no question in natural history that you cannot use as a basis for moving toward the human being.

A teacher: We have done several practical exercises in surveying.

Dr. Steiner: Altitude and distance. I would also like you to create a connection between surveying and geography, so that the children have an exact idea of what a Mercator map is. You should also discuss how the meter was determined in Paris.

In regard to technology, cover waterwheels, turbines, and production of paper. I have to admit I cannot believe you could not get all the boys to participate. You cannot allow opposition to arise.

A teacher: Should we teach spinning and weaving in the technology class?

Dr. Steiner: In principle, the children can already do that. It would be a good idea to introduce them to water turbines and the production of paper. We can return to weaving later. I once mentioned that this is something they need to learn slowly. The children will have a great deal if we can explain to them about the production of paper and how waterwheels and turbines work. They will gain a broader view. They can learn something about geography and the importance of rivers. You could even move into an elementary discussion of economics.

A teacher: In mechanical drawing, I was supposed to take children through screws.

Dr. Steiner: We can leave that for now and come back to it later. In the tenth grade, you should do things as I said.

We also, of course, need to be careful to include a formation of taste in eurhythm and music classes, particularly at this age. This can be done by interweaving things with a judgment of taste. You do not need to begin much new in the way of content, but go on to taste considerations.

We want to have Graf Bothmer for gymnastics. He will certainly do well here. The entire faculty needs to work together in this area. In other things, a sense of taste needs to be brought in.

It would be good if there were a certain amount of harmony in eurythmy. You need to take style into consideration in particular works. If they are studied at the same time in eurythmy, it would be helpful to connect the eurythmy exercises with the style of the poems. You will find that one or another poem is particularly appropriate, and then you will find that there are nuances of style in them. The art teachers can use a poem to illustrate a sonnet. You will find that I took the sonnets from Shakespeare and Hebel into account in the eurythmy forms. The form is often quite different because it directly relates to the style. The teacher of aesthetics also needs to take that into account.

Marie Steiner: I would recommend Dr. Steiner's *Twelve Moods*.

Dr. Steiner: The *Twelve Moods* were once tested in connection with astrology. They are cosmically connected. That is something you can use both in the teaching of style and in eurythmy. Nearly every syllable is stylized in the tone. You can find an inner stylizing everywhere. These are objective style formations. You can also compose them. The children could learn a great deal if you read them quite objectively. They could be made into a festival for older children.

We now need to turn to the needs of the various classes and teachers.

It is important that you carry on a kind of dialogue when teaching foreign languages. On numerous occasions, Dr. X. told the little children in first grade that he did not understand any German. You could make a connection with that and weave your readings into it. Don't simply talk to the children, but allow them to speak as much as possible. It was apparent this morning that the children cannot yet do that; you need to be sure to allow the children to speak. They need to have an opportunity to tell about what they have read. This is particularly true in the upper grades where

the foreign languages are still behind. The lower classes are much better in languages and it is easier there. The problems in language lie in the upper grades.

Origines de la France Contemporaine is a good book.

A teacher: Could I perhaps do *Expansion of England* following Shakespeare?

Dr. Steiner: It is important that you bring the children along. The first-grade class enjoyed it a lot.

We have developed the most important principles into a connected whole. Those things that occur in a haphazard fashion are simply due to sloppiness. Sloppiness has entered our work in that we have moved in the direction of doing things more easily. It is important that we take into account that when the children speak in chorus, although it goes well, that is no proof that they can do it individually, since the group spirit also participates. We need to work both ways. Always keep connected to the material so that your words are directly connected with the subject. When we spoke, I noticed that it is good to connect the learning of poems with certain figures of speech in order to make them conventions. If you have done three or four such poems, then you can return to improve the accent. We have already discussed all of these things. The way you are teaching poems now has led to a kind of sloppiness. That is partially because the foreign languages are taking a back seat. They are in a secondary position and the teachers are tired. The other problem is that many seek to avoid proper preparation. You prepare for other things. That is fine if all you want is something mechanical.

I certainly have reason to complain about things. It is not possible for you to prepare in the way you should. We first need to develop what can be fruitful in our methodology, otherwise we would slowly come to teach language such that what we fail to achieve by a better method is much worse than what we could partially achieve by a lesser method. We could easily slip into the calamity that because we do what is better poorly, we cannot keep

up with what other schools achieve. In spite of that, I want to be perfectly clear that it is possible within the normal school day to achieve the ideal through rational work so that the children are spared tiring homework. Unfortunately, that is not of interest everywhere. In practice, certain things are still missing, and for that reason, I believe we must initiate a kind of modified homework. We do not want the children doing pages of arithmetic at home. However, we can give them literature and art history problems to solve at home. We should also encourage those who are more industrious and want to do something at home, but we should be clear that we do not want to overburden them. They should not feel they are groaning under the weight of their homework. They need to do it happily, in which case assigning them a task has a genuinely good influence. For instance, you could have them create an equation in the form of a short story, "A lady is asked...."

There is another thing I find lacking in the teaching, but certainly belongs there, and that is humor. I have taken particular note that humor is missing in the classroom. I do not mean making jokes, but genuine humor. Just as human beings must physically breathe, you cannot expect the children to always be taking things in. They must also be able to breathe them out. If you always teach for the whole period in the same tone, it is as though you were to allow the children only to inhale, never to exhale. You must have humor. Humor is the soul's exhaling. You must bring humor into your teaching. That is something you can find in the most various places. Humor comes from liveliness. You need to bring some liveliness into the class, the children need that in every grade. A little humor! If we only had one period a day, that would be different, but you must bring humor into the classroom.

You misunderstood me in connection with handwork. I had thought you would work things out between yourselves. The women would then have twenty-six hours. Tomorrow, please give me the number of hours per week that each of you can take on. Twenty-six is, of course, too much. We need to see how we can get

some more help. Please give me a list of the total number of hours. You can put the tenth- and eleventh-grade classes together.

We must have the remedial class, and you are responsible for teaching it. The tall fellow needs to go into the first grade. That is something we cannot do, of course, but to be consequential, we would have to send one from the eleventh grade back to the first grade.

Concerning religion class in the eleventh grade, continue with the material so that you strengthen the capacity to judge. Become involved in discussions. Until now, you have given a pictorial presentation, but now we need to work toward comprehension of the concepts. You should treat the question of destiny in a religious form. Also the question of sins, and then the Father, Son, and Holy Spirit. You can begin with pictures and then move into concepts, so that it is a kind of causal perspective.

What did we decide about religion in the eighth and ninth grades?

A teacher: We began with a treatment of the *Laocoöns*.

Dr. Steiner: It is not necessary to go through everything. I assume you have gone through parts of the St. John gospel. If you do not spend considerable time with it, it is terribly difficult to go through the story of creation, but it is not necessary to do other parts of the Old Testament. I think it would be good if the children knew the New Testament, particularly the stories of the apostles. In particular, the St. Luke gospel.

Concerning Greek and Latin in the eleventh grade: In discussing the readings with the children, we must see to it that they gain an understanding of the mixture of style and grammar, in particular, a comparison of the Greek and Latin sentence structure. You should do that before presenting literary history. You should also develop an entomological understanding of words. You need to emphasize entomology much more in the ancient languages. You should emphasize entomology much more. The first book of Livius is enough. In Greek, you can do readings of your choice.

They discuss the report on O.R. and in particular that he needs to learn something from life.

Dr. Steiner: He is just like his father, but not at all so thoughtless. I have the feeling with Mr. S. that he is really lazy. I would like to have a characterization of his work. I have not seen his drawings. You need to give a concrete picture. The obvious result of Dr. N.'s report would be to gain a "Doctor Life" for the school. Then people could say they should call up "Doctor Life" in order to get to the heart of the matter. I think we should keep him here another year and see what he learns.

There were some errors made in the preparation of the students reports.

Dr. Steiner: That is a deficiency in the seriousness with which the reports were treated. That is terribly sloppy, and something that you must treat seriously. The tendency to make excuses for it only makes things worse. This is really terrible. When such things occur, we are not really working in the Waldorf School. We have no right to speak about reports when we present ourselves to the world in such a sloppy manner. This is really unbelievable. We are slowly creating a situation that no one can take seriously. A report, that is a document! When you make such mistakes in writing, well, I would like to know which company would employ us then. Such things must be based upon a strict and rather mechanical process so that errors are not possible. It should be like clockwork. Such errors should not occur.

I want to end this discussion now. I think it is unbelievable when such documents are created with such an attitude, we cannot discuss that.

Thursday, June 22, 1922, 8:30–10:30 p.m.

Dr. Steiner: I have tried to picture the way our friends in Austria appear to themselves. Everyone has something in a corner of their soul that reveals itself as pre-Maria Theresa. There, people have become educated by becoming “monks.” What we need is that we also become “monks.” Kolisko would have been a Dominican somewhere, Stein a Cistercian, and our dear friend Schubert, a Piarist.¹

I would like to hear about the things weighing upon your souls. There is, however, one thing I want to say. In teaching religion, you need to bring in all the things we have developed so far. When you teach, you must bring the children into a prayerful attitude, beginning with the lowest grades. You need to slowly develop a strongly prayerful attitude in the children. Children need to find the mood of prayer. We need to carry out “Not my will, but thine be done.” We must raise the children into divine experience. Religious instruction should not appeal simply to pictures, it must be completely oriented toward elevating attitude. You need to teach the children an attitude connected with the Sunday services, and allow them to feel a prayerful mood.

I mentioned to the Protestant teacher that I would like to visit his class. He said that he would need some time to think about it. I will also tell the Catholic teacher the same.

We also make an error here. I noticed it today in the way that the students answered your question about what their religion is. The answers arose out of the feeling that we are still not united within the school. We should be aware that we should take seriously that the Catholic children go to the Catholic priest, and we

1. A religious institute founded in Rome in the 17th century by St. Joseph of Calasanza.

need to feel among ourselves that this only relates to religious confession and has nothing to do with the remaining instruction. We must certainly maintain that, otherwise an unpedagogical principle will creep into this school. It seems to me necessary that we not teach the Catholic children that they are not welcome here. That was seen in the way that the other children made faces, something that was quite characteristic. That brings disharmony into the school, and we must overcome it. We must seriously undertake allowing each religious confession to exist in its own right. It is much less important to me that the religion teachers perceive themselves as a foreign body here in the school. I don't think that you trouble yourselves much about the religious instruction of the Catholic and Protestant children. You do not seem to care much about that.

A teacher: The child says, "He doesn't teach us anything about Jesus."

Dr. Steiner: All the more reason. For some children that is of still more value. That is really too bad. It is terrible that they need to keep a stiff upper lip. That is often the case, but we have to accept that. It would help if you were to exchange a few words with the Protestant religion teacher. As we were standing in the hallway today, I was wondering when Mr. S. would introduce me to the vicar. He did not do it. This is something intangible and really should not continue.

I do not find that it hurts children to go to Catholic mass. We do nothing wrong when we encourage them. I am not against having the Protestant children develop a desire to attend mass, either. The mass is certainly nothing terrible. It is impersonal and has an effect through its content. You can quite ignore the priest. The mass has a grand effect, but it is more to see the mass than participate in it as a high sacrament. The way the Church does the *Missa Solemnis*, the mass itself disappears behind all the pomp. The mass has only four parts: the gospel, the offertory, the

transubstantiation, and the communion. It is most effective when the priest does it with two servers. We cannot make the Protestant children go to mass, but they would get something from it.

I regret I was unable to visit more classes.

A question is asked about whether W.E. and M.G. should go into the remedial class.

Dr. Steiner: The way the situation is now, he is not moving forward and his attitude is damaging the other children. We might be able to carry the girl along. She is simply a burden, but he is difficult. He is always disturbing the other children. Today, he started up again. It would be good for him to go into the remedial class. Everything indicates he needs special attention. He is very nervous and is not moving forward when he is with the other children.

There are some questions about other children.

Dr. Steiner: That is the problem. If you have to do something different with every child in the class, you cannot teach even a class of ten. It is obvious that we will not reach our goals, and that we have not now reached them. That is clear. We cannot even artificially achieve the goals we have set. On the whole, it does not matter whether we achieve the learning goals set in other schools. We must keep to what we decided earlier. In general, it does not matter whether we heed the goals set outside. We must, however, take our own learning goals into account in a special way, much more than we have done.

A teacher questions whether a child should be held back.

Dr. Steiner: We have decided against that.

A teacher: In my class, there was a boy who was absent all the time.

Dr. Steiner: If he was hardly there during the year, it would be good for him. Keeping children back is something we have decided against, and, whenever possible, we should not do it.

We don't want to bring the Dutchman here, otherwise people will say that our methods are the same as those used for learning-disabled children.

A teacher asks a question about the Sunday service.

Dr. Steiner: We need five services. It is a difficult question about who will do it and where.

A teacher: We need long drapes.

Dr. Steiner: You can do things as they are now. We cannot achieve perfection, so we can do it as it is.

We need more women for the services.

I cannot write the gospel text here.² I will try to write a text as quickly as possible.

A question is asked about astronomy in the eighth-grade class.

Dr. Steiner: If the question concerns how to create the proper feeling, that can be achieved through a true picture of the heavens. However, try to do what you did in the lower grades—bring forth a memory of that picture. The children develop a certain respect if you occasionally take them out to see the stars and say what is necessary. It is more difficult to achieve that respect if you place a map before them instead of the stars. Maps deaden respect.

With the Latin course, things are not so bad. There are major differences between the individual children. The disruptive children play a role, but you should avoid them. On the other hand, there are some gaps in what the children can do. The answers they give are appropriate for approximately the eighth or ninth grade. I don't think you would have gotten such mature answers from the seventh grade. You could expect some of the answers from the

2. This refers to the selection and translation of the text to be read at the Sunday services. Steiner never wrote this translation.

ninth grade. The only problem is that there are such tremendous gaps, but they answered with understanding. To go into further detail would take freedom from your teaching. I don't think we should be so confining.

A teacher asks whether foreign language grammar should be discussed in dialogue. One of the teachers is against that.

Dr. Steiner: You could do it that way. You would not teach the way they do in France. I do not know why using a French phrase would present a difficulty. I think that might even be good, since they would learn more vocabulary. If you do not teach grammar pedantically, but see it as a way of learning to feel the language, then I do not understand how you could complain about it. In speaking of German grammar, we use very little German. We use Latin when we teach grammar. That certainly happens, and it is quite useful. The terminology is such that it cannot be understood if it is translated. I do not want to push the point. What I mean is not that you should teach grammar in French. You should separate out the material taught in class, the conversation. If you find it technically necessary to explain things in German, that is not undesirable. You can do things in the way you think is right.

If you bring the analytical perspective into a picture, that is good. You should always work toward developing a picture, and analysis is part of that picture. A high-school graduate is too oriented toward thinking of "man" as "homo." That is actually nonsense, since the picture is missing. "Man" derives from the soul of the stream of the generations. "Homo" arises from the physical form of the human being, so that we can say that "man" is incarnated in "homo." It is just the same as with Adam. If people do not understand the pictures, the soul loses everything. I think that is the sort of thing you should strive for in Latin.

That is what Mrs. X. wanted to do in the days when she had such great plans for the future of Magyar, something quite good

for primitive languages.³ There is a living fact behind the fact that the Englishman says "Mr. Smith" and the Hungarian says, "Tanito Ur." Namely, "ur"—"the master." In other words, "the master" speaks this primitive language. There is an entirely different life in it. "Kávéház" is a borrowed word. You arrive at quite different pictures depending upon whether you look at a man from the front or the back. No hour should pass without the child experiencing something pictorially.

A teacher presents a draft reader.

A teacher: We thought it would contain some legends.

Dr. Steiner: You could do that. Why don't you include them? We need to write a good Jesus legend. This will be a very exciting reading book, and we should discuss these pictures a lot with the children. If you were to print it, I do not think it could be done for less than 20,000 marks. It would have to be very expensive. It is a reading book and would have to cost at least 100 marks.

A teacher: Is it possible to have a period for teaching shop?

Dr. Steiner: We could think about having a period for that, but it would not be possible to include it in the morning. We would have to see if we could leave out some of the foreign language periods and thus gain a period there. That would be a certain relief for the faculty without hurting the instruction. Leaving out a foreign language period would hurt nothing. We could certainly interrupt the foreign languages occasionally. The teaching of foreign languages does not depend upon having every period.

A teacher: How long should such a period be? What grade could we begin with?

3. The Magyar language belongs to a prominent ethnic group of Hungary. It is Finno-Ugric in affiliation. — TRANS.

Dr. Steiner: We could begin with the ninth grade and do it for two weeks during the language period. It would also be possible to do it every six weeks perhaps and divide it throughout the year.

The teachers asked Dr. Steiner to give a speech at a parent evening.

Dr. Steiner: I could do that if I have enough time. It's been a terribly long time since the last one. Three or four per year would be best. To have none is really not enough.

A teacher: There will be a pedagogical course in Jena from Sunday to Sunday, October 8-15. We want to ask you to give a cycle of lectures in the evening.

Dr. Steiner: I could give the same themes I presented in Oxford and do it in the mornings.⁴ Two lectures in the morning and a discussion in the afternoon.

A teacher: We would also like to ask Mrs. Steiner if she could include two or three eurythmy performances.

Dr. Steiner: Actually, it would be better to include the holidays. We could begin one week earlier and then have the fall holidays. When school is in session, we could not send all the children to Jena. If there were no school, then we could speak with the parents to see if they would agree.

Marie Steiner: If we took the Ariel scenes, we could do twelve performances. However, the children would have to do some show pieces. They could do exercises with the rods and also rhythm. Several things in the same performance.

Dr. Steiner: We certainly cannot send them there simply because of the Ariel scenes. The children could prepare something else. We cannot send them when school is in session and we can send them only if the parents agree.

4. *The Spiritual Ground of Education.*

Marie Steiner: It would have to be something people know. We could do something like a scene with gnomes and fairies, or *Olaf Åsteson*.

Dr. Steiner: It might be good if we spoke more about the experiences the teachers have had both in their own teaching and as a whole. Perhaps you could extend your Vienna presentation about your own experiences. We would also have to try to overcome the opinion some people have that they already have everything. That is something we need to overcome. It would also be good for someone to speak to the question of how poorly anthroposophy is treated by our contemporaries. It would be very good to speak about that. The Waldorf teachers should speak.

I also believe it would be good if some students spoke about their understanding of the youth movement. They should not be fanatics. They should be reasonable people. Some one-sided people have said things at various anthroposophical meetings. Other people would not get much from them, but on the other hand, we have also experienced some quite good things. The main thing would be to allow some of the younger people to speak.

A teacher: We thought we would all go.

Dr. Steiner: Then we will have to plan a school holiday at that time. Is it possible to shorten some of the other holidays? That would be nice if it is possible. We would then begin school on August 29. Quite a number of children would have to go so that the rod exercises are not too sparse. It should be half boys and half girls. Maybe we could also include two or three from Leipzig.

That would be a relief. Right now we always have to use the same people for everything. Something I noticed often was that it was very detrimental that the Waldorf School was overburdened with rushing from one project to another during the past year. If you add up all of the different activities in which some of the Waldorf School teachers participated, then you would see it is quite a

bad thing. We cannot even say that it was relieved by the Vienna conference occurring during the school holiday, since a large number of you returned half dead at the beginning of the school year. That is certainly not acceptable, and now we have this course in Jena in the fall.

We need to gradually awaken a feeling here that our relationship to the world should be more open, so that we do not always tend to be defensive, but to draw people in. For example, all the suggestions I made in Vienna to use the conference were pushed aside. In general, the conference in Vienna was a great success from beginning to end. It was the largest we have had and was done in such a way that it could have quite decidedly resulted in major damage had it not been properly followed up. It was undertaken publicly, and we should have no illusions that it has resulted in considerable opposition. The damage that could result if we do not know how to follow it up could be greater than the success.

That is something we cannot do if we encapsulate ourselves, if we do not get new blood. Among the actively working people, we have a strong inbreeding of related souls that will lead to an impossible situation in the long run. We need to expand our circle, but each time someone is mentioned who we have met, and who is something, we reject that person. We must bring in new blood. In general, our movement requires that we not feel that we need to defend ourselves against everyone, but that we welcome people.

I would like to tell you about something. I was told you had invited someone to create a connection to medicine, and that you had begun to speak. In the third sentence, you said to him, "Professor, you are an immoral human being"! That is something I cannot understand. You simply offend them. I think this comes from too much zeal, but we need to find a way to work with people. You cannot work with people if you tell them straight off that they are immoral.

I was in the same situation myself when I wanted to explain the art in Dornach to a famous chemist.⁵ He then told me that there are colors of light that really shine. I could have said, "You are an idiot," but I did not. We offend people too easily. That was his scientific conviction.

We cannot make such announcements in the *Threefold News* as one I saw there. We need to formulate the announcements that appear there so that people think we are only dilettantes.

It is natural in the anthroposophical realm to have a cooperative working between the Waldorf School and an association of physicians. Teachers from the Waldorf School would have much to say, and such interactions within the anthroposophical movement would result in an all-round improvement. I did not say that the groups should completely fuse together so that people could argue and fight. What I meant was that it is natural that such a symbiosis occurs.

A teacher: We have formed a group of that sort. We meet on Saturdays and give lectures.

Dr. Steiner: Has that significant neighborliness of the *Gänsbeide* and the *Kanoneweg* been fruitful?⁶ I haven't noticed anything. What I said before was meant esoterically and was directed toward every human heart. It must arise naturally. I cannot say that I believe some bureaucratic institution is necessarily positive. Something will result only through a living interaction, not through bureaucracy.

Continued in volume 2.

5. Professor Abderhalden. See the faculty meeting on September 21, 1920.

6. Streets where the Association of Physicians and the Waldorf School were respectively located.