

Rudolf Steiner

FACULTY
MEETINGS
WITH
RUDOLF STEINER

2

1922 - 1924



FOUNDATIONS OF WALDORF EDUCATION

Faculty Meetings
with Rudolf Steiner

VOLUME 2

[VIII/2]

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1922 – 1924

V O L U M E 2

Translated by Robert Lathe & Nancy Parsons Whittaker

 Anthroposophic Press

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and support of Connie and Robert Dulaney*



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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.

Wednesday, October 4, 1922, 8:00 p.m. – 12:30 a.m.

Dr. Steiner: I have called you together to discuss the recent situation that occupies you so much. Otherwise we could have waited a few days. It seems important to me that we do not discuss such things as a specific case. We cannot do that, but instead we need to treat all of these things in this difficult time for us in connection with the anthroposophical movement. We should be careful that it is not used against the anthroposophical movement. We are actually sitting in a glass house and should avoid all such things that can lead to all kinds of opposition to the anthroposophical movement. What is now important is that we gain some clarity about what occurred and how we should judge it.

A group of students from the 9th, 10th, and 11th grades had been involved in some lying, thefts, and drunkenness. One of the students had given another student some injections and attempted to hypnotize her. Upon discovery of what had been occurring, the faculty had discussed the situation with Dr. Steiner in Dornach by telephone. The faculty then questioned the students in detail and sent Dr. Steiner a detailed report. The students involved were temporarily suspended from school.

Dr. Steiner asks about the age of each of the students involved, about which class they were in and about how long they had been in the school. He also asks about the parents and the home environment.

Dr. Steiner: When was the first time that something was said against these children? How did you discover what had been happening?

A teacher: Through the business with the hypnotizing by G.S. One student wanted to speak with me alone and told me that there were things that occurred in S.'s house that we should know about.

Dr. Steiner: In your opinion, had G.S. ever hypnotized anyone?

A teacher: No, at least not completely, although he has often attempted it with various students.

Dr. Steiner: We can hardly assume that if he did not exercise some unfavorable influence, that he could have caused any real harm with those he attempted to hypnotize. There was certainly moral damage, but he did not do things that would cause real damage. In any event, there is not much to be done with this whole hypnotizing business. I had the impression from the report that this whole thing was simply a bunch of dumb tricks that got out of hand due to G.S.'s craziness. Does anybody know anything about this hypnotizing that is more serious?

A detailed report is given about G.S. and his home situation. Among other things, one teacher reports that the boy has been interested in such things since he was ten years old and that his father has some books about such matters. The boy likes to experiment and has made a small laboratory.

Dr. Steiner: Other than the fact that he was very diligent, is there nothing more to say about how G.S. is at school?

A teacher: I used to be quite satisfied with him, but he has slacked off in the last three or four months.

Dr. Steiner: To the extent that G.S. is concerned, the business with the injections seems to be like that of the hypnotizing. We should now take a look at how things are with H.B. From all that I have read, he seems to be a real gang leader and is behind a number of things. It also appears that he was the main motivator in this so-called club. Were you satisfied with him here at school?

A teacher: He did not participate with much interest. He avoided conflicts, but was not really with things.

There is then a detailed discussion about the student.

Dr. Steiner: What does N.G. say to all this? Why was he readmitted to school after he had already left?

A number of teachers report.

Dr. Steiner: Now there is one other thing I would like to know. I had asked Mr. J. about some report or another and he told me about an evening where there was a discussion between the students and teachers. How is it that a student association has a chairman and the teachers met with them and asked the student president to speak? I nearly fell off my chair.

There is a discussion about this.

Dr. Steiner: Now N.G., O.R., U.A., and F.S. have been suspended because they are cutting school. H.B. and S.K. were suspended because of their black-market activities, and G.S. has been expelled. How is it possible that there has been so little contact with the students in these upper grades recently? The lack of contact was what caused these classes to come to me in May. What is happening here?

The discussion I had with them showed me that the teachers no longer had any contact, particularly with the 10th grade. Why is that? Undoubtedly, there is a considerable difference between these classes and the lower grades where there has always been a strong contact between the class teacher and the children. There is a significant difference in the way that the relationship developed toward these 9th- and 10th-grade classes. There is no doubt that these classes have gotten out of the control of the faculty. That evening discussion did not lead to the faculty gaining control over the children. Instead, it is quite clear that the students have taken the helm. To have such discussions!

A number of teachers report about the discussions between the students and faculty.

Dr. Steiner: It must have begun somewhere. Mr. S. has left. Somewhere, there must be a beginning.

The difficulty is that there is a whole group of students that we do not need here at school, but if we throw them out, then the same sort of thing will happen as did earlier. The whole situation will result in a new affair connected with the anthroposophical movement. Of course, the thing with N.G. is not so easy. He must have known that old G. was planning some activities against the anthroposophical movement. He is not really so bright, but he is planning something nevertheless, and that should have been a warning for us to be cautious with regard to N.G. It is certainly a difficult thing for the other students to reject the student association.

N.G. is a rascal, the result of an unbelievable family life. There are a number of cases where the home situation is not good, but this particular situation is one of the worse excesses to be seen in modern social life. He grew up in that and is now psychopathic, totally sick. It is really difficult to decide which one is worse, E.S. or N.G.

I have to admit that it is really a problem that these children did not find it possible to gain a natural connection to the faculty. They had no trust in the faculty. I certainly need to say that in fact these children were not filled with any trust in the faculty.

You will seldom find a boy who is inwardly so torn apart as N.G. is, in spite of the fact that there are today so many children who are torn apart. What you have told me about are simply stupid, boyish tricks, and you certainly know that there are such boys in every school. However, there are certain inner or soul things here but what you have told me about today belongs in the category of things that occur in every school.

There appears to be a misunderstanding of the situation here. You have told me that N.G. and G.S., and perhaps some of the others, have been impertinent and that they asked how it is that people say that there is no anthroposophy in the instruction. How did you understand that? What did you think about all those questions?

A teacher: When N.G. asked about those things, I had the feeling that he wanted to know the truth, but that he also wanted to trip us up.

Dr. Steiner: The situation with N.G. is such that he is now grown up. At the time when he was a small child and learning to speak, he did not hear one true word in his family. His mother is a complete lie, just as his father is. They were totally contradictory, so that N.G. one day when he was quite young, perhaps only seven or eight years old, asked himself, "What is the world, then? My father, who is such a terrible boor, still made it through graduate school. How is that possible?" Now, N.G. is in the school where he also found that all the teachers are boors. He came here and said to himself that it is said that the teachers here at the Waldorf School are not boors, but I want to see for myself if they are boors or not. Everybody told him time and again that there is no Anthroposophy in the instruction. But Anthroposophy is just what he wanted. It would have been just the thing for him as he sought the opportunity to learn about Anthroposophy. He wanted to know why everyone withheld that and he perceived it as an untruth. He then soon left and worked to earn money.

After a long time, N.G. came to me and said, "I don't know what I should do. I had a great hope that I would become a better human being when I went to the Waldorf School. I rode my bicycle over to Dornach and had a look at the building there. That building made me into a better human being, but I am not getting anywhere. I do not see any difference between good and evil and I see no reason why I should be good now. Why should I not be a person who is intent upon destroying everything?" Now recently since he returned again, something has happened to the boy. Either we should not have accepted him again, or he should have been able to gain some trust in the faculty. He is in a terrible position. Think about what kind of trophy that is for people who gather data against the anthroposophical movement.

I have to admit that as I learned of the situation I thought of it as being one situation at school like many others. You would have to really look for schools where such things do not come up. It is also easy for other schools to cope with such things. For us it is

not so easy because we have to really be aware of how the anthroposophical movement is affected by such things. We thus have the choice between removing the student from the school with all justification and publicly, or of coping with such cases. The opinion that the world has about us in such cases needs to come from us.

We need to stop turning people away because of the difficulties they bring, since they become our enemies. A reason for expelling a student is really something quite different from what we now have before us. There is not much that we can do with the information we now have. The things that G.S. has done were really just stupid, boyish pranks and lead to the situation where people could ask what kind of a school this is that would allow the children so much time that they could get drunk.

A teacher: The children have forty-four hours of school per week.

Dr. Steiner: If you look at what you have presented, it would appear as though the children had no time at all to come to school. It is not only the fact that the children do not have any feeling that they are at school, it is also the fact that they do not feel that they are at a school where they cannot do such things.

I think that this is something you should have noticed. Here in the report, you state how G.S. formed a detective club over Christmas. This all occurred outside the school, but was there no effect upon the school? You should certainly be able to notice when there is a student of the sort who would form a detective club.

Now people can say that the children have been thrown out. I was in the 10th and 11th grade classes today, and I think they are quite well-behaved. You should be able to do anything with them.

A teacher: It is now really enjoyable to work with the class.

Dr. Steiner: The 11th-grade class is very upright and you should be able to do anything with them. To what extent has the situation with these children who have left affected the remainder of the class?

A teacher: They are all terribly happy about it.

Dr. Steiner: If you were to ask them, what would they say?

A teacher: They would say that they are happy the others are gone.

Dr. Steiner: The impression I have from all the questioning is that these delinquents did nothing more during the questioning than to lie out of both sides of their mouths, and certainly not much can result from that. It was rather unpleasant for me today to hear the discussion that someone had with one N.G.'s school comrades. What was said points to things that occurred last Christmas. I need to ask if you noticed nothing about all the things that this schoolgirl said.

It is really difficult to find a way to rectify things in this case. What would you do if in six months time one of those members of that clique of clerics were to handle H.B.'s case in the following way? H.B. is an upright student until he went to the Waldorf School. Afterward, he was also quite honorable. It took three years until he began his black-market activities. It is quite clear in this instance that it was not immediately possible to make such an honorable student into something so bad. It took three years of Waldorf School indoctrination—what would you say if that were to be said?

A teacher: I would see no possibility of working with such people in the school.

Dr. Steiner: What was actually the cause of all this? The reason is that contact was lost with the boys and girls. I had thought that after I spoke so seriously and that in some way we should again try to accept N.G. into the school, that a connection would then form with him. There must be some reason that we lost the boy. N.G. has been at school for two years.

A teacher: We could never find the proper relationship to him. I have often had the impression that we place ourselves above the children and not alongside of them.

Dr. Steiner: Why do you say that you have placed yourself above the children? What should have happened is that the children placed you above themselves. That is how things should be. The children should place you above them as a matter of course. That is the only possible proper relationship as then there will no longer be any discussions in which the children tell you that they reject the whole school.

We cannot glue things together again. We must nevertheless remove eight of the children. We cannot mend things in any other way. Nothing else can be done. We need to be able to justify the situation and represent it in such a way that it cannot be used against us. We must have the possibility of treating the situation in such a way that we can justify that we have expelled these eight children. It is really very difficult to cope with this situation. We need some firm ground under our feet, but what is important is that people hear how the situation is with the remainder of the class.

A teacher: The experience has been a relief and a freeing for the children in the 11th grade.

Dr. Steiner: Then we can handle it in the following way. We must come to a decision in the next few days. Tomorrow morning I will have a look at the 11th-grade class and then the tenth.

The whole thing is so frustrating. It's a dead end. It was a major mistake that the situation was handled by individuals. It should have been done with groups. I told that to Mr. R. and in spite of it I received this interrogation report. Just look at this report about S.H. Four-and-a-half pages long. Look at the report and you will see that it was just a joke for her. She said things and then laughed behind her hand. I do not think that she thought for one moment that the teachers stand above her. I need to look at the 10th- and 11th-grade classes.

A teacher: Did I understand you properly that it would be less of a blemish were we to keep the children?

Dr. Steiner: You cannot keep the children, but how can we get out of this? We cannot simply decide to expel them if we have no reasons for doing so. We need to find a reason. There must be some way of stopping a repetition of this. There must be some way of not allowing the children in the upper grades to get out of the faculty's control, but that has now happened. If there is no will to keep the children under control, then they will get out of our control, especially due to the advantages of our methods. The disadvantage of those methods is that the children become too clever. Laziness occurs in other schools also, but with the understanding common among the students and teachers in those schools, this loss of control does not occur there. The real error lies in the way you have held discussions.

We need to protect ourselves from those people who seek every opportunity—and you cannot imagine how much attention is paid by them—to rid the world of the anthroposophical movement. We need to be able to counter that by avoiding such things in the future. I am not totally convinced that they will not recur. I can only believe that the boys and girls by the time they reach the age of fifteen or sixteen will time and again slip out of the teachers' hands. We need to undertake something that will give a breath of life throughout the instruction. I don't want to be preaching, but a breath of life must go through the teaching and into the classes. There is still some breath of life in the lower grades and it could also be in the upper grades. Basically, we have really quite good students here. These two classes made a quite good impression upon me. It is very frustrating when no one understands that the whole thing should be coming from another impulse. It should be impossible that students come to you and say that they reject the whole school. There needs to be some will to change such things.

A teacher: Couldn't you say some more about that? We are confronted here with our own lack of ability.

Dr. Steiner: There is no will. If you were to concentrate your entire will upon this matter, then things would go differently. From an external perspective, there is a noticeable difference between the lower and upper grade classes. In the lower classes, what occurred with Miss U. occurs often and the children make quite a spectacle so you do not have the feeling that they are asleep. That was really a quite noteworthy example in your class. In the upper grades, the class is asleep. They don't know anything, not even the simplest things. There was not one person there who knew that there had been the crusades. I understand something different with the idea of being awake. They had no idea at all about how the Crusades began.

We need to have a different kind of will. At a certain point in time, we come out of the proper understanding of the class and fall into simply lecturing. We leave the living connections behind.

Things would have been more understandable had you brought up Jakob Böhme today. You should not bring up so many details that one covers up the other. At 10:00 o'clock there was a whole lot of dictation and questioning. You need to round it out to form a picture and it is the picture that should remain. Had you added Jakob Böhme to everything else today, then they would certainly have been confused. Why is it that when we have three hours one after the other, what is done in the second hour wipes out what was done in the first? In history, you could do an hour and a half of something new and then illuminate it through other things the children have already learned. We need to develop the will to keep the children lively, so that they will have something from all these things when they learn them. That is something that we need to achieve, since otherwise we cannot dare to keep these higher grades. I am not saying all of this simply to complain. The fact is that the class is asleep.

Friday, October 6, 1922, 9:00 p.m.

Dr. Steiner: The main reason I called you together today is that we need to continue working with the situation with the ninth-, tenth-, and eleventh-grade students. This thing is really a little frustrating. We cannot get around the fact that the whole thing will land on the anthroposophical movement. That is hardly avoidable.

Yesterday, I spoke with the students in the eleventh grade, and I had the impression that they certainly want to be rid of their three comrades, N.G., H.B., and O.R. because they disturb the class. All the students seem to share the opinion that those three disturb the class, and that they cannot be there if the class is to continue as it should. That is what I found out there. However, I still feel there is a thorn in the class, a thorn we can see in the students' feeling that the Waldorf School should have been able to cope with those children. I think—I hope you will understand me correctly—that feeling will remain with them despite what we do—as one of the students said, “We don't want those guys here”—a problem will still remain. There will be a thorn in the side of the class. They seem to be unhappy that things went this far, and that, of course, is certainly something we cannot just pass over lightly.

Today, I spoke with U.A. I had the feeling that, although he is the oldest of the whole bunch, there was nothing more to it than that he followed along with the others, and that he himself does not actually know how he became involved with the group. Basically, there is not much to be said against him other than that he drank an awful lot one time. He was certainly terribly drunk. He couldn't walk and couldn't stand up. He laid down on a bench and was dragged around and had a terrible hangover the next day. Now, he still has a hangover about the hangover and makes the excuse that it all happened during the holidays. Otherwise, there is not really very

much to say against him, and we certainly cannot even discuss expelling him. There can be no discussion of that whatsoever.

We had to expel the three. No doubt this will all be laid at the feet of the anthroposophical movement, and people will hang it around the neck of the anthroposophical movement so that, despite the fact that the boys were here for a longer time, we must now throw them out. The way things now stand, we cannot offer a better justification.

Well, say what you have to say. We did not quite finish our discussion last time, since only some of you said what you wanted. There are certainly others who want to speak. We need to discuss these three students, but we can expel them only by stating that they behaved in such a way during class and directly following that they disturbed the instruction. We also need to state that we cannot allow further disruption of the class because we have to prepare the upper-grades students for their final examinations. We need to present the picture that they made instruction impossible, that they had given passive resistance and laughed at the teachers. That is what became abundantly clear in my meeting with the class yesterday, that those boys did that to a great extent.

Nevertheless, it is still a very difficult thing. Yesterday, I looked at the drawings that X. had them make in descriptive geometry, and I cannot say that the drawings made by these three were any worse than those of the others. It is clear from the drawings that they participated just as much as everyone else, at least in the practical aspects, so that is certainly not a reason for expulsion. The question is whether they really disturbed the class. We need reasons. We can hardly expel them because they have pulled some dumb pranks. The drawings are what is normally called "neat work."

J.W. spoke with me in her motherly, caring way about the three. She told me that H.B. has gained some interest in mathematics since X. took over class. Someone else said, however, that H.B. had said, concerning X.'s instruction, that it was a pleasant

change from what occurred in the other classes. What occurred there did not interest him at all.

Can we really justify the expulsion by saying they made teaching impossible? We cannot keep them any longer. The way things are now, we would disavow the teaching of the class, and that is impossible. Nevertheless, we must somehow justify the decision. There must be some reason the whole class believes they will not move forward if these boys remain.

A teacher: The disturbance is actually outside class. They have attempted to undermine the school work.

Dr. Steiner: We need to substantiate that in a kind of summary of today's discussion. We need to formulate it. We need to know what happened outside class.

Several teachers report and make proposals for formulating a basis for expulsion.

Dr. Steiner: Aside from the fact that we discussed whether we should use the practices of other schools, no school would expel him as a first consequence. He would get a warning at every other school, and under certain circumstances, a warning would be given upon a second occasion. Since we never gave him a warning, but immediately expelled him, we cannot proceed the way other schools do.

A number of teachers say G.S. was warned. At the public schools, he would have been immediately expelled for such a major breach of discipline.

Dr. Steiner: That is usually not done.

A teacher: That is the practice everywhere.

Dr. Steiner: It would be very difficult to include all three in this case.

A teacher: But the class does not want to work with them any more.

Dr. Steiner: That is the real reason, namely, that the class does not want to work together. That is the real reason. The exception is J.W.

She would continue to work with them. She admits they disturbed her, and yet she would continue to work with them. She said that others are just as much at fault that they have become as they are. I cannot help but believe that the problem will remain and that the students, at least J.W., will believe they were not treated properly by the teachers. The question is, whether we can do things that way, that is, whether can we allow the official reason for expulsion to be that the whole class, with one exception, no longer wants to work with them.

A teacher: The girls in the eleventh grade asked to be protected from the improper behavior of those boys.

Dr. Steiner: There is nothing in the record of your questioning to substantiate that. When was that?

A teacher: Two and a half weeks ago.

They discuss the case further.

Dr. Steiner: It seems that if you treat the remaining class appropriately, such a thing will not occur again.

It is truly so that we must accept bad influences almost with open eyes, and that people will say we throw students out without even a warning, without one single word. The case involving S. will be difficult for us just for that reason, because we are throwing him out with no prior suspension. Nothing else has happened in the case of S.

A teacher: Y. and I visited the parents and his mother wrote a letter afterward.

Dr. Steiner: (reads the letter aloud) Now we have that, too. Mr. N., don't think I am trying to meddle in your work. On the morning they were expelled, the students demanded to speak with the teachers at 8:00 o'clock. That was delayed until 11:00, and then they met with you. You told the students not to speak with you as a teacher, but man to man. That created an absolutely impossible situation. By doing that, you give them swollen heads. The students

get the feeling they should be heard at every opportunity, but you should speak to them as a teacher. If you put yourself at the same level as the students, you will develop nothing but rowdies who are completely out of your control. If you emphasize that, you will soon become their servants. That is something you should not say.

Two teachers make a report.

Dr. Steiner: I don't understand the connection. We must understand things, otherwise there is no possibility of forming a judgment. Do you really believe you can still maintain discipline if you speak to the students that way?

Surely you did not justify yourselves to the students? Did you say that to them? Then there is some connection. You can't do these things. You do not need to tell the boys the opposite, but you cannot allow them to believe that you are just as young as they are. That is impossible. We cannot do that. The children will be caught in delusions of grandeur.

A teacher: We should disavow those teachers.

Dr. Steiner: Be reasonable. We can't do that. Imagine that we bring the boys back to school tomorrow in a triumphal parade and say to them, be so good as to come back to school. We want to punish your teachers.

A teacher: The children think the teachers were incorrect.

Dr. Steiner: That will usually be the case. That is probably not an exception.

The situation is that we need to decide about future occurrences, and we cannot negotiate that way with the students. If you do, you will continually muddy the differences between teacher and student. Even if only a rumor had been spread that the faculty has that opinion, then we could have said, "What are you thinking about, trying to force us to justify our opinions about you?" You cannot justify your views of the students to the students. That

is absolutely out of the question. When it is only social conversation, you can certainly allow them to discuss things with you. However, when things have gone as far as they did, you cannot discuss morality with them. If you do, then the next thing you know, they will demand it.

We can do nothing else but expel them, but we need a sound reason. The unfortunate thing in this case is that after all the things that occurred, you still held negotiations with the boys. I think it was wrong that you went through the questioning reported in these minutes. A number of things came up that should not have. You should have handled the case in the class. There, you could have created the reason that would then have led to expulsion. Individual questioning throws a bad light on the matter. U.A. told me about a lot today. I only spoke with him because I wanted to know positively whether he could remain here in school here or not. I wanted to know if it was possible for the faculty to still work with him. I needed to know that. It is, of course, clear that the faculty can no longer be with the other five. An impossible relationship has developed. I hope that you will not go that far.

N.G. is discussed.

Dr. Steiner: N.G. breaks my heart. He is a victim of the situation at home. He said that he sees no difference between good and bad. He wants to join those people whose goal is the destruction of humanity. He said he will become worse. He would like to know that it is also possible to be good. That is, in general, the content of what he said. I told him he is simply a dumb boy who is incapable of forming an opinion about such things. I made it quite clear to him that I did not speak with him man to man, but treated him like a dumb boy. He was not so bold then, but he did tell me about things. All the pain he has withstood throughout his life is just like the pain he had from his appendix operation. He wants to destroy everything, and from that it is possible to conclude that he also wants to destroy the school. Where possible, I have always tried to help.

There is further discussion about N.G.

A teacher: Would it be better to look into such things in class?

Dr. Steiner: You should at least have brought some disciplinary action through which you could have removed the boys. There is no sense continuing with this second guessing. Of course, you should evaluate the situation in the classroom so that we would have a reason to get rid of the boys, otherwise we run the risk of someone saying that we acted on rumors and that we do not know what really happened.

We can hardly do anything other than say that the class no longer wants to have anything to do with the three boys, and that they behaved toward the faculty such that the faculty could no longer teach them. We can't do anything else. How else could we justify this? There is nothing more to be done.

A teacher: Could we justify it with things they did outside class?

Dr. Steiner: Even that boy U.A., who is really just a dumb boy, said here in the minutes, and I saw it today also, that he does not want to say anything about the private situation of H.B. There is nothing we can do about that opinion because most of the things mentioned in the minutes of the questioning took place during the holidays. Everyone would say that if we knew what the boys had done, we would have been free to not accept them in school.

Several teachers suggest ways of stating the justification of the expulsions.

Dr. Steiner: That would be true of N.G., H.B., and O.R. The other cases we have to handle in the following way. We could tell U.A. that he can return, but we could give him a warning. If we want to remove S.H., we must be very careful. She is so little known to me and so hard to grasp that I depend completely upon those who know her to phrase it.

A teacher: Would "a conscious and intentional maligning of a teacher" be a reason?

Dr. Steiner: In connection with the three boys, that is adequate. For her, we would have to find some wording that would prevent people from accusing us of anything. We cannot include any characterization.

We could say that remarks she has made about the school and faculty make it apparent that we can no longer teach her. It is questionable whether we should use the word “malign.” However, I have nothing against it. We could say, “S.H. has made remarks about the school and the faculty that make it impossible to continue to keep her as a student. These remarks were not only objectively considered, but were admitted to by herself.”

A teacher: That still does not include anything that says the remarks were untrue.

Another teacher: No one would believe her remarks were true.

Dr. Steiner: She could say the school insulted her. I only wanted a phrase that did not include any words that implied we are calling her a liar.

Whether you say “incorrect” or “lied and fabricated” that is all the same. If you want to avoid that problem, though, you cannot add such words. However, I do not want to contradict myself. If you want to include them, go ahead. For me, they indicate that the school feels justified in expelling her since, had she made truthful statements, the school would not have felt justified in doing that.

You could just say that she “made baseless statements.” It is all the same to me. If I say, for instance, that Moritz made statements that caused me to end our friendship, then no one would believe he had said I am the most noble man in the world. If I say I am ending our friendship, that implies that he referred to me as something other than the most noble person.

A teacher asks whether the school should give a progress report to those students who are expelled.

Dr. Steiner: We need to give them such a report only if they demand it. If we do, it should note that they were expelled for disciplinary reasons. Such progress reports are something we should do only when requested. My experience has always been, for example, in the universities, that progress reports were given when people did not fail. I saw a situation once where a student demanded such a report only to annoy the professor. We could write in our letters to the parents that we would provide a progress report if they wanted one. Even in the case of G.S., the report should include the fact that his behavior made it impossible for the faculty to allow him to remain in school. In the future, though, we need to be somewhat more careful.

A teacher: Should we tell the children in the upper grades about this in a formal way?

Dr. Steiner: What do you mean by a "formal way"?

A teacher: We could take them into the eurythmy hall and tell them there.

Dr. Steiner: I think we should leave it to the class teachers to simply tell them. Tell them only about the students in their class.

A teacher makes a remark.

Dr. Steiner: We asked Miss Doflein to temporarily take over the main lesson in the second grade.

The fact that we are missing a language teacher is causing major problems. For the moment, we can do nothing about that. We need to see to it that we use all our strength to move forward. Things would be much better if we had just one more teacher.

Sunday, October 15, 1922, 2:30 p.m.

Dr. Steiner: Is everyone here? We have gathered today because we have a number of things to discuss, and also because Mr. S. believes there are some things he needs to say about the events of the last meeting. I am not certain whether we should do that first.

A teacher: What should we do about the parents of the children who were expelled? We think their progress reports should not include any remarks about the expulsion.

Dr. Steiner: People all over Stuttgart are talking about the school and those rumors will then conclude that the faculty did not have the courage to admit what it had done.

If something like what occurred here came up in another school, it would not be such an affair as we have here. There has been some talk about whether one thing or another corresponds to what is normal in other schools, but this situation could, under certain circumstances, bring the entire Waldorf School into discredit if it is improperly used. You speak as though you did not know Mr. von Gleich exists.¹ If someone were expelled in some other school, no one would care. What I fear is that if we do come to agreement, but handle it the way we are now, we will soon have a repetition.

I did not say he must be removed, but that it is possible that we may have to expel him. The goal of all of the suspensions was to enable us to discuss the matter. When you came to me in Dornach with that pile of unbelievable interrogations, there was nothing more to do. There was nothing more we could do. I said that you should look into the matter, but I did not mean that you

1. General Gerald v. Gleich opposed anthroposophy.

should formally interrogate the boys and girls. I wanted the suspensions because I had lost trust.

A teacher: My recollection is that you said the other students must be suspended.

Dr. Steiner: I used the conditional tense: "If G.S. really gave the injections, then it might well be necessary to expel him." You looked into the matter only afterward.

A teacher: The situation with the injections was completely clear.

Dr. Steiner: It is clear that the boys played around. No one knows what he injected. There were some stupid pranks. The reason for the suspension was to be able to look into the matter when I got here. The problem is that the case of G.S. in connection with the others has created these difficulties. The problem that will create difficulties for the school is that the others had to be removed. The difficulty lies in the situation as a whole.

A teacher asks Dr. Steiner to say something about the lack of contact with the students.

Dr. Steiner: The contact between the faculty and the students in the upper grades has been lost. That is not something new. It was quite clear when the students in the upper grades requested a meeting with me. That fact alone speaks quite clearly about a loss of contact with the students. That is the foundation of the whole problem. As soon as such contact is genuinely present, things like this will no longer occur.

How do you think I could make a decision about such a matter over the phone, when I could not actually look at the situation? At the point when Mr. S. brought me the minutes of the interrogations containing things that should never have been discussed, a genuine conflict between the faculty and the students existed. There was nothing for me to decide, since I could not go so far as to make the students into teachers. The problem was a polarity,

teachers or students. That became grotesquely apparent. Things slid so far that the students themselves spoke about the teachers speaking to them differently as teachers and as human beings. There was an open conflict between the faculty and the students, and there was, therefore, no other possibility than to make a decision. All that was left was to find the right words. What I said on the telephone was that you should look into the matter and determine the cause. Instead, you interrogated the students. It is only possible to understand "looking into the matter" as trying to determine what the problem is through observation. My understanding was that the faculty would try to find out what was behind the situation, but holding interrogations was simply impossible. I also do not believe that you held these interrogations before our first telephone conversation.

A teacher: There were no interrogations before the second telephone conversation.

Dr. Steiner: What I said could have only meant that if the suspicion were correct that G.S. had injected a student with morphine or opium, we would have to expel him.

A teacher: When a boy injects someone, it seems to me that that is such bad behavior that there is nothing else to be done other than throw him out.

Another teacher: Could we take that back?

Dr. Steiner: That would harm the movement most. You need to remember the following. I had to speak about the Waldorf School recently. I had to present the Waldorf School to the public as a model school, and in fact, it is broadly seen as such. Those people in Stuttgart who are interested in the Waldorf School need only to ask around, and they hear exactly the opposite. These are the things I am always referring to that arise from our position and make it possible to undermine the anthroposophical movement.

The question is whether we want to create something that would help undermine the movement. The anthroposophical movement will not be undermined if we expel some students. It would, however, be undermined if people say things that we cannot counter. I am powerless against things that take place in discussions in which I do not participate. It is impossible for me to speak with the expelled students. There is nothing I can say when things have gone so far that the students have left. Through such events, I cannot speak at all about the school. This occurs just at the time when everyone is talking about the school.

I deeply regret that despite the fact that I have been here, I could not see everything. I did see most things, but not everything. I have to say that some aspects of the teaching in the Waldorf School are really very good and are still maintained in our old exemplary form. I really prefer, as long as it is not otherwise necessary, to say exemplary. However, there are certain points that show that the Waldorf School principles are no longer being carried out. We really need to discuss everything here in our meetings. It is an impossible situation when I come into a class, and the teacher has a book in hand and reads an arithmetic problem out of it, where the question is to compute the sum of the ages of three people and then another question is asked so that the children need to determine the sum of the ages of seven people. We are part of a movement that says that we should do only what is true to reality, and then we ask the children to compute the total ages of a group of people. What result do you expect? There is no reality in that. If such sloppiness happens in the school, then what I presented to you in our seminar course was simply for nothing.

As far as I am concerned, if that were simply one case, I would have said nothing. And if there were simply some points that were not so carefully considered, I would not be leaving with such a heavy heart. I have always tried to stress that the Waldorf School can put you above normal, everyday superficiality, but now the Waldorf School has fallen into the typical Stuttgart system. That

is, for me, the most bitter thing that can occur, especially when I have to present the Waldorf School as a model. Somehow, that you have lost contact with one another must lie in the atmosphere here.

I must admit I'm really very concerned. When we founded the Waldorf School, we had to make a kind of declaration that after the students had completed three grades, they would be able to move to another school without difficulty. When I look at what we have achieved in three years—well, we just are not keeping up. It is really impossible for us to keep up.

The school inspector's report was somewhat depressing for me. From what you told me earlier, I had thought he was ill-willed. But, the report is full of goodwill. I must admit that I found everything he wrote necessary. For example, you are not paying enough attention, so the students are always copying from one another. The things contained in the report are true, and that is so bitter. You gave me the impression he had done everything with ill intent. However, it is actually written in such a way that you can see he did not at all want to harm the school. Of course, he speaks that way when we are totally ruining the children. And of course, the result will be that things that are so good in principle become so bad when they are improperly used. We must use what is good. What we need is a certain kind of enthusiasm, a kind of inner activity, but all this has slowly disappeared. Only the lower grades have some real activity, and that is a terrible spectacle. The dead way of teaching, the indifference with which the instruction is given, the complete lack of spontaneity, must all disappear. Some things are still extraordinarily good, as I said before, but in other places there is a total loss of what should be. We need some life in the classes, real life, and then things will fall into place. You need to be able to go along with things and agree with them if you are to present them publicly, that is no longer possible for me. In many cases, people act as though they did not need to prepare before going into class.

I do not want to imply that is done elsewhere. I say it because no one wants to understand what I have been saying for years, namely, that through the habits of Stuttgart, the anthroposophical movement has been ruined. We were not able to bring forth what we need to care for, the true content of the movement. The Waldorf faculty has completely ignored the need to seek out contact. Now, the Society does not try to contact the teachers, and if you ask why, you are told that they do not want us. That is certainly the greatest criticism and a very bitter pill! Each individual needs to feel that they belong to the Society, but that feeling is no longer present. I always need to call attention to the fact that we have the movement. As long as people did not start things and then lose interest in them after a time, things went well for the movement. However, here in Stuttgart things have been founded where people have lost interest in them, and the Stuttgart system arose in that way. Every clique goes its own way, and now the Waldorf School is also taking on the same characteristic, so that it loses consciousness of its true foundation.

That is why I say it is obvious that this event will have no good end. If it were possible to guarantee that we would again try to work from the Waldorf School principle—if only such a guarantee were present! But, there is no such guarantee. There are always a lot of people who want to visit the Waldorf School. I am always sitting on pins and needles when someone comes and wants to visit. It is possible to discover a great deal when you think about things away from school. I certainly understand how difficult it is to create such classes, but on the other hand, I certainly miss the fire that should be in them. There is no fire, only indifference. There is a kind of being comfortable there. I cannot say that what was intended has in any way actually occurred.

A teacher: . . . I want to leave

Dr. Steiner: I do not want to create resentments. That is not the point. If I thought that nothing else could be done, I would have

spoken differently. I am speaking from an assumption that the faculty consists of capable people. I am convinced that the problem lies in the habits of Stuttgart, and that people act with closed ears and closed eyes. They are asleep. I have not accused any teachers, but a sloppiness is moving in. There is no more diligence present. But diligence can be changed, it is simply no longer present.

A teacher: I would like to ask you to tell us what we have missed.

Dr. Steiner: This way of forcing something that has absolutely nothing to do with a mechanism into a mechanized scheme is simply child's play in contrast to the inner process of it. This way of ignorantly putting all kinds of things together and calling it a picture when it is really not a picture is simply a method of occupying the students for a few hours. I believe it is absolutely impossible to discover an external mechanical scheme for the interaction of things connected with language. What would the children get from it when you draw a figure and then write "noun" and so forth in one corner? That is all an external mechanism that simply makes nonsense of instruction.

I hope that no animosities arise from what I am saying. Actually, our pedagogical discussions have been better than that. This fantasizing is most definitely not real. I was very happy with physical education. We should absolutely support that by finding another gymnastics teacher. The boys have become quite lazy.

I wanted to draw your attention to the fact that there are also other impulses. Mr. N. has greatly misunderstood me. I did not claim that anyone was incapable of doing things the way that I would like. The problem is that we need to be colleagues in the movement.

A teacher: I have asked myself if my teaching has become worse.

Dr. Steiner: The problem you have is that you have not always followed the directive to bring what you know anthroposophically into a form you can present to little children. You have lectured

the children about anthroposophy when you told them about your subject. You did not transform anthroposophy into a child's level. That worked in the beginning because you taught with such enormous energy. It must have been closer to your heart two years ago than what you are now teaching, so that you awoke the children through your enthusiasm and fire, whereas now you are no longer really there. You have become lazy and weak, and, thus, you tire the children. Before, your personality was active. You could teach the children because your personality was active. It is possible you slipped into this monotone. The children are not coming along because they have lost their attentiveness. You no longer work with them with the necessary enthusiasm, and now they have fallen asleep. You are not any dumber than you were then, but you could do things better. It is your task to do things better, and not say that you need to be thrown out. I am saying that you are not using your full capacities. I am speaking about your not wanting to, not your not being able to.

(Speaking to a second teacher) You need only round yourself out in some areas and get away from your lecturing tone.

(Speaking to a third teacher) I have already said enough to you.

A teacher asks about more time for French and English since two hours are not sufficient in the eleventh grade.

Dr. Steiner: We can do such things only when we have developed them enough that we can allow the children to simply decide in which direction they want to be educated. We cannot increase the number of school hours. The number of school hours has reached a maximum, for both teachers and children. The children are no longer able to concentrate because of the number of hours in the classroom. We need to allow the children to decide. We need to limit Latin and Greek to those students who want to take the final examinations, and those students will also have to limit their other subjects. We already had to limit modern languages for them and allow more teaching time in Greek and Latin.

A teacher: The children come to me for Latin and Greek immediately after shop, eurythmy, and singing. I cannot properly teach them when they are so distracted.

Dr. Steiner: That may be true. Allowing the children to participate in everything cannot continue.

A teacher: We need to differentiate between those going into the humanities and those going on in business. Could we cut the third hour of main lesson short?

Dr. Steiner: Main lesson? That would be difficult. We can certainly not say that any part of the main lesson is superfluous.

A teacher: I wanted to make a similar request for modern languages in the tenth grade.

Dr. Steiner: It is certainly difficult to discuss moving forward in languages if we do not provide what the children need to have in other areas. In previous years, we did not do enough in those areas.

A teacher: If they have shop, I cannot teach Latin.

Dr. Steiner: That is a question of the class schedule and that needs to be decided by the faculty. You wrote down the class schedule for me. I will go through it to see if there is something we can do based purely upon the schedule. On the other hand, I was startled by how little the children can do. There is no active capacity for doing in the children, not even in the objective subjects. The children know so little about history. In general, the children know too little and can do too little. The problem is that an indifference has crept in, so that the things that are necessary are not done. There is no question of that in the 8b class. You need to be there for only five minutes and you can see that the children can do their arithmetic. This all depends upon the teachers' being interested in the material. It is readily apparent how well the children in the 8b class can do arithmetic. What they can do, you do not

see through examples of how they solve problems. That does not say very much. What you can see is that they were very capable in arithmetic methods. Individual cases prove that, but arithmetic is going poorly nearly everywhere.

(To a class teacher) The children know quite a lot, but you should not leave it to the children to decide when they want to say something, as those who are lazy will not speak up. You need to be careful that no one gets by without answering. Those who did speak knew quite a lot, and the history class went very well.

A teacher asks whether it would be possible to hold evening meetings where the teachers could meet together with students who were free.

Dr. Steiner: That would certainly be good. However, it is important how the teachers behave there. Such meetings must not lead to what occurred previously when the students voted for a student president.

A teacher: I thought more of lectures, music, and such things. Not a discussion.

Dr. Steiner: That might well be good, but it could also lead to a misunderstanding of the relationships.

A teacher wants to have one additional hour for each of the ancient languages.

Dr. Steiner: We cannot increase the amount of school time.

A number of teachers speak about the class schedule and increasing the amount of school time.

Dr. Steiner: An increase in the amount of school time cannot be achieved in an absolute sense. We can only increase the number of hours in one subject by decreasing them in another.

A teacher: The tenth grade has students who have forty-four hours of school per week.

Dr. Steiner: That is why many cannot do anything. I will look at the class schedule.

A teacher asks what to do for those who want a more musical education.

Dr. Steiner: If we begin allowing differences, we will have to have three different areas, the humanities, business, and art. We must look into whether that is possible without a significant increase in the size of the faculty.

A teacher: The students want to be involved in everything.

Dr. Steiner: That is perhaps a question for the faculty, and you should discuss it.

Now, to the things that are not as they should be and that have grown to cause me considerable concern. I am concerned, particularly for the upper grades, that the instruction is tending toward sensationalism. That occurs to the detriment of the liveliness in teaching. They want to have a different sensation every hour. The teaching in the upper grades has developed into a craving for sensations, and that is something that has, in fact, been cultivated. There is too little emphasis upon being able to do, and too much upon simply absorbing. That is sensational for many. When the students have so little inner activity, and they learn to feel responsibility so little, they assume that they can do whatever they want. That is often the attitude. You have copied too much from the university atmosphere.² The boys think this is a university, and there is not enough of a genuine school atmosphere.

A teacher: If the students would participate energetically, I could give two hours of languages without becoming tired.

2. In Germany, a student decides which degree (or subject area) to pursue. Universities offer many classes in all subjects, but, unlike the American system, students do not enroll in classes but attend those they perceive will help prepare for final examinations for being granted a degree. Students are given a great deal of personal responsibility for determining their methods of preparation. — TRANS.

Dr. Steiner: Keeping the class active makes you more tired than when it sleeps.

A teacher asks about finding a new teacher for modern languages.

Dr. Steiner: We have been talking about a teacher for modern languages for quite some time. We could ask Tittmann, but I do not dare do that because we need to economize in every area. Try to imagine where we would get the money if we had no money for the Waldorf School. I would like to see the size of the faculty doubled, but that is not possible.

All this is something that is not directly connected with the difficulties. Most of them lie in attitude and will. For example, we must certainly stop using those cheap and sloppy student editions in our classes.

We can discuss the question of the teaching plan when I return. I would ask that you continue in the present way until the end of October. I hope that by the end of October we can move on to radical changes, but I fear they cannot be made.

A teacher asks about an explanation of the situation with the expelled students that is to appear in Anthroposophy and in the daily newspapers. Not only inaccurate, but also completely fabricated things had been reported publicly as facts.

Dr. Steiner: This explanation would refute what has already been published. The story is really going all around Stuttgart. It is a waste of time to explain things to bureaucrats, but the public should not remain unclear about it. We need to say that people could think what they want about the reasons, but we should energetically counter everything and declare them to be false.

We should not forget that our concern here is not simply connected with the school, but is also a matter for the anthroposophical movement. Here I do not mean the Society, since it is asleep. But, we need to give some explanation. That would be the first thing to do. We can certainly not get by without that. When we

expel some students, we also need to justify that publicly, otherwise it would just be one more nail in the coffin of the movement. We need to do it without making a big fuss, and we cannot act as though we were defending ourselves. That is why I was so surprised when you sent me the record of the interrogations while I was in Dornach. I found it mortifying to go into a “court procedure” with some students because of some dumb pranks.

A teacher: Would it be possible to write the text now?

Dr. Steiner: Well, you can make proposals. I don't think it would be so easy to write by simply making proposals now. It needs to be written by someone with all due consideration.

A teacher asks about progress reports for these students.

Dr. Steiner: Progress reports? Giving in to someone like Mrs. X. (*a mother who had written a letter to the faculty*) is just nonsense. I cannot participate in the discussion because people would then complain that this is the first time they had heard about the situation. The faculty has made the most crass errors. You should have let the parents know earlier. As far as I am concerned, the reports could be phrased so that what the children are like is apparent only from the comments about their deportment, but that would only make things worse. Everyone knows they have been expelled, but then they receive a good report. Most teachers do not know that expulsions occur only rarely.

The best would be if Dr. X. would write these progress reports. Perhaps I could also look at them. Mr. Y. is too closely involved. I don't think it would be a good idea for those most closely involved to do it. Form a committee of three, and then present me with your plans.

Concerning the parent meeting, you could do that, but without me. They might say things I could not counter, if I hear something I cannot defend. The things I say here, I could not say to the parents. We need to clear the air, and the teachers must take con-

trol of the school again. You do not need to talk about the things not going well. I think a meeting with the parents would be a good idea, but you, the faculty, would have to really be there. The things I took exception to earlier are directly connected with this matter. The school needs a new direction. You need to eliminate much of the fooling around. We need to be more serious.

How are things with the student Z. who left?

A teacher gives a report.

Dr. Steiner: We need to be firm that he left the second, not the third, grade. Then we must try to show why it only *seems* that students are not so far along at the end of the second grade. The examples of his work we sent along show that Z. did not progress very far, that he only could write “hors” instead of “horse.”³ There are many such examples, but they are not particularly significant. Take another example. “He could only add by using his fingers.” That is not so bad. It is clear he could not add the number seven to another number.

The two places that could be dangerous for us lie in the following. The one is that people could claim he could do less than is possible with a calculator. To that, we can say that our goal is to develop the concept of numbers differently. We do not think that is possible with such young children. We will have to go into this business with calculators. The other thing that is dangerous for us is his poor dictation. There, we can simply say that dictation is not really a part of the second grade in our school. The situation is quite tempting for someone with a modern pedagogical understanding. That is how we can most easily be attacked. We will have to defend ourselves against that. We need to energetically and decisively defend ourselves. We need to stop the possibility of being criticized on these two points. We need to ward off this

3. He wrote “*ferr*” instead of “*pferd*.” In the Stuttgart region, his spelling is an accurate phonetic representation of the local pronunciation. — TRANS.

matter with a bitter humor. The report that was sent along makes things more difficult. He got a good report from us.

This letter was written with good intent. For example, “I could not develop his knowledge further within the context of my class.” On the other hand, though, it is incomprehensible to a schoolmaster that he could write “horse” as “hors.”

A teacher: We have also received students who could not write.

Dr. Steiner: We should use such facts. If you can prove that, then you should include it. He wrote two-and-a-half typed pages, and then scribbled in some more. We should write just as much. We need to write back to him sarcastically. We need to develop some enthusiasm. We can certainly go that far. You need only look at Goethe’s letters, and you will also find errors of the same caliber.

The faculty seems like a lifeless lump to me. You give no sign of having the strength to throw these things back into people’s faces. We need to use such things. The faculty is simply a lifeless lump. You are all sitting on the curule chairs of the Waldorf School, but we must be *alive*.⁴

We need to use the resources we have. We need to write just as much, not like Mr. X. writes, but with a tone that is well-intended and not attacking.

A teacher: Do I always write such bad letters?

Dr. Steiner: Perhaps it is only this one case that I saw.

A teacher asks about a student from out of town who cannot come to school when the weather is bad.

Dr. Steiner: We could give the father a binding answer. We could tell him that if the child lived in Stuttgart, we could, to the extent possible, take over the responsibility. However, when the boy has

4. *Curule chairs* are a style of seat similar to a campstool with curved legs; they were reserved for the highest dignitaries in ancient Rome. — TRANS.

to make a longer trip, we can hardly be responsible for sending him out into bad weather when that might make him ill. We should tell the father that we understand the boy's situation. However, we can make no decision other than to say that if the boy does not move into Stuttgart, he should leave the school. We need to take on that responsibility.

A teacher: Some students in the upper grades are taking jobs.

Dr. Steiner: That is no concern of ours if they are good students.

A teacher mentions a letter about a visit of some English teachers.

Dr. Steiner: We will have to accept their visit. However, I hope that by then there is a different atmosphere in the school. They can visit the various classes.

A teacher asks about how to treat colors in art class.

Dr. Steiner: Couldn't you do what I said to the boys and girls yesterday? What I said today was concerned more with modern history. What I have said specifically about how to treat colors could be the subject of a number of lessons. Perhaps Miss Waller could send it to you from Dornach. I think you could go directly into the practical use of color with this class, so they become aware of what they have done in the lower grades. They should become aware of that. Of course, you must then go into the many things that must be further developed, the things you have begun, so that you also have them draw. I do not mean simply curves. You could also do the same with colors. For example, you could do it just as you did with curves to contrast a rounded and well-delineated blue spot and a curved yellow stroke. You should not do that too early. In the lower grades, the colors should live completely in seeing.

From there, you can go on to comparative anatomy; you could contrast the extremities in front and back. You could contrast the capacity of certain animals for perceiving and feeling with the wagging of a dog's tail. That is actually the same problem. In that

way, you can really get into life, you get into reality. Such things need to be brought into all areas of instruction. For many children, it is as though their heads were filled with pitch—they cannot think. They need to do such things through an inner activity, so that they genuinely participate. You can learn a great deal from the gymnastics class.

Yesterday, the boys were really very clumsy. I mean, they had a natural clumsiness and gymnastics is quite difficult for them. We need a second gymnastics teacher. The most you can teach is fourteen hours of gymnastics. If we had eighteen, we would need a second teacher. Particularly for boys, gymnastics, if it is not done pedantically, as it usually is, but, in fact, becomes a developmental force for the physical body, is really very good with eurhythm.

The gymnastics teacher: I begin with the sixth grade.

Dr. Steiner: Of course, we need to begin earlier. I would find it not at all bad if Mr. Wolffhügel would see to it that our classrooms are not so plain, but that they had some artistic content also. Our school gives the impression we have no understanding of art.

A teacher: B.B. is in my seventh grade class. Could you give me some advice?

Dr. Steiner: He is in a class too high for what he knows. He is lazy? I think it is just his nature, that he is Swedish, and you will have to accept that he cannot quickly comprehend things. They grasp things slowly, but if you return to such things often, it will be all right. They love to have things repeated. That is perhaps what it is that you are observing with him.

A teacher: He is a clever swindler and a facile liar.

Dr. Steiner: He does not understand. A swindler? That cannot be true. He does the things we have often discussed, but they only indicate that you need to work with him so that he develops some feeling for authority. If he respects someone, as he does Mr. L.,

then things are all right. What is important is that you repeatedly discuss things with him. He is not at all impertinent. It is important that you put yourself in a position of respect.

A teacher tells about an event.

Dr. Steiner: That was an event connected with a curious concept of law. In a formal sense, it was not right, and he thought the man should be punished. He was preoccupied with that thought for a long time. Sometimes you need to find out about such things from the children and then speak about them and calm them. If such things continue to eat into them, then things will become worse, and that is the case with all of these boys. It is bad when children think the teacher does not see what is right. We cannot be indifferent in that regard. We need to take care that the children do not believe that we judge them unjustly. If they believe that, we should not be surprised if they are impertinent.

A teacher asks about languages in the seventh and eighth grades. A third of the class are beginners and two-thirds are better. The teacher asks if it would be possible to separate the beginners from the more advanced students.

Dr. Steiner: It is miserable that we do not group the children who are at the same stage. Is it so impossible to group them that way? You would need to put the fifth graders in a lower group. It has gradually developed that we are teaching language by grade, and that is a terrible waste of our energy. Couldn't we teach according to groups and not according to grade?

A teacher: There is a time conflict.

Dr. Steiner: I am always sad that I cannot participate more in such things. I cannot believe it would not be possible. I still think it would be possible to group the students according to their capabilities, and at the same time work within the class schedule. That must certainly be possible if you have the goodwill to do it.

A teacher: It is possible with the seventh and eighth Grades.

Dr. Steiner: I think we could keep the same number of classroom hours. I cannot imagine that we cannot have specific periods for language during the week. Then we could do that.

A teacher: The problem is the religious instruction.

Dr. Steiner: Perhaps we could do it if we fixed the languages classes to specific hours during the week.

A teacher asks whether Dr. Steiner had looked at W.A. in the seventh grade.

Dr. Steiner: God! He certainly is disturbed by everything. He has gotten better, and if you ask him sometimes to say good things, he is also happy to do that. He likes some things. It would be a good idea if you gave him more serious things to write in his book. Curative eurhythm would not be much help. He needs to practice very serious things.

A teacher: Have you anything more to say about my class?

Dr. Steiner: In general, your class needs to be more involved with the material. They are not really in it. They are, what, about thirteen-year-old boys and girls. I think, of course, that enlivening arithmetic would do much to awaken them. They are not particularly awake. I do not think that they have a good understanding of what powers and exponents are. Do you do anything explain why they are called powers?

A teacher: I began with growth.

Dr. Steiner: I think you should include something like stories in the arithmetic instruction so that the process becomes clear from within. There are many ways you can do that, but you must always connect them with the material. The methods you have used with the children, where they use their fingers, are nothing more than

an external contrivance with no inner connection. It tends toward being only play. If the children do not really concentrate, I do not believe the boys and girls will be able to solve the same equations a year from now that the present eighth-grade class can. It is a question whether they will be able to do that. They are not awake. They are still at the stage of thinking like a calf.

In the other seventh-grade class, if we take the children's abilities into account, they are actually more capable and more awake. Your class is not very awake. On the whole, you have a rather homogeneous class, whereas H.'s class has some who are quite capable and some who are quite dumb. Your class is more homogeneous. It is a very difficult group. You have some gifted children in your 8b class. The 8b class is made up of just about only geniuses. I think in your seventh-grade class there are quite a number who are basically dumb, and I think that you need to pull them out of their lethargy. They are covered with mildew. I am quite sorry I have not had time enough everywhere. Many things would have been easier had we not had these tremendous moral difficulties that have taken so much time. If the masters of pedagogy sitting on top of the mountain really had a more positive attitude toward the pedagogical course, I could have been more effective here.⁵ As it was, everything was very difficult. You do not need to get angry if I say that the faculty is like a heavy, dense mass sitting lazily upon their curule chairs, and because of that, we are all being ground up. We have yet to experience the worst opposition.

A teacher: Everything builds up because you are here so seldom.

Dr. Steiner: Then we have to find some way of making the year 975 days long. Recently I've been on the road all the time. Since November of 1921, I am almost always traveling. I cannot be here

5. Steiner believed that if greater harmony had existed between the participants in Steiner's course in Stuttgart (October 3-15, 1922) and the Waldorf School teachers, he could have been more effective. See *The Younger Generation*.

more. Things would go better if Stuttgart cliques don't gain too strong a hold. The anthroposophical movement should never have expanded beyond what it was in 1914. That is not the right thing to think. The medical group says exactly the same thing. Mr. K., from Hamburg, thinks I need to go to Hamburg. However, I can discuss that question only when I have seen that they have done everything else. The pedagogical course I held contains everything. It only needs to be put into practice. I would never say such terrible things to the medical group if I had seen things progressing there. But they have simply left things aside. It is as though I had never held the seminar here.

A teacher mentions the difficulties that have arisen due to bad living conditions.

Dr. Steiner: Certainly, that has some effect, but there is an objection I could raise if I really wanted to complain. That has nothing to do with the fact that the school is as it is. That has nothing to do with that. It is not my intent to point my finger, I only want to say how things are. It is very difficult. I have said much that sticks in your throat, but it all came from a recognition that things must be different. The fact that, for instance, there really is no contact among you certainly has nothing to do with the problem of your housing. That everyone goes their own way is connected directly with how the school itself is. If anthroposophical life in Stuttgart were more harmonious, that would benefit the school, but recently things have become worse. In a moral sense, everyone is walling themselves off, and we will soon be at a point where we do not know one another. That is something that has become worse over time. What each individual does must affect others and become a strength in the Society. What we need is a joyful recognition and valuation of what is done by each individual, but the goodwill for that is missing. We are missing a joyful and receptive recognition of the achievements of individuals. We are simply ignoring those achievements. You should speak about what is worthy of recognition. The Stuttgart

attitude, however, is non-recognition, and that curtails achievement. If I work and nothing happens, I become stymied. Negative judgments are justified only in connection with positive ones, but you have no interest in positive achievements. People become stymied when not one living soul is interested in the work they have done.

To a large extent, the contact between student and teacher has been lost and something else has developed. When there is such disinterest, I have no guarantee that such things as have happened could not be repeated again in the future.

A teacher asks about a permanent class teacher for one of the upper grades.

Dr. Steiner: Things were no different before. There was a time when the students just hung on Dr. X. That occurred until a certain time and then stopped.

A teacher: Things have become so fragmented due to the many illnesses.

Dr. Steiner: The catastrophe occurred just at that time when not so many people were away. In general, our students are not bad students. I do not want to overemphasize it, but it seems to me that there is a certain kind of indifference here. Indifference was not so prominent when the teachers had more to do. Since the teachers have had some relief, a kind of indifference has arisen.

There must be some reason factions arise. People are talking about causality, that is, cause and effect. In the world around us, the effects arise from their causes, but here in Stuttgart, the effects arise from no cause at all. There are no causes here, and if you want a cause, there is none. If you try to pin someone down to a cause, that person would give a personal explanation, but you cannot find the cause.

The effects are devastating. We have seen what they are. Due to the Stuttgart attitude, we have here an absolute contradiction of

the law of causality. The reasons actually exist, but they are continually disputed so that no one becomes aware of them. We always have effects, but the causes are explained away. If you multiply zero by five, you still have nothing, and I would certainly like to know what value nothing has.

*Comments concerning the Pedagogical Youth Conference held October 3 through 15 in Stuttgart.*⁶

Dr. Steiner: Had I come here and heard that all these young people are barging in and then not going away, I think I would have seen that was a situation that would have called for some words to slow it down. But, on a particular occasion when I asked why Y. was not here, I was told that people did not think there was any reason he should be here.

I do not intend to make the slightest accusation in that regard, and even if we discussed it further, there would be no reasons for it. The really sad thing about this Stuttgart attitude is that there are effects that have no causes.

You will not readily admit that you do not properly consider the matter if you say they have no trust. On the contrary, we must ask why we have not achieved what is right so that they would have had a more reasonable trust than presently exists? Many things have been neglected. The question for us is how can we win people's trust. You have simply done nothing to allow a positive cooperation to occur. People have no reason to be distrusting. Things have not gone so far that the question could have been discussed even at a feeling level. The question did not even arise. The young people do not even notice you were there, they did not notice the spirits on top of the mountain. Had someone told me that Y. was difficult to get along with, I would have had a reason, but they said that they had not even thought about it.

6. See *The Younger Generation*.

The result is not that young people have no trust, but that they are given no opportunity to develop it. The great masters on the mountain are simply not there.⁷ People did not know you were there. They did not know that there was a Union for Independent Cultural Life.

A teacher: X. is among those who did not want to know that such a union exists.

Dr. Steiner: That is an effect. People would have found a way, but no one did anything to help them.

It is not good to fall into this Stuttgart attitude. I would like to see that you take the lack of cause more seriously in the future. This is a serious thing, as otherwise it will really be too late to get the situation under control.

7. This refers to the Waldorf School teachers; the school was on a hilltop.

Saturday, October 28, 1922, 8:00 p.m. – 1:30 a.m.

Dr. Steiner: What is now weighing upon my soul is the class schedule. It cannot remain as it has been. I very much regret it was not possible for me to see and hear more of the school. However, during the relatively long period when I was at the school nearly every day, I got a certain impression. This class schedule cannot remain as it is because it causes too much fragmentation and dispersion of our efforts and is, therefore, not rational. Of course, we can make a change only after we are clear about the direction of the change. For if today's meeting is to be really fruitful, you must say everything you have to say about the subject. I do not mean you should speak only about the class schedule, as that will be the final result. What we need is for each individual member to completely say what he or she has to say. Let us begin with that.

A teacher wants more weeks for mathematics and physics in the eleventh grade.

Dr. Steiner: We cannot do that without bringing it into harmony with everything else. We first need an overview of modern languages in the various classes, as that definitely cannot remain as it is and everything else is connected with that.

A teacher wants to divide modern language instruction in the 8b class. A colleague would take the beginners and the class teacher the more advanced students.

Dr. Steiner: We cannot divide the classes in just any way we want. We can do that only if we approach the problem radically, so that we form groups according to ability. That is something we need to do, otherwise we will have an endless extension of the class schedule. The class schedule has taken on an impossible form. Only if we base our pedagogical methods entirely upon the development

and understanding of human beings, can we achieve what is possible. It is easier to ruin what is good than it is to turn around what is bad. The bad is not so far away as its counterpart. It is certainly true, don't you agree, that the class schedule is a monstrosity?

A teacher wants to have Greek and Latin class immediately after main lesson in the higher grades and to have it for two periods.

Dr. Steiner: That would be good, particularly if you gave it some color. You could handle the more formal things in one period and in the other, reading. In that case, it would be better to have two hours, one after the other.

It is not possible to maintain Greek and Latin unless we allow the children to decide, beginning at some grade, whether they wish to have French and English or Greek and Latin. That is something we need to do. We need to work toward enabling the children to pass their final examinations. We can't do that other than by allowing them and their parents to decide whether they want to have Greek and Latin or French and English. Since we begin French and English in the first grade, there is no doubt we can offer some repetition of it for those older children who want Greek and Latin, if they desire that. Nevertheless, we must undertake this division.

A teacher: In what grade would this division occur?

Dr. Steiner: The desire to take Greek and Latin is the same as the desire to take the final examinations. The way things are today, we would have hardly any reason to offer Greek and Latin in the normal way, if we did not have students who want to work toward their final examinations and who also should have the benefits of the Waldorf School method.

A teacher: The students need French because it is included in the examination.

Dr. Steiner: Since we start teaching languages at the very beginning of elementary school, it would be sad if we could not repeat some of

the instruction at a higher grade for those students who need to have Greek and Latin. We need to determine what we can eliminate from review. We cannot continue with things the way they are now. The class schedule is a monster and pedagogically incorrect.

A teacher proposes forming a group of beginners and a group of more advanced students for all the seventh and eighth grades. The way they are now grouped for modern language instruction, not much progress can be made.

Dr. Steiner: Elsewhere you find that the less capable children are left behind in the higher grades. You find that even in the elementary schools. Since we do not do that, we need to find another way. You will always have children who are more capable together with other children who are less capable. Those children who are unable to do the work disturb the class because they are bored. We must be somewhat more organized in our work. The first thing we can say is that they begin Greek and Latin in the fifth grade and that goes on to the ninth, tenth, and eleventh grades. Therefore, in the fifth and sixth grades, we must have all four languages, or at least Latin [and the modern languages]. That is how it must remain. Beginning in the seventh grade, and for all the following grades, those who have decided to take Latin and Greek as their main language and French only as a review will not be able to participate in handwork. They cannot take English then.

In the fifth and sixth grades there will be English and French and Latin or Greek as an elective. In the seventh, eighth, ninth, tenth, and eleventh grades, they will only have a review of French, and those who do not take Latin and Greek will have their regular instruction in French and English.

Many teachers say that two hours is not enough for foreign language in the upper grades.

Dr. Steiner: That is why it would be good to group the classes. Of course, we cannot put those children who have absolutely no

French or English together with those who wish to take the final examinations. But, what we are talking about are elementary school children, and they don't take final examinations. So, where is the problem?

A teacher proposes a way of forming groups.

Dr. Steiner: That will not change anything for those taking Greek and Latin. Beginning in the seventh grade, the French review will take the place of handwork. Under these circumstances it must be possible for those who take Greek and Latin to have those classes immediately after main lesson.

A teacher: Couldn't we wait until eighth grade to begin that?

Dr. Steiner: If we remain with the same number of class hours, then five years is certainly not too few for Greek and Latin. Since we will be using the handwork time for a review of French, we could offer more French for those students taking Latin and Greek. We could drop English in the seventh grade. However, if we offer an English class through the first six grades, then I would like to know how anyone could claim that the children would not learn enough English. If we teach English from the first through sixth grades, how could that possibly be too little? At most, the children might forget some things, but they will certainly not have learned too little if they have had English for six years. Normally, English is not taught more than six years. It is not more progressive to teach it from the age of twelve to sixteen. Then, it is more difficult than for the smaller children. If we teach it with some fire, if the instruction does not fall asleep, six years will be enough. That is the best time for it. They no longer have Latin, it would be only one year more at an unfavorable time.

A teacher: Could we offer a review of English?

Dr. Steiner: There could be at best a desire, for some occult or non-occult reason. That is something we could determine for the

children. Such things could be done. However, we must first bring the class schedule into an acceptable form. We can do that only when we do not overfill it.

A teacher: A review of French would require many more hours for the students.

Dr. Steiner: That is not necessarily so. We would take the French periods from handwork. We would considerably limit the handwork class. We cannot continue to allow handwork to be as extensive as we have, because the class schedule would then become monstrous. We need to significantly decrease the amount of handwork instruction.

A teacher: Should we keep the same number of hours for Greek and Latin?

Dr. Steiner: For now we would remain with four periods per week. Now we should look at things from another perspective. If we want to bring the Latin and Greek classes into order, then we need to look at them differently. We could say that those students who have Latin and Greek in grades seven through eleven also have main lesson, and then Latin and Greek.

The next thing we need to look at is music. What is the situation there?

The music teacher: They have instruction in singing, choir, and orchestra, but not everyone comes to orchestra.

Dr. Steiner: Is that also in the morning? Couldn't we reorganize the class schedule so that those children who have Latin and Greek would have main lesson from 8:00 until 10:00 or 11:00? Then they would have Latin and Greek four days a week directly afterward, or twice a week for two periods. In that case, we could take some time from other subjects in the morning. What would be the situation then? Could you teach more singing and eurythmy in the morning?

A eurythmy teacher: I would like to have the morning.

Dr. Steiner: You would not need to teach one hour of eurythmy and then an hour of tone eurythmy. It would be better to teach two hours of eurythmy, otherwise we will get lost. We need to be firmer in our plan. We need to get rid of this haphazard, whimsical way of working.

We would then have two hours of eurythmy, four hours of Latin and Greek, and also main lesson. Then we have voice and music. We still have the possibility of choir and orchestra.

The music teacher: I have the feeling that the ninth grade needs more instruction in musical theory.

Dr. Steiner: I do not think it would be too much if you were to do that. We still have the problem of choir. That is something you should do separately. It would be possible to do singing in the mornings, and choir and orchestra in the afternoon. Thus, in the morning we would have main lesson, Latin and Greek, eurythmy, and voice. In the afternoon, we would have choir and orchestra. Those who have French and English should learn that while the others are learning Latin and Greek, so that things remain together. Handwork and gymnastics could be in the afternoon for the higher grades. In this way, we can create a class schedule.

If possible, we should teach gymnastics in the afternoon. Gymnastics is not exactly a time for resting. It is not good to group gymnastics with the other subjects. We could have two classes in the gym at the same time. I need to speak with the gymnastics teachers about the method. I have only made brief mention of that. In gymnastics, it is always possible to do the exercises so that two large groups can be formed. Recently, it was quite good to have gymnastics outside. It was clear that the boys cannot really control their bodies, that their arms dangle. The boys' control of their bodies has clearly suffered from having had no gymnastics for three years. We cannot deny that.

When they have some free time, the children in the upper grades should perhaps find some work for themselves. We still have the question of religious instruction to consider and also shop. These are all things that need to be done in the afternoon. Art can also be done in the afternoon.

A teacher: The children have asked if they are required to learn stenography.

Dr. Steiner: There are a number of reasons why it should be required. Stenography only begins in the tenth grade. We could change things so that they have stenography for one period a week in the afternoons, but it would be required. It would be quite good if the children learned stenography.

The shop teacher: We wanted to teach shop in blocks, but the afternoons would not be enough.

Dr. Steiner: We need to see how things go with a proper plan. This has become urgent, and we must do that first. We will probably need a second teacher for that class, but we will have to have it in the afternoon.

The shop teacher: I do not want to drop the block approach. It has been very effective.

Dr. Steiner: You will find a way to continue instruction in blocks. If we do things so that main lesson comes first, then Latin and Greek second, and eurythmy and voice third, and that we do the other subjects in the afternoon, we can divide our time. We can put stenography where it fits. In connection with the other things, I think we could achieve our ideals so that main lesson is in the first two hours. Then I would certainly follow that with languages from 10:00 until 12:00. That does not fill every day, so we can also consider something else. The Independent Religious Instruction does not cause any difficulties in connection with the class schedule. It is still possible, with the exception of religious instruction, to have

main lesson, languages, voice, and eurythmy in the morning for the lower grades.

The easiest thing would be to have handwork class in the afternoon, but it might be possible to exchange voice with eurythmy, so that the children do not have the same teacher every afternoon, although I do not think that would be the best thing to do. How many hours of handwork do we have? We have nineteen classes, so how many hours is that? If we have to divide classes, they should at least be in the same period. Then, it would not affect the class schedule. Because things are divided in a completely arbitrary way, without thought, we have an arbitrary class schedule. If eighth grade is divided, the same teacher should teach both sections. The class schedule has no firm contours.

A eurythmy teacher: We have divided nearly all the classes.

Dr. Steiner: We should hold the divided classes at the same time, otherwise the children will not be occupied. If the language teachers do not see that, we will be here all night long. If we divide a class in a subject, the children still need to have it at the same time. Any changes in the class schedule must be made in a meeting where I am present. Of course, we can relax things where there is a justifiable need, but we certainly cannot form the whole school irrationally. Do we really have to divide things so much?

A eurythmy teacher: The classes are too large. It is hardly possible to work when there are more than thirty-two children.

Dr. Steiner: We need to divide them among the various teachers, but to hold the classes at the same time. Just give the other teachers the students they would like to have, and so forth. That can certainly be done, but it does need to be done. We are gaining a bad name because we are moving away from the spirit of the curriculum because of the class schedule.

What are you doing in orthopedic eurythmy? Is that also in the afternoon? I just wanted to know. It would be better to call it

“eurythmic orthopedics” [curative eurythmy]. “Orthopedic eurythmy” has a little taste of “fallen angel” to it. *Contradictio in adjecto* [a contradiction in terms].

Now we have thirty-eight hours of handwork. The divided classes have to be given at the same time. That would be sixty-two hours. Why would it not be possible to stay with our plan? They need to be divided among four afternoons. These sixty-two hours could certainly be done in four afternoons.

A teacher: We can only do sixteen hours per afternoon.

Dr. Steiner: I only wanted to know how many hours we have and that is sixty-two. We could have four hours each of the four afternoons. In the best case, that would be sixteen hours, or forty-eight. We need to save fourteen hours. In order to do that, in the future we will have to teach the first four classes for two hours, one after the other, and for the remaining classes, one hour. We need to limit things somehow. We would then have twenty-two hours for the four lower grades. How many groups are there in the fifth through eleventh-grade classes? That would be twenty-one hours so that we now have forty-three hours. That is absolutely possible.

Those who want more time for practice could do that as an elective. If it is acceptable to the parents, we could add an elective. What happens in these handwork classes is a kind of recreation. They need to do the least there. The fact that there are schools that have four periods of handwork is a situation impossible for us. We're not holding a school for girls here. If we were to go into such things, then it would be impossible for us to make a class schedule. We need to keep to an orderly schedule, so it is better when we don't give in to such things. There is also a desire to have three times as many eurythmy periods, but we can only divide things upon an objective basis. No one would say that more would not be learned in two periods than in one. Even though there is an hour too little of handwork class, for arithmetic, we

only have a quarter of the time that we need. It is just as justifiable to say that we need four times as much time for arithmetic as it is to say that we have one period too little for handwork. We could not give the children what they need to be human beings if we used that argument for everything. It is not used in connection with arithmetic. You could gain some time in the handwork class if you were to present it more efficiently and the children learn that they do not need a complete period to do everything. They could also use an extra half-hour in arithmetic. Our instruction needs to be efficient, as I said at the beginning.

Now I think that we have covered all the subjects.

A teacher: One of the religion groups needs to be put into the afternoon, since otherwise we would need one more teacher for religion.

Dr. Steiner: The number of teachers that the faculty can provide for teaching religion has been reached, partially because of time. We do not have anyone in Stuttgart.

A younger teacher: I would like to give that class.

Dr. Steiner: You would need to be here longer. You cannot do that. Perhaps it would be possible later if you still feel called to do it. For now, you have not been in Stuttgart and in the school long enough. It would not be possible.

(Speaking to Miss Röschl) If you did not already have seventeen hours, I would ask you to do it, but I am afraid to do so because of your hours.

(Speaking to another teacher) I was so dissatisfied with your instruction that I cannot take on the responsibility for it. You'll have to excuse me, but after the disappointment you gave me, I just spoke bluntly, but after I observed your instruction, I really cannot take over the responsibility. Teaching religion is a very responsible position.

A teacher: I would like to give a class in religion.

Dr. Steiner: Perhaps in five years, if you work diligently until then. You need to live into such things. You cannot go into them without taking on the full responsibility. Imagine what it would mean if religious life were to flame up in you. Religious life needs to be kindled, and that can occur in many ways. How about you, Mr. Wolffhügel?

A teacher: I don't think that is possible.

Dr. Steiner: I think you would be able to find your way to it. I need to be objective about this, and I think I could take on the responsibility if you and Mr. Baumann were to do it.

A teacher: I would need to prepare for both classes.

Dr. Steiner: Much preparation is necessary, as well as enthusiasm. I think that Mr. Wolffhügel is anxious in regard to the services. The religion class is something that needs to fit you, but the way you understand teaching, I think it would. My only question is whether you would be overburdened.

It would be best if it were somebody from school, but it can be somebody from outside. It is sad that it cannot be one of us. It is also strange that no one feels called to do this. I certainly value Dr. E. very highly for scientific things, but I would never give him a class in religion. No, I would not do that, but he is quite aware of how highly I value him.

It is difficult for Dr. R. (*a theologian outside the school*) who cannot even handle his own children. One who actually needs to be handled with the best level of pedagogy is beaten. If the boy remains in the school there for a half year, he will be ruined for life. The teacher beats him. His mother went to the teacher and wanted to speak with him. She began by saying to the teacher, "I do not want to speak to you as a teacher, but as a mother to another human being." He replied with, "I will not allow you to speak to me as a human being." She then went to the school director and told him about that. He told her, "Well, if you want to

“speak to a teacher in our school as a human being, then you cannot expect to be treated in any other way since that is a personal affront.”

That reminds me of something that happened once with a Russian woman at the German-Belgian border. She was returning from London to St. Petersburg. She got through Holland and at the German border she wanted to act like a Russian. The border control officer came to her and said that she would have to take her luggage down and she asked, “It’s so heavy, could you perhaps help me?” He replied with, “Help? Who do you think I am? Do you think I am a human being? I am a royal Prussian official and not a human being. If you were to go down to the market place, I would certainly offer to help you and carry your luggage, but here I am a royal Prussian official and I cannot help you get it down.”

Mr. Boy would be quite good, but he has not been here long enough to give religion instruction. You need to have been in anthroposophy longer in order to give the Independent Religious Instruction.

Who is speaking here in Stuttgart? H. would have the spirit and everything, but he does not have the temperament to be a teacher. He is also unknown among the anthroposophists. The groups are very large and we need to group them differently until we find someone. Today, it would only be beating our heads against the wall. What we see here are the symptoms of our overall difficulties. Now that we have all these institutions, the Waldorf School and the Association for Independent Cultural Life, we are in a situation where we actually need experts. We need experts in various areas. What is important in teaching is that the right person be at the right place. Under certain circumstances, seen purely externally, the teaching might not even look very good, but the personality as such is extremely important in this kind of teaching. There might be someone among the physicians. I could immediately accept that young man, N. There are also some among the theologians that I could easily trust to do this. I would never give

G. a teaching position. Someone who writes such bad articles is certainly not destined to be a good Waldorf teacher.

A teacher: He has some good qualities.

Dr. Steiner: I met him recently. He is a nice young man, but he can't do anything. There is no subject in which he could become a teacher. He knows really nothing about any subject, and that is the problem. He could never take over teaching a class, nor can he do something in any of the higher grades.

A teacher: He thinks that he will be coming to the Waldorf School as a teacher.

Dr. Steiner: No one would claim that he would become a Waldorf teacher if, when he is asked about what he can do, he replies German literary history.

A teacher: He misunderstood.

Dr. Steiner: His plan to go to *Freies Geistesleben* arose only after I had turned him down. I only told him that there is nothing available until Easter. I did not say that something would be available for him afterward. It would not be possible to say less. We will have to find another way.

A teacher: If I am to now change the class schedule, a change in the distribution of the teachers will not be necessary except for the consequences in regard to the parallel groups, will it?

Dr. Steiner: A change in the faculty will not be necessary if we do not decide to group things in languages differently than we already have. All the language classes could be at the same time, but they would be distributed on different days. We will have to have all the language classes at the same time, but not every class will have language from 10:00 until 11:00 every day.

There are two possibilities: either we will have language class for the whole school on Tuesday, Wednesday, and Friday from 10:00

until 12:00. We will have, for instance in the second grade, six hours of languages, thus, there are three days with two hours of language each day. They would be from 10:00 until 12:00 and would be held in the regular classroom. Right now, Mrs. E. has five other language periods in other classes on Monday through Saturday. It would still be possible to have just as many classes of language, but with other groups of students. We could do the main lesson as such from the first through eleventh grades, but now we would be able to group the students differently. Then, we would only have the same number of language classes, but they would be divided differently. It would not be possible to carry out such a radical change pedantically, and you would still have two or three weaker students.

A teacher: We would have to have an overview of which students that would be. We need to make a list divided into three levels.

Dr. Steiner: For the time we can leave it as it is. That is something we cannot do now. That can only be done at a time when I can be here for a few days. For now, you need to continue so that the language instruction remains with the same teachers.

The remaining voice lessons can be done in the afternoon. You can still give stenography from 12:00 until 1:00. The main thing is that we generally remain with what we have discussed, that the main instruction be given between 8:00 and 12:00. That is all there is now concerning the class schedule.

Are there any questions that have come up in regard to the things that were decided? That is the reason why we are here together.

There is a further question in connection with dividing a class for language instruction.

Dr. Steiner: We do not want to extend these divisions as they are ruining the organization of the school.

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

Dr. Steiner: I do not wish to continue this division. I would like to hire Tittmann if we had enough money.

If we can get the proper control over the situation, that would bring about a major change. We must gain a fundamental control over the situation. A strong change will have an effect upon the main subjects, even upon the children's attitude. The children will see that they need to take a number of things seriously. We will not be able to change that if we do not have a firm class schedule. It might be good if some of you who were interested would sketch the class schedule.

There is something else that I would like to come back to and that I am really very sad about, namely, K.F. We cannot do as we had planned. He is coming back. He is collapsing. He is getting sleepier, paralyzed.

Several teachers talk about K.F. and that he is falling behind.

Dr. Steiner: The problem is physiological. I would like to come back to my proposal that we put him in the other class because I think he would be shaken up a little there. We do not need to cure the metabolic residues that are causing the depression. He is a good and kind boy, but he cannot act differently. I do not expect very much of him. I do not think he will want to take Latin and Greek, and in particular I want Mr. X. to work with him. I am doing this not because I believe that he should [not] come back to you (the present class teacher), but because I believe that because of his metabolism, he needs this pedagogically. If you really want to have him with you, I would not take him away, but I would like to try it.

I would prefer if he had only men for teachers.¹ Today, his father told me how he gets around his mother. He is really quite clever. I

1. In German, it is obvious that the class teacher is female. –TRANS.

would like him to have only men as teachers and that he is not taught by a woman during the two periods he has in the morning. On the other hand, I also do not want to break your heart.

The class teacher: I like him so much.

Dr. Steiner: Nevertheless, I would like to have him taught by someone else. If you do not want to let him go, well, that is your right, and I will bow to it. However, if we can find some means of helping him pedagogically, then we should do that.

The class teacher: I will send him to the other class on Monday.

Dr. Steiner: The change is something important for the boy, and you will get used to it.

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

Dr. Steiner: That is just it. I think the boy needs a change. I have known him for a long time, since he was born. His entire person is deteriorating. It is a continuous deterioration that is quite shocking. For that reason, I would like to do something that is important for him at this decisive moment. He is in danger of going insane.

(Speaking to the new class teacher) You need to work with him. You should not allow him to be undisturbed in any period. Shake him up. You need to work with the boy so that his attention is artificially aroused, as otherwise he will further deteriorate. He needs to know why he is coming into the other class and to understand that we want the change so that he will pull himself together. You need to make it clear to him in the same way as someone who finds himself in a foreign location. It needs to be a significant event for him. He has these things from his mother, but more strongly. The things that live in the bodies of the parents move into the souls of the descendants, particularly such illnesses that are connected with the residues of the metabolism. They lead to the formation of small tumors. I do not dare to tell how dangerous that is. It is a very dangerous thing. His sister has the same astral type as he.

The school inspector will look at the remedial class. He will also look at the handwork class, but there we have less to fear than when he goes into the remedial class. He will not understand anything about crocheting. He is well intentioned and would like to give a good report. He is certainly well intentioned toward the school. He has the same opinions as Abderhalden about the fact that there is so much dust in the gymnasium and for that reason gymnastics is unhealthy.

I have also given some consideration to arithmetic in the various classes. I would like you to arrange the instruction so that you continue to teach new material in blocks, but that there are two half hours of arithmetic review in the normal main lesson. That is something we need to do everywhere, including the upper grades.

A teacher asks whether the mathematics teacher should also give the review classes for the upper grades, when another teacher teaches the main lesson.

Dr. Steiner: I don't see why that would be necessary. If the faculty is an organism as I have always thought, then I see no reason for that. Why shouldn't the teacher who is giving chemistry also give the review? You need to know what every one of you is doing. If all the teachers know what the others are doing, then that will not be necessary. I do not see why we should go into a subject teacher system. I think it is desirable that you can do that. I once had a mathematics teacher who did not recognize one single plant when we went on a school excursion. He knew a lot about mathematics and physics, but had no understanding of anything else. He didn't know anything except Bohemian, German, physics and mathematics.

These are things we need to do. We need to come to a point where the teaching of mathematics is as it is in the eighth grade. That is what I have to say about the classes I have seen.

You see, we need to emphasize that the children can do something, that they actually learn, and that emphasis is almost entirely missing. You pay too little attention to that. In the upper grades,

you have fallen into lecturing, and the instruction is mere sensationalism. They listen, but they don't work inwardly, and for that reason cannot do enough. That is something that is becoming apparent in the little continuation school in Dornach. Those boys and girls are quite interested in what is presented, but they cannot do it. In other areas, too, we should be careful that they know something and remember it. You can often see it in the way they behave during the Socratic method, which is often not done very well. From the way they behave, you can see they have not properly taken what they are learning into their souls. For that to happen, you must have much greater interest and understanding for the echo the class reflects back to you. That is especially true for the higher grades. The fourth grade already shows a lack of inner participation. They need to participate inwardly. Don't you also feel the children are learning too little? Tell me what you think. What is the problem in your opinion?

A teacher: We have talked a lot about this, but it is not so easy to break a habit.

Dr. Steiner: On the one hand, you lecture too much, but there is also another important problem. When you develop something in the class through the Socratic method, you fall prey to an illusion. You ask obvious or unimportant questions. The majority of your questions are unimportant. You do not tell the class what they need to learn and then reverse the teaching so that five minutes later, you ask them to tell you about it. You only ask obvious questions. It is important that you turn the instruction around during the period, so that the same thing appears several times in various forms and the students then have to participate in it. You also fail to introduce things that point back to earlier times in a way that would eliminate obvious or trivial questions. In truth, you have not overcome lecturing. Often, you have the illusion that you have overcome it, but you simply continue to lecture and ask trivial questions. You must eliminate this triviality and not give into illusions.

A teacher asks about dividing the classes for art.

Dr. Steiner: We want to do that next year. I have to admit I am somewhat against dividing music classes, but we will need to do it if we want more artistic development to occur. Perhaps in the twelfth grade we could institute an artistic-humanistic and business-oriented division. It is really too early to do that now. It would be wonderful to have an artistic middle school, but of course, the leaders would have to be artists. That is not something we can do at the drop of a hat, but we should keep the division of the school in mind.

A teacher asks about vertical and slanting handwriting styles.²

Dr. Steiner: As long as people continue to write with the right hand, it is not desirable to use vertical handwriting. Vertical handwriting is unnatural for the human organism. Handwriting does not need to lie on the line, but it does need to give an artistic impression. Vertical handwriting does not give an artistic impression. I once explained that there are two ways of writing. In the one case, there are people who write automatically and do not use their eyes. They make their body into a mechanism and write directly from their wrists. Penmanship trains this kind of writing. I once knew a man who had to make the letters from a circle when he wrote. He went around in circles. Then there is also artistic writing, where you write with your eyes, and the hand is simply the organ that carries it out. It is not possible to develop vertical handwriting mechanically from the wrist. It would always be slanted handwriting, and thus, vertical handwriting is justifiable as an artistic method. This involves a judgment of taste, but it does not meet an aesthetic requirement. It is never beautiful and always looks unnatural, and for that reason is never justified. There is no real reason for vertical handwriting.

2. These represent two popular trends in German script at the time. — TRANS.

A teacher: I have children who are used to writing vertically. Why should they write at a low angle?

Dr. Steiner: You can't accomplish such a thing by simply saying, "I will now teach slanted handwriting." You cannot do that. You can only work toward no longer having any children who write vertically, but in the upper grades, you cannot pressure them too much.

A teacher: K.L. in my fourth-grade class writes vertically.

Dr. Steiner: With him, you could try to get him to gradually use a more slanted handwriting, so that the lines are not vertical, but the whole of his writing is artistically vertical.

A teacher: In my fourth-grade class, I do writing exercises while teaching natural history.

Dr. Steiner: You can do that. You should just make sure you do not contradict the block instruction, but keep it as a continuous exercise. It is the same as with arithmetic.

A teacher: Should I continue giving handwriting instruction in my first-grade class when I am teaching arithmetic?

Dr. Steiner: We will have to look at that.

It is, of course, desirable that you try to get the children to learn to write themselves. From our perspective, they should be able to write at least a little when they are about eight years old. We need to remember that we must bring them to where they would be in a normal elementary school.

A teacher: I have an English girl in my 6b class who does not understand German.

Dr. Steiner: You need to make her parents aware that they need to bear the consequences. Of course, you will need to allow her time to learn German.

A teacher: She has been here since September.

Dr. Steiner: She could not learn enough German in six weeks, but she should be past that by spring. You need to tell them that they will have to bear the consequences, but there is no reason why we should not accept children who cannot speak German.

A teacher asks about reading material for the fourth grade and about fairy tales.

Dr. Steiner: It would be a good idea if the Waldorf teachers would work on creating decent textbooks that reflect our pedagogical principles. I would not like to see the current textbooks in the classroom. It would be somewhat destructive to put such reading books in the classes. There are, of course, collections that are really not too bad. One such collection is by a Mr. Richter. It is a collection of sagas. It is neither trivial nor beyond the children's grasp. Even in Grimm's fairy tales, you always have to be selective, as there are some that are not appropriate for school.

A teacher mentions a book of sagas.

Dr. Steiner: What do you know about the things in it? If it contains *Gerhardt the Good*, then it is good.³ That is something you can use appropriately for the fourth grade. It even has some good remarks for teachers. *Gerhardt the Good* is wonderful reading material for that age. I discussed it from an anthroposophical perspective in a lecture in Dornach.⁴

A teacher: The children also enjoy ballads.

Dr. Steiner: We need to make a good collection of ballads, otherwise people will think Wildenbruch is a poet.⁵ Some people say that there is a poet, Wildenbruch.

3. A middle-high German story by Rudolf von Erns (ca. 1230), translated into modern German by Simrock (1848), and retold by Rudolf Treichler (1955).

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5. Ernst von Wildenbruch (1845–1909) wrote "*Heldenlieder*" (Songs of heroes) in 1874 and a series of historical dramas popular at the turn of the century.

A teacher: Could we also use the book of legends in the third grade?

Dr. Steiner: You will need to tell them. In fourth grade they can read it themselves. In the third grade, let them read it only after you have told it.

A teacher asks about reading material for the fifth grade.

Dr. Steiner: There is nothing that has not been made boring. Try a few of the Greek sagas by Niebuhr.⁶ His book is not very new, but perhaps the best. Maybe a little too long, but well written.

A teacher: K.P. in the fourth grade is growing weak.

Dr. Steiner: Since when? Who had him earlier? In such things, we need to help him therapeutically. An iron cure, as I described this morning, could be given to him with the help of his parents.⁷ You don't need to say anything more than that he is suffering from a hidden form of weak blood, and that he should take an iron cure. The school doctor should take over the problem. In that way, it can be properly overcome.

You always need to be clear about the case. Concerning K.P., use the kind of iron you get when you make an extract of chamomile root. There, you have iron in a proper balance with sulfur, calcium, and potassium. There is iron in the root of the chamomile. Do it that way. Do not use a tea, but make an extract by boiling the root.

A teacher asks about a girl in the tenth grade who is often absent because school is too strenuous for her.

Dr. Steiner: That is an illness in the soul. You should give her belladonna.

6. Barthold Georg Niebuhr (1776–1831), diplomat, historian, and author of *Griechische Heroengeschichten. An seinen Sohn erzählt* (Stories of Greek heroes, as told to his son) 1842.

7. There is no record of the remedy mentioned.

A teacher: Would a calming curative eurythmy exercise be good?

Dr. Steiner: You could do that to support the effects of the belladonna. Do you do curative eurythmy exercises with the children?

A teacher asks about a student in the 2b class.

Dr. Steiner: You should treat him through curative eurythmy, according to the principles that have been given for people who cannot walk.

A teacher: P.U. should also go into the remedial class.

Dr. Steiner: You should treat him as someone who cannot stand up. He is trying to keep himself from falling.

A teacher: P.Z. in the 4b class causes disturbances and makes unnecessary remarks.

Dr. Steiner: Aside from treating him through curative eurythmy, perhaps you could retell something he does, and in the course of telling it, you make it absurd. Try to include a similar remark in a story, where someone who makes such a remark gets totally soaked or something else happens. He should not immediately recognize what you want. You can interest him in such things. With such boys, it often happens that they have irregular brain function for a time, and that the astral body is not properly connected to the brain. Such children are then taken over by a little demon. That lasts for only a short period, but you have to do something about it. You could work with him through curative eurythmy in the same way as with someone who cannot walk.

There is more discussion about Z. who has left.

Dr. Steiner: This is actually interesting. He actually falls into a short, rhythmically pathological state. He suddenly writes two lines sloppily and the remainder of the time is quite orderly. One, two, three, four, five words written orderly, and before, one word sloppily. Then, orderly again. The boy is not quite normal, that is

the problem. He lacks attentiveness. He can do more than he shows, and you can see that from his handwriting. It would be a good idea if you were to write that his handwriting shows he can do more, but due to lapses in attention, he does things sporadically and worse than he needs to do them. These are like little epileptic fits that then pass.

A teacher speaks about D. in the second grade who feels he cannot do anything about it when he misbehaves.

Dr. Steiner: You should pay attention to him until he is nine years old. Until then, you need to treat him very lovingly. Perhaps you could have him do a number of symmetry exercises, so that he recognizes that he is making errors in writing. Afterward, he will become better.

If there is nothing more, we can close the meeting. I would like to again ask you to remember the difficulty we have gotten into and discussed, and also to take into account that we must not make a fiasco of the Waldorf School. That would be a terrible blow.

We need to take our work very seriously. Everyone is looking at us. We need to do things as seriously as possible. I am convinced that the more we return to the perspective of the first and second seminar courses, the better we can bring the true spirit into our work.⁸ I held the second course in order to bring the spirit into the Waldorf School. We need to take that up again so that the proper spirit is here. We may not allow ourselves to go. We certainly must bring fire into our teaching. We must have enthusiasm. That is absolutely necessary, but often lacking. We must do that, otherwise, with our method that depends so much upon the individuality of the teacher, it will be far too easy to fall into a way of working counter to our principles. The school inspector said

8. The courses of August and September, 1919 (*The Foundations of Human Experience*) and September 1920 (*Balance in Teaching*).

that with normal teaching methods, average people can be teachers, but with our methods, we need geniuses. I do not think that is necessarily true, but there is something to it. So much depends upon the individual teacher, and we must emphasize and support the individuality of the teacher. The children are not participating enough because we are not bringing sufficient fire into the classroom. There is often a kind of playful element in the instruction that playfully occupies the children, but it is playful in the worst sense. Every teacher should have deep satisfaction upon entering the classroom. Basically, the students in the higher grades are not all that bad.

Have you heard anything about the explanation concerning the expelled students?

He thinks that our methods have brought us so far that we have thrown out a large number of anthroposophical children. This is really a terrible thing. I was actually surprised it was not received with bitterness, and that is what is really bitter, namely, that it was perceived that way. This is something we need to understand from the perspective of the anthroposophical movement. The way you came to me with this terrible document, there is really no difference in this treatment and what some narrow-minded bureaucrat would do. It's that you really don't put your soul in it, you lack fire.

A teacher: G.W.A. thought it was unjustified.

Dr. Steiner: You should speak with her, otherwise you will lose more contact with the students. It is so strange that there is so little contact between teachers and students in the upper grades. There is also none in the religion class.

A teacher: People are not satisfied with the explanation printed in the newspaper.

Dr. Steiner: People are speaking about this everywhere in the most detrimental manner. The situation is known everywhere and is being turned into a weapon. There is a whole organization

forming around this. The situation is a weapon that can be well forged. Perhaps something like a parent evening would be a way we could make our standpoint clear. We need to find some way of defending the school.

There is really no enthusiasm for the anthroposophical movement. There is no feeling for how it is affected; things are simply accepted with indifference. Within a very short time things have occurred that can cause members to hang the movement, due to a lack of feeling of responsibility.

I held a course for theologians that they promised to treat as a secret. But every day, they write things in letters and, in order to save postage, they give it to someone else to carry across the border where it could easily be taken.

Someone gives information to Dr. S., who carries it only from the clinic to the laboratory, but only a few days later, Kully publishes it in his newspaper in Arlesheim. The movement is being led to the gallows by its own members due to their lack of responsibility. There is so little feeling for responsibility, and that is a very bitter thing.

That has been the case since things became public, and the anthroposophical movement ceased to be an expression of things carried privately in the heart. As soon as things came into the anthroposophical movement that required professionals, something like a kind of mildew grew upon the vitality of the movement. At the moment you put yourself upon a curule chair, enthusiasm wanes.

The faculty needs to publicly justify the expulsion of the students. In spite of the fact that I asked that they only be suspended, things progressed to the point that there was nothing else to be done other than what was done. All contact had been lost. The students were enraged. The situation was grossly mishandled. All this is expressed occultly in the symptoms.

A teacher asks about the justification.

Dr. Steiner: We cannot use the names of the students, but somehow we need to counter what is now being formed as a weapon against us. I thought there would be an opportunity to somehow defend the standpoint of the teachers. You need to look for opportunities where you can say such things.

The cause of the whole uproar was that things were turned around to look as though the teachers had spread some sort of lies about the students. This is connected with the formation of the Students' Club, and the students felt themselves disparaged. In fact, one such disparagement was added by X. Everything has been stated as though the teachers have done something damaging to the children. It is strange that not all the students are aware of this. It seems impossible that this is not better known. Do the students go around blindfolded? I do not think that is praiseworthy. If these things are not known, the beautiful things will also not be known. I have to admit that in a way this whole affair seems a little strange to me. Basically, it is a symptom of sleepiness.

Friday, November 24, 1922, 8:00 p.m.

A teacher: I tried to schedule all the language classes for the same time. However, it was not possible because there are not enough language teachers. I then tried to do that at least for groups of classes. There were also other things that were not possible.

Dr. Steiner: Have you discussed the schedule? It would be desirable not to change teachers for the individual classes. We need to see if we really need Tittmann here as a new teacher. That would be reasonable if we want to unburden the present faculty.

(Dr. Steiner looks at the completed schedule.) The first thing is that the schedule must be correct. Miss D. gave English in class 3b, and Mr. N. gave French. If N. were to take French here, would that be a problem here? This schedule is not comprehensible the way it is, you can't find your way in it. You get dizzy. If only people knew what they were doing. We need some room to write notes. It would be best if language class directly followed main lesson. The main thing is that in general, language instruction should be given from 10:00 until 12:00.

On Monday, language class for the first through fifth grades from 10:00 until 11:00. It would not be good to assign the classes to different teachers. Changing teachers would not now be possible. So, now we have languages on Monday from 10:00 until 11:00. That would be every day, Monday through Saturday from 10:00 until 11:00. That can stay as it is. What you need to realize is how it will be now. Mr. N. also has the 7a class. How much French and English do we have in 7a? One hour each on Wednesday through Saturday from 11:00 until 12:00. We need a class schedule for the present situation. That would work. We need to take the present situation into account. What I'm asking is, is there a list of what is now happening? *(Dr. Steiner takes a piece of*

paper and writes the names of all the teachers on it.) Now I want you to write down where you are teaching. It is hard to believe we are holding a meeting about the best class schedule.

A teacher makes some other suggestions.

Dr. Steiner: I just said it is not desirable to change the teachers for the classes.

A teacher: We also talked about arranging the language classes so that we can move the children around.

Dr. Steiner: We could do that later. For now, I only want to see if it is at all possible to hold the language classes in the morning and, when possible, directly after main lesson. We will be able to see that after we put everything together. I see no reason why a division into groups would not be possible if we do it right after main lesson. I do not know why that would not be possible.

Dr. Steiner then takes the list of teachers and goes through the language classes in detail, class for class, in order to see whether languages can all be taught at the same time.

Dr. Steiner: We should divide them into groups. We need to begin somewhere. In general, the result will be that, with the exception of Latin and in some of the higher grades, the division into groups would be according to class. The majority of the students will remain with their class. We can achieve our goal by making the group the class. There can be only a small number of children who would need to move from one group to another.

A teacher: It will be difficult to find a plan that is not somewhat arbitrary.

Dr. Steiner: I am clear that I do not know what is happening.

A teacher: Perhaps we could ask you to give some guidelines.

Dr. Steiner: First, foreign languages should be taught immediately

after main lesson when possible. Second, the language teachers should, in general, remain with their present groups. Third, after we have accomplished that for the foreign languages, the subjects we previously discussed should be taught in the morning, also.

We would not need anything more than a division of things. Now, it makes no difference whatsoever whether it is classes or groups. We can use groups if we can do that. The lower grades have the least need for other groups. Of course, we have a problem when the Protestant and Catholic ministers cannot come at another time. We have fourteen teachers for English and French. There are nineteen classes, so each teacher would have seven periods. I am against overburdening the teachers and in favor of getting an additional language teacher. However, aside from that, it would be inefficient to divide the language classes into so many groups. That all came about because there was a desire to divide the languages by class. Pedagogically, there is no reason to hold to that principle past the third grade. Until that time, I admit that the main lesson teacher should also have the students for foreign languages. But there is no need to strictly follow that later.

A teacher: Partly, the question concerned grouping students according to their knowledge.

Dr. Steiner: We have too many class groups for modern languages. We do not need to have so many.

A teacher: The students in the eleventh grade want a middle certificate, and for that reason need complete instruction in English and French. Only three or four students would remain in Greek if they had to give up French and English.

Dr. Steiner: That is a radical change from when the students want to pass the humanistic examinations.

A teacher: Most of them do not want to give up modern languages.

There is a discussion about the different kinds of final examinations. There must be some clarity about which ones the students want.

Dr. Steiner: That was not the original perspective of the Waldorf School. The ancient languages were included to the extent necessary for inner reasons. Now the situation has changed, since the students want to take final examinations. We have tried to take that perspective into account in Greek and Latin by preparing the students for their final examination. We spoke about dividing things and that those taking Greek and Latin also want French, and that those taking English and French could also take Latin. That was our perspective.

A teacher: We need to know only whether the student wants to take the humanistic or the business final examination. Both would be possible through a division in our curriculum.

Dr. Steiner: I would go still further. I would say that for those students who want to take the humanistic examination, we can certainly have Latin and Greek in the morning. We could have it as part of main lesson, and we could give the classes in natural science at a later time.

A teacher: There is not much interest in Greek.

Dr. Steiner: The parents would have to decide whether the students are to take the humanistic examination.

A teacher: If there are only four or five students, should we still give Greek for them?

Dr. Steiner: Occasionally, there is the situation when a teacher works only for a few students.

A teacher: There seems to be a desire for the Middle School examination. Would it be responsible of us to allow them to leave school without English, like it is at the college prep high schools?

Dr. Steiner: We could take that responsibility if we had students who wanted to take the final examinations.

A number of teachers talk about the difficulties of dividing the students. Some students want to learn Greek, but they do not intend to take the humanistic examinations.

Dr. Steiner: We could have saved ourselves this whole discussion. We began with the assumption that we could not continue Greek and Latin in the present way simply because it is not possible to prepare the students for their final examinations. Today, though, the discussion is that there is no need at all to prepare them for that examination. We began with the assumption that we needed this terrible Greek and Latin in our curriculum so that some students who have sufficient talent might eventually be able to pass their final examinations. As I said, I thought that would be possible. Then you said it is not possible without undertaking some changes. Now, it seems that its not at all necessary to offer Latin and Greek for the examination.

What we need here is some sort of compromise. Until now, the opinion was that it was absolutely necessary to provide what a number of students would need to pass their humanities examinations in spite of the fact that for their age, they are insufficiently prepared. From that standpoint, we wanted to include Greek and Latin in the best possible way.

A teacher: The students do not want to give up English.

Dr. Steiner: Those who want to take the humanities examination will have to drop English. If they do not want to drop English, they will not be able to take the humanities examination.

Are there really only four or five who want to take the humanities examination? If we want to continue Greek, we must arrange things so that those four or five can take their examinations.

Two things are interwoven here: the requirements for the examination and whether we want to provide an opportunity for the

children to learn Greek. Latin is not so important to me. We could arrange the division so that the children begin Latin and Greek together in the sixth grade and continue into the seventh, but that in the eighth grade and afterward, we have a division so that those who decide later would no longer have Greek. They would have had it, however, in the sixth and seventh grades. What is important is that what we provide is pedagogically sound.

Until the end of the seventh grade, we would try to provide so much Greek as we believe is pedagogically necessary. A split would then occur in the eighth grade, and they could choose. Those who choose the humanistic direction would no longer have English, and those who decide to go in the Middle School direction would no longer have Greek.

A number of teachers raise objections to dividing the class too early.

Dr. Steiner: Then we could do it this way. Greek until the end of the eighth grade and Latin and Greek together would be required in the fifth, sixth, seventh, and eighth grades. But some students might drop these subjects if their parents find them unimportant. Our general goal was to teach what people think is necessary. No one would think that students must decide at the age of ten whether they should have one subject or not. We would divide the ninth grade into either Greek or English, and at that time we would separate the Latin and Greek class. I think we would come back to the basic Waldorf School principle of giving Greek and Latin in the fifth through eighth grades, along with modern languages, and that there would be a division only in the last grades. And then the children would not be prepared for final examinations!

If we use that principle, we need to say firmly that if you want English, you can't have Greek, but you will have Latin. Greek can conflict with English, all kinds of conflicts could arise.

There is nothing else to do other than move away from having the eleventh-grade main lesson in the first two hours of the day. We will have to have the main lesson at a later time.

There is no school that completely takes into account both the eminently important pedagogical principle of having these two periods one after another, and also preparation for the examination. That is something I have seen in English schools. Everywhere, subjects arbitrarily follow one after the other. Sometimes it is really grotesque.

We need to schedule modern languages so that we can group the children. That will be possible only if you were to—in London, when they had the election there, people had a similar line of thought. On election day the students at Oxford got together and publicized that a Mr. Bohok had been elected with twelve million votes. That was published everywhere. The city council gathered to congratulate him, but there was no such man. It is just like your class schedule—Tittmann does not exist. They even made a mannequin there. There was quite an uproar about it in England.

We said we wanted to have voice and eurythmy lessons in the morning, but we did not want to be pedantic about that. In that case, of course, we can form groups, and in the event we can form a group only at the cost of having some voice lessons in the afternoon, that is what we will do. (*Speaking to a Latin and Greek teacher*) How many hours do you have?

A teacher: Seventeen.

Dr. Steiner: You have one too many. You should not have more than sixteen hours in Greek and Latin. For the more scientific subjects in the higher grades, where experiments are done, you could have twenty hours. That is not possible in subjects that require real concentration.

A teacher: Perhaps we need to have some of the shop classes in the morning.

Dr. Steiner: Then we will have a mess in our class schedule again. It would certainly be desirable if we could have a different perspective. That is what is so difficult, you always bring this schematic

bureaucratic perspective to the fore, and put the really important things on the back burner. This kind of thinking really has no content. I would need to have both the teaching plan and the meeting plan in front of me. They should have been here today. The problem is that we moved the division of the classes up to the ninth grade.

I once considered work on a class schedule as the opposite of pedantic. If we had it, we could see which class had which subject at what time. We would know where all the classes are, and that each class had such a schedule. From those two things, we could see where we are. We would have nineteen sheets from which we could see that one class has this and from a different sheet we could see that at the same time, one or another class is doing something else. If you have to do something like this occasionally, you can accept that you might have a light fainting spell. But when you have to spend a whole evening on it, you become dizzy. Imagine how simple it would be if I had one schedule for each class and a timetable from which I could see that this or that class is here from two until four.

The problem is that we are not doing what would actually be right, namely that we do not consider the elementary school alone, but recognize that the language teachers move throughout the different grades. If we were to make a radical change, which is not the case, and some teachers would only work in the upper grades, and those who worked there would not work in the lower grades, it would be easier. The whole problem has become quite difficult since we have lost a language teacher because he took over a class. It is really a problem that we are missing one language teacher.

Is there a student here by the name of D.L.? Is there some problem with him? Why did you write a letter?

A teacher: He caused an explosion in the physics room. We gave him a warning and wrote his mother.

Dr. Steiner: There shouldn't be anything in the physics room that could cause an explosion. It is, in any event, troubling that something like that could occur. I once knew of a student in an upper grade who poisoned himself because the chemistry teacher was not paying attention to things. In any event, you should have left it at giving the student a warning. You should not have written anything. You never think how difficult it is when I have to fight against these things, and that people say, "That's quite some leadership when a ten-year-old is allowed to create an explosion." Do you think you can still do that, considering the situation we are now in? It is horrible how people think only about how they can protect themselves, but never about what the school looks like publicly. This is really astonishing. His mother is really a nice woman, but you need only imagine what kind of an impression it would make upon her to learn her boy caused an explosion. Everyone she tells this to would say, "Don't send you child to the Waldorf School." That is obvious. We cannot have many such occurrences.

Always feel responsible. Didn't you think about how it would affect the school? If you provide the material for an explosion, then any boy would cause problems. I do not want to ask who was responsible for this, but someone must have left the material there. It was in the physics and laboratory rooms. The doors need to be locked.

A teacher: No one should be in the physics room when a teacher is not there.

Dr. Steiner: Thus, the room was not locked up?

A teacher: The error was that the student had permission to remain in the physics room.

Dr. Steiner: I do not understand why the laboratory is not locked. This is a really beautiful situation. Explosives and poisons are kept in the laboratory, but it is not locked so the students have easy

access to them. It is quite apparent that it is not sufficient to agree that students should not be in there. It is also clear that no laboratory teacher was there when the boy was. These kinds of things are always happening.

A teacher: It was my fault. I allowed him to remain in the physics room.

Dr. Steiner: But we must have principles in such things! Then we could say that a teacher was there, and the boy did it during that time. That would show that the teacher would have to be fired. When such things happen, we have a fear that something more will happen.

(Replying to an objection) It is horrible that that word could be used here. Who cares what happens in Buxtehude? It's still worse that it could be said here. That is no position to take. Such things simply must not occur here.

The gymnastics teacher talks about holding class outdoors. Problems could arise for the school because the students catch cold.

Dr. Steiner: If there are such complaints, we can do nothing more than wait until we have a gymnasium.¹

A teacher asks whether they should yield to the parents.

Dr. Steiner: The parents want their children to be here with us. In individual cases, we will have to give in to the desire of the parents. There is nothing more we can do than wait until the gymnasium is complete. It is disgruntling that it is always being put off.

In the first grade, there is a boy in the first row in the corner, R.R. He needs some curative eurythmy exercises. He needs to consciously do the movements he now does for a longer period and at a much slower speed. Have him walk and pay attention to

1. The new school building, which included a gymnasium, was begun December 1921 and opened December 1922.

how fast he moves, and then have him do it half as fast. If he takes twenty paces in five seconds, then have him take twenty paces in ten seconds. He needs to consciously hold back. He needs to do some curative eurythmy, then these exercises, then curative eurythmy again.

You also have that boy in the yellow jacket, E.T. That is a medical problem. He could certainly do the "A, E, I exercise." Also, he should eat some eggs that are not completely cooked. He needs to develop protein strength. In many cases, it is possible to know what we need to do to heal something. People cannot say something untrue about us if what we say needs to be done cannot be done. We need to take up a collection so the boy can have two eggs a day, at least four times in a week. He would need eight eggs. The *Cologne News* costs twenty-five marks, but it does not have the same nutritional value.

The school doctor asks a question concerning medicine. He needs to see quite a number of students.

Dr. Steiner: It would be good to speak about the principles. That is hardly possible before Christmas. Our English visitors will come on the eighth or ninth of January and be here for a week. If only we could at least have gymnastics then! Perhaps I could speak about medical questions in that connection.² Now, we have to speak about individual students. In the future, I would like to handle that in principle. In every class, there are undernourished children. The children in the first grade were born in 1915. The health of the children born in 1914 has suffered some. That was a shock. Now we have those who are undernourished. People should have seen this coming in 1916. The war went on too long. I would like to give a basic overview of this topic, the basis of school health.

2. Medical question were discussed during the meeting of February 6, 1923, not during the English teachers' visit.

A teacher: A mother is complaining that her children do not sleep enough.

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

Concerning K.P. in the 4b class.

Dr. Steiner: He is anemic. The boy does not have enough metabolic residues. Due to the tea, he has used more of himself inwardly, and now he needs a strengthening diet. Before, he looked bad because of the bad food, and that is having an effect now. Try to get him some bread every day. If you give him malt for fourteen days, he would get used to it, and then it would be difficult to feed him normally. It would be better to give him a good piece of bread. It is quite clear that he is undernourished. In curative eurythmy, he could do the bright vowels, A, E, and I.

A comment about E.V.M. in the 3b class who has headaches.

Dr. Steiner: We can easily help that through the diet. Give her some cooked cranberries every day for three weeks.

An eighth-grade teacher: Twenty-five children will be leaving at Easter, but they have not really reached the goals of elementary school. Perhaps we should take them aside and teach them the basics: reading, writing, and arithmetic.

Dr. Steiner: I would agree with that. Do it. It would also be nice if Graf Bothmer could help you.

A teacher asks about W.S. in the tenth grade. Her thyroid glands are not functioning properly.

Dr. Steiner: I once said something about this. She was in a eurythmy performance and looked as though she would not be able to complete it. The way she seems now, I think that we need to give her a preparation: 0.5% agaric (extract of *amanita muscaria*), then

5% berberis vulgaris, the juice of the fruit, and a little hyoscyamus niger (henbane). Thus, this berberis vulgaris 5%, 0.5% agaric, a homeopathic amount of hyoscyamus niger, 5X. There is a danger that her glands might degenerate because there is something wrong toward the back of her head.

A teacher asks about two students in the seventh grade who are misbehaving.

Dr. Steiner: It is difficult to do anything because the problem can be traced back to an abnormal growth of the meninges. It is difficult to do anything. It is too bad that our physicians do not pay more attention to such special cases. There is hardly anything more we can do other than have one of the doctors from the Therapeutic Institute come up here every week and really undertake some systematic exercises. Otherwise, we would have to put them into an institution. These are problems with the meninges. You could try to get them more interested in school.

A teacher: I cannot teach the seventh grade properly. I have too much to do for foreign languages.

Dr. Steiner: We will have to be patient until we have an additional person. I do not think you should allow your courage to wane. Things went quite well recently, particularly in that subject. The children were really interested in the perspective that you presented. I would not want you to get depressed.

A teacher asks about some particularly weak children.

Dr. Steiner: Try to include them more during class. Call upon them more often so that they remain attentive.

A teacher asks about a performance by the children in Holland.

Dr. Steiner: I only meant that you should agree upon the age of the students. We cannot drag ten-year-old children to The Hague. The very young children cannot go, only those children about

whom we can say it would be responsible. Otherwise, there is nothing to say against it.

A teacher presents a request for a seminar.

Dr. Steiner: If we were to hold such a course, it would be much more reasonable if you formulated your questions and uncertainties during your meetings. Perhaps you could find two dozen pedagogical questions that would provide the basic content and theme. You already know what needs to be said. You have not studied the seminar sufficiently. It is not reflected in the way school is being held. Occasionally, one thing or another occurs, but in general, it is not visible. I would like to give such a course, but you must have specific questions. The course would include a number of things I have already addressed.

A teacher asks about the Oberufer Christmas play and whether Dr. Steiner could help.

Dr. Steiner: I cannot help you since I have not been at the rehearsals. My wife told me about it. The story is this: We were sent something from Brietkopf and Härtel that X. had printed. It states that the rights of performance are reserved. X., who knew the plays here, published the things he stole from us. People are used to such things from social parasites. He may have gone secretly to Schröer's heirs. The Malatitsch family in Oberufer has the performance rights. Schröer bought the printing rights in 1858. I always assumed we would present it publicly before it was stolen from us. People have often asked me to publish it, but I did not think it would be responsible today. Today, the text would have to be completely revised from beginning to end. I would not have taken the responsibility of publishing something like that without a careful revision. I think it is silly to perform Brietkopf's text. Most of the things I corrected during the rehearsals in Dornach. I made a number of important corrections, but people are like that.

A teacher asks about parents who pay no tuition.

Dr. Steiner: Why don't you send somebody to them. We need to do this kind of work efficiently. There would be an impossible amount of work if the school association had three thousand members. We should send the secretary of the school association.

A teacher asks whether children whose parents do not want to pay should remain at the school.

Dr. Steiner: It may be that their parents do not know how to write. The school association has a secretary, and he certainly does not have much to do. Nothing is being done to increase membership.

I wish there was as much enthusiasm for the school as there is for the performance. People's attention is diverted from the teaching. If the children were to perform something, it would not be so dangerous. I think it would be best to let it go, otherwise, you will get even deeper into the problem.

I have not really said anything against the performance. I actually believe that the better the performance is, the worse it will be for the school. I think you are as enthusiastic about it as a roly poly is about standing up.³

3. A "roly poly" is a punching toy that is weighted at the bottom so that it always springs up after it is knocked over. — TRANS.

Tuesday, December 5, 1922, 4:00–6:30 p. m.

Dr. Steiner: I would like to hear everything about the class schedule.

The new class schedule is described. All of the foreign language classes are in the morning. There were no changes in personnel. Once, a language class had to be moved from 12:00 until 1:00. An attempt was made to group the students. A few times Latin and Greek had to be put after eurhythm, but otherwise the language class immediately followed main lesson.

Dr. Steiner: You will have to do it that way if nothing else is possible.

A teacher: I would prefer having the 4a language class in the afternoon instead of from 12:00 until 1:00.

Dr. Steiner: Then we will do it in the afternoon.

A teacher: Is that true otherwise?

Dr. Steiner: When the respective teachers demand it. It is important that the teachers agree.

The religious instruction is described. Voice instruction is always in the morning. Eurhythm, mostly. All the handwork and shop classes are in the afternoon as well as gymnastics, but Wednesday afternoon had to be used also. If Wednesday afternoons are to be held free, then gymnastics and some of the shop classes would have to be in the morning.

Dr. Steiner: There is nothing to say against having some things at the end of the morning under certain circumstances. It is, of course, not good when the children move from the practical into the completely theoretical. We should try to keep a Wednesday free. Gymnastics should also not be done before the theoretical

periods. It was badly scheduled on Wednesday only because the gymnastics teacher was excluded from the meeting.

A teacher: The parents have arranged a number of things under the assumption that Wednesday is free.

Dr. Steiner: Surely we can get the parents to choose another day. The teachers need to be able to come to the faculty meetings. That is important. The teachers could meet on Saturday. There is too much to do. Let us try to keep Wednesday afternoon. I think it is best if we do gymnastics in the afternoon.

A teacher: We carried out the division between the humanistic and business courses of study.

Dr. Steiner: Then this class schedule is possible, and we will see if it is satisfactory.

A teacher: I would like to teach foreign languages in my first-grade class.

Dr. Steiner: Of course, that is possible. That is how it should have been from the beginning.

The fourth-grade teacher would like a fourth period of foreign language.

Dr. Steiner: We carefully considered the number of hours, but we should allow you to decide. It needs to be something that is not required.

I think, if everyone is satisfied with it, we could actually begin with the class schedule. It would be nice if you could start on Thursday, December 7. Then, on Saturday, when I can look at things again, everything will be under way.

They present the individual class schedules.

Dr. Steiner: The first grade only has class once in the afternoon. 2a and 2b, as well. 3a is only on Monday afternoon. 3b, only Tuesday afternoon. The same is true of the 4a and 4b classes. 5a has class

on three afternoons, two of which are the Catholic religion class. 5b also has handwork and eurythmy on two afternoons. 6a, three afternoon classes. That is not too much. For the time being, only the teachers are carrying too much.

Dr. Steiner goes through the list with the teachers, determines how many hours each teaches, and how many hours beyond a reasonable limit each is teaching. He assumes that each teacher should teach sixteen to seventeen hours per week. Thus, for example, N., who teaches twenty hours, is teaching three to four hours too many.

Dr. Steiner: Now we have determined that. In normal life, the teachers would demand extra pay for these hours. However, I think we should try to get an additional language teacher. I would also like an additional gymnastics teacher.

A teacher asks whether the provisional plan for decreasing the teaching load should be tried.

Dr. Steiner: Y. already has too many hours. We could do that only if we could find some trade. If, for example, you, Miss Z., would take over one of the religion classes, then Y. could trade. Make the change with whoever appears most burdened. Mrs. W. has the greatest tendency to give up time. We will wait until Tittmann comes to answer the question of V.

V. defends himself.

Dr. Steiner: There are also inner reasons. You should be happy we expect more of you. You are more robust. I think you are quite strong. You certainly must admit that you are more robust than Mrs. W. We will see that we get Tittmann here as soon as possible.

A teacher: The class teachers have asked if they could teach gymnastics to their own classes.

Dr. Steiner: There is nothing to say against that if it does not become a burden. I certainly see no reason why two classes cannot

have gymnastics with their teachers in the same room. That would, in fact, be quite good, if it is possible, because we would then achieve a pedagogical goal. We need to remove nervousness from our teaching. If we cannot do that, it would be a sign of nervousness. Actually, we should see it as an ideal that we could teach mathematics in one corner, French in another, astronomy and eurythmy in the others, so that the children have to pay more attention to their own work.

A teacher: That is also relevant for eurythmy?

Dr. Steiner: I would be happy if you could do it, because it is pedagogically valuable. Teachers would, of course, need to be able to get along with each other.

A teacher: The religion teachers would like to keep the room they have had for the Sunday services. It should be used only for that.

Dr. Steiner: I agree. What is important in these Sunday services is the attitude among those present. We can best achieve that by maintaining that arrangement.

A teacher: Should Miss R. and Mr. W. hold the services?

Dr. Steiner: They should both celebrate the sacraments. That is an obvious condition for the independent religious instruction.

I would like to say something more. Experience has shown that the Independent Religious Instruction consists not only in what we teach during religion class, not only what we teach through feeling, but that a certain relationship needs to develop between the religion teacher and the student. You can develop that through the celebration of a sacrament. If someone else does the service, then, for the student who receives the sacrament from someone else, a large part of the intangibles necessary for teaching religion are missing between the students and the religion teacher. The reverse is also true. If someone gives the sacrament without teaching religion, that person falls into a difficult position that can

hardly be justified. It is easier to justify teaching religion without leading a service than it is to justify leading a service without teaching religion. Through the service, we bring religious instruction out of empty theory. It is based upon a relationship between the religion teacher and the students. As I have said in connection with the sacrament, you should decide.

A teacher: I did not understand that.

Dr. Steiner: Now that we have completed things, in selecting a teacher for religion my first question is if he or she can lead the Sunday service. You might have the wrong impression. If the question is which one of you here do I think is appropriate, then I could reply, "Only those who I think are appropriate to give the service." Many people could teach religion, but the giving of the sacraments can hardly be done by anyone other than the two whom I mentioned. You should not be angry that I am speaking quite straightforwardly in this connection, but each of you should know what I think of your capabilities, at least for now. That may change, though.

The children need to become mature enough. This nonsense with a special confirmation class needs to stop. They should attend the Youth Service when they have reached a certain level of maturity, but that maturity cannot be taught. They will simply reach it, and for that reason, we should not have any special confirmation class. Only the person giving religious instruction should hold the Youth Service.

A teacher asks about the decorations in the service room.

Dr. Steiner: I would like to think about that. I think it would be nice to have a harmonium. We want to be careful about how we develop the service. There is not much to say about the text except that the Gospels are still missing. There is still much we can do in connection with music and also paintings. In contrast, though, there is something else we need to consider, namely, the participation of the faculty.

There are two sides to the question. There is the very real question of whether things are moving too rapidly here. The services permeated by a religious renewal have the possibility of becoming something quite great. On the other hand, I hear in town among those who are working on this religious renewal that a religious community of a hundred members consists only of anthroposophists who are forming a sect. You see, there is a danger connected with all this. It is already present. I also hear that, "Those members who have not yet joined are being pressured." The religious renewal was intended for those outside the Society. You need to be clear that such things have two sides, and that the primary thing is that our anthroposophical friends, both inside the school and outside, need to see that their mission is to straighten out people who are falling into an erroneous path. Those things connected with the most noble intent also have the greatest dangers. This is something that must be taken seriously. Before this religious renewal has withstood the test whether it is true and proper, we can certainly not say that we should respect someone who does not attend less than someone who does.

It would be best if we create a service for the children that has a great deal of warmth and heart, if we did everything possible to create an attitude that is serious without being oppressive, but on the other hand, to keep it as simple as possible.

A teacher: We have thought about some questions we would like to ask you. The question arose in connection with teaching foreign language about the musical/language and the sculptural/painting streams. They were often mentioned in the course.

Dr. Steiner: There are also a number of references to that in that short cycle of four lectures on pedagogy that I gave in September of 1920.¹

You will forgive me if I mention that, but I believe it contains everything you need to come to more concrete actions.

1. See *Balance in Teaching*.

Concerning teaching modern languages—if you use the same methods, the effects upon the child will compensate each other, since the child’s head dies through French to the same extent as the child’s metabolism is enlivened through English. The difficulty arises, and this is something that just occurred to me, when you remove English for some of the children. Socially, that is unnatural. It should not happen, but there is nothing more we can do. We cannot have both English and the ancient languages. But, particularly during the present stages of their development, these two languages compensate one another unbelievably well. Take, for example, Mr. B’s French class today. He developed something extremely important for the more quiet listeners. The French language is in a process of eliminating all the “S’s”. It would not be proper to say *Aisne* (An). You can hear the “s”. But, during the Battle of the Marne, it was referred to only as “An”. In English, many suffixes are moving toward removing an “s.” When you use the same methods, these are completely compensating, particularly during the ages of nine and ten. Otherwise, it is best to do as little French grammar as possible. In contrast, it is good you emphasize the grammatical aspect of English around the age of eleven or twelve. I will discuss that in more detail later, but for now I wanted only to make a preliminary mention of it in order to hear from you how things are going.

A question is asked about the stages of language teaching.

Dr. Steiner: There are stages. It would be interesting to look at this question in connection with other things. I intend to write an essay about Deinhardt’s book about the basic elements of aesthetic principles in instruction.² Of course, these things are overemphasized by Deinhardt as well as Schiller, but it is easy to discuss them.

It would be good to mention the publisher at the same time. Perhaps one of the faculty members could write a critique of the

2. Rudolf Steiner never wrote the essay.

book in relation to Schiller. You are not familiar with the book? It is difficult to read. Steffen was asked to write an introduction to this book, but he found it terribly boring. That is only because of his long sentences. An Austrian can understand having such long sentences in a book. Sometimes you have to stand on your head in order to understand such sentences, but Steffen does not like that.

A teacher: We assumed such things would result in a textbook.

Dr. Steiner: That would be a good idea.

A teacher asks about how to ask questions using the Socratic method.

Dr. Steiner: There is something about that in my lecture cycles.

A teacher asks about having English as an elective in the upper grades.

Dr. Steiner: That would be possible.

A teacher asks a question about mathematics.

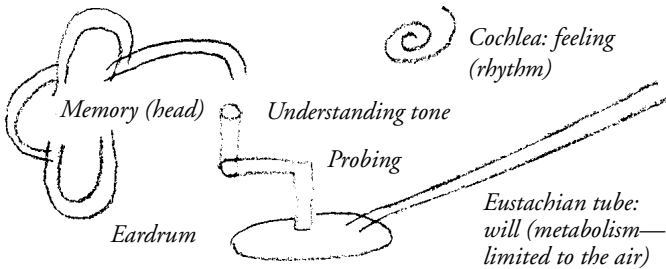
Dr. Steiner: I would be happy to explain that if you would try to use such things in a non-pedantic way. You should remember that such rules are always flexible, so they must never become pedantic. Particularly concerning spatial questions, it is always bad when things become too rigid.

A question is asked about the human ear.³

Dr. Steiner: You need to understand the small bones within the ear, the hammer, stirrup, the oval window, the anvil, as small limbs, as arms or legs that touch the eardrum. A sense of touch enters the understanding of tone. The spiral, which is filled with liquid, is a metamorphosed intestine of the ear. A feeling for tone lives in it. What you carry within you as an understanding of language is active within the eustachian tubes that support the will to understand. Tone is primarily held in the three semicircular canals. They act as a memory for tone. Each sense is actually an entire human being.

3. See *Health and Illness, vol. 1*, lecture 3.

I often say such things as a paradigm in order to animate people like Baumann and Schwesbich to get to work and write a book about all their experiences. They said such things this morning. You only need to be more specific and things will seem plausible to them.



Dr. Steiner is asked to open the new school building after Christmas.

Dr. Steiner: That is difficult, since not all the classes will be moving in. Quite a number will remain in the temporary buildings, so if we make this a particular celebration, those children staying in the temporary buildings will feel they are not as good as those moving into the new building. We need to consider the effects of a special ceremony upon those children remaining in the temporary buildings. It would be a different question if we were to open a new hall, such as a gymnasium. However, if we were to do this, it would fill the whole building with an inner disturbance.

I want to characterize Leisegang as a philosopher, a caricature of a philosopher. He is just a windbag. What he is as a philosopher is complete nonsense. You can do this in a pedantic way: What are the characteristics of a philosopher? A philosopher needs a firm foundation under his feet, but all his assumptions are incorrect. You could actually prove that he, in fact, has no real foundation.

If you proceed that way in philosophy, that is what happens. I do not know of any profession where such a person would belong. He certainly could not make jokes in the newspaper because he doesn't have enough of a sense of humor.

Saturday, December 9, 1922, 4:00 p.m.

Dr. Steiner: I think that first I need to hear what has happened with the class schedule during the short period it has been implemented. I would like to know whether you see it as a possible solution.

A teacher: A father wrote a letter indicating things have gotten worse.

Dr. Steiner: We should include those opinions in a practical evaluation. We need to ask ourselves how it is that a boy in the fourth grade has class until ten minutes to 7:00 in the evening.

A teacher: We had to put one of the language classes into the afternoon, and then handwork follows it.

Another teacher: In general, the situation is not worse.

Dr. Steiner: That is the way it should be. We have not increased the number of hours, but actually reduced them, and the instruction is more concentrated.

A teacher says something about the free periods.

Dr. Steiner: If we had more teachers, such free periods would not occur. What do the students do during that time?

A teacher: They are put together in one room, and we keep an eye on them. The older children work alone.

Dr. Steiner: We should answer such a letter by pointing out the advantages. There must certainly be some advantages.

A teacher: In the eighth grade, there do not seem to be any advantages.

Dr. Steiner: We have to recognize that as unavoidable. Is it really so obvious? Certainly, the number of classroom hours has not increased.

A teacher: It is only a temporary disadvantage and will exist only as long as we have shop in the afternoon.

Dr. Steiner: This situation can last only for the darkest months of winter. Instruction begins relatively late, at 8:30 a.m. I always assumed that was for reasons of economy. We could also say that if the parents paid for the additional lighting, we would begin at 8:00. We could ask the parents whether they want it or not, and then decide according to the majority. We could begin a half hour earlier and use electric light.

We could survey the parents after we explain the basic issues of the class schedule. The main complaint of the person who wrote that letter is that he does not see his children. He is quite sorry his son does not arrive home until 7:30 in the evening. We need to take a survey. We could ask him whether he would be willing to pay more in order to have school begin a half hour earlier.

The gymnastics teacher: The children have asked whether we could have gymnastics from 7:30 until 8:30 in the morning.

Dr. Steiner: The children would then come to main lesson tired. They would be just as tired as if they had a regular period before main lesson.

We need to speak with the students about their dissatisfaction, and we should send a questionnaire to the parents. For the students, our task is that they have the same perspective as you, the teachers. Where would we be if the students' viewpoint was different from that of the teachers? It is absolutely necessary that the students support the teachers' perspective. We should try to achieve better harmony between the students and teachers, so that the students would go through fire for the teachers. Each time that does not happen, it is painful for me.

A teacher: Things would improve if we could have shop in the morning.

Dr. Steiner: If that is possible, go ahead.

It is curious that the students criticize the class schedule. Why is that?

A teacher: The children criticize a great deal.

Dr. Steiner: That should not be. In general, you should not lose contact with the children. I think every class schedule would have advantages and disadvantages. If you had good contact with the students, the class schedule would not be a problem. I would like to hear from the teachers what you think the practical results have been. We could send out a questionnaire to the parents, but student criticism is unacceptable. What I said at the beginning referred to the perspective of the teachers.

A number of teachers report.

A handwork teacher: Can we allow the boys in the upper grades to have handwork as an elective? The girls have asked if we could leave out the boys. The boys who have grown with the classes like to participate, but the new ones do not.

Dr. Steiner: How could we do that? We have included those things in our curriculum that are appropriate in handwork; that leaves no room for variation. We cannot allow handwork to become an elective. How would you do that? Your guiding rule would then be that the children go only to what they want.

You can vary things within the class. There are a number of good possible variations. You can give the children many kinds of activities. Things do not need to be the same everywhere. As far as I am concerned, you can give the boys and girls different activities beginning in the eighth or ninth grade, but if it becomes an elective, we will destroy our plan.

A teacher: I would like stenography to be an elective. The children do no homework.

Dr. Steiner: That is too bad. When does that class begin? Oh, in the tenth grade. I do not understand why they do not want to learn it.

We are so close to some things that we often forget that we have a different method and a different curriculum than in other schools. You see, now that I've been in the classes more often, I can say we are achieving results with what we might call the Waldorf School method; the results are apparent. A comparison with other schools, in fact, shows that, to the extent we are using the Waldorf School pedagogy, we are achieving results. The question we need to ask ourselves is whether we are unconsciously not using the Waldorf method where we have not achieved results.

I do not want to be too hard. Things do not always need to end in a storm about how the Waldorf School method is not being used everywhere. Sometimes you fall back into the usual school humdrum. You get results when you use the methods. Even though the results in foreign languages are uneven, there are, nevertheless, quite good results. We are also achieving good results in the lower grades with what is normally called penmanship. In arithmetic I have the feeling that the Waldorf School method is not often used.

I think we need to continually ask ourselves how we need to work in these different conditions. Of course, it is easier to flunk a third of the class at the end of the school year than to continue bringing them along. That would result in different conditions. If we continue to use the same guidelines and think in the same way, we will not move forward. We would then have to allow the students to fail. You cannot have one without the other.

On the other hand, we also need to consider that the work done at home needs to be done happily. The children must feel a need to do it. If you teach at one of the public schools with compulsory attendance, where you have no interest and can operate like a slave owner, you are in a different situation. If the children do not bring their homework, you simply punish them. The children would

simply run away. If we were like other schools, they would simply run from us. We need to get the children to want to do their homework. But, their work is well done, isn't it?

I work so hard to unburden the teachers because I must admit to feeling that you do not always have the necessary enthusiasm to really put something into your teaching. We need more fire, more enthusiasm in our teaching. So much depends upon that. If, for example, a boy does not want to participate in handwork, you need to give some thought to giving him something he finds interesting. I know stenography can be learned in nothing flat, without much homework. I have, unfortunately, not been able to see what you do there. How do you explain stenography to the children?

A teacher: I gave an introductory lecture on the history of stenography, then taught them the vowels.

Dr. Steiner: You can generate much more excitement if you also teach abbreviations when you teach them the vowels,. All that relates to what we must overcome. What is that supposed to mean, "The children don't want to"?

A teacher: One girl told me she does not need stenography. She is interested only in art.

Dr. Steiner: One thing must support the other. The students do not need to consider the question, "Why do I need to learn this?" We must direct our education toward being able to say to the student, "Look here, if you want to be an artist, there are a number of things that you need. You should not imagine you can simply become an artist. There are all kinds of things you need to learn that are not directly connected with art. As an artist, you may well need stenography. There was once a poet, Hamerling, who once said he could not have become what he was without stenography." We must learn to teach so that as soon as the teacher says something, the children become interested. That should simply happen.

We begin teaching stenography in the tenth grade. By now, the children should be so far that they understand they should not question their need to learn what we teach.

A teacher: The children asked before we even began. Some of them had already learned the Stolze-Schrey method.

Dr. Steiner: That is a real problem. If there were enough children, it might lead to needing a special course for those who want to learn the Stolze-Schrey method.

A teacher asks about the visit of someone from England.

Dr. Steiner: Concerning this visitor, it is important that we develop a kind of “visitor attitude” so that we appear to be accustomed to having visitors. Don’t you agree that we do not really do that when we have German visitors? Englishmen will be terribly disappointed if you receive them the way you normally receive visitors in the Waldorf School. I do not want to suggest that you take up “Emily Post” in your free time, but there is something you might call a kind of “natural manners.” It is different when you have a visitor than when you speak in the faculty meeting. The main thing is that you are gracious to visitors. I mean that not only in connection with your external demeanor, but also inwardly. You need to want to allow the visitors to see what is special about our instruction. Otherwise, they will go away with no impression at all. The impression our visitors receive depends upon how we act with them. That is the first thing. The other thing is that we need to make the visit as efficient as possible. It will not do to have thirty visitors in a class on the same day, but only as many as we can handle. We should not allow them simply to watch us.

When the Theosophical Society had a conference in London some time ago, they had a “Smiling Committee.” When we had our meeting in 1907 in Munich, there was a great deal to see.¹ There were the celebrities of the Theosophical Society. I thought

it was really horrible that these famous people left with the opinion that people are right, Germans are impolite. I once suggested to someone that he should say a few words to a well-known person. He replied, "With them?" He thought it was a terrible imposition that I thought he should be polite. He thought he should simply ignore someone he did not like. These things happen. They should not happen here. Otherwise, we would have to not allow the visit, and that is something we cannot easily do.

A teacher: We thought we would serve tea in one of the classes. We've also prepared a display table.

Dr. Steiner: That is certainly good, but I am referring more to your attitude. You could certainly say we should not allow these people to come, but that is not easily avoided. You need to show them what is special about our teaching methods, and you need an opportunity for doing that.

Sometimes when you say something, it feels like you are taking the morning dew from the flower. It is all so easy to say in a lecture, but with concrete questions, you seem so dry and barren. Then, it is like taking away the dew. Everything depends upon how you do it, whether it seems you want to help someone or not. What I want to say is—I can say this today because it will not seem as though I wanted to praise Dr. B.—when I come into his class he seems to think it is important and correct to point out certain things to me. The same is also true of Dr. S., but I also do not want to praise you. I do not think it would disturb your teaching if you were to point out what you are doing. Perhaps it is not so necessary with me, but I am convinced it is more important that you make sure visitors see what you are doing instead of simply having them stand there noticing nothing at all. Englishmen with their lack of concepts will understand nothing if you do not point out the basis of it. If you only give the class and let them

1. See *Rudolf Steiner: An Autobiography*, chapter 38.

watch, they won't have the faintest idea of what happened. You need to forcefully point out what is special about the instruction.

An earlier visitor left without the faintest idea of what the Waldorf School is. He left and went home with only a proof that the methods he used in his English school are good. The only impression he had was that we are doing the same things he does. You shouldn't believe people notice things by themselves. Many of you have not yet noticed it, so many things continue on in their normal trot, even with our own teachers. That is what I meant. Not much more can be done.

We should give a very impressive 5:00 o'clock tea at the branch office on Landhausstraße. Otherwise, the Englishmen will leave Stuttgart saying they have seen nothing of the Society, all we wanted was to lecture. In England, everybody introduces themselves, and they consider lectures as something to do on the side. They just put their hands in their pockets. Most of their lectures are simply long sentences. Germans say something in a lecture, something special about life, and they should notice that here. If you can show them that, they will slowly gain some respect. No Englishman can understand the German nature. They do not understand it, they have no concept why we see something in a lecture that we associate with conviction. For them, it is only a longer speech within a conversation, but they do have a good sense of ceremony for formal occasions. You can certainly see that in everything they do. We do not need to imitate English culture, we do not need to imitate English nature, but we do need to give these people the impression that we simply do not stand around, but are truly active. That is what we need to do. We do not need to do much more, and there is not much more we can do during a two-week visit than to try to get people to respect our Waldorf School methods. Nevertheless, we do need to gain their respect. You need to remember that there is no way of expressing the word "philistine" in the English language. An Englishman cannot properly express the peculiarities of a philistine. People's most prominent

characteristics cannot be expressed in their own language. Nowadays, Germans have taken on so many characteristics of the English that they are almost incapable of saying the word "philistine" with the proper feeling. We should eliminate everything that is philistine from the Waldorf School.

A teacher: Should we tell the children about this now?

Dr. Steiner: I would not do that. What I have said should remain within our four walls. Outside our circle we will have to arrange things so that the children consider the visit as a matter of course. Don't tell them. Don't do things as though they were something outside our normal life. The visitors should not notice anything. They should not believe we made any special preparations. They should think their visit does not bother us at all. There can be no talk of taking their visit into account. Do that as little as possible.

A teacher: Won't the children bring some resistance from home?

Dr. Steiner: I visited the school of a man who will be coming. I went through all of Mr. Gladstone's classes.² The children, of course, knew I was a German just as the children here will know that the visitors are from England, but it was natural that I was treated as a guest.

A teacher: I would always ask an English visitor to tell something.

Dr. Steiner: I would prefer to tell it myself. You should understand that all other classes will be of interest, but the English class will interest them only a little. I would try to make them understand, in a polite way, of course, that it is unimportant to me if they find the class not well done. If they say something, you could reply that you would probably say the same thing in their German class.

2. Mr. Gladstone was director of a large boarding school near Michael Hall in England. He was one of the first English teachers to visit the Waldorf School in Stuttgart.

You are probably right. That is what is important. Don't give the impression they are important for you, but treat them as guests. It is important that people feel they have been treated as guests. It is important that they believe the things that happen while they are here are what occurs normally, not that they believe we prepared something for them. They should not believe that. When we give a 5 o'clock tea at the branch house, they should think that that is the custom here. We are moving a little too strongly in the direction of becoming bureaucrats rather than people of the world, but we need to become people of the world, not bureaucrats. It is bad for the school if bureaucracy arises here. All German schools are bureaucracies, but that is something that should not happen at the Waldorf School. Basically, we do not need to show the people anything other than what happens here. Everything else lies in the way we do that.

I will be here on the eighth and ninth of January, perhaps also on the tenth, and then at the end of the visit. I was thinking it might be possible in that connection to give a short pedagogical course that would deal primarily with the aesthetics and pedagogy of music.³

A teacher asks about Parzival in the eleventh grade.

Dr. Steiner: In teaching religion and history, what is important is how you present things. What is important is how things are treated in one case and then in another. In teaching religion, three stages need to be emphasized. In *Parzival*, for instance, you should first emphasize a certain kind of human guiltlessness when people live in a type of dullness. Then we have the second stage, that of doubt in the heart, "if the heart is doubting, then the soul must follow." That is the second stage. The third stage is the inner certainty he finally achieves.

3. See Rudolf Steiner, *The Inner Nature of Music and the Experience of Tone*, lectures 5 and 6.

That is what we need to especially emphasize in teaching religion. The whole story needs to be directed toward that. You need to show that during the period in which Wolfram wrote *Parzival*, a certain segment of the population held a completely permeating, pious perspective, and that people at that time had these three stages in their own souls. You need to show that this was seen as the proper form, and that this was how people should think about the development of the human soul. You could speak about the parallels between the almost identical times of Wolfram's and Dante's existence, although Dante was something different. When you go into these things, you need to give each of the three stages a religious coloring.

In teaching literature and history, you need to draw the children's attention to how one stage arises from an earlier one and then continues on to a later stage. You could show how it was proper that common people in the ninth and tenth centuries followed the priests in complete dullness. You can also show them how the Parzival problem arises because the common people then wanted to participate in what the priests gave them. In other words, show them that people existed in a state like Parzival's and grew out of that state just as Parzival grew out of it. Show them how common people actually experienced the priests, just as Wolfram von Eschenbach did. He could not write, but he had an intense participation in the inner life of the soul.

Historically, Wolfram is an interesting person. He was part of the whole human transition in that he could not write and in that the whole structure of education was not yet accepted by common people. But it was accepted that all the experiences of the soul did exist. There is also some historical significance to the fact that it is a cleric who is the scribe, that is, who actually does the writing. The attitude in *Faust*, "I am more clever than all the fancy people, doctors, the judges, writers, and priests," persists into the sixteenth century. Those who could write were from the clergy, who also controlled external education. That changed only through the

ability to print books. In the culture of *Parzival*, we find the predecessor of the culture of printed books.

You could also attempt to go into the language. You should recall that it is quite apparent from *Parzival* that such expressions as “dullness,” “to live in the half-light of dullness,” were still quite visual at the time when people still perceived things that way. With Goethe, that was no longer the case. When Goethe speaks of a dog wagging its tail, he refers to it as a kind of doubting, whereas in *Faust*, it means nothing more than that the dog wags its tail. You see, this doubting is connected with dividing the dog into two parts: the dog’s tail goes to the left and the right and in that way divides the dog. This is something that is no longer felt later. The soul became completely abstract, whereas Goethe still felt it in a concrete way. This is also connected with the fact that Goethe once again takes up the *Parzival* problem in his unfinished *Mysterries*. That is exactly the same problem, and you can, in fact, use it to show how such things change. They return in an inner way.

Take, for example—well, why shouldn’t we speak about Goethe’s *Green Snake and the Beautiful Lily*? You have probably already done this, that would be just like you. Why should we not take into account that the story of the kings is pictorially the same in Andreae’s *Chymical Wedding*, where you also have pictures of the kings? If you go back to that, you will see the natural connection to the Arthurian tales and the Grail story. You would have the whole esoteric Grail story. You would inwardly comprehend the Arthurian tales and the particular cultural work as the Knights of the Round Table, who set themselves the task of destroying the lack of consciousness, the dull superstition of the common people, while the Grail Castle’s task is to comprehend external life in a more spiritual way. Here you have the possibility for an inner deepening of *Parzival*, but at the same time you can place him in his own time. I have mentioned this in some of my lecture cycles, as well as *Poor Heinrich*, which can also be treated historically as a

theme of the willingness to sacrifice. A moral understanding of the world coincided with the physical understanding of the world, something that was lost in the next cultural period. Something like *Poor Heinrich* could not have been written in the fifteenth century.

I have also made a comparison between *Parzival* and von Grimmelshausen's *Simplicius*. In Christoffel von Grimmelshausen's time, people were already so advanced that they could treat the Parzival problem only in a humorous manner. You can still find an echo of it in Simplizism. This is something you can do in literary history.

When you continue on to the present, things become very hidden, but you nevertheless should uncover them. It is also good to uncover much of what has been hidden. Take, for example, the training of Parzival by Gurnemanz. The question could arise whether a Gurnemanz existed in the nineteenth century. The answer is, yes, but you must understand the situation. It was Trast in Sudermann's *Honor*. There you will find Trast and the inexperienced Robert. There you have a real Gurnemanz figure. You will find all the characteristics translated into silliness. But, you will again have an opportunity of showing that Robert is a kind of Faust, but made silly, and Trast a kind of Mephistopheles. Sudermann is a silly fellow and translated everything into silliness. Here you have an opportunity to show the tremendous superficiality that lies in the transition from the Middle Ages into the most modern times.

A teacher asks why there is talk of twelve religions in The Mysteries.

Dr. Steiner: For the same reason that I spoke about twelve world views in a lecture in Berlin.⁴ Goethe was not interested in discovering these twelve religions. He knew that the twelve religions were connected with the twelve pictures of the zodiac, and for that

4. See *Human and Cosmic Thought*.

reason he spoke about twelve religions. It was not that he imagined *a priori* that there were twelve possible religions. I prefer to keep to Goethe's attitude. As soon as you construct something of that sort, it becomes dry. The number is enough, and then you can give examples. Such things need not be particularly clear empirically.

There are also only twelve consonants, the others are variations. That is something that occurs in no other language except Finnish, where there are only twelve consonants. That is how you can treat such questions, and you need only fill in the holes.

A teacher: How should we handle the Klingsor problem? That is such a difficult theme for the children.

Dr. Steiner: Avoid it. But, there is one important thing you can mention. You could discuss Wagner's *Parsifal* with the children, but avoid bringing up questionable things. The result of your teaching will be that these things will be taken in with a much greater amount of inner purity later than they are today.

A teacher: I wanted to ask you to say something about methodology.

Dr. Steiner: I don't understand your question. Isn't that something that comes from the material itself? You have told the children a number of things, and the methodology lies in the things themselves. You have behaved in a way so that the children slowly came to behave in the same way. And the result is that the faculty could have sat on the school benches, and the children could have become the teachers. Everything is connected with that, with theory. You need to teach things much more naturally. There is no value in, for instance, saying that we need to ask the children if we want to know what it is that we should do. You should not repeat such things.

A teacher: When teaching the *Song of the Niebelungs* in the tenth grade, I had the feeling I was right on the edge because I do not understand the language.

Dr. Steiner: You see how difficult it is to speak in terms of general principles. The details are what is important. I think that if properly handled, the language is always interesting to the students. Things that can be learned from the inner structure of the language itself would always interest the students. I also think that the teachers working together would bring a great deal of good. For example, Mr. Boy presented a number of very interesting things, things that really interested the students in spite of the fact that a number of philologists would not consider them. Although they are rules, such things are interesting. Everything connected with language is interesting. Nevertheless, it is difficult to generalize. What I have had to say in that regard, I said in my language course, but I connected it with specific things.⁵ It is not possible to generalize. We could achieve a great deal if those who know certain things would tell the others who do not know them. This is a possibility for real collaboration. It is a shame that there is so much knowledge here and the others do not learn it. In the faculty, there could be a really great cooperation.

A teacher: I do not understand Middle High German.

Dr. Steiner: I'm not sure that is so important. I once knew a professor who lectured about Greek philosophy, but who could never read Aristotle without a translation. What is important is that you come into the feeling of the language. Who is there who really understands Middle High German well? There is much that the other teachers could tell you.

A teacher: I cannot pronounce it well. You read it then.

Dr. Steiner: Not everyone reads it the same. It is colored by various dialects. We all speak High German differently. In some cases, it is important that you don't speak High German like an Austrian.

5. See *The Genius of Language*.

A teacher: Then you mean we should give only some examples from the original text.

Dr. Steiner: The original version of *Parzival* is really boring for students, and now one of them is translating it. One of you might write to Paris to order a book that you could get much more quickly if you simply ask Mr. B. to loan it to you.

A teacher: We could also make a connection with etymology.

Dr. Steiner: Regarding languages, my main desire is that the aesthetic or moral, the spiritual, and the content is emphasized more than the grammar. That is true for all languages and is what we should emphasize here. A word like “saelde” is really very interesting, “zwifel,” too. There is much that could be said about that, as well as about “saelde” that relates to the entire soul.

A teacher: Could you say something about the spiritual scientific perspective?

Dr. Steiner: All you have to do is look it up in *How to Know Higher Worlds*. Recently, there have been a number of lectures in Dornach about literary problems that Steffen found very interesting.

A teacher asks about periodicity in teaching art at various levels: I will be going to the ninth grade on Monday. I have already spoken about the themes in Albrecht Dürer’s black-and-white art.

Dr. Steiner: You can certainly do that. Do you really believe that the many things in *Melancholia* are attributes of Dürer? I think the difference between Dürer and Rembrandt is that Rembrandt treats the question of light and dark simply as a question of light and dark *per se*, whereas Dürer attempts to show light and dark through as many objects as possible.⁶ The many things contained

6. See Steiner’s lectures of November 8, 1916 and November 28, 1916, *The History of Art*, manuscript.

in the *Melancholia* should not be seen as attributes, but more as his desire to place all possible objects into it. For me, the problem with Dürer is more how light behaves when reflected from all kinds of objects. With Rembrandt, the problem is more the interactions between light and dark. That is what I think. Rembrandt would not have seen the problem of *Melancholia* in the same way. He would have done it much more abstractly, where Dürer is more concrete. I think that is how you can draw a very fine line.

A teacher: I wanted to include the problem of north-south, and then that of east-west.

Dr. Steiner: You could contrast Rembrandt's light and dark with the southern painting style. In that way, you can bring such things together. Of course, when you describe that, you can also mention that Rembrandt treats the question of light and dark only qualitatively. Space is only an opportunity to solve the problem through painting. If you show how a sculpture is entirely a question of space, you can then go on into sculpture. Of course, it is probably best if you make a connection with French sculpture of the late classical period. In the rococo—of course, you need to leave out the good side of the rococo—you find in sculpture an extreme contrast to Rembrandt. You can show how the question of light and dark is treated in the rococo quite differently than by Rembrandt. You always need to mention the thought that the rococo, even though it is often not valued artistically as highly as the baroque, is actually a higher development in art.

A teacher: Should I then develop a kind of art-historical stages?

Dr. Steiner: I would show how these stages in their various forms are expressed in various regions. It is interesting how, during the time when Dürer was active, there existed in Holland something different from what Rembrandt was doing. Different times for different places.

I would arrange things so that I begin in the ninth grade only by concentrating upon the class and then develop the stages more strongly as I progress. Thus, by the eleventh grade, a review would awaken a strong picture of the various stages.

A teacher: Our proposal in teaching languages was to begin with the verb with the lowest beginners. From the fourth grade onward, we would develop grammar, and beginning with the ninth grade, we would do more of a review and literature.

Dr. Steiner: It is certainly quite right to begin with the verb. Prepositions are very lively. It would be incorrect to begin with nouns. I would like to explain that further, but this is a question I want to discuss when everyone who gives a language class is here, and N. is not here today. He did something today that is directly connected with how the verb and noun should be treated in class. We also need to answer the question of what is removed from the verb when it becomes a noun. When a noun is formed from a verb, a vowel is removed, and it thus becomes more consonant, it becomes more external. In English, every sound can become a verb.⁷ I know a woman who makes a verb out of everything that she hears. For instance, if someone says “Ah” she then says that he “ahed.”

We want to turn our attention to this as soon as possible.

7. Nouns in German are often formed by “substantiating” verbs. In English, a verb is often formed by changing a noun into a *gerund*, or “verbal noun,” for example, by adding “ing.” — TRANS.

Wednesday, January 17, 1923, evening

A teacher asks Dr. Steiner to begin the meeting with a short speech.

Dr. Steiner asks about gymnastics class.

A gymnastics teacher: We tried teaching at the same time in the same room. We could just do it with the third grade, but it was completely impossible with the sixth grade. Because of the size of the gymnasium, we were unable to keep the two classes under control. We do not think there is any advantage in continuing in this way. In addition, we also need the gymnasium for teaching eurythmy some of the time.

A teacher: We do not yet have an instrument for the new small eurythmy room.

Dr. Steiner: That is only temporary.

A eurythmy teacher: The new eurythmy room is too small for some of the classes, which is why we have to use the gymnasium.

Dr. Steiner: The so-called "little eurythmy room" is large enough.¹ It is not a little room, it is a large hall. Anything larger would be too large for eurythmy. It is not very fruitful to teach eurythmy in an enormous room. That would certainly not be fruitful.

The fact is that you need the gymnasium so much that eurythmy cannot be taught there. It was conceived as a gymnasium and thus should be used to hold gymnastics class. Where else could you teach it?

Concerning the first two grades, there is not much we can do for now. In the future, though, gymnastics is actually too much for the first two grades. Instead, they should have some supervised

1. The "little" eurythmy room was 35 x 22 feet.

play. We should begin with such supervised games as soon as we have a little breathing room, so that in the third grade a transition can be made from games to actual gymnastics. The children need real movement.

The gymnastics teacher: Without increasing the number of hours, we could include the first and second grades by giving them only one hour of instruction.

Dr. Steiner: The third grade has two hours.

How are things with eurythmy in the various grades?

A eurythmy teacher: The first through fifth grades have one hour each; the sixth through eleventh grades, two.

The gymnastics teacher: Due to the large number of classes in the tenth and eleventh grades, we had to move one of the gymnastics classes into the time allocated for shop.

Dr. Steiner: Gymnastics loses less than shop if one hour is dropped. We could talk about it if the question was how to give a complete education without any manual training. That seems preferable to me since the children have a quiet form of gymnastics in their shop class. We have arranged the schedule so that the gymnastics does not adversely affect the periods following, haven't we?

A teacher: We could arrange to have a games period.

Dr. Steiner: We have no one to teach it, so we can hardly consider that now. It will not be possible to decrease the teaching load until the end of this school year.

The gymnastics teacher: We are certainly not concerned with an overburdening.

Dr. Steiner: Fifteen hours are enough. If you teach fifteen hours, then you need to give two or three hours per day, and that is a lot for gymnastics.

The gymnastics teacher: We want to find a way.

Dr. Steiner: That is true. Nevertheless, you must take the following into consideration. In a school such as ours, we need to develop gymnastics class in a certain way, but that can happen only over time. Next year we may well be able to focus on developing gymnastics for the twelfth grade. At present, we treat it as only a stepchild. We will need to work together on that.

I think teaching gymnastics will present a number of difficulties for you as our Waldorf School develops. The main thing is that, beginning with a particular grade, the purpose of gymnastics will be conscious exercise for strengthening the human organism, a kind of hygienic whole-body massage of the human organism. I think you need to orient yourself more toward the upper grades.

In the lower grades, I am considering having the women work on the games. The authority of the gymnastics teachers should not suffer by first having them play with the children. They should represent what actually occurs in gymnastics. The children should not feel that their games teacher is now teaching gymnastics to them. I am, of course, not belittling games. A female games teacher in the first and second grades would not go on to gymnastics. The children would get a distorted feeling if we don't make such a change. What I mean with games is movement.

What is important now is to find a replacement for Mrs. Baumann during her illness. Mrs. Fels should take over half the eurythmy classes and Mrs. Husemann, the other half. Mrs. X. would have the more mature students because she is older and more mature herself.

Marie Steiner: Mrs. X. first had quite a shock.

Dr. Steiner: I do not want Mrs. Y. to give the entire instruction, because I want the older children to have a more mature person.

A teacher: Tittmann will be free only after the first of April.

Dr. Steiner: Then there is nothing we can do other than wait. I am really sorry that this situation must continue. I thought it was very difficult that you had to do the French class immediately after art.

A teacher: There is nothing we can do about that.

Dr. Steiner: It is difficult, but there is nothing we can do. Twenty-five hours is too much, but we have to wait.

A teacher: We will lose eight teaching days due to the earlier close of school.²

Dr. Steiner: We don't need to cling to our schedule as though it were a great treasure. The exact amount of material per week is not so important.

A teacher: Should we do a longer book in tenth-grade French?

Dr. Steiner: You could use a different book. They should complete at least one book, even if they do not read a lot. Have you thought of something? I think you could choose something shorter that could be completed in the remaining two and a half months. In a class like that, it might be best to read a biography. There is a nice little book called *La Vie de Molière*.

Marie Steiner: *Enfant célèbre*.

Dr. Steiner: I would particularly recommend a biography.

A teacher: We read Livius in Latin. Next we will do *Somnium Scipionis*. I also included Horace, and we will read two or three odes and learn them from memory.

Dr. Steiner: You will certainly take up Cicero?

A teacher: In tenth-grade English, we completed *The Tempest*, and now we are doing excerpts from Lord Byron's *Childe Harold's Pilgrimage*.

2. The school year ended at Easter (March, 1923).

Dr. Steiner: I would prefer that, instead of excerpts, you read the whole book. Making a selection for English is not easy. As soon as you move past Shakespeare, things become difficult.

It may be good to read Macaulay in the tenth grade, but that depends upon how you treat it. This is the age of life where children should learn to characterize in a broad and comfortable way. Biographies, for example Luther's, are very useful for children at the age of fifteen. They are not very appropriate later, as the children will find them boring. In contrast, I think it would be good to read Carlyle and Emerson in the eleventh and twelfth grades. You might recommend Walter Scott for reading by themselves, but Emerson and Carlyle would be books for the class. Emerson has such short sentences.

A teacher asks about a newly enrolled child.

Dr. Steiner: She could go into the ninth grade. In foreign languages, she would be at the very bottom, but that is not so bad. You should, however, make her acceptance dependent upon her having some place to live, but you will need to do that with some tact. You might even consider trying to find good living quarters for her yourself.

We now have two children of workers at Dornach in the eighth grade, and the tuition has to be paid out of the funds for the building. They will have to find their own living quarters, but they will have to be places where we know that the adults pay some attention to such children. The workers at the building are quite connected to these things.

A teacher: If I were a man and had an apartment I would take some children myself.

Dr. Steiner: Now you tell me you are almost a man.

A class teacher: T.M. and O.Nr. need to be separated in the fourth grade.

Dr. Steiner: With such children, much depends upon what they are accustomed to. It will not make much difference in the first half-year, but afterward for sure. They should be separated. (*Speaking to the teacher of the parallel class*) T.M. would go to you. He is easier to handle. I think it would be best if you took him.

A religion teacher asks if it would be all right if he were to go on a lecture tour.

Dr. Steiner: If you arrange it with the others, there should be no difficulty.

A teacher: We are striving to awaken a religious mood, but there are some problems with many of the children. X. often ruins the class. He does not like such moods.

Dr. Steiner: He certainly does not like moods, but there is nothing to be done. Even worse could occur. You could use his lack of participation to highlight the seriousness of the material.

A teacher asks about a service for the older children.

Dr. Steiner: I will soon arrange for an offering at the Sunday service.

A religion teacher asks another question.

Dr. Steiner: In connection with this question, we need to return to something we have already discussed. It is important that the youth of our Waldorf School talk less about questions of world perspective. The situation is that we need to create a mood, namely, that the teacher has something to say that the children should neither judge nor discuss. That is necessary, otherwise it will become trivial. An actual discussion lowers the content. Things should remain with simply asking questions. The children even in the tenth and eleventh grades should know that they can ask everything and receive an answer. For questions of religion and worldview, we need to maintain that longer. The religion teacher needs to retain a position of authority even after puberty.

That is something I mentioned before in connection with the "discussion meetings." They need to be avoided. If the children put forth questions of conscience, and you answer them, then there is nothing to say against that.

We also need a second thing. The older students often mentioned that we emphasize that the Waldorf School is not to be an anthroposophical school. That is one of the questions we need to handle very seriously. You need to make the children aware that they are receiving the objective truth, and if this occasionally appears anthroposophical, it is not anthroposophy that is at fault. Things are that way because anthroposophy has something to say about objective truth. It is the material that causes what is said to be anthroposophical. We certainly may not go to the other extreme, where people would say that anthroposophy may not be brought into the school. Anthroposophy will be in the school when it is objectively justified, that is, when it is called for by the material itself.

In things such as *Parzival*, it is already there, so that you will need to direct attention away from symbols rather than toward them. Wagner's followers in Bayreuth have gone into much more nonsense about symbols than occurs here. We do not do that here. *Parzival* has to be taught as a man of the world, not a monk. I think this is something I needed to say today. For the children, of course, much is quite difficult.

It would be best if you discussed symbolism as little as possible. Stay with the facts, the historical background, without becoming trivial. Remain with the facts, not symbols.

A teacher asks about the English teachers who had visited the Waldorf School.

Dr. Steiner: Only women came, and they were quite satisfied. I certainly thought we would have to deal with much harsher judgments.

Discipline is much easier in England. When you go into a boys' school there, you find only well-behaved boys. You might not find

that so nice, but if you love discipline, you will find it wonderful. Modern Englishmen, at least in regard to their external behavior, are close to being insolent. Everybody assures you that they get better by the age of fourteen. That is certainly true in Gladstone's school. I have observed how they go into the dining hall. It's something that lies in the temperament of the people. The children are quieter there than here.

A teacher: N.G. is here.

Dr. Steiner: I do not want to have anything to do with that family, even indirectly. Besides N.G., I feel sorry for the children.

I am very sorry to have disturbed the harmonious mood. So much occurred that I referred to as the "Stuttgart attitude" following that terrible misfortune.³ I could not let things pass by without naming names, because things were really catastrophic. I have to say that was the way things had to be. Due to the nature of the problem, I repeatedly needed to put these things in the proper light. I also would have thought, considering the situation, that no one would have thought of doing something like this. It is quite strange how things that outside, in normal life, would not occur at all, blossom so well in this anthroposophical foundation, the foundation of the Waldorf School that should be kept pure. It would be hard to imagine a normal faculty meeting where someone asks the school principal to say something nice. If we have no self-discipline, we cannot move forward. It is very painful for me that things are as they are. Aside from the fact that I have been unable to determine the actual content of the problem, everything is simply swimming around. If only something would move in a particular direction, but everything is simply floating about. I do not know what people are thinking. The mood here is so tense. We need to give some thought to all this. Certainly one task of the Waldorf School faculty is to cease all of this inner comfort. The

3. The destruction by fire of the first Goetheanum.

fact that things are done in the way they are is a part of these non-methods. It is really too bad for today's meeting, since a disharmony has now come into it.

In the interest of the Anthroposophical Society, I had to see that the methods that have arisen here since 1919 do not go any further. Something must happen in the near future in the leadership of the Anthroposophical Society. This is an important question, but people will have to think about it. It would be best not to do things in that way, and better if you helped to improve the situation. You can certainly not say that working together does not make sense, and that everyone should work individually. If that principle had been in effect in 1901, there would be no room for us. People worked together until the end of the war. This kind of separation from one another arose only since 1919 when individuals went off to the great tasks that were begun then. That is the reason for what has unfortunately occurred in the Anthroposophical Society, namely, that the Society has divided into a number of cliques. Before, there was some balance that inhibited the formation of such cliques. Now, there are big and little cliques everywhere, and everything is falling apart.

We cannot say everyone should live like a hermit. A harmonious cooperation should arise from the admonitions of our opponents that became so clear through the catastrophe at Dornach. Learn from our opponents! Our opponents know things very exactly, and they know, at least from their perspective, how to take them seriously, more seriously than is done by the Anthroposophical Society. There is a continual demand for something new, as has happened in Dornach. The Society as such needs to become a genuine reality, not simply a bureaucratic list of so-and-so-many-thousand people who barely want to know anything about one another. The Society must become a reality, and there is much we can achieve through the Waldorf School if the faculty would stand as an example of harmonious cooperation. Everyone needs to really give something of themselves, and that is where individual

activity comes in, namely, that everyone takes interest in each other's work. It is simply narrow-minded to always seek the error in someone else. If we fall prey to that error, we will cease to be an anthroposophical society. There is certainly no other real example of anthroposophical activity if it is not here in the faculty. If you do not want to become enthusiastic about anthroposophy, then I do not know how it will be possible to save anthroposophy itself. That is really necessary. The catastrophe in Dornach is the culmination of our opponents' activity. The Waldorf School faculty needs to take on the leadership of anthroposophical behavior. That is what is necessary.

A teacher asks a question.

Dr. Steiner: I would be happy to give you information. What I said recently about the incorrect methods relates to how anthroposophical matters are treated, not to the teaching methods here. What I have to say about that, I have already said. As of this morning, I cannot say that anything special has resulted. I was satisfied with the little I saw this morning. I thought things would come to a good conclusion. It was clearly noticeable, for example, that there is a greater level of seriousness in the higher grades. There is a much better tone in the higher grades. I see nothing to talk about there. I spoke about incorrect methods in connection with the extent of faculty participation in the leadership of the Anthroposophical Society.

(Speaking to a teacher) It would be good if you were careful to leave out the inner school methodology in your considerations until tomorrow.

We will overcome the problems in the school methodology. The Waldorf School has proven what lies in its basic impulse. Individual problems have arisen, but as a whole, the Waldorf School has proven what lies at its basis. We will overcome the problems. Most certainly, we will move forward with the inner methodology. There is something else that comes into question

aside from the general anthroposophical aspect. In connection with methodology, we could try to lift everything from the Earth and move it to the moon where we could perfect it. But, that is something we cannot do with anthroposophical activity. We will overcome the problems at the school because that is an isolated area and can remain so.

Everything was present in the discussions with the leaders of the Movement for Religious Renewal. In the lecture I had to give in Dornach on December 30, I directed everything toward anthroposophists, not toward those working for a renewal of religion.⁴ That was clear from ten paces away, but it led to an argument between the anthroposophists and those of the Religious Renewal. There is now a tense mood and a heavy atmosphere. If we leave these things the way they are, the Anthroposophical Society will be destroyed, and other institutions along with it. It is sad that this all occurred directly following the events in Dornach. We should have guarded against that. We need to do something to relieve it. Those anthroposophists who are not involved with the renewal of religion said nothing, but the anthroposophical perspective should have been maintained, but without rancor. You cannot expect the Movement for Religious Renewal to make things easy for anthroposophists. They are taking the cream and leaving the rest, but the Anthroposophical Society needs to stand firm. That is something of concern to everyone. The school should not shine because the faculty has no concern about the Anthroposophical Society. You need to have a strong interest in it.

4. See Rudolf Steiner, *Man and the World of Stars: The Spiritual Communion of Mankind*, lecture of December 30, 1922.

Tuesday, January 23, 1923, afternoon

Dr. Steiner: I would like to share some of my thoughts about my visit to the school, specifically, about the walls. Now that everything here is so new, it is more apparent than before that it is not good for a school to merely have a somewhat lost and not particularly good picture hanging here and there. It is significant that our school does not make a particularly impressive artistic impression.

Of course, we cannot completely fulfill the ideal at this stage, but it seems to me that it would be good to at least have that ideal before us so that we could move toward it, at least in our thoughts, and that in the end we would do something in that direction. I would ask you not to understand what I have to say the way many things have been understood. For instance, when I said that this or that is a difference between eating meat or vegetables and people immediately began to promote vegetarianism as a result.

Accept it as an ideal. Out of our pedagogy itself, what should be the artistic form in our classrooms? We could perhaps extend this from what we find in the schoolrooms to what we find near the schoolrooms on the walls.

There is no doubt that we need some pictures to decorate the schoolrooms. I say this not because I think we need to do this tomorrow morning, but because our guiding principle needs to be what is needed by our pedagogy.

First, we have the lower grades. There, we need a more physical presentation of what we give the children pictorially. That can gradually move into the more artistic, on the one hand, and to more practical activities in life, on the other. Today, I only want to mention some of the main things that we can deepen in the course of time. It is important that where the subjects themselves

play the main role in artistic decoration, we have no mechanically created or barren illustrations, but that things be artistically formed. These artistic creations should not be such that they emphasize special opinions or special styles, but more in the direction of what seems to genuinely human.

If we look at the first grade, the main thing would be to decorate the walls with pictures from fairy tales, and when possible, to have them in color. I need to emphasize that if it is not possible to do everything in color, we will need to use some black-and-white reproductions. It is better to have a technically good reproduction than to have some poorly done copy of something. In the first grade we need to have pictures of fairy tales, and in the second, of legends. That is something we need to strictly maintain.

You can imagine the continuous and proper effect that will have upon the children's feelings. The only thing is that we cannot just take the pictures from picture books. They should be artistically done. It would be beneficial to set this as a task, not in some one-sided painting style, but such that everything has a general human feeling to it.

When we come to the third grade, we must take into account the state of the soul. What we hang on the walls should be what is normally called "still life" pictures of plants and of flowers. Of course, these should not be normal still lifes, but genuine representations of what is living, but not yet feeling. If we bring the children so far that they live into them with their souls, that will be good. We should save representations of the feeling of animals for the next grade because then the child's soul begins to relate to a portrayal of feeling. Only from that time on do children have a sense that they have feeling in themselves, even though that feeling may be quite dull. Pictures of animals that the children saw earlier in children's books have an effect such that the child cannot differentiate whether it is a picture of a real cow or a cow made of wood. Before about the age of nine or ten, children cannot differentiate in an inner living way between the picture of a real cow

and a cow made of wood. However, at about that age, this capacity to differentiate begins.

In the fifth grade, when the children are ten or eleven years old, what is important is to choose pictures that show groups of people of differing ages, for instance, dancing groups, or, say, a street where people meet one another, so that you can say something to the children about it. You need groups of people so you can talk with the children about what occurs between those people.

We now come to the sixth grade. There, we should have individual human beings. You could have pictures of heads or of the whole person, for example, a person standing in nature, where nature comes to that person's aid. You could then draw the children's attention to what a sunny landscape is, or to one in the rain, but there should be a person in it such that the individual person is important. Perhaps a picture of a small lake where someone is rowing.

We have now come to the point where the material itself is less important and where the pictures should move more into the artistic. Here, we need to begin with the most artistic things. We must, of course, recall that if you cannot obtain good copies, then we should have black-and-white pictures. For the age of the children in the seventh grade, it would be good to have Raphael and Leonardo, things that can also remain in the eighth grade. You could divide these between the classes in both grades. What is important is that the children have these pictures in front of them. You should not believe that the proper thing to do is to choose the pictures so that they go in parallel to what is being taught. It is actually quite important that the children have the pictures before they are spoken of in art class. You should speak occasionally about the pictures, but, in general, the child's eyes should simply be occupied with the artistic aspect of the pictures. Children should first receive only a pure sense impression and know that we consider these pictures particularly beautiful. They have already been properly prepared since they knew that previously

the pictures hanging on the walls were primarily important because of their content.

In the following classes, what is important is that you tactfully connect what is artistic with the practicalities of life, so that the children have both perspectives continually in front of themselves. Thus, in the ninth grade, you might have pictures from Giotto or similar things, and in the same class, pictures of other things, more technical, for instance, a meadow or a willow tree, a pine forest, and so forth, but not done artistically, rather, technically. Purely as examples, in the way that you might draw a plan. You could put those on one wall and hang other things on the back wall, for instance, paintings by Giotto. You could also have a star chart in the ninth grade where the various constellations are connected with some figure, with stylized figures of the heavens, as used to be done in star charts.

In the tenth grade, where you are dealing with fifteen and sixteen year olds, you should have pictures by Holbein and Dürer on the artistic side, and on the technical-scientific side, you could have—other things would be possible—a drawing of everything in the sea, all the animals, and so forth. That would have to be drawn appropriately so that it was intellectually instructive, but also had an artistic effect upon the children.

Holbein and Dürer would remain for the eleventh grade, with perhaps the addition of Rembrandt. That would also continue in the following grades. You might also include some older paintings. At that age instruction can go in parallel. Thus, for the eleventh and twelfth grades, Holbein, Rembrandt, and Dürer.

On the technical side in the eleventh grade, you should hang something like a cross-section of the Earth or geological cross-sections or perhaps elevation charts and similar things. Only in the twelfth grade would you have physiological pictures, anatomic charts in addition to Holbein, Dürer, Rembrandt.

That is what we need as an ideal. Things look terrible now, but if you have an ideal before you, at least under some circumstances,

you can work in that direction, even if it takes a century. It is better to have a good woodcut than much of what is hanging now. This is what I wanted to say to you about pedagogy. It is certainly necessary that we attend to an exceptionally good treatment of art in our pedagogy, since that definitely belongs to the total picture of the anthroposophical treatment of human progress.

We can say that until the sixteenth century, there was not a sharp contrast between an intellectual and an artistic comprehension of the world. You should remember something that is no longer considered; the Scholastics created their books with a certain architectural art, very consciously, apart from the illuminations. Until the tenth century, there was absolutely no real difference between art and knowledge. Now, children in even the earliest grades are poisoned with purely intellectual material. There is an effect here in our school of something we cannot yet do differently: when teachers use reference books, not only by giving them to the children, but also for their own preparation, the intellectual tendency of such references enters the teacher. The teacher thus becomes a distorted picture of intellectualism.

You could ask, then, how should teachers prepare themselves? When the teacher wants to teach something to the children, he or she learns the material from modern presentations. When I see where teachers get their material for preparation, I would like to put another book alongside the one the teacher is using, a book that is perhaps a century older than the teacher's. It is not possible to use only books that are centuries old, but it would certainly help in many areas to use books that are a hundred years old along with more modern books on the same subject. Now, if people are teachers, they know what someone like Goethe or some other exemplary person wrote about one work of art or another, or about something in nature. The problem is that no one looks at what people two or three generations ago, at Goethe's time, wrote about art, but these, along with more modern works, are certainly

important. Even today, when we have so many outstanding things, you can gain something by using books that are a century or so old that treat subjects similar to the subjects of more modern works. That is very important. I have often mentioned that, for example, editions of Greek and Latin from the first half of the nineteenth century are like gold in contrast to the brass printed today. The grammar texts that are thirty or forty years old are much better than the modern presentations.

I think we need to take into account that our pedagogy must everywhere counter with a thoroughly artistic activity the rule of intellectualism present throughout modern thinking. We should avoid allowing modern systematic books to affect our teaching. The systematic presentation in modern books is narrow-minded and inartistic. People are ashamed to speak of anything artistic. Modern academics are ashamed to develop their own artistic style or to artistically divide things into chapters. We need to take these things into account in our own preparations.

I would like to take this opportunity, which has arisen from a number of circumstances, to ask you all the following question. During a meeting last night, I again had the feeling that you think preparing is very difficult. Someone said that Waldorf teachers normally sleep only from 5:30 until 7:30 in the morning. Everyone needs to recognize that is much too little. People need to understand that a really enormous amount of time is used to prepare for school. From that, it seems that preparation is difficult. I would like to ask in that regard if it is true that for one reason or another you can go to sleep only at 5:30. I would also like to know if the difficulty lies in the preparation, if it is really so difficult and requires so much time. Of course, that is subjective; nevertheless, I would like to pose this question now, at the beginning of our discussions, and ask you to tell me about it so we can talk about this today or at our next meeting.

Some teachers report about it.

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

A teacher: I usually need a long time. I used Carus¹ for teaching about the skeleton.

Dr. Steiner: The bones of the human being have not changed. You used a book that is a hundred years old, but it is important that you use the easiest sources. This is a case where much help could have been given. The teacher of one class could help the teacher of the following class.

An upper-grades teacher: I do not actually prepare for a specific class. Instead, I read a book about the whole subject I will be teaching. Then, I read an anthroposophical book connected with it, for example, *The Riddles of Philosophy*, for background on the development of consciousness within the period. I read something that brings me into a mood of that time. For the specific class period, I look for something, perhaps even a small detail, from which I can form the instruction.

Dr. Steiner: That is a very good method, to begin with something you are strongly interested in yourself that brings your soul into movement, so that you make some small discovery. In that way, you will get an idea during the class. You will notice that while you are with the children, things come to you more easily than when you sit and brood by yourself. That will not happen in history and geography until you have taught for a few years. It is particularly important when you are beginning a new period that you really try to form a comprehensive picture of what occurs during the entire period, possibly only in broad outlines, so that you know what is important in that period.

The same teacher later gave Dr. Steiner some additional information when he was visiting the teacher's class. Dr. Steiner told the teacher that while using that method he actually thought of too many things.

1. Karl Gustav Carus (1789–1869).

He needed to be careful not to overload the students with what he was interested in at the moment.

A teacher: In Latin grammar, I have the feeling it could be organized according to thinking, feeling, and willing, but it falls apart when I do it.

Dr. Steiner: To orient yourself, it would be a good idea, when you have three weeks free, to simply take one author, for instance, Livius, and select some sentences, then study the sentence structure empirically. Someone should do that.

I would like you to pay more attention to developing a certain feeling regarding the Socratic method. I would like you to try to develop a feeling so that you differentiate between what the children can simply repeat and what you should ask them. It is more exciting for the children when you tell them something than when you ask them something they cannot answer. You should not believe you can get the children to say something they cannot know. You should not overdo the Socratic method because you will tire the children too much. You need to develop a feeling for what you can ask, and what you need to say. You need to develop a certain tactfulness.

I would now like to hear questions about what is currently going on.

A teacher asks about the school administration. Many things within the administration need to be done by everyone.

Dr. Steiner: This is an awkward problem, but I have given it a great deal of thought. This is so difficult and we can accomplish our intentions only when we carry it out with the general support of the entire faculty, or at least the vast majority of the faculty. On the other hand, the way it is accepted necessarily affects the way it is organized.

First of all, I would ask you to consider what should be included in this new area of organization. There are a large number of operations the person in the school house² needs to do. We

need to exclude these things since they are connected with the person in the house. Concerning everything in the administration that represents the school to the outside, I would recommend that a small group of three or four people from the faculty take up that work in the future. This group can only work in an alternating fashion, so that they work one after another as individuals, and they should meet with one another only in those cases where a common decision is valuable. In order not to violate our republican constitution, it should be a group. I would ask you to speak your thoughts about this freely and openly, even though you might think what you have to say may contradict this in the broadest sense. I would still ask you to say what you think.

A teacher: There are some things we all know only Y. can do, and other things for which other people are better suited.

Dr. Steiner: I thought that such a small group would always represent the faculty since members would alternate, particularly for limited tasks. This group could do what you just said from case to case, namely, designate one person as capable of one task or another. Nevertheless, there will still be differences of opinion.

A teacher: I think regulating the situation would be a help. It could be very useful for the school.

Dr. Steiner: We could think still further. We would form such a group and the entire faculty would declare itself in agreement when the group decides some member of the faculty should be designated for a particular task. That is what should happen.

Preparation for faculty meetings and setting the agenda could also be part of the duties of the head of the administration, but that would make the job rather difficult. It is possible that preparation for the faculty meeting could be one of the tasks of the committee member who has the task of administering the school

2. This refers to the person living in a house on the school grounds. — TRANS.

at the time. It is important to do this in complete harmony with the whole faculty.

A committee of seven teachers had formed concerned with questions of the Anthroposophical Society.

Dr. Steiner: Of course, I now need to ask what the faculty thinks of this committee that formed itself. It is important to find a way of reaching a final resolution of this problem. That committee seems very active, and we could make an assumption that through its efforts to reorganize the Anthroposophical Society, it wanted to prepare itself for administering the school. Of course, if that committee has the complete trust of the faculty, the question can be easily answered.

A teacher proposes expanding the committee.

Dr. Steiner: I only thought that if a group of people was already working with this question, it would be best if that group continued its work because it would save time.

A teacher makes a remark.

Dr. Steiner: You are mixing up two questions. I only wanted to ask who is in that group because I know such a group exists. Apparently that group has worked with these questions and—I must emphasize from the outset that we must do the whole thing harmoniously—the first question I wanted to ask is whether that group has the complete trust of the faculty, so that it can make proposals for a final form. It would be difficult for us to begin from zero today. It would be better, since I will probably be here again soon, if we could answer the question of whether that or an extended group has the full trust of the faculty, so that the group could prepare a proposal for a final resolution of the question for the next meeting. That is the question we need to answer today. I would like to hear what you have to say about this question of trust.

A teacher: This makes an impression that there are first- and second-class Waldorf teachers, but perhaps that feeling is based upon a false assumption.

Dr. Steiner: The fact that a group has formed is their business. Since, however, it has worked with these questions, we could, in the event there is trust in that group, think we could trust them with working out such a proposal. It is more complicated to consider this question in the faculty as a whole than it would be to have a group that has the trust of the faculty consider it.

Some teachers agree.

A teacher: I have an awkward feeling about the formation of that group. The people who formed the group are the same ones who are so distracting for the administration.

A teacher: I have noticed that certain groups get together, and when you go by, you hear parts of important conversations. I became uncomfortable with that, and I went to a colleague and said that it was creating cliques. I was quite fearful that the faculty was dividing into those who were more or less active.

Dr. Steiner: That is certainly a problem. The Waldorf School can prosper only if the faculty is in harmony. It is not possible for everyone to find everyone else sympathetic, but that is a personal question and does not belong in the faculty. To the extent that the faculty represents the entire Waldorf School, the prosperity of this school depends upon the inner harmony of the faculty. There is a major difference in whether someone says to someone outside, "You are getting on my nerves," and when that is said here in the faculty meeting. Here in our meetings and in the administration of the Waldorf School there are only teachers from the Waldorf School, and the difficulties arise due solely to the more democratic constitution of the school. Of course, difficulties do arise. I am certainly against using the terms "first- and second-class" here in

the faculty. That would certainly be the beginning of very bad things if something like a first- and second-class of faculty and faculty cliques played a role in our discussions. These are things we must strictly keep out.

Basically, when such a group forms, we need to accept the fact that the group exists and not use it as an occasion to say bad things about it. If there were reason to do that, it would be the start of difficult times in the faculty. As long as the group has formed and exists as such, I would like to again ask to what extent we need to take that group into account. It is perhaps not at all necessary to say anything about that. The question has been posed because it has received an official duty and that group should work on proposals. Barring some misdeed, I do not see that it should have any significance whether it is that group or a completely different small group. The only thing that is important is the usefulness of the group, since the proposal will be presented to the whole faculty and discussed. The only question is one of trust, that is, whether you consider that group capable of making the proposals. When such remarks are made, it is difficult to see that there is even the slightest movement toward forming a faculty. That is something that must not happen. Here we must have only harmony.

A teacher: I have complete trust in the group, but I did want to bring out that there may be colleagues who do not.

Dr. Steiner: When I use the expression, "getting on my nerves," I mean that one person makes another person nervous. The subject of the group's work would be how to organize the administration. Thus, you would make them nervous.

A teacher: I do not distrust the group.

Another teacher: I do not feel there is a faculty within the faculty. I think all of my colleagues could agree to this group.

Dr. Steiner: Some things have been said that were not taken back, so we can assume we cannot do this in the way it was originally intended. I could just as well think that according to the impulses out of which the school and the faculty arose, I could create such a group. I am not doing this because suspicions have arisen. I would like to wait until things have become clearer. Some antagonisms are apparent.

The committee that works upon these questions needs to study such things in order to make proposals for the administration. I think six people would be enough.

Dr. Steiner has the faculty vote by secret ballot for a preparatory committee of six members.

Dr. Steiner: I would like to have the committee propose people who can do things.

A teacher asks about an educational conference in England.

Dr. Steiner: There is a possibility of another conference in England.³ I need to try to put these two things together. Perhaps we could agree to it in principle.

A teacher: The English people want to know if you would agree to inviting Waldorf teachers who can speak English.

Dr. Steiner: Of course, they can do that.

3. See *A Modern Art of Education*.

Wednesday, January 31, 1923, 4:00–7:00 p.m.

Dr. Steiner: I have a few things to add to what I recently said. The question concerns pictures in the music rooms. Clearly, we cannot decorate music rooms with paintings of figures. A music room is best decorated with sculpture or, if you have to use paintings, use ones with harmonious colors, paintings that are effective through pure colors. In other words, paintings in which pure colors are active.

Then, we also need to consider the pictures for the eurythmy room. I differentiate them from the music rooms, although there may be conflicts in our case. Under certain circumstances, we may teach music in the eurythmy room, but that would be only temporary. We should decorate the eurythmy room with themes that form the dynamic of the human being, including the dynamics of the soul. The pictures should present the expressive human being in an artistic way.

It is important that we carry that over into the gymnasium, but direct it more toward the world. For eurythmy, it is important to find an artistic way to express the dynamics of the soul, but in gymnastics we should connect more with the human being's relationship to the world of balance and movement. You could, for example, have a picture of someone valiantly poised at the edge of a cliff, or such things. In the gymnasium, pictures should depict the relationship to the world.

For the handwork rooms, you should use pictures of interiors that particularly express feeling.

Now, that leaves only the shop. As much as possible, we should fill that with themes of practical life and possibly crafts, so that what hangs on the walls reflects what we do in the rooms.

I think we should decorate the faculty room in a way that is harmonious with the soul of the teacher. So, we would not have

any particular rules for the faculty room, but would reflect our tastes in agreement with the teachers themselves. It should reflect the particularly intimate connections, but in an artistic way.

In spinning, the same applies as for shop.

For music, it is better to leave the room quite plain than to add pictures that have no psychological connection with the essence of music.

The frames should fit the pictures. The color of the frames should be some color in the picture and the picture should also determine the form.

A teacher asks about the room for the Sunday services.

Dr. Steiner: I will give another service, and the pictures should be appropriate to that.

We should also decorate the remedial classroom, but we can discuss that at our next meeting.

We should place the eurythmy figures in a glass case in the eurythmy hall. In the hallways you should see to it that you place something similar to what is in the class to the left and right of the door. That is, something connected with the classroom.

A teacher asks about the physics and chemistry rooms.

Dr. Steiner: We have such major problems there that I cannot answer that today. Next time, we also want to begin discussing medical aspects, something we have long wanted to do.

Let's turn our attention to creating an administrative committee.

A teacher: The committee we elected last meeting proposes three teachers. They would take over some of the administration previously done by the school administrator. They would be responsible for representing the school internally and to the outside world, with the exception of the custodial work, business, and finance.

In connection with school functions, they would do the following things:

- 1) Preparation and minute taking for the faculty meetings;
- 2) Naming specific faculty for specific areas, for example, the question of student boarding or decorations in the classrooms;
- 3) Prepare and oversee a yard duty schedule;
- 4) Assigning classrooms;
- 5) Supervise the use of school rooms for events from outside.

They would also take over the following things related to the outside:

- 1) Correspondence and communication with school officials, initialing all communications to the Department of Education;
- 2) Everything connected with enrollment (introductions and tests) and leaving school (school reports);
- 3) Yearly reports;
- 4) Visitors;
- 5) Public relations, in particular, working with the Union for Independent Cultural Life in the struggle against the Elementary School Law;
- 6) Gathering information about salaries and administering specific gifts.

Those are all the specific areas that we can remove from the present administrator and that a group can accomplish.

Dr. Steiner: First, we want to discuss this in principle. I would like you to say whether you are in agreement or not, or to speak in general about what has been presented.

The present administrator: It seemed to me that we should give this committee everything I did that should involve the entire faculty, and that all the economic and technical things would remain with me. We would thus rest secure that the work would be done to the satisfaction of the whole faculty. Those were my basic thoughts.

A teacher: I would like to propose Mr. L. as an additional member of the administrative committee.

Another teacher: We should use Mr. L. for more artistic work and not include him in the administration.

Dr. Steiner: The committee proposed three members, and now we have a proposal for a fourth.

A teacher: If he agrees that he would like to work with it, there should be no problem.

Mr. L.: I would be happy to do that if it would be useful.

Dr. Steiner: If I understand things correctly, we designated a preparatory committee. We cannot leave everything in the air.

This committee proposed an administrative committee of three people. And now Mr. Y. is proposing that Mr. L. be included. The preparatory committee, though, proposed three people. Something official needs to move along with some precision. If you are proposing that Mr. L. join as a fourth member, what we have is that the recently elected preparatory committee proposed three and Mr. Y. makes a counterproposal to include a fourth person.

Who wishes to say something further?

A teacher: I would like to give my support to that proposal.

Dr. Steiner: Does someone from the committee have something to say?

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

Dr. Steiner: The first question is the creation of the administrative committee. The proposal of the preparatory committee was three men. Then we have here from the faculty those three men and, in addition, Mr. L.

A teacher: I don't see why we shouldn't add an additional person to the committee.

Dr. Steiner: If we had only the proposal of the committee, we would need only to agree to or reject that proposal. Now we have two proposals, and we will have to have a debate about them. If there is another proposal, it should also be made. We created this preliminary committee with a great deal of pain. We believe it made its proposal only after mature consideration. Taking our trust in them into account, we now need to either verify or reject the proposal. The question is whether someone has something to say that is germane to the proposal. Is there perhaps a third proposal? Now the question is whether there is something to be added or whether a third proposal will be made.

A teacher supports the addition of Mr. L. because of his nature.

Dr. Steiner: Does anyone else have something to say?

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

Dr. Steiner: The question is whether you would accept the position.

Mr. L.: I would if people think it is appropriate.

Dr. Steiner: The situation is thus: The administrative body should arise from the faculty, taking into consideration what we recently discussed. Recently I said that I could, according the way we created the Waldorf School, name the members of the committee myself, but I do not want to do that because of past experiences. Rather, I want the administrative body to arise from the will of the faculty. We have given the responsibility of preparing a proposal to the committee because we assumed that a preparatory committee could make better proposals than those who simply speak off the top of their heads. We must learn to become accustomed to saying things with some responsibility. Recently, we elected the members of this committee, and we now need to assume that the committee

made proposals only after due consideration and in recognition of their responsibility. That is the basis of this discussion. At present, there are two proposals.

This could be very depressing. It is important that we do not work with illusions. What is happening now is very depressing. We have agreed that a committee should present us with some proposals, and we certainly do not want to simply throw those out the window. We would do that if a counterproposal is made now and the faculty gives a vote of distrust. If Y.'s suggestion is accepted, that would be a vote of no confidence against the committee. I'm telling you that the acceptance of Y.'s counterproposal means a vote of no confidence. There have been some sharp words used about the administrative body in the last days. All of those expressions could be used against the faculty if you think a vote of no confidence regarding an elected committee has no significance.

I have asked for honesty in the discussion. I have repeatedly requested your comments and have delayed closing this discussion in order to enable a discussion of the counterproposal. I once again request that you say what you have to say about this question.

The following remarks were not recorded.

Dr. Steiner: Mr. Y., do not interpret the words I have said in leading the discussion. I cannot say I am presenting a counterproposal at the same time I declare that I agree with the first proposal. I would request that you suppress nothing. If you do not agree with something, please admit that, but this system of hiding things cannot continue.

At present we have three proposals: The proposal from the committee, the proposal by Mr. Y., and a third proposal by B. and S. to skip Y.'s proposal and go on to the agenda. The proposal from B. and S. is more extreme, since it would skip Y.'s proposal and simply go on to the agenda.

Mr. Y.: I support the suggestion from B. and S.

Dr. Steiner: This is where understanding simply stops. Either you have a reason to make a counterproposal, or you do not. If the committee presents a proposal, and you suggest a counterproposal, then I cannot see any degree of seriousness in your proposal if you yourself are in favor of skipping the proposal and going on to the agenda. If we continue on in this way about important things.... Simply because we need to decide the matter....

Marie Steiner: Mr. Y. had suggested L. because of his good nature.

Dr. Steiner: But that can only mean complete distrust.

A teacher: I understood Y.'s proposal as the beginning of a debate.

Dr. Steiner: The work of the committee ends today. Of course, a counterproposal can be made, but distrust arises because of the desire to vote for the four by acclamation without further ado. It would, of course, show no distrust in the committee if the four were chosen. However, the way things are going now, it would be a vote of distrust if the committee's proposal was simply thrown out without any further discussion. The distrust arises because we formed a committee with the assumption that they would check into everything and make a proposal in full awareness of their responsibility. Then, a counterproposal was made. Now, we are voting on all four people. What that means is that we take one of our own actions with very little seriousness. To be rid of the matter, we simply vote for all four, and *that* constitutes a distrust in the committee. To handle the matter so that we can create an illusion that we are harmonious and united constitutes a distrust in the committee.

We need to honestly speak our minds. It is important that everyone has their own well-founded opinion. The way the Waldorf School was founded, it was based upon the blood of our hearts, and now so much is moving toward this terrible system of not taking matters seriously. That is even coming into the faculty. It is significant whether the faculty is united in accepting a pro-

posal or not. That is something that goes straight to our hearts. I would like to emphasize that we may not take such matters lightly. I have no illusions about the fact that there are things in the background here. When such proposals are made, then something is playing in the background. In the realm of anthroposophy, honesty, not intransigence, should rule. That is what I am asking you to do, at least here at the seat of the Waldorf School, to begin for once to seriously stand upright, so that we do not fall into an atmosphere where we shut our eyes to the disharmony, but, instead, honestly say what we have to say.

Is it so impossible that people say they have one thing or another against you, but that they nevertheless still like you and are still ready to work together? Why couldn't you say the truth in private and, in spite of that, still respect and value one another?

Difficult things need to be done when there is reason for doing them. Now that there are two proposals, we first have to vote on the third proposal, or we would have to handle the two proposals in parallel.

The fact is that you demanded to be included in the discussions with the committee. I found that to be a first vote of distrust.

A teacher: I would like to ask if Mr. Y. could give his reasons.

Dr. Steiner: I also think that when a counterproposal is made, there should be reasons given.

Y. attempts to give his reasons.

Dr. Steiner: I can assure you that I do not allow anything that goes through my hands to be in any way imprecise. I do not skip over a situation when one arises. We have before us the proposal of the committee, and separate from that, a proposal by Mr. Y. They represent two opinions. Now that we have these two opinions, and the committee has come here with the intention of proposing a three-man group, after they had already decided not to propose a four-man group, there is an even greater contradiction when Mr. Y. pro-

poses that. It is not our problem that Mr. Y. did not hear the matter. There is, in any event, a precise fact before us that the committee did not think they should propose a four-man group. Mr. Y.'s proposal is significantly different from that of the committee.

The debate we now have concerns the proposal of B. and S. to skip Y.'s proposal and to go on to the agenda.

The motion has been made to skip Y.'s proposal and to go on to the agenda.

Who is in favor of concluding the debate.... The discussion is closed.... We now come to the proposal that three men are to form the administrative committee. We now come to a vote about that motion. Now that the motion is before us, I would like to ask you formally whether you desire to vote on the motion by acclamation or by secret ballot.

A teacher: I suggest by acclamation.

Dr. Steiner: Does anyone wish to speak to the motion to vote by acclamation? No one wishes to speak, so we can now vote on whether to accept the motion to decide by acclamation.... I request that those in favor of creating the administrative committee with these three men, raise their hands.

I have always attempted to maintain a friendly tone, and it may be that we can return to that again. However, these kinds of discrepancies that are not said aloud cannot remain. Aside from that, it is not bad if we occasionally use parliamentary procedures so that we gain some precision in our work. That is something we must have here.

We now come to the other proposals of the committee. The committee proposed that the administrative committee should take over certain areas of representing the school. The proposal was to leave certain tasks with Mr. Y. and remove others. What we are dealing with here is that the following things should be removed from the administrator: First, the preparation and minute taking of the faculty meetings. Second, requesting col-

leagues to take over certain areas of work, the yard-duty plan, the distribution of the classrooms, usage of schoolrooms by people outside the school. These are the things connected with the inner administration of the school.

I would ask you to say what you have to say regarding these points. Do you agree that the administrative committee take over these areas? Those in agreement, please raise your hands. It is accepted.

In regard to the external representation of the school, the committee would take over correspondence and communications with the authorities as proposed, and, aside from Mr. Y., the member of the committee who is active at the time would countersign.

A teacher: Requiring a countersignature makes things more difficult than they were. It would cause delays.

Dr. Steiner: If a member of the committee assumes that it cannot always be done, then I would like to know why we have the committee in the first place. We must always be able to do this. There can be no question of a difficulty. A bureaucracy depends upon attitude, not upon authority. If you imagine you can fight bureaucracy by installing chaos in its place, you have an incorrect picture, and that, of course, cannot be done.

A teacher moves to close the debate.

Dr. Steiner: Does anyone want to say something about the motion to close the debate? Then I ask those who are in favor of closing the debate. . . . The motion is accepted.

We now need to vote on whether the administrative committee should take on the activities of interaction with the officials, countersigning documents and so forth. I ask those who are in favor to raise their hands.

Dr. Steiner then asks for discussion about each of the various points concerning external representation of the school, and a vote is taken upon each point.

Dr. Steiner: You have all agreed to each of the specific points. I would now like to have a vote on the question as a whole with the exception of the public relations work and the relationship to the Waldorf School Association. I want you to vote on the question as a whole, that is, about all the areas we have discussed. Passed.

Dr. Steiner now enumerates all the individual functions for which the present school administrator will continue to be responsible.

Dr. Steiner: Now that you have heard all these points, is there anything you would like to say?

A teacher asks about enrolling students.

Dr. Steiner: We have decided that that will be done by the administrative committee. If what we are doing is to have any meaning at all, then we cannot remove such an important matter from the administrative committee. We need to eliminate this bureaucratic way of thinking. If you think we should remove important discussions with parents from the administrative committee, then you are thinking bureaucratically. The administrative committee should participate from the very beginning, from the beginning of the enrollment of the student. The administrative committee should also be aware that it cannot let its duties slowly slide.

A teacher: I wanted to ask you to speak about the whole thing so that it will become clearer for us.

Dr. Steiner: The situation is that over time I have been made aware of things from many different people, that the faculty wanted such a group. From my perspective, I could answer such questions by saying that I thought it was necessary. I have a certain satisfaction in knowing it is now happening, but I also think it should happen with all seriousness. Is there still some argument about the matter?

I could ask, perhaps, that this committee include what we have voted upon as a kind of addition to our by-laws exactly how we

will divide the agenda, then we can make a final decision about that at our next meeting. The activities we have now decided upon should be taken up as quickly as possible.

I would now like to ask for some discussion about how long the members of the committee should be in office, and about the rotation.

A teacher proposes a longer period of rotation, two to three months, otherwise the continuity would be continually disrupted.

Dr. Steiner: What you mentioned, that a person does not receive a reply, could also happen with a longer period of rotation. In any event, an orderly transfer of activities is necessary. I think a period of two months would be appropriate. We need to be careful that the work does not become a burden, and it seems to me that a period of two months would be appropriate.

A teacher: I would like to ask if the current executive would work alone or whether all three would work together.

Dr. Steiner: When not actually in the executive position, the activities of the others would be advisory. That is clear from the situation itself. However, the executive should ask the advice of the other committee members. What we are now deciding is something else. What we now need to decide is the relationship of the faculty to the administrative committee. I think two months would be the right amount of time. Would you like to have that extended or shortened? Is anyone against two months? Then we will do it that way. The administrative committee will begin tomorrow and the first period of rotation would be February and March, that is, two months. In what order should the members rotate?

A teacher: I would suggest alphabetical order.

Dr. Steiner: We can now go on to the question of public relations and our relationship to the Waldorf School Association.

Concerning public relations, you have made a connection with the Union for Independent Cultural Life, namely, a fight against the Elementary School Law. The way the situation is, I do not think it is a good idea if the Waldorf School as such takes a position for or against normal public questions, as they are generally trivial. We can move forward much better when we energetically work upon our own concerns and positively present what we are doing with Waldorf pedagogy. We should not involve ourselves with questions formulated from outside. I often had a bitter taste in my mouth when one of us gave a lecture about the Elementary School Law. We should be involved in the situation. The things we should present should represent our own concerns. In that way we can accomplish much more than when people who want to learn about the Elementary School Law ask us about our position. Of course, we are against it, but we should not be involved in discussions about mundane daily questions.

How do you envision working against the Elementary School Law? Certainly, we must handle these things practically—I usually say “real” instead of “practical.” The world should have the impression that people from the Waldorf School handle such questions practically.

If you look at the essays that have been published as weekly reports in *Anthroposophy*, they certainly look as though they were written without any understanding of the relationship between the parliament and the executive and the bureaucracy and so forth. The way they are written, those people active in everyday life will have a feeling that they are impractical, and then that opinion is hung around the neck of an Independent Spiritual Life or the Movement for Threefolding. By doing that, we increasingly foster the opinion that we are an impractical group of people. That is something that must cease. I am not speaking about our opponents, but about those insightful people who stand with us in the Threefold Social Movement.

If we include the Union for Independent Cultural Life in our

work here at the Waldorf School, it is important that we do not fall prey to the same error the union itself does, namely, that we don't fall into a kind of theorizing. What I mean is that it is important that any work we do in public relations stand upon a sound foundation. Certainly, we can work with the union, but when we do something, we should be aware that it must be practical, for instance, when we present the Waldorf School pedagogy as a contrast to the Elementary School Law. The more widespread the Waldorf School pedagogy becomes, the less possible such terrible laws will be. We don't need to base our work upon the politics of the beer hall. All this is a question of tact. We should actually not participate. That is something we should never have done. That is the main problem with the Movement for Threefolding, we should never have become involved in mundane daily questions.

I have given special consideration to this area because I think it is particularly important that we take a higher position. For years I tried to form a World School Association that would not work toward handling pedagogical questions in some mundane manner, but would try to present them to the public from a higher position. That would be the difficult task of such a world school association.

A teacher: Couldn't we have some evenings for discussing pedagogical questions to which we can invite some people, and also officials?

Another teacher: It is apparent that some leading school officials would like to know more, but are afraid to take the first step.

Still another teacher: Perhaps we could create something here at school so that we could invite people to whom we have a personal connection.

Dr. Steiner: That would make sense only if such meetings with people from outside were the result of public announcements in which we invited others to attend. It would make sense only if the Waldorf School started such things and then people came to us

with their requests. Otherwise, all we would have would be the normal blather.

A teacher: I am thinking about the question of final examinations, that will certainly be important a year from this Easter.

Dr. Steiner: That is, of course, a task that does not actually belong in the school administration, but is more connected with the work of the Waldorf School. As soon as we would want to decide about such things, nothing would happen. That is a question that belongs among the general tasks of the Anthroposophical Society and is the task of everyone who is in any way concerned about the flourishing of the Waldorf School pedagogy. Actually, the answer should be apparent from the question itself. It is difficult to arrange anything in that regard because it needs to be handled individually so that we can take everything into account. We should take every opportunity to put the Waldorf School in the best light. On the other hand, we need to say that those who want to learn could also learn in England if they were there. So, it should really not be so difficult for someone who wants to learn about the Waldorf School to find out about it.

A teacher says something.

Dr. Steiner: What you just said is not serious. People are not happy about things, but as soon as you go beyond the general level of dissatisfaction and want to say something particular, they turn away. What ruins things is our participation, in any degree, in that turning away. We need to stand upright upon our foundation. We need to do everything that properly represents the Waldorf School pedagogy and not allow ourselves to make compromises. Such illusions are most detrimental to our goals. From what I have heard about these things, and such opinions come up all the time, we should have no illusions about them. We need to follow our own path and not treat these cases bureaucratically. If each of us recognizes our responsibility to do what we can,

it may be better to teach these officials than to arrange things so that people could attend who would prefer to enter unseen through the back door. We went through all this when the union was formed in July 1919. There, we discussed pedagogical things. We held meetings where it was dark but nothing came out of it because people did not stay, not even the teachers. At the moment when things become serious—remember how people said they are dissatisfied, but that they have a wife and child. Do not misunderstand me. Work as uprightly as possible and use each individual connection, but do not believe that if you hold a meeting you can expect something from it.

We can best resolve the question of final examinations if we attempt to prepare the students as well as possible and then go to the examiners in question. The others will have forgotten it by then. In general, personal discussions are useful, but it depends upon how. We certainly cannot treat questions in the way you did today at the beginning, by deciding to allow the nicest person to take care of some particular problem. If that would work, then I would suggest that those people who are less gracious should take lessons from the others.

Marie Steiner: You prefer the Austrian form of charm.

Dr. Steiner: I would like to ask you to be personally involved. That is certainly something we need. I would certainly offer to fail every professor of botany in botany if that is what it took.

If you have some old connections and you could find out a little from those who have more experience, then your old connections would be more useful than if you brought others without such connections. The other thing is that you are a woman, and these are male examiners. If it is a female examiner, then see to it that you bring a man. Things need to be done individually. You should not believe that the impression you make will continue when you drag other people in.

The relationship to the Waldorf School Association does not

seem to me to be resolvable except by a change in the statutes of the association. Of course, it should not be that the person who is the executive should not have a seat and a voice in the Waldorf School Association.

A teacher: Now, every teacher is a regular member of the Waldorf School Association.

Dr. Steiner: That does not fit with these regulations. This regulation requires that the faculty send a representative who will have that position for five years. We must clearly express that the person taking care of the administration here will also sit in the Waldorf School Association for two months. The by-laws have been changed so often that we can easily do that. That is something the Waldorf School Association must do. Is that all right with you? Thus, the current administrator would be our representative for two months and would sit in the council of the Waldorf School Association and have a vote. That person would not simply be one of the members, but would be on the council, and, in that way, the relationship would be self-regulating. So now we have taken care of this question. The necessary change in the by-laws should be made at the next meeting of the Waldorf School Association. Of course, for the time being, the representative of the faculty could be at the next meeting of the association. Are there any other remarks?

A teacher: Should we send a donation to the people in the Rhineland?¹ It would be important for us if you could give us some information about the situation.

Dr. Steiner: It is not so easy to discuss the general situation now because the situation is as I described it quite clearly while I was giving the lectures about threefolding here, namely, that something needs to be done before it is too late. Today, it is too late to

1. French and Belgian troops occupied the Rhineland, a primary German industrial region. Local workers protested the occupation by calling numerous strikes, which led to an economic crisis.

accomplish anything in the area of what people have called European politics. The only suggestion I made was to transform the old Threefold Association into the Union for Independent Cultural Life. I made that suggestion out of the recognition that we could do something for the future of Europe and for present Western civilization by supporting cultural life as such. That is where everything else must begin. The economic things that have been done by the present government as well as all political impulses are useless now. It is only possible to support spiritual life and hope that something will happen. What is important is to collect everything we are doing in that direction under one roof. At one time I quoted something Nietzsche said in one of his letters from 1871 about the fact that the German spirit has been exterminated in favor of the German empire. Today, it is important to achieve the opposite, namely, to restore the German spirit in spite of the decay of all political institutions. In that way, we can move forward, but we must stand firmly upon that basis. Everything else needs to be decided case by case.

The Rhineland occupation should be handled from the perspective that it is being done by a drowning man. A hysterical policy is being created from the drowning and thrashing. The tragedy is that the death throes are causing so much suffering. For that reason, I favor sending a donation if possible. It is a humanitarian deed. We can neglect all the nationalism and consider the question from a purely human perspective. I am in favor of all such things to the extent that they are purely human situations.

Today, we stand before the abyss of European culture, and we must prepare to jump over that abyss. I have long since stopped writing articles about it. I wrote the last one at the time of the Genoa conference, drawing attention once again to the whole situation. When I give lectures to the workers in Dornach, they no longer want to hear anything about politics. They are interested in things about science because they understand that all political talk today no longer has any sense to it.

If you think you could make a collection, you should probably be aware that it will not be much. It could be very little.

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

Dr. Steiner: I will have to agree to that until I can see it.

A teacher: The Latin class is a double period. I have the impression it is not very good.

Dr. Steiner: It is difficult to discuss such questions without having a meeting about purely pedagogical questions that could perhaps provide an ideal toward which we can work. Today, I have heard quite a bit about your class. Normally, I try to look at a number of things. Recently, I have been paying more attention to the question of the extent to which individual students have reached the learning goals and how many are falling behind. I cannot say I am convinced there are greater differences in the students you had today than in those in the geography class.

We will need to take care of this in the next meeting when we will be able to handle pedagogical questions more completely, because I noticed that the differences in ability and capability are quite large in that class.

(Speaking to another teacher) In contrast, I noticed when I taught the class myself that your class was much more homogenous. The differences are not so large. That is how the classes differ. We will discuss such questions and how to proceed at another time.

Tuesday, February 6, 1923, 4:00 p.m.

Dr. Steiner: Today, we want to have our agreed-upon discussion with Dr. Kolisko on health in the school. I will not go into the details of treating students because there are a number of principle things we need to present first. They will form the basis for further work that must also occur. We will proceed, then, by selecting some typical cases that could arise here. You will also have an opportunity to ask questions about specific cases.

I would first like to draw your attention to the fact that all of our Waldorf School pedagogy has a therapeutic character. The entire teaching method is itself oriented toward healing the child. If you create a pedagogy that does the proper thing during childhood, then educating children takes on a healing aspect. In particular, if we properly handle the child as an imitative being before the change of teeth, then use authority properly, and then appropriately prepare the child to form judgments, all of that will have a thoroughly health-giving effect upon the child's organism.

It is fundamentally necessary that the direction of our behavior at school be hygienic. That is, that the teacher, in flesh and blood, has penetrated the three aspects of the human organism. The teacher should have an instinctive feeling for each child, that is, for whether one of the three aspects of the human organism, the nerve-sense system or the rhythmic system or the metabolic -limb system, predominates, and for whether we need to stimulate one of the other systems in order to balance a harmful lack of balance in the other systems.

For that reason, we will look at the threefold human being in a way particularly important for the teacher. We have the nerve-sense system. We can properly understand that only if we are aware that there is a regularity in the nerve-sense system that is not subject to the physical and chemical laws of earthly matter.

We need to be aware that the human being rises above the laws of earthly matter through the nerve-sense system. The form of the nerve-sense system is completely the result of prenatal life. The human nerve-sense system is received by the human being in accordance with pre-earthly life. The nerve-sense system is thus capable of independently developing all activities related to the spirit-soul, because all material laws of the nerve-sense system are removed from earthly matter.

The case is exactly the opposite with the metabolic-limb system. Of the three human systems, the metabolic-limb system depends most upon external material processes. When people understand the earthly processes playing out in physics and chemistry, they also understand which processes continue within the human being, at least to the extent that human beings have a metabolic-limb system. However, they learn nothing about the laws of the nerve-sense system.

The rhythmic system lies between these two and, in a certain way, naturally balances the two extremes.

These things form quite individually within every human being. This is particularly true of children. The activity of one system always predominates over the others, and we need to do what is necessary to create a balance. For that, we must have a capacity to really listen to how children express themselves, so that expression can become a revelation of what we need to do with the child in order to help it achieve a completely harmonious health.

It is important that we become clear about the fact that, for example, we can have a beneficial effect upon the nerve-sense system by adding the proper amount of salt to the foods the children eat. Thus, if we notice that a child tends to be inattentive, to be flighty and turn away from what you present, that the child is what we might call too sanguine or too phlegmatic, we will need to see to it that we strengthen the child's pictorial forces so that he or she becomes better able to pay attention to the outer world. We can do that by providing the child with more salt. If you have, for

instance, children who are inattentive or who tend to wander, then, if you look into the matter, you will find that the child's organism does not properly process salt.

In more severe cases, it will often not be enough to simply suggest putting more salt into the child's food. You will notice that because of some lack of knowledge, or perhaps inattentiveness, the parents salt the food too little. There, you can help with such suggestions. It is, on the other hand, also possible that the child's organism refuses to accept salt. In such cases, you can help achieve the proper intake of salt by using a very dilute dosage of lead compounds. Lead is what, to a certain extent, enlivens the human organism to properly process salt. Of course, if you go beyond that boundary, the organism will become ill. What is important is to achieve the proper limit, which you may notice when a child has the first traces of a tendency for mental dysfunction. That is something many children have. You will then see that you will have to bring the whole healing process into line with what I have just described.

It is certainly a major deficiency that many educational systems pay no attention to such things as, for example, the external appearance of the children. You can stand in front of a school and see both large and small-headed children. We should treat those children with larger heads, in general, in the way I just presented. Those with small heads should not be treated that way, but in a way I will shortly describe. In those children with a physically oversized head, you will be able to find what I have just described as deficiencies, namely, lack of attention or a too-strongly developed phlegma. Now, however, we have all those children who have the contrasting tendency, that is, those whose limb-metabolic system is not sufficiently active throughout their being. Of course, such children feed their organic metabolism, but what the metabolism should be for the human organism does not sufficiently extend throughout their entire being. External observation of such children shows that they like to brood over things, but

that they are also very strongly irritated by external impressions, that is, they react too strongly to external impressions. We can help such children improve throughout their entire organic system by taking care that they receive the proper amount of sugar.

You should also study the development of children in the following way. There are parents who overfeed their young children with all kinds of candy and so forth. When such children come to school, from the perspective of the soul and spirit, and thus also physically, they are concerned only with themselves. They sit and brood when they do not feel enough sugar in their organism. They become nervous and irritated when they have not had enough sugar. You need to pay attention, because when such children have too little sugar for a period of time, their organism slowly decays. The organism becomes fragile, the tissue becomes brittle, and they slowly lose the capacity to properly process even the sugar in their food. For that, you need to take care to properly add sugar to their food. Nevertheless, the organism may, in a sense, refuse to properly process sugars. In that case, you again need to assist the organism by giving a small dose of silver.

Now you see how, for the teacher, the spirit-soul life of the child can become a kind of symptomatology for the proper or improper functioning of the body. If a child shows little tendency for differing imaginations, if the child simply tosses everything together in a fantasy, if it cannot properly differentiate, then the nerve-sense system is not in order. In your attempts to teach the child to differentiate, you have at the same time a symptom indicating that the nerve-sense system is not in order, and you must, therefore, do what I just described.

If a child shows too little capacity for synthetic imagining, that is, for constructive imagining where the child cannot properly picture things, if he or she is a little barbarian in art, something common in today's children, that is a symptom that the metabolic-limb system is not in order. You must, therefore, provide assistance in the other direction, in the area of sugar. From a hygienic

therapy perspective, it is very important that you look at whether differentiating imagination or analytical imagination or artistic synthetic imagination is missing in the child.

There is now something else. Imagine you have a child whose analytical imagination is clearly missing. That could also be a sign that the child is directing his or her astral body and I too much away from the nerve-sense functions. You must, therefore, see to it that the child's head is cooled in some way, for instance, that you give the child a cool wash in the morning.

You should not underestimate such things. They are extremely important. You should certainly not see it as a kind of deviation into materialism to advise the parents of a child who shows no capacity for painting or music to give the child a warm stomach wrap two or three times per week, so that the child has it on overnight.

People today have too little respect for material measures, and they overestimate abstract intellectual measures. We can attempt to correct that modern, but incorrect, perspective, by attempting to show that the divine powers have used their spirit for the Earth in order to fulfill everything materially. Godly powers allow it to be warm in summer and cold in winter. Those are spiritual activities accomplished by divine powers through material means. Were the gods to attempt to achieve through human education, through an intellectual or moral instruction, what they can achieve by having human beings sweat in the summer and freeze in the winter, then they would be incorrect. You should never underestimate the effects of material means upon children. You should always keep them in mind.

There is also another symptom for the same organic problem that arises when there is a deficiency in synthetic thinking, namely, children become pale. Children are often pale in school. We can handle that similarly to the condition of the astral body not being properly integrated into the metabolic-limb system. You can improve the paleness of children through the same means, because

when you give a child, say, a warm stomach wrap, it sets the entire metabolic-limb system into motion so that the full metabolism develops greater activity throughout all systems of the organism.

If that system develops too strongly, so that you need to make only a small remark to a child and he or she immediately gets a red face and is terribly annoyed, treat that in exactly in the same way as when the astral body and the I are not properly integrated into the nerve-sense system. In that case, you need to give the child's head a cool washing in the morning.

It is extremely important for the teacher to be able, in a sense, to foresee the child's state of health and act preventively. Of course, there is much less thanks for that than when you heal when the illness already exists, but for children it is much more important.

Now, of course, things that have been used upon a child's organism to direct a process in one direction or another may need to be subdued. If you treat a child for a time with lead in the way I described, you will need to stop the process at a later time. If you have, for instance, treated a child for a time with lead and have accomplished what you wanted, it would be good to treat that child with some copper compound for a short time, so that nothing remains of the lead process. If you found it necessary to treat a child with silver for a period, you should later treat him or her with iron, so that the inner process is arrested.

There is one more thing I want to say. If you notice a child is, in a sense, lost in its organism, that is, does not have the requisite inner firmness—for example, the child suffers a great deal from diarrhea or is clumsy when moving its limbs, so that it dangles its arms and legs when picking up things and then lets them fall again—such things are the first symptoms of what will develop into processes that strongly affect the person's health later in life. You should never ignore it when a child often has diarrhea or urinates too much or picks things up so clumsily that they fall again or shows any kind of clumsiness in grasping objects. You should

never simply ignore such things. A teacher should always keep a sharp eye open for such things as, for example, whether a child dexterously or clumsily holds a pencil or chalk when writing upon the board. In that way, you can act as a hygienic doctor. I mention these things because you cannot accomplish very much by simply reprimanding the child. Only someone who is always active in the class can affect anything. On the other hand, you can achieve a great deal through external therapeutic means. If you give the child in such a case a small dose of phosphorus, you will see that it will become relatively easy to reach the child with reprimands about clumsiness, even with organic weaknesses of the sort I just described. Give the child phosphorus, or if the problem is deeper, for example, when the child tends toward flatulence, use sulfur. If the problem is more visible outwardly, then phosphorus. In such cases, suggest to the parents that they should feed the child foods connected with colorfully flowering plant blossoms. Speaking in an extreme case, suppose a child often wets the bed. Then you can accomplish a great deal through a therapeutic treatment with phosphorus, but still more by working with the diet. Suggest adding some paprika or pepper to the food as long as the condition persists. You will need to determine that based upon the child's further development.

In such questions, it is absolutely necessary that members of the faculty work together properly. We are in the fortunate situation of having Dr. Kolisko as the medical member of our faculty, and we should not undertake such therapies without speaking with him first, since a certain understanding of chemical and physiological things is necessary to arrive at the correct opinion. Nevertheless, every teacher needs to develop an eye for such things.

I once again need to take this opportunity of mentioning that in teaching it is of primary importance to take care to bring the nerve-sense system and the metabolic-limb system into a proper balance. When that is not done, it shows up as irregularities of the rhythmic system. If you notice the slightest inclination toward

irregularity in breathing or in the circulation, then you should immediately pay attention to it. The rhythmic system is the organic barometer of improper interaction between the head and the limb-metabolic system. If you notice something, you should immediately ask what is not in order in the interaction of these two systems, and second, you should be clear that in teaching you need to alternate between an element that brings the child to his or her periphery, to the periphery of the child's body, with another element that causes the child to withdraw within. Today, I cannot go into all the details of a hygienic schoolroom; that is something we can speak of next time.¹

A teacher who teaches for two hours without in some way causing the children to laugh is a poor teacher, because the children never have cause to go to the surface of their bodies. A teacher who can never move the children in such a way as to cause them to withdraw into themselves is also a poor teacher. There must be an alternation, grossly expressed, between a humorous mood when the children laugh, although they need not actually laugh, but they must have some inner humorous feeling, and the tragic, moving feeling when they cry, although they do not need burst into tears, but they must move into themselves. You must bring some life into teaching. That is a hygienic rule. You must be able to bring humor into the instruction.

If you bring your own heaviness into class, justified as it may be in your private life, you should actually not be a teacher. You really must be able to bring the children to experience the periphery of their body. If you can do it in no other way, you should try to at least tell some funny story at the end of the period. If you have caused them to work hard during the period on something serious, so that their faces are physically cramped from the strain on their brains, you should at least conclude with some funny story. That is very necessary.

1. The discussion never occurred.

There are, of course, all kinds of possibilities for error in this regard. You could, for example, seriously damage the children's health if you have them work for an entire period upon what is normally called grammar. You might have children work only with the differences between subject, object, adjective, indicative, and subjunctive cases, and so forth, that is, with all kinds of things in which the child is only half-interested. You would then put the child in the position that, while determining whether something is in the indicative or the subjunctive case, the child's breakfast cooks within the child, uninfluenced by his or her soul. You would, therefore, prepare for a time, perhaps fifteen or twenty years later, when genuine digestive disturbances or intestinal illnesses, and so forth, could occur. Intestinal illnesses are often caused by grammar instruction. That is something that is extremely important. Certainly, the whole mood the teacher brings into school transfers to the children through a tremendous number of very subtle connections.

A great deal has been said on various occasions during our earlier discussions on this topic. The inner enlivening of our Waldorf School teaching still requires considerable improvement in that direction. Even though I might say something positive, I would nevertheless emphasize that it is highly desirable, even though I am aware that we cannot always achieve ideals immediately, for Waldorf teachers to teach without preconceptions. Teachers should really be so prepared that they can give their classes without preconceptions, that is, that the teacher does not need to resort to prepared notes during class. If the teacher needs to look at prepared notes to see what to do, the necessary contact with the students is interrupted. That should never occur. That is the ideal. I am not saying this just to complain, but to make you aware of something fundamental. All these things are hygienically important. The mood of the teacher lives on in the mood of the children, and for that reason, you need to have a very clear picture of what you want to present to the class. In that way, you can more

easily help children who have metabolic difficulties than if you had the children sit in a classroom and taught them everything from a book.

It is a fact that in earlier periods of human development, teaching was generally understood as healing. At that time, people understood the human organism as tending to cause illness itself and knew that teaching brought a continual healing. It is extraordinarily good to become aware that, in a certain sense, every teacher is a doctor for the child.

In order to have healthy children in school, teachers must know how to overcome themselves. You should actually attempt to keep your private self out of the class. Instead, you should picture the material you want to present during a given class. In that way, you will become the material, and what you are as the material will have an extraordinarily enlivening effect upon the entire class. Teachers should feel that when they are not feeling well, they should, at least when they are teaching, overcome their ill feeling as far as possible. That will have a very favorable effect upon the children. In such a situation, teachers should believe that teaching is health-giving for themselves. They should think to themselves that while teaching, they can move away from being morose and toward becoming lively.

Imagine for a moment you go into a classroom, and a child is sitting there. After school, the child goes home. At home—of course, I am referring to a different cause, I am not saying the teaching would cause this—the child needs to be given an emetic by the parents. Of course, that could not have been caused by the instruction given by Waldorf teachers, that would only occur in other schools. However, if you went into a class with the attitude that teaching enlivens me and brings me out of my morose state, you could spare the child the medicine. The child can digest better when you have the right attitude in the classroom. In general, a moral attitude of the teacher is significantly hygienic.

This is what I wanted to say to you today. We will continue to work on this later.

Is there anything in particular you would like to ask me now?

A teacher: I had wondered about how the three systems relate to the temperaments.

Dr. Steiner: Phlegmatic and sanguine temperaments are connected with the nerve-sense system; choleric and melancholic with the metabolic system.

A teacher: You spoke of flighty children having large heads. In my class, I have a very flighty child with a small head.

Dr. Steiner: A small head is connected with brooding and reflecting, whereas large-headed children are more flighty. If that is not the case, your judgment is incorrect. A small-headed child who is very flighty has not been evaluated from the proper perspective. You can orient yourself with these things. You first need to look at the nature of the child from the proper perspective. Show me the child some time. It is possible to mistake a child's brooding for superficiality. It is possible that the brooding is hidden behind a kind of superficiality. That is easily possible with children.

A teacher: Is this description valid for a specific age?

Dr. Steiner: It is valid until approximately the age of seventeen or eighteen.

A teacher asks about a girl in one of the upper grades who often wants to drink vinegar.

Dr. Steiner: You can understand that by seeing that the child has absolutely no tendency toward concentration. She lacks a capacity for concentration, but now and then she has to concentrate upon something, not because of outside demands, but from her own organism. She wants to rid herself of that requirement by drinking vinegar. She simply cannot concentrate, so the physical body

demands it sometimes. She tries to overcome it by drinking vinegar, but you should not allow it.

A teacher: How can we work with children who absolutely cannot concentrate?

Dr. Steiner: With such children it might not be so bad if you tried to give them something moderately sweet, that is, to put them more on a sweet, rather than a salty, diet.

A teacher asks about a girl in the first grade.

Dr. Steiner: First try to get the parents to give her a warm stomach wrap, perhaps even a little damp, for a longer period, so that the astral body becomes more firmly seated in the limb-metabolic being. Silver would be the right remedy for her. For her, much depends upon getting the metabolic-limb system to take over the activities of the astral body. Give her silver and stomach wraps. She is a child who does not live in herself and is not in her metabolism at all. You need to have the entire picture when attempting to treat specific cases.

The school doctor: I thought we would arrange things later on so that I can see the children everyday.

Dr. Steiner: Today, I was speaking specifically about children's organisms. Perhaps it would be good go through this again in relation to the physicians' course, so we could be more specific.

We now have a report about the new administrative organization.

A teacher: I wrote the report about what we decided at the last meeting. It contains the results of the work of the preparatory committee. The other things we need to do are the concern of the administrative committee.

Dr. Steiner: Perhaps it would be good if faculty members said something about any of the individual points they think we need to speak about.

Current committee administrator: I think it is important that we work toward a new attitude in our meetings. There should be no one here who thinks the meetings are not necessary. The indifference we now bring to our meetings must disappear. I think we could bring an attitude to the meetings that would give them some meaning. I think our meetings would then have something that was much stronger earlier, when the effects of the seminar were still active in us. This is not a new thought. We will try to leave the concerns of the administrative committee outside the meetings.

The parents have asked for a lecture.

Dr. Steiner: We first must work with the Anthroposophical Society so that it can continue to exist, so we will have to put that off. I feel like I have contracted lockjaw from the bad attitude toward the meetings.

A teacher: We should not present things to the full plenum that we can easily take care of in private discussions. Bad forces have taken over the meetings. I have given some thought to how we could form the meetings so that only good forces are present.

Dr. Steiner: As in all such things, those who are most dissatisfied with our gatherings could do the most toward making them better by personally trying to make them better. If the meetings appear ugly, couldn't you try to make them as nice as possible? If you notice they are difficult for you, and that you need to rid yourself of something after the meeting, then the situation will be better if you behave so that others will feel good when they leave. At the next meeting, you will also feel better. We should not ask anything from the meetings, but rather believe we should give. It is not very fruitful to criticize such things; instead try to improve things in yourself.

Much of what you have said concerns the interactions of faculty members and really requires much more consideration than you

give it. We can say that, aside from some individual things that need improvement, the teaching has been very satisfactory recently. It has greatly improved. In contrast, there is a certain coldness, a kind of frigidity, in the interactions between faculty members. The meetings can create a bad atmosphere only if that coldness becomes too great. We can counteract that by working with the interactions between teachers.

When you say you cannot meet one another at the meetings, that seems rather strange to me in a group that is together from morning to night and sees one another during every break. During every break you have an opportunity for smiling at one another, for speaking in a friendly way to each other, for exchanging warmth. There are so many opportunities for developing a certain kind of vivacity, that I cannot understand why you need to do that only in the meetings. In the meetings, we should each present our best side. The problem is that you simply pass by one another and do not smile enough at each other. We can certainly speak the truth bluntly to one another, as that aids digestion and hurts nothing when said at the proper time. On the other hand, though, our relationships must be such that each one knows that the others feel that way about me not only because I am sympathetic or unsympathetic, but also because I am a teacher in the Waldorf School. That is something that is generally necessary in anthroposophy here in Stuttgart. Here, people meet one another in the Anthroposophical Society in just the same way as they would anywhere else, but what is necessary is that they meet one another in a certain way because the other is also an anthroposophist. Teachers should meet one another in the Waldorf School in just the same way. That gives a special tone in every expression made during the school breaks, whether smiling or making accusations. I see too many sour faces. We need to pay more attention to that.

That is why I got a kind of lockjaw when there was so much discussion about the bad atmosphere in the meetings, because it

meant that there must be a bad attitude toward one another, or an attitude of indifference. I cannot understand why there isn't an atmosphere of great happiness when all the Waldorf teachers sit around one table. The proper attitude would be to think to ourselves, we haven't had a meeting for a week, but now I am so happy to be able to sit with everyone again. When I see that is not the case, I get a kind of cramp. There should be no Waldorf teachers who do not look on the others with good intent. We do not need to resolve questions of conscience here in the plenum. When we have such relationships between members of the faculty, we can certainly take care of those questions individually. I can easily imagine everything moving quite smoothly.

It would certainly be quite nice if the teachers met now and then for a picnic. Each of you should try to make the meetings as lively as possible for everyone, so there is no need to complain. If someone thought of complaining, they should change their thought into asking, "What should I do so that things are better next time?" Otherwise, they would be a kind of outcast, and they would be that only if they had a bad attitude toward the meetings. Are there any other malcontents?

A teacher: The problem of discipline is continually discussed without any positive conclusion.

Dr. Steiner: In general, there are a number of things we could object to regarding discipline in the lower grades, but in the upper grades there is not so much. I do not know how you could expect to have better behaved children. They are just average children. Aside from the fact that the children in the lower grades need to be more active, I can only say that, in a certain sense, I have seen classes that are really very good in regard to discipline. This question of discipline can be a cause of distress forever, and if it were, we would have to discuss it continually. We cannot have the attitude that we do not want to discuss the question of discipline in our meetings simply because it is unpleasant. That is exactly why

we do need to discuss it. I would like to mention a concern about discipline that has a kind of legendary significance. This may be important only outside of the school, in the [Waldorf-Astoria] Company. Many of you may think this is not a question for our meetings, but I do not know which members of the faculty I would call together to discuss this problem. In this question, we do not need to point to one person or another.

There may be teachers in the Waldorf School who slap the children, and so forth. That is something I would like to take care of in private discussions. I have heard it said that the Waldorf teachers hit the children, and we have discussed that often. The fact is, you cannot improve discipline by hitting the children, that only worsens things. That is something you must take into account. Perhaps no one wants to say anything about this, but my question is whether that is simply a story that has been spread like so many other lies, or have children, in fact, been slapped in the Waldorf School? If that has occurred, it could ruin a great deal. We must hold the ideal of working without doing that; discipline will also be better if we can avoid it.

A teacher: I teach English to the eighth grade, and I found the discipline there terrible.

Dr. Steiner: What do you as the class teacher have to say?

The teacher reports.

Dr. Steiner: It would be pedagogically incorrect if we did not take the personal relationship to the children into sufficient account. It is certainly difficult to create, but you must create it and you can create it in individual cases. You should, however, remember that our language instruction is extremely uneven. In spite of the fact that we have a Waldorf pedagogy, there is, for example, sometimes too much grammar in the classes, and the children cannot handle that. Sometimes I absolutely do not understand how you can keep the children quiet at all when you are talking, as sometimes hap-

pens, about adverbs and subjunctive cases and so forth. Those are things for which normal children have no interest whatsoever. In such instances, children remain disciplined only because they love the teacher. Given how grammar is taught in language class, there should be no cause for any complaints in that regard. We can really discuss the question only if all the language teachers in the Waldorf School meet in order to find some way of not always talking about things the children do not understand. That, however, is so difficult because there are so many things to do. What is important is that the children can express themselves in the language, not that they know what an adverb or a conjunction is. They learn that, of course, but the way such things are done in many of the classes I have seen, it is not yet Waldorf pedagogy. That is, however, something we need to discuss here in the meetings. There are so many language teachers here and each goes their own way and pays no attention to what the others do, but there are many possibilities for helping one another. I can easily imagine that the children become restless because they do not know what you expect of them. We have handled language class in a haphazard way for too long.

A teacher: We language teachers have already begun.

Dr. Steiner: Recently, I was in a class and the instruction had to do with the present and imperfect tenses. What do you expect the children to do with that when it is not taught in Latin class? How should they understand these expressions?² You need to feel that there is so much that is not natural to human beings, particularly in grammar. It is clear that in schools where discipline is maintained through external means, discipline is easier to maintain

2. Steiner is saying that the words used for “present” and “imperfect” were both Latin—*präsens* and *imperfektum*—rather than the German *gegenwart* and *vergangenheit*. He clearly believed it to be more appropriate to use German terms when teaching German-speaking children. — TRANS.

than where the children are held together through the value of the instruction. I am not saying that such expressions as present and indicative should be done away with, but that you should work with them in such a way that the children can do something with them. What I noticed was that the children did not know what to do with such expressions.

A teacher: There is examination fever in the highest grade. The middle grades are missing the basics.

Dr. Steiner: That is not what they are missing. Look for what they are missing in another area. That is not what they are missing! It is very difficult to say anything when I am not speaking about a class in a specific language, since I find them better than the grammar instruction. Most of our teachers teach foreign languages better than they teach grammar. I think the main problem is that the teachers do not know grammar very well; the teachers do not carry a living grammar within them. Please excuse me that I am upset that you now want to use our meeting to learn grammar. I have to admit that I find the way you use grammar terms horrible. If I were a student, I certainly would not pay attention. I would be noisy because I would not know why people are forcing all of these things into my head. The problem is that you do not use time well, and the teachers do not learn how to acquire a reasonable ability in grammar. That, then, affects the students. The instruction in grammar is shocking, literally. It is purely superficial, so that it is one of the worst things done at school. All the stuff in the grammar books should actually be destroyed in a big bonfire. Life needs to come into it. Then, the problem is that the students do not get a feeling for what the present or past tense is when they really should have a lively feeling for them. The genius of language must live in the teacher. That is also true for teaching German. You torture the children with so much terminology. Do not be angry with me, but it is really so. If you used mathematical terminology the same way you do grammatical terminology, you

would soon see how horrible it is. All your horrible habits do not allow you to see how terrible the grammar classes are. This is caused by the culture that has used language to mistreat Europe for such a terribly long time, it has used a language that was not livingly integrated, namely, Latin. That is why we have such a superficial connection to language. That is how things are. The little amount of spirit that comes into grammar comes through Grimm, and that is certainly something we need to admire. Nevertheless, it is only a little spirit. As it is taught today, grammar is the most spiritless thing there is, and that gives a certain color to teaching. I must say there is much more to it than what we do. It is just horrible. We cannot always have everything perfect, which is why I do not always want to criticize and complain. You need a much better inner relationship to language, and then your teaching of language will become better.

It is not always the children's fault when they do not pay attention in the language classes. Why should they be interested in what an adverb is? That is just a barbaric word. Things only become better when you continually bring in relationships, when you repeatedly come back to the connections between words. If you simply make a child memorize and yourself have no interest in what you had them memorize, the children will no longer learn anything by heart. They will do that only if you return to the subject again in a different connection so that they see there is some sense in learning.

You should not so terribly misunderstand some things, Mr. X. I got a kind of cramp when I saw how you presented *The Chymical Wedding* today. I said you could do that if you wanted to learn about spiritual activity for yourself, but then you did it in class. After you have done the conclusion, you will see how impossible it is to do *The Chymical Wedding* in school. It could be very useful if you know something about it yourself, as then you can handle other things appropriately. Now, however, you can do nothing more than present the question of the kings in *The Chymical*

Wedding as pictorially as possible so that the children become aware of how one theme makes a transition into another.

A teacher: How should I do that?

Dr. Steiner: The theme of the three kings goes throughout it. You can find it in *The Chymical Wedding* and again in Goethe's *Tales*. You could show how the same idea was active over centuries, and then tell stories about other themes that lived for centuries. There are a large number of such themes. If you recall, I once mentioned to you how you can see Faust and Mephistopheles as Robert and Trast in Sudermann's *Ehre*.

A teacher: In the tenth-grade art class I showed how Schiller developed the word into a musical effect in *The Bride of Messina* and how Beethoven in his Ninth Symphony moved toward the word through human voice. In the end, Beethoven met Schiller in the "Ode to Joy." Richard Wagner felt this quite strongly.

Dr. Steiner: It may be quite important to emphasize this relationship of Schiller to Beethoven. That is something the children will feel quite deeply at their age. You can best carry out what you wanted to say about Parzival if you also put the choir in Schiller's *Bride of Messina* at the center.

Wednesday, February 14, 1923, 6:00 p.m.

Dr. Steiner: We have received a request from Dr. Karutz regarding the next parent evening; it requires a thorough discussion in the faculty before any public discussion of it.¹ We need to discuss this proposal and, at least within the faculty, we need to arrive at a common perspective. For that reason, I have asked Dr. Karutz to spend the first hour of our meeting with us, so he can give us more information on what he wrote in his letter, and so that we can clearly understand his request. (*The letter is read aloud.*)

Now that we have all heard the letter, we can see this is a question we must discuss in regard to basic principles. It would certainly be difficult to carry on a considered and objective discussion during the parent evening, and, since I cannot attend, I would like to discuss the question here. I would like to ask you to say what you would like to say first.

Dr. Karutz says his proposal has a cultural, not a political, intention. His objective is that the parents make a unanimous decision that the French language should no longer be required. He proposes Russian as a replacement.

Dr. Steiner: This question has a number of different aspects. The first is on the cultural side, and any serious pedagogical system must take that into account.

We see in the current activities of the French something that fundamentally cannot be explained from the outside.² It is inexplicable because anyone should be able to see, even from the French perspective, that France will not reach its own goals by what it undertook today. We should not view this merely from a

1. Richard Karutz, MD, an ear specialist whose children attended the school.

2. The occupation of the Rhineland is referred to here.

cursory political standpoint, but from a historical political perspective. What France is doing today is something like death throes—of course in history such things last a longer time—the death throes of a people in decline and in the process of disappearing from earthly development. Such views arise, of course, from spiritual observation of European history. The French nature is, in a sense, an initial wave of the demise of Romanism—the demise of the Romantic peoples of Europe. Naturally, the Spanish and Italian portions have somewhat more life than the French, who have the least life among the Romantic population.

We can clearly see the decadence of French culture in the language. Among the common languages of Europe, French is the language that, in a sense, most forces the human soul to the surface. It is the language in which it is possible (and this is a paradox) to lie in the most honest way. In that language, it is easiest to lie in the most naïve and honest way, because it lacks any real connection with the inner human being. French is spoken entirely at the surface of the human being.

Consequently, the French language, and thus the French nature, has a certain attitude of the soul. The attitude of the French soul is directed by the French language, whereas in German, the soul controls the inner configuration of the language, the mobility of the language. The French language is currently something that paralyzes—it directs the soul. It rapes the soul, and thus makes the soul hollow, so that French culture is hollowed out under the influence of the French language. Those who have a feeling for such things can see that the soul does not speak in French culture, only a petrified formalism has a voice. The difference is that, in speaking French, the language rules the speaker. The infinite freedom possible in German, and that we should use more than we normally do, that enables you, for instance, to put the subject in any position, depending upon your inner life, does not exist in French.

The reason Germany has brought French into education is not due to pedagogy; we do not teach French in our schools for any

pedagogical reasons. We teach it because what was considered useful for a certain group of young people was modified and masked when the old college preparatory high school system was replaced by a number of modern institutions. It is significant that people believed what was available in the old system through Latin could be found in French. People had assumed French had a pedagogical effectiveness similar to that of Latin. That is, however, not true. Latin has a kind of inner logic and brings logic to people instinctively. That is not true of French, which has slipped into clichés and is no longer based on logic. It is only clichés—such things must be stated in a radical way—so that learning French brings a great deal to the surface in children, and that is why a desire to remove French from education has gradually arisen. It is obvious that French will disappear from education in the future.

In the Waldorf School, which exists to make a radical new beginning, we have a different perspective. The school can make a beginning only through the understanding our teachers have for the character of the French language, in that they teach it with an awareness that they are actually teaching something decadent. You do not have to tell that to the children, but we certainly should be clear about it. We are clear about it, but from a different perspective, it is completely out of the question that we here at the Waldorf School begin by fighting to remove French from the curriculum. We cannot do that for purely external reasons. We do not yet have an independent cultural life. We have, of course, a Waldorf School pedagogy based upon the idea of an independent cultural life, but that is only an ideal that we cannot completely implement under the present conditions.

For that reason, we had to sign a declaration when we founded the Waldorf School in which we agreed we would always meet the learning goals of the public schools at appropriate stages. For instance, we have to insure that our nine-year-old children meet the learning goals of the public third grades. We are pedagogically free for periods of three years. In general, we would place ourselves in an

impossible position if we did not fulfill these responsibilities. We cannot keep our children from being able to transfer to another educational institution through testing. If we did that, we would rob our children of the possibility of finding their own path in life. There is, therefore, nothing we can do other than attempt to bring as much of the ideal Waldorf pedagogy as possible into the school. We cannot go further than the possibilities allow. If the building in Dornach had not burned down, we would still have been far from obtaining accreditation for the Dornach University. We could not have given doctoral diplomas. Since we must take into account that those children who complete our school may transfer into other learning institutions and universities, we have to allow them to meet learning goals at a particular age.

All this assumes that we teach foreign languages the way we do for inner pedagogical and psychological reasons. Seen from outside, people could say we do not need to begin teaching foreign languages as early as we do. If, however, we are to achieve in a pedagogical way what eighteen-year-old boys and girls need of foreign languages for their final examinations, there is nothing else we can do. Under the assumption that it is justifiable that our children achieve a certain level of education, we must form foreign language instruction as we have. We must swallow the bitter pill of French until we can do something else.

That brings me to what is of primary importance for the work of our movement. You see, well-intended people are always asking our movement to undertake this or that remedy. In the area of medicine, people make all kinds of demands. We need to take the position that we cannot do such things individually, but only through major movements. We have begun to develop medicine in the light of an independent cultural life. Thus, in such a question where we can best find the pedagogical basis through the practical experiences of the Waldorf School, a major movement would need to begin. A single private school, where the light of life could be instantly snuffed out if it undertook such things, cannot do it.

Aside from that, we could not accomplish much. Whether or not our students learned French would make little difference in the cultural status of the German empire. In contrast, a major cultural deed could occur if people overcame all the things connected with the false valuing of French in Middle Europe through a genuine understanding of the things I mentioned and Dr. Karutz also indicated. If people saw that and it became part of their flesh and blood, and if, therefore, the French language disappeared from the schools in a healthy way, then that would be a path toward a major cultural deed. A cultural movement directed toward removing French from the schools could begin that in a proper way while retaining a proper appreciation of French itself. Today, it is no longer valid to teach French for practical reasons. I do not believe that was true even before the war. In countries outside France, people respected French and valued it in teaching, not because of its commercial significance, but because it was used as the language of diplomacy, and because it was used in conversation in the salons of the so-called better circles in society. That, too, came from using French in diplomacy. If this was done with the necessary force and motivation, it could kill two birds with one stone by hitting the decadence of both French and diplomacy. It could show that diplomacy is just as decadent, because it is necessary to lie when being diplomatic. In war, success results in surrounding the opposing forces. The technique of winning a war is to mislead the opponent. Diplomacy is well described by a peculiar statement, namely, "War is the continuation of policies by other means," something as insightful as "Divorce is a continuation of marriage by other means." Diplomacy consists of using the same means, but at a different level, as those used to mislead the opponent in war. In this case, a language that can mislead others is required. Nietzsche made a major error when he spoke of the German language as the language of deception. The French language is not the language of deception, but the language of stupefaction that actually brings people outside themselves. Someone who is enthusiastic about speaking French seems like someone who

is not quite in control of themselves. That is, of course, expressed in an extreme way. You need to look at things that way, otherwise you will not come to the subtle feelings you need to present in teaching French.

The parents of the Waldorf children can be very sure that we will contribute nothing to the false estimation of the French language. However, we do live under the compulsion of the state and, for that reason, cannot include anything in the constitution of our Waldorf School that would do anything against the French language. We depend upon the creation of a major cultural movement in this regard, one that is objective, one that at some time can also present these views and that values spirituality. If we were to once begin such an action, then we would see that a much different culture would replace today's. It is important to put forward the differences in evaluation of the languages. We would win some trust and strength from certain people for the mission the German language still has in Western civilization. However, people would still need a feeling for what is declining or rising in the language. In the German language, many elements are still positively developing, although, since High German entered, there is much that can no longer develop. We still have the inner strength to transform words. Under certain circumstances, we can still transform words that have petrified in the substantive into verbs. I have used the word *kraften* as a verbal form of *kraft*.³ And we may also do similar things. People understand them. German still has a lot of inner strength. French no longer has that. Everything is prescribed. When language takes over everything, it corrupts the human soul.

That is what I have to say, Dr. Karutz. You see, we understand your request, but our hands are tied. At the moment, we cannot really discuss the question.

3. *Kraft* is "strength," "force," or "power"; *kraften* is not a "real" word, but could mean "to do strongly." The English equivalent of what Steiner is doing would be like making the word *music* into a verb: "I music today." — TRANS.

A teacher: The public schools in Bavaria no longer require French.⁴

Dr. Steiner: We will have to wait until Württemberg does something. Since things can quickly change from one day to the next, we will have to make our decisions accordingly. I am not sure that, if French were removed today, it would not be included again later if something did not take hold of human souls at a deeper level.

A teacher: The decision in Bavaria occurred several years ago.

Dr. Steiner: It occurred only now. We will certainly shed no tears about the French language if it comes to that here. Perhaps some of the teachers would like to say something about French.

A teacher: It would not be so easy to do here.

Dr. Steiner: We will address these questions when they become more pressing.

A teacher: I thought it was easier to comprehend the spirit of a language when it is in the process of dying.

Dr. Steiner: That is the case with human beings, but not with languages. The French language is now more dead than Latin was in the Middle Ages when it was already a dead language. There was more spirit living in Latin when it was clergy- and kitchen-Latin than lives in the French language now. What keeps the French language going is the furor, the blood, of the French. The language is actually dead, but the corpse continues to be spoken. This is something that is most apparent in French nineteenth-century poetry. The use of the French language quite certainly corrupts the soul. The soul acquires nothing more than the possibility of clichés. Those who enthusiastically speak French transfer that to other languages. The French are also ruining what maintains their dead language, namely, their blood. The French are committing the terrible brutality of moving black

4. This is an error; French was in fact required in Bavarian schools at the time.

people to Europe, but it works, in an even worse way, back on France. It has an enormous affect on the blood and the race and contributes considerably toward French decadence. The French as a race are reverting.⁵

Marie Steiner: You can notice the superficiality and hollowness of the language when you compare it with Italian. In Italian you can still present the spirituality of the content. That is often lacking in French, the depth disappears.

Dr. Steiner: We had the strangest experiences. Mrs. Steiner translated two major works by Schuré. At the time, there were some reasons for the translation, but we always had a feeling that only through the translation was the actual content of these two works apparent. The reason for that was Schuré's own development. His

5. Any reader who has read thus far in these transcripts will know how direct and spontaneous they are; but even a prepared reader may be surprised by this session. All along we have struggled, as publishers, with the issue of whether to let the record stand intact or whether to edit it, never more so than in the case of the present conference. After much soul searching and discussion, we have felt that we would better serve by letting the document stand exactly as it is published in German. This is not the place to enter into a detailed interpretation of this passage. Suffice it to say that, throughout his entire life of service to humanity, Rudolf Steiner stood for the "universal human," for the substance of the earth becoming love, and for the overcoming of racism and the concept of race. For instance: "... *the anthroposophic [Theosophical] movement... must cast aside the division into races.* It must seek to unite people of all races and nations, and to bridge the divisions and differences between various groups of people. The old point of view of race has a physical character, but what will prevail in the future will have a more spiritual character. That is why it is absolutely essential to understand that *our anthroposophic [Theosophical] movement is a spiritual one. It looks to the spirit and overcomes the effects of physical differences through the force of being a spiritual movement...*" (December 4, 1909) Interpretation, like communication, is never a simple matter. It is especially difficult when the issues touch deep into the things that are the most important to us. Without openness, faith, and trust, however, neither true communication nor interpretation is possible. For the sake of these—and readers to come—we leave this passage unedited.—PUBLISHER

first work was *L'histoire du Lied*, in other words, a history of German lyrics written in French. He was thinking in German but wrote in French. He thinks substantially in German, and had his first cultural impressions from the Wagnerian school. I still remember Mrs. Schuré's genuinely French fury when she told me that as a student he had sold his gold watch in order to be able to go to *Tristan*. You can see how the translations of these two works appears as though they were translations into the original language, that is, as though they had originally been written in German. They are thought in German, and the French can feel that in Schuré's work.⁶

A teacher mentions that German style was transformed by Heine and anti-romantic journalism.

Dr. Steiner: The effects of Heine and Börne have been very colorfully described by Treitschke.⁷ There is a wonderful chapter in one of Treitschke's books on history about the rise of journalism. In it you can see all of Treitschke's fury. He could be very radical and was often not very tactful.

We once both received an invitation in Weimar, where he saw me for the first time. He couldn't hear, and you had to write everything for him. He always asked where people came from, and he said that the Austrians are either very clever people or scoundrels.

A teacher: I would like to say how it is for me when I teach French. I overdo it. I get right into it, but nothing is so strenuous as teaching French.

Dr. Steiner: If you meant that in a good sense, I would advise you to overdo yourself in other things more.

6. Edouard Schuré (1841–1929) author of *Les Enfants de Lucifer* (1903; see *The East in the Light of the West and Children of Lucifer*); and *Les Grands Initiés* (1889) translated by Marie Steiner as *Die großen Eingeweihten* (1907).

7. Heinrich von Treitschke (1834–1896). Author of *Deutsche Geschichte im 19. Jahrhundert* (German history in the nineteenth century, 1886).

Marie Steiner: It is very funny how that affects Rostand in *Chantecler*.⁸ It is a real mess.

Dr. Steiner: The conclusion we should draw is that as long as we have French, we should teach it with the proper attitude and under the proper estimation of its pedagogical value. The remainder we must leave to the future.

Dr. Karutz leaves.

Dr. Steiner: We needed to take care of this matter or it would have come up at the next parent meeting, and I must admit it does not seem right to me to broach the question at this quasi-public occasion. We may not expose ourselves too much in regard to such current questions. This is not a question where we can make compromises. The fact is, we can only maintain our general direction and path if we do not put hurdles in our own way and do not allow ourselves to be drawn into such current questions about pedagogy. If we do, the light of our lives will be snuffed out. We must take this position also regarding less significant questions. Today's questions about elementary schools will find their answer the moment there is support for the Waldorf School method. Discussions over such things really become quite trivial. When such problems come up, we can certainly participate in the discussion, but we must maintain our position.

Is there anything else to discuss? There is not enough time for a lecture on medicine. Perhaps you could bring some current problems for discussion in the time remaining.

They discuss the many children who are absent from school.

Dr. Steiner: That is certainly something to be concerned about. In the first grade, I found only nine of twenty-seven children. That is really terrible. How is it in the other classes?

8. Edmond Rostand (1868–1918), French dramatist, author of *Chantecler* (1910).

A teacher: In the 1b class, I had only half the children.

Dr. Steiner: These things are connected with the general state of nutrition.⁹ We should be aware that such things appear as illnesses about three and a half years later, that is, malnutrition then appears as an illness. That is something reasonable physicians were aware of at the beginning of the war. Only Abderhalden claimed that hunger during the war had no effects, though he was sometimes reasonable about other questions.

The school doctor: The children's health is getting continually worse. Of six hundred and fifty children, about one hundred and eighty are severely undernourished.

Dr. Steiner: When we think about the physiological corruption of the children's organism, we now need to try to make those forces that support the necessary functions of the human organism more effective. We need to make those forces more effective. We need to be aware that the correct view of the human organism views human nutritional and growth forces as located in a kind of reservoir. The way we should imagine that reservoir is a question that leads deeply into occult physiology. Actually, you need to think of a created reservoir out of which the forces for nutrition and digestion and rhythmical processes arise.

Perhaps you can best understand that if I draw your attention to the difference between vegetarian and meat nutrition.¹⁰ If you look at a plant, you will see that the plant completes the mineral and vegetable processes to a certain point, so that as a human being we have to work further upon what the plant has made of earthly substances. We must further transform the substances into the form they should have in the human body. Thus, when I eat plants, I must further transform the final stages of plant existence

9. This refers to the widespread malnutrition in Germany during the war.

10. See Rudolf Steiner, *Health and Illness, volume 2*, lecture 5.

into what is necessary for human existence. These forces are available in various ways in the human organism, that is, there are forces that create sugar, transform fat or protein. The salts are used in a certain almost physical-chemical way in the organism. These forces exist.

If I eat meat, the mineral and vegetable processes have been continued beyond the stage reached by the plant to that of the animal, and I do not need to change the meat in the same way I need to change plants, because that has already happened in the animal. The animal has already made the changes I should undertake. Thus, if I eat, say, some grass or something like that, I would have to do what a cow would otherwise do. But, if I eat some beef, the cow has relieved me of this inner work. In a sense, I thereby leave the work of the cow in my reservoir of forces. Thus, I fill myself with unused forces. I leave those unused forces within me. Actually, I carry them with me.

That was not meant as some sort of fanaticism for vegetarianism. This can definitely have to do with heredity. Nevertheless, it is correct that when people eat meat, they do not fully use their inner functions. They sentence themselves more easily to gout than when they train their inner functions so that they become vegetarians.

Under some circumstances, the work required with fruit is even greater because it has to be transformed backwards. If you can perform this reverse transformation, you awaken even more forces within your organism. You should, however, not believe that awakening such forces is tiring. Under some circumstances, allowing forces to lie fallow is much more tiring because those forces collect. Thus, you can see that we either fully use the forces in that reservoir, or we leave them unused. I have mentioned all this only as a kind of discussion of how forces act in the organism.

All the aspects of human nature, the I, the astral, etheric, and physical bodies, participate in using those forces. The situation in the human being is such that, in general, the development of

forces acts in what we might call a centrifugal manner, that is, from within, outward, and from below, upward, depending upon the various parts of the physical body. In general, the development of those forces follows the path of the blood, and it is their responsibility to carry what lies in the blood's path.

There exists another force counter to those forces, one that goes parallel to the paths of the nerves and is particularly important for the child's organism. Everywhere within the human being you will find these two extremes. For example, the blood moves from within toward the outside in the eye, whereas you observe the nerves properly only when you consider that they go from outside, inward. The centripetal forces go parallel to the nerve pathways. These two forces achieve their general harmony through the breathing and circulatory systems and are the two poles of the human threefold organism. The nerves act centripetally. The metabolic-limb system works centrifugally, parallel to the path of the blood. What is important is that the liveliness of all inner functions depends upon the proper interaction of these two systems, and thus these two forces. The centrifugal and centripetal forces need to be properly activated in each individual organ.

Malnutrition during and after the war caused what I saw yesterday in a little child in the first grade. The centrifugal forces in that child have developed only to a dangerously weak point, so that those forces need to be enlivened by support from the outside. That was why I advised giving the child those baths, since they support the centrifugal forces from outside. Those are things that are important when dealing with such acute cases, but of course, they must be applied very individually.

On the other hand, it is necessary to work on improving general nutrition in Germany and Austria. There we can enliven both sides, namely, the centrifugal and centripetal forces. We can enliven the centripetal forces, so that they support the blood stream, primarily through dietary means or through providing medications based upon calcium phosphate. In the reverse situation, we can enliven

the centrifugal forces by using calcium carbonate. I said in the reverse situation because calcium carbonate enlivens the nerve system and enlivening the nerves achieves a greater activity in the centrifugal forces. Calcium phosphate enlivens the centrifugal forces, the blood, and thus has a reverse effect upon the nerves.

The effect of the carbon is to enliven the centrifugal forces through the nerves. You can see this enlivening in a coarse way when you simply drink some carbonated water. There, it is the carbon that has the effect. Since we are using a calcium compound, people will have to work with things right into their bones. You can see quite clearly that the bones are included, and that is why this compound should be used, so that people can work right into their bones. This may seem like a strange statement, but physiologically it is correct to say that the bones are the final extension of the nerve system. The nerves are bones at the lowest level of development. They are bones that have been stopped from developing into bones. Nerves tend to become bone-like, only they have been stopped at a very early stage. For that reason, calcium carbonate enlivens the nervous system right into the bones. In contrast, calcium phosphate enables the bones to participate in distributing the blood. The bones play a role in the formation of red blood cells, and that can be increased through calcium phosphate. Oyster shells are an empirical proof of that. Oysters have no blood, which is why we find only calcium carbonate in them.

What you can see from all this is that if you properly combine calcium carbonate and calcium phosphate, you can enliven the organic functions and thus strengthen the organism when it is too weak to digest what comes into the stomach.

That is the cause of modern malnutrition. The problem is not that there is no food, but that the food is not used beyond the intestine because the organism is so weak. The body actually takes in only a little bit of the chyme. That could be improved if we strengthened those forces related to organic forces.

This needs to be done alternately, so that the calcium carbonate is taken at the night and the calcium phosphate is taken in the morning so that it is effective during the day. Thus, the calcium phosphate would be connected with the activity of the nervous system, and the calcium carbonate active during the night will strengthen the blood system.¹¹

I think that a sufficient dose of calcium carbonate would be 5% and of calcium phosphate, .5% at a potency of 5X or 6X. In connection with calcium phosphate, the higher the potency, the better, but calcium carbonate is allopathic.

What we actually have here is a genuine illness that we should, therefore, heal. No one should complain that we want to give all the children some medicine. Since we actually have an epidemic, we should undertake mass treatment. That is a commandment of genuine love of humanity.

A teacher: We would have to discuss that with the parents.

Dr. Steiner: That is something we cannot easily do in a parent evening, although I think it would be basically proper. Nevertheless, we should not become too prominent, so you should speak with the parents individually.

The school doctor: If we did that on a broad scale, we could discuss it with the parents. There are some financial difficulties, and we would also be entering the realm of the local doctors.

Dr. Steiner: We can expect the support from the Clinical Therapeutic Institute. The other thing is, it is advisable not to treat such things as medicine at all. Nevertheless, some of these things lie right at the limits of diet, so we do not really have to consider this a question for physicians. To restate it, first, Palmer at the institute could give us some support, and second, we do not need to see

11. A compound based on this insight, *Calcon*, is available by prescription in the United States at anthroposophic pharmacies. — TRANS.

this as medicine. It is a dietary question and therefore we do not need any medical justification. The third thing is that the parents would pay nothing for it. Doctors start to get nasty if you require payment. I think it would be difficult to use genuine medications. In connection with calcium phosphate and calcium carbonate, we could take the position that they are simply dietary supplements. We could even extend this and make it into a kind of popular movement, so that people simply received a dietary supplement through one of these preparations at the table, just as we might put salt on the table. You certainly do not need a doctor for that.

Today, I wanted to handle only the general question. This is how we would have to take care of it if we are to handle public questions with the slightest bit of reason.

A teacher presents the request of a mother who wants to have her son put in a parallel fourth-grade class.

Dr. Steiner: The lady told me she believes that her child cannot work in the present class, and the class teacher also wants the child to leave. She is not bothered by that, but now she is asking that he be put in a parallel class. I have nothing against that if it is best for the child. My only question is whether Mr. K. would take him. He is one of the few boys who does not want to be taught by a female teacher. If the parallel class were also taught by a woman, he would have no interest in it. Now that we have the request, and you don't have anything against it, perhaps it is best to do it.

Is there anything else we need to do?

A teacher: S.R. does not want to participate in shop because of his music instruction.

Dr. Steiner: If such things come up often, then we will have to create a category of special students who can have such changes, and whose parents are ready to be responsible for the student not meeting the goals of our teaching. We would have to handle each case that way. We would have to treat him as a special student.

A teacher: The children often ask what is the deeper meaning of learning to spin yarn.

Dr. Steiner: It is something that enhances the life of their souls, and they also learn something about genuinely practical life through spinning. You cannot really learn anything about practical life by just watching how something is done, only by doing it the way it is really done. The children should also notice that you can learn to make a pair of shoes in a week, but a shoemaker's apprenticeship lasts three years.

A teacher asks how to present The Song of the Niebelungs *in the tenth grade.*

Dr. Steiner: You have already done that, haven't you? You need to first teach the children about the whole context of *The Song of the Niebelungs*, so that they understand how it fits into the historical perspective. You should do that as pictorially as possible, similar to the way I did *Parzival* and Christianity in Dr. Stein's class. It took place during the time of the Great Migrations. Present it in a very lively way and then give the children some examples. Teach it so that the children first have a complete picture, not with boring lectures, but in an exciting, pictorial way. Give them a picture of what you will read to them as an example. Above all, see to it that you are not the only one who reads. The children should also read in a way that is not boring, through the way you gave them a proper picture. It is not possible to read in a boring way if you have given them the proper picture. Stop for a moment at some of the interesting passages where you can say something about the beautiful words. It is possible to create some real excitement and illuminate the whole scene from some individual words or phrases. If you do that, you will have given the children enough.

A teacher: What could I use as a historical source?

Dr. Steiner: You can use any book on the history of the Middle Ages. The history has been so worked over that any fool could do

it in the same way. A person would not need to be particularly insightful. Those history books are all the same.

A teacher asks whether a book on mathematics should be written for the use of the teachers.

Dr. Steiner: A teaching guide for mathematics and geometry in the upper grades would be good. You would need to write it so that the material is presented in a very clear way, so the reader does not drown in the amount of material and important things are not missing. All textbooks are really unusable. They are not very helpful. It should be a text without any remarks or figures that you can read like a novel.

As a boy of about fourteen or fifteen, I once wrote one myself, because all of the geometry books were so boring. It is too bad I no longer have it. It was not bad, you could read it like a novel. It might be interesting if you put it together as connected text that reads like a novel. It does not need to be as voluminous as things are today, and we could even have one edition for teachers and a still shorter edition for children, like a short story. Children would be very thankful if every day in class they could read a page or two about geometry written in a readable form. There are no good books anymore. The books on geography are horribly written. The grammar books are terrible. This is something that The Coming Day publishing company could do.

A teacher asks about speech exercises for a child in the first grade who has a very soft voice.

Dr. Steiner: I would have to see and hear him. Perhaps you could show him to me when I am here for the delegates' conference.

Thursday, March 1, 1923, 6:30 p.m. – 8:00 p.m.

At the beginning, Graf Bothmer gave a lecture about teaching gymnastics with approximately the following content:

Exercises: Conscious penetration of the body with the child's forces of life. The close connection to eurythmy. Eurythmy enlivens, gymnastics carries those forces into the outermost limbs through the will. Eurythmy is not done as consciously. There are movements that can give the impression of death or make things alive. The relationship of gymnastics to experiencing growth and to opening of the body. The gymnastics teacher works like a sculptor with the child. Guidelines about how to act in the class. Children doing gymnastics feel their way into the room. Children should have a strong inner contact with the dimensions of the room. Squatting to the Earth or springing away from it. Experiencing inhaling and exhaling. "I tell the children to straighten up your head, straighten your back, straighten your shoulders because children have a tendency to let them hang. But, I am not certain if I should say such things." In gymnastics, we are particularly concerned with will.

Exercises using equipment: Modern equipment is mostly dead. Usually, it is quite abstract, for example, the parallel bars. Fortunately, we do not have a climbing pole. They are completely dead in comparison with the rope. Today, gymnastics on equipment is quite simply routine. With such dead things, the children are not there with their whole being. In order to encompass their whole body, you can combine two devices, for example, the horizontal bar and the horse. If you combine two movements at the same time or one directly after the other, gymnastics is much more lively, particularly outdoors. The most beautiful thing is jumping over a ditch and over a hedge. Our children do not have much opportunity to exercise in that way.

Games and sports: Dr. Steiner has said that too many games make children too soft. We don't have time for that. Sports such as swimming, shot-put, throwing the discus or javelin should be emphasized over other, more external, sports. Emphasize the beauty of the movement and not simply breaking a record.

Should boys and girls participate together or exercise in the same room, but separately? Girls hold the boys up. Should we group the children according to their temperaments? That would be the ideal.

Dr. Steiner: Perhaps I can say something more general about gymnastics later. When we have time before the beginning of the new school year, I can discuss gymnastic exercises¹ in relationship to the child's age and how to make them whole. That is what we will do. Today, I would like to speak about what you just presented. Please consider what I do not speak about as meaning I agree with what you said. I will not emphasize anything I agree with.

Concerning the relationship of gymnastics to eurythmy, there can actually not be any conflict between gymnastics and eurythmy. In general, we can generally see gymnastics exercises and how they are presented as a continuation of eurythmy exercises. Suppose we take a particular movement of the arm in eurythmy and a corresponding movement in gymnastics. In eurythmy we need to take care that the form of the movement itself lies nearer the center of the body than it would in gymnastics. Thus, there can actually be no conflict.

You can best understand that when you realize that in eurythmy you are primarily concerned with that part of the human organism that is directly connected with the inner breathing process. Thus, what an arm or leg, a finger or toe does in eurythmy is directly connected with what plays out as the inner breathing process, that process of the transition from air to blood. On the other hand, what happens in gymnastics is primarily connected with the

1. The discussion did not take place.

human organic process basic to the transition from blood to muscle. That is primarily physiological and sheds complete light upon what we develop. As soon as we understand that instinctively or intuitively, we will see that every movement in gymnastics is connected with strengthening the muscles, with their growth, and with making them elastic by forcing blood into the muscles. The more you understand that, the more you will be able to develop free exercises.

We can say the same thing from a different perspective. Eurythmy is primarily a pliable forming of the organism. Or, I could also say that eurythmy exists in the sculpting of the organism. Gymnastics lives in the statics and the dynamics of the organism. Of course, you, Graf Bothmer, felt that when you mentioned that the children feel the room during gymnastics. You can best understand that through the picture of how an arm or leg moves in space, or their relationships to weight.

That we do not have any conflict with eurythmy, we can see if we take character into account. We do that much too little in pedagogical eurythmy because it is not so important in artistic presentations, but it is much more important in pedagogy. If you have seen the eurythmy figures, you will have noticed that we differentiate between movement, feeling, and character. In movement and feeling, which you have taken into account almost exclusively, things are going well. However, character has not permeated eurythmic movements to any great extent. That is natural because it has no great importance in artistic eurythmy that is viewed by others.

In contrast, the character of a movement should be a significant part in pedagogical eurythmy. A person doing the eurythmy should feel how a movement or position flows back into their own feeling. For example, such a person should feel the pressure of one limb upon another in a eurythmy movement and how that pressure flows back into the center of the body. For that reason, I colored the eurythmy figures so that it would be clear. You will find

three colors in all the eurythmy figures. One is for the movement, the second, which is like a veil over the first, is for feeling, and the third is for character. For a person doing eurythmy, it indicates the specific part of the body where the muscles should be tensed, and the feeling that muscle tension should produce. That is part of the life of eurythmy within the form of the body.

The students have asked if we could present the figures during the pedagogical week at Easter, so I will bring them here. We should have such a series here. The Waldorf teachers should study those figures because they are also important for a more psychological physiology. The Waldorf teachers should study them to gain greater understanding of the human organism. At the same time, they can form the basis of a more general feeling for art, for a greater understanding of the inner aspects of the human organism.

We can, therefore, say that the gymnastics teacher should have an idea of the spiritual relationship of statics and dynamics in the human organism. The gymnastics teacher should have a clear picture of what it means to raise a leg or to drop an arm in relationship to gravity. On the other hand, the eurythmy teacher should have a strong feeling for what will develop the limbs sculpturally. It is incorrect to say that the gymnastics teacher is like a sculptor. That would be true for the eurythmy teacher. The work of gymnastics teachers is to picture an ideal human being in terms of lines, forms, and movements to which they must develop these lazy, sloppy people they have before them. You were certainly correct when you mentioned how children should carry themselves. Whereas the eurythmy teacher should work so that the muscles feel themselves, feel how they gain strength through the character of the movement, the gymnastics teacher should feel how people can properly perceive the heaviness or lightness of a limb. The child should learn, not through reason, but instinctively, how to perceive the lifting of an arm or leg in relationship to gravity. Children should, for example, develop a feeling for how their foot becomes heavy when they stand on one leg and lift the other.

The task of the gymnastics teacher is, therefore, to place the dynamic ideal human being he or she carries in his or her soul into another person. Of course, the artistic must also play a role, since we can realize human statics or dynamics only through artistic feeling. Whereas, artistic feeling plays a major role in eurythmic sculpturing, it must precede the forms the gymnastics teacher creates statically and dynamically.

Concerning the question of breathing, it is significant that eurythmy lies closer to the breath, whereas gymnastics lies closer to the blood process. Aside from the fact that the tempo of breathing increases during the course of the exercises, something that is a physiological process, it is important that we should develop gymnastic technique in such a way that it does not affect the breathing process. We could call a gymnastics exercise incorrect if, while maintaining the proper physical position, the exercise negatively affects the breathing process. We should exclude those gymnastic exercises that disturb the breathing process, even though the body is properly held. Now that I have seen everything you are doing, it seems to me that all the breathing exercises in modern gymnastic methods are directed toward maintaining proper posture, and that breathing is treated as a reaction. I have noticed that all the things presented are directed primarily toward creating proper posture, at least to the extent it is expressed through the breathing process. That is something Swedish gymnastics for the most part takes into account. That is what I want to say about that.

In gymnastics, it is important that we take the will into account. The teacher must, therefore, whether instinctively or intuitively, live directly into the connection between movements of the body and expressions of the will. The teacher must have a feeling for what the connection between movement and will is. In eurythmy, there is also a development of will, but one that uses a more indirect path through inner feeling and occurs at a level where will is expressed through feeling. That is what I just referred to as character, and it is the experience of feeling in an act of will.

The gymnastics teacher works directly with the act of will, but the eurythmy teacher works with experiencing the feeling in an act of will. You can see how there is everywhere a very strict separation and we need to take that into account when developing a curriculum. Perhaps we cannot immediately do that, but we should certainly see it as our ideal. Then, from these two things we will clearly see why it is much easier for girls in eurythmy and for boys in gymnastics. Things are more clearly differentiated with boys. For that reason, we will, in fact, have to allow the boys and girls to do their gymnastics in the same room, but in different groups. The girls can form a group for themselves and do those exercises that create a relationship between them. If we do such exercises that are modified for boys and girls, they will enjoy them more.

I think we will see that when we discuss the curriculum in detail.² That is also true of the differences in age.

Concerning exercises with equipment, I would like to remark that we could modify the form of the equipment and make it more appropriate. In that way, at least to an extent, we can make the most common pieces of equipment not quite so bad, so we can do something with them. Although I do not want to be fanatical about this, I would also like to see that we have no climbing poles, but I don't want to complain about them too much.

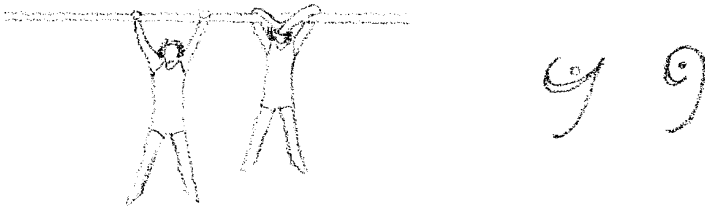
Those people who have observed what boys in the villages do when a tree is brought from the woods and placed atop a pole on a church holiday will know how valuable such climbing poles can be. Up there, a few branches remain with a small kerchief, a piece of candy, or maybe a small bottle of wine, and the boys have to climb their way up to that little tree attached to the top of the pole from which the bark has been removed. The victor is the boy who brings it down. That very strongly connects the activity of the will to the nature of the body. We do this same thing artificially with a climbing pole. It is certainly better when the children have to

2. The gymnastics curriculum was not completed.

learn how to climb a rope. The pole has a rather limited significance in gymnastics, I would say, but I do not want to completely remove it. With the parallel and high bars, with the horse and so forth, if they are properly used, you can certainly gain something from them.

I also agree you should do the exercises, at least to an extent, by combining the different pieces of equipment, because that emphasizes what equipment exercises should achieve, namely, more presence of mind. That has a secondary effect of also strengthening the muscles. The children thus develop proper strength and elasticity.

I also agree that the high bar should be more prominent, and that it will gain that through a kind of observation, not an observation with the eyes, but through bodily feelings. One useful exercise would be to have the children swing so they must then catch the bar. They would need to hold themselves in the air. That is only an example to give the direction I am thinking of. It could be done with the hands or also with the entire arms, but the movement really becomes significant only if it is done with the arms. You could, however, allow the children to begin with their hands.



These things that allow the children to feel the device with their entire body can also give them a greater sympathy for the equipment. That is particularly true with the high bar when the children learn to work on it with their legs. You could combine exercises with the high bar by first having them do what I mentioned above and then having them “walk” the bar with their legs dangling.

All that simply gives the spirit of the direction. I don't think I need to speak about dead equipment and simple routine. That is the way things were, but things do not need to be routine when we emphasize this way of experiencing the equipment. The children can use their legs in wonderful ways on the bars.

I completely agree with what you said about games and sports. Our gymnastics should lead to what you described.

We want to discuss the gymnastics curriculum at the next opportunity. Then, we will also consider the temperaments at various ages.

The school doctor: Some of the anemic older girls often become tired easily.

Dr. Steiner: This is where the pathology and therapy of gymnastics begins. What you have termed "gymnastics pain" arises because the process between the blood and the muscles in such children leads to the crystallization of uric acid. What is important is that we combat this nearly inorganic metabolic process through diet. That is, of course, a task only when we see that gymnastics tires the children beyond a certain degree. At that point, we need to try therapy. Through gymnastics we can most easily see whether a child is healthy or not. If you wanted to determine whether someone will have gout in three years, you could have that person do some physical exercise, and if he or she shows some kind of gout-like feelings, that person will most certainly have gout within three years. Today, when children are so malnourished, many of them will have such symptoms because the process between the blood and muscles no longer functions properly.

I would like to take this opportunity to ask you to do something. Mrs. R. gave me a donation. I have discussed the matter with her, and these million Marks should be used to start a fund so that something can be done about the children's nutrition. I would like to see these million Marks she gave used to improve

the children's health. We should create such a fund, and this could be its foundation.

A teacher asks about how to occupy the children during breaks and on field trips.

Dr. Steiner: The question of children's play is certainly appropriate. We should not overdo play since it could soften the children. It is valid to object if there is insufficient time for play, but we could also make a valid objection now. Nevertheless, I would say that it is not sufficient to speak just about play. When the children need a break, what is important is to allow them to sit. First, they need to sit and eat. They need to be able to occupy themselves with that, but quite consciously and with real appetite. When they have fully satisfied their hunger, you can allow them to play, as you have done. If you lead this activity, you must try to see to it that they eat as slowly as possible, so that they use the time available for eating to savor every bite.

Games where the children just crawl around are not very good. Children's play should require their attention, and their games should offer them some enjoyment. What you have described gives them some enjoyment because of their anticipation. Amusement is necessary in games. You also need to be sure the children drink, so they have fluid throughout their bodies before you continue the field trips. There is no harm in allowing them to drink when they sit down during a break. During the break, they should begin with eating, and drink at the end. The time in between should be amusing, so that their souls are occupied with anticipation, with solving a problem, with excitement or disappointment. That is how we should include the element of entertainment. What you are doing now is simply boring. Sports are not particularly exciting, they are actually boring. In games, we need to avoid being like the English. Our games should not be influenced by the West. They should be healthy, entertaining games.

I certainly do not want to imply that the old games are very good simply because they come from older times. They need to be replaced. Blind Man's Bluff or such things are the right thing. Or, A-Tisket, A-Tasket. In other words, games that do not require a lot of effort, but that are amusing. When the children are resting, they should first have something good to eat. I would also have them stretch, or perhaps sing. After they have played for a while, they could sing, have something to drink, and end the break.

A teacher asks about marching and singing.

Dr. Steiner: These military or war-like games can be done in a healthy way if they are done artistically. What was done where I grew up was pure nonsense. Someone composed some sentences, and then two from the group of children shouted out one sentence. The others standing further away could no longer understand what was said. We need to drop things like that. On the other hand, if we connect something genuinely rhythmic with walking as a group or with marching, that is quite proper. When art plays a part, you can allow people to do something as a group, allow them to think together, or something of that sort. It is important that there is no fooling around. Playing Cowboys and Indians and so forth is healthy if it is done with spirit. We can differentiate among all those things, between play at the right time and sport. Healthy play occupies you with something you enjoy because of the movement in healthy thinking and feeling. Sports are so bad because you simply move without any thinking, and thus become lazy in your thinking. People want to do things so they do not have to be mobile in their thought and feeling. It would be good if we could remove from our bodies those things that exist in the English-speaking world due to their belief in sports.

A question is asked about cooking outdoors.

Dr. Steiner: That is good to do since it extends mealtime, that is, it extends the time used for eating. There is nothing better. When

you take the children outside, you should extend their mealtime during rest period as far as possible. It is best if you make them as uncomfortable as possible, so that they have to make some effort.

A teacher: Should we have swimming in school?

Dr. Steiner: That would hurt nothing and could be quite good. However, I think that for technical as well as scheduling reasons, it would not be possible. We need to do what is possible under present circumstances.

The gymnastics teacher: Could we arrange to have showers?

Dr. Steiner: That would be good. The only problem then is that when it becomes known that a child is lacking in that area, then people think that the child has to be bathed. If we had showers, we would have to avoid that kind of negative thought, but that is, of course, often difficult to do. If we had a boarding school, we could do all sorts of such valuable things. I have, however, found no way of avoiding such negative thoughts. We should see to it, however, that the children come to school properly dressed and washed. There would be no negative opinions if we required children to come to school clean and well-kept. In such cases, there is sometimes something pathological present. There are people who cannot avoid looking dirty and smelling bad even when they are washed. I would agree to having showers, but we would have to find some way to connect it with a moral perspective.

A teacher: Should I take up Virgil in Latin? Perhaps the Fourth Song of the *Aeneid*.

Dr. Steiner: That would be very good if you could connect it with other things. Very good indeed.

Thursday, March 8, 1923, 5:00 p.m.

Dr. Steiner: We want to take a look at how things should run.

They decide upon a provisional assignment of subjects for the coming school year.

Dr. Steiner: We have always divided the subjects beginning with the ninth grade, so that the ninth, tenth, eleventh, and twelfth grades have separate subjects. We have had some difficulties in that regard, and I would ask you to look into them. We are still missing eight hours of ancient languages since we are missing one teacher. Tittmann is coming to teach modern languages. If possible, I would like to have Dr. Lehrs teach mathematics and natural sciences for the higher grades. I think that Lehrs could also teach Latin for the lower grades. He has much goodwill and is also very capable in mathematics and physics, so I think he will do well here.

We have still not decided upon the 1a, 1b, and 3b classes. Miss Bernhardt could still take over one of the lower grades, and we are also considering two other ladies. For the upper grades, we will need to find some way of unburdening the teachers. In any event, we will still have Tittmann and Lehrs.

Now I can think about other things. In handwork, I am thinking of Miss Christern. Mrs. Baumann will not return until fall. Mrs. Fels will continue with her class. The question now is whether the one more teacher can handle remaining periods.

Marie Steiner: I would suggest Miss Wilke.

Dr. Steiner: She could teach for the time being and replace Mrs. Husemann who had been substituting for Mrs. Baumann.

Aside from the question of scheduling, I would like to know if there are any other wishes.

A teacher: The twelfth grade are anxious about their examinations.

Dr. Steiner: We still need to discuss the schedule for the twelfth grade. It would be good if someone got a description of the standard college preparatory teaching goals for the twelfth grade. I would then arrange the class plan so that we could promise people—of course, they could always fail, we cannot guarantee anything.

The difficulty is that there is much too much lecturing, and in spite of the fact that we have often discussed this, you are still not having the students participate enough. We therefore need to be certain that the students in the twelfth grade participate more. We cannot say they are incapable, but what they have learned doesn't stick to them strongly enough for them to get past their anxiety about the upcoming examinations. They cannot get past their anxiety. Those wonderful lectures are quite nice for the students, but they do not retain them.

It would be a good idea if you gave me the standard teaching goals for the eleventh and twelfth grades when I am here tomorrow, so we can see how things actually are. We need to see if we can help the children past their anxiety.

We have no reason to have a thirteenth grade as they do in Bavaria.¹ Imagine the problems we would have if we had to say we needed a thirteenth grade.

I don't think the question of the examination problem will change. We will, however, have to limit our lecturing and allow the students to participate more.

A teacher asks about admitting the students to anthroposophical lectures.

Dr. Steiner: The school cannot possibly state it agrees with that. It would be difficult to keep them out according to the Society

1. There were thirteen grades in Bavarian schools. A thirteenth year was later added in the Württemberg schools as well.

regulations, but this must not be a school question. The school could even raise an objection.

It is not a good idea that they attend Society lectures without being members. Earlier, very young members were also accepted. It is a shame the Waldorf School cannot raise an objection, since it is actually nonsense for the middle-grade students to attend the lectures.

Marie Steiner: It seems that some of the children have witnessed the self-destructiveness present in the Society. It might be possible for the Society to object to their presence.

Dr. Steiner: It would be best if such young children did not attend things not intended for them. In the Waldorf School, we assume they do not do such things, but if we forbid it, there will be a revolution. We need to assume that the children are so occupied by the Waldorf School that they could not possibly meet the learning goals if they also attended other lectures. That is an obvious perspective. We may expect that Ch. O., now in the first grade, will be listening to anthroposophical lectures. Part of the regulations of the Anthroposophical Society is that only adults are accepted, and minors are accepted only with the approval of their parents.

Marie Steiner: How can children who are not members get in? At occasions such as this, we can certainly see how idiotic that is. It is disastrous. This is impossible.

Dr. Steiner: The school should advise against it and we need to have at least enough connection with the students that that has an effect, but we cannot simply throw out those who are already members.

A religion teacher: We are introducing the 8a and 8b classes to the Youth Service. H.R. and L.F. would like to be confirmed in the Christian Community, and that is also their parents' desire.

Dr. Steiner: That does not concern us here. Those children who participate in the Independent Religious Instruction can be confirmed there when they have reached the required age. It is, of course, also possible that they do not want that, but if they do, why shouldn't we allow them to participate? If they do not want to, then they do not need to. But if they want to participate in both of the youth services, we can do nothing about that. There isn't any real difference. It's all the same to us what occurs there. In the end, what is important is whether the children want to participate in the Sunday services. We can leave it up to the children whether they want to or not. We cannot require them to go to the Youth Service.

The answer to the question is obvious. We cannot discuss it. We have no reason to negotiate with the Free Religious Movement. We can do what we want, and they can do what they want. The children would then have it twice. I have always understood that we do not need to worry about it because it is a question for the Free Religious Movement. We cannot stop parents from sending their children there to be confirmed. Religious instruction is not obligatory. We cannot make any draconian rules. The children will certainly stay away if we make draconian rules. Someone might participate in the Independent Religious Instruction without going to the Youth Service, but not the other way around. That girl can certainly participate in both. If she does not do something, it would not be good if she went to our Youth Service, but perhaps the father doesn't notice that at all. It is the parents who are responsible, not us.

A teacher: One girl occasionally faints at the Sunday service.

Dr. Steiner: We should do it twice, one for each half of the children.

A teacher: The tenth and eleventh-grade children could come to the sacrament.² Should the ninth-grade children also participate?

2. At this time (Easter 1923), the tenth and eleventh grades were the two highest classes. Later, only the eleventh and twelfth-grade students participated.

Dr. Steiner: Yes, they can. We can divide the Youth Service by class. Mr. Uehli will be the main celebrant at both.

A teacher: Should B.B. receive additional instruction? Also, N.N.?

Dr. Steiner: This all began last year. Is it possible he could be handled alone? Perhaps he would realize he is not really very nice at school. Perhaps we could give him individual instruction for the remainder of the year. It looks as if that would have a purpose, but only if we were to make it so that he realized he had done something wrong here at school, so that for the weeks until Easter, he has to attend such a class. I think that he is really a very nice boy, but he is asleep. In this way, he may wake up.

There are a lot of new bright children around. The question is whether they are really so bright when you ask them to do something. Concerning N.N., he is not very good in handling money. B. needs individual instruction. I will take another look at these two boys.

A teacher asks about two students in the fourth grade who are completely incapable in foreign languages.

Dr. Steiner: We could ask the parents if they would forego the language class. That is something we could ask parents. In fact, that is something we can generally do for the children in the remedial class.

A teacher: P.M. in the fifth grade cannot add.

Dr. Steiner: We could ask the parents if they would allow him to repeat the class.

A teacher: L.B. has been mistreated and is afraid.

Dr. Steiner: Treat her with patience.

A teacher: A girl in my eighth-grade class has only attended a country school in Silesia.

Dr. Steiner: We will need to carry her along. She should remain in the class, and she will find her way.

Friday, March 30, 1923, 9:00 a.m. – 2:00 p.m.

This meeting took place following the Pedagogical Conference.¹

Dr. Steiner: The first thing I would like to say is that we can be deeply satisfied when we look back over the previous years. The conference was extremely satisfying. The way the Waldorf School was described, the way the various subjects were presented, the way individual speakers gave their presentations, made the conference very good both inwardly and outwardly. The conference most certainly made a great impression upon the visitors. We will undoubtedly overcome the difficulties we confront, particularly the financial difficulties, through presenting such conferences, if we can just hold out long enough to reach as many people as possible.

We certainly need to be thankful to all those who worked to make the conference such an extraordinary success. We need to recognize the significant efforts you made for the conference in spite of all the work you have to do in the school during the year. I only hope that you are not too tired to make this new school year just as good as the ending of the last. You can, of course, assume I fully support everything you have done. I particularly want to thank the people who organized the conference for their enormous work. I think the entire faculty needs to be very thankful to those individuals.

There are two things I believe are important to say now. I want to mention them to the extent that they are appropriate within the faculty. The first concerns general anthroposophical activities, and the second relates to what I believe may be important for future conferences. Nevertheless, I want to expressly emphasize that this past conference was extraordinarily successful.

1. See *Waldorf Education and Anthroposophy* 2, lectures 3 and 4.

The first thing I would like to say is that if we want future conferences to be successful, we will need to really understand what is going on in Stuttgart when such a conference is held. In particular, we will need to understand what happens within the Anthroposophical Society itself. If we do not understand the environment in which we live, we will run a certain risk. The Waldorf School did not create this difficult situation, but in the future we must see that the school reaches an understanding with the Society so that if the majority of participants at our next conference are anthroposophists, they will not be in the position of having no opportunity to hear anything specifically anthroposophic. That is, we must avoid having people travel a long distance to a conference where nothing is said about Anthroposophy. This completely ignores the anthroposophical movement as such. That situation clearly formed the background and significantly affected the whole conference, which was itself the result of enormous effort and sacrifice. It would, of course, have been an enormous advantage had someone asked for a specifically anthroposophical session during the conference.

Of course, the anthroposophical committee (actually, there are two) gave no thought to the fact that such meetings would be entirely appropriate, even though they knew a large number of anthroposophists would be here.² You should have no illusions about that. A large number of people came with the justifiable expectation of meetings more connected with anthroposophy, an expectation that would be unjustifiable if the conference did not have an anthroposophic background.

You will find genuine supporters for the Waldorf School only among people who understand anthroposophy. You should not expect that the impressions of the moment will have any lasting

2. "Actually there are two"—the board of directors (or *Vorstand*) of the "old" Anthroposophical Society and that of the "independent" Anthroposophical Society.

effect on others or that this conference will not give rise to opposition, which will then be unloaded on me. Even the most wonderful conference, if we forget such things, will give rise to opposition that will be unloaded on me. Things will be better in such cases if we are careful to create an understanding within the Anthroposophical Society. Then we could show that anthroposophy exists within the school, but because of its nature, anthroposophy does not tend to turn what it creates into something specifically anthroposophical. Anthroposophy exists to make something more generally human.

Dr. Schubert emphasized that very well. If you create wonderful rules and find them to be very valuable, but then put them over a hole, you will soon find that those rules no longer exist. That is what we do not consider. We create the most beautiful things, but they exist without any foundation. The foundation must be the anthroposophical movement. We are slowly coming to the same place as the old Austrian empire when the various realms disintegrated and the empire no longer existed. We are faced with the absurdity that there are two newsletters containing absolutely nothing.³ We face the danger of the Anthroposophical Society disintegrating into a number of individual movements. We face the danger that we will have the Waldorf School, The Coming Day, and so forth, but no longer an Anthroposophical Society. In that situation, there will no longer be any interest for our movement as a whole.

We can be polite to school officials, but you should not expect any success through them. If you believe they can be a source of our success, you are creating an illusion for yourself. That is just the problem, we create illusions. That is something we should not do, or else one day we will find the most beautiful forces poised over a

3. Issues No. 2 and 3, March 1923, of the *Mitteilungen des Zentralvorstandes der Anthroposophischen Gesellschaft* (Newsletter of the central committee of the Anthroposophical Society) contained only reviews of Rudolf Steiner's lectures.

hole. That is something we must avoid, something we must seriously consider. We should not limit the future of the whole movement by allowing the brilliance of such a conference to blind us.

I would also like to mention that in the future we must avoid emphasizing the negative and critical aspects too strongly. The first mention will not have much influence because the people who heard it will soon forget it unless opposition was lying dormant in their souls. That negative aspect existed in even the best lectures, and is something we must significantly reduce. I am certainly not against hitting people with a sledgehammer, but we should avoid being negative. Dr. N.'s lecture was filled with negative examples. Such things eat away at people if they hear them repeatedly. You spoke about experience in history, but then argued horribly against documents in connection with Herman Grimm.⁴ Grimm often stressed that we can speak about history only to the extent we have material about it. If you tell people they should base history upon inner experience and ignore documents, they will object, saying, "What does this Dr. N. know about history? He never even studied it!" Then, what you said simply collapses. (*Speaking to another teacher*) On the next day, you had to show that you do use documents.

In such cases, we certainly need to place documents in the proper light. You can tell people only that we must first illuminate every document. The sun that sheds light on a document cannot come from the documents themselves. If you throw the baby out with the bathwater, you give people new points of attack at each step. Without documents, you cannot do the least thing in history. You can do nothing unless you develop a counterpoint and show that each document has its proper value only when properly

4. Grimm states in his introduction to the second edition of *Zehn ausgewählte Essays zur Einführung in das Studium der Neueren Kunst* (Ten selected essays as an introduction to the study of modern art, 1883): "Study the sources and know them thoroughly in the sense of a trained historian."

illuminated. Such negative situations are enormously detrimental because they continue to grow. It was quite good that you (*speaking to another teacher*) corrected the situation in a mild way. It was necessary to say that an error had occurred, so that you could present the whole thing as a complete picture. It needed to be corrected from a different perspective. You seem to have been quite near, but could not say something positive about the documents. You should have done that.

Another thing that was a kind of error was to try to enliven the discussion of religion in the lecture “The Artistic Element in Religion Class.” You didn’t say anything in the lecture about the artistic presentation of religion, so the title was not justified. You didn’t connect the discussion about teaching religion with that. Such things simply have a negative effect.

We must make a serious effort to avoid such negative situations. I intentionally wrote an essay about Richard Wahle⁵ because I wanted to show how the Anthroposophical Society should interact with the rest of the world, both verbally and in writing. I wrote that essay to illustrate the attitude we should have. When you read the essay, I would ask you to recognize that it handles the question of how we should orient ourselves when working with people in the world outside.

We have to take the positive things into account also; otherwise we will never get past our illusions. It is destructive to work with illusions, and we cannot permit ourselves to be devoted to them in our judgments. We need to be clear that we can move forward only through people who come to us as spiritual virgins. We can move forward only with such people. If you think all of your politeness can change the opinion of a school official, then you have one of the strongest illusions, one that can be terribly harmful. It is important

5. See Steiner’s essay “*Meine ‘Zustimmung’ zu Richard Wahle’s ‘Erkenntnistheorie und Anthroposophie’*” (My “agreement” with Richard Wahle’s “Theory of knowledge and Anthroposophy”), March 1922, in *Die Drei*, vol. 2, no. 12.

that you keep people's good intentions, but have no illusion that they will help you. At best, they may help in externalities by not forbidding that you do something. We might summarize the school officials' impression as, "Things are not so bad at the Waldorf School. It, of course, represents things we believe in." If you think that opinion is true, then we should close the Waldorf School tomorrow. It would not have been necessary to have started it at all.

You must have no illusion. It is easy to criticize. You do not need to avoid criticizing, but you should allow the criticism to result in something positive. It is important to use these things we learn clairvoyantly to illuminate these things that approach us from outside. If you understand the intent of *Truth and Science*, you will find that reality lies in the interpenetration of perception and the results of human activity.

Well, that is what has happened recently, at least to the extent that the Waldorf School is affected, and I want to do everything to bring our movement forward. What we need, however, is some kind of communication with the central directors, in the normal sense of the word, about anthroposophical work. That is slowly disappearing in spite of the fact that important members of the committee are on the faculty. You seem to forget you are anthroposophists the instant you become Waldorf teachers. That is not acceptable.

The major failing of the conference was that no one thought of doing something for these anthroposophists who had traveled here from afar and to whom we should have brought something more anthroposophical. It is very curious that we are approached from all sides to convey something about anthroposophy. It is really so; I couldn't take a step without someone saying something, and those who volunteered to direct such activities did nothing to meet the concrete wishes of members of the Society. On the contrary, they did not even take their own wishes into account. They certainly have wishes themselves. That would change immediately if the various streams, such as the pedagogical, suddenly shifted toward the

other side. Now that we have finished the conference, we need to be conscious about taking that into account in the future.

A teacher makes a remark.

Dr. Steiner: Now we need to make a final decision about the classes. The main problems are the 1a and 1b classes. Before Miss Hofmann can continue her work here in the Waldorf School, she will need a year to recover.⁶ She cannot use her strength here until she has recuperated for a year. I therefore propose that Dr. von Heydebrand take over the 1a class. I believe that is also her desire. I think we can resolve such problems in this way. The question of who teaches the classes needs to be considered by the whole faculty. I would ask that you say everything you have to say about who teaches each class, both for and against. In the case of Dr. von Heydebrand, there is, of course, no “for” or “against.” Everyone will be happy if she takes over the 1a class.

Are there any proposals for 1b? I ask that all of you say what you have to say, since the faculty as a whole needs to agree with who teaches each class.

There is some discussion about Miss N.

Dr. Steiner: Much of the problem lies in the fact that you cannot speak. You can never teach in that way. You really need to get used to the idea of taking a course in speech. You did not complete last year because of the way you present yourself, how you used to present yourself. You cannot speak. When you stand in front of the class that way, you will never finish.

Z. says something about that.

Dr. Steiner: That is true for many. Mr. Z. does not understand that because he has developed a language for himself that works right down into the fibers. You should not underestimate what a

6. Miss Hofmann had been a substitute teacher.

difference working to develop your speech makes. If someone does it instinctively, as you do, and it is certainly positive that your voice is so effective, then you should not be surprised that the subject comes up here. Miss N. will have difficulties as long as she does not accept the need of taking a course in proper speaking. (*Speaking to Mr. Z.*) Your speech carries, and so much depends upon the speech. (*Speaking to Miss N.*) You will see that you will have a completely different attitude after you have taken some instruction in speech. The one you have now gives the children the impression you are a dried-up old lady. That is what is important. Mr. Z. makes the impression of a lively young man. Why shouldn't we say such things? So much depends upon these things in pedagogy. You need to get used to them if you are to make any progress in putting aridness aside.

If you took some good speech instruction, you would not have as many colds. I am not at all surprised. Do not underestimate the hygienic influence proper speech can have. Being able to speak properly is very significant. As long as you cannot use your organs of speech properly and one thing runs into another, as long as you do not properly cultivate your organs of speech, you will have colds. I think it is terrible that so many of you have colds. If people would properly "onion" themselves⁷ by learning how to speak, colds would disappear.

Marie Steiner: Proper speech often helps getting past colds, but not always.

Dr. Steiner: Well, the fact is that we really need to do something in this direction. I don't mean that in a moral sense, but aesthetically.

There is a discussion about whether Miss N. could or should stay at the Waldorf School. Some of the teachers object to her teaching.

7. Chopped-onion compresses are said to be an effective remedy for some cold and earache symptoms. — TRANS.

Miss N.: I would find it most valuable if you, Dr. Steiner, would say something.

Dr. Steiner: I already said what I think. If things continue in this way, then we will have enormous difficulties. I would like you to recall, however, that what happens to A could also happen to B. I think that if we continue with this depressing way of looking at things, we could close.

The general opinion has been that I should select the teachers. We should continue with that, but now the problem is that although that opinion has not changed *in fact*, it has changed in *feeling*, in how we look at the situation. I may have to pose the question now of whether the faculty members want to select the teachers themselves.

On the other hand, today's discussion has not changed the fact that it may be better if you were to go to C. I think that might be better. It is not easy to overcome such a mood. That just occurred to me.

It is too bad. How can we make a decision when you want to discuss everything within the faculty? This could happen to anyone tomorrow. In deciding who will take a position here at the Waldorf School, there are so many things to consider that are no longer the same thing when they are spoken in words. It is really very difficult to do when things are said such as, "A person is completely unfit to teach a class." That is something that could happen to someone else tomorrow, and should not happen here. One such case is enough. It is terribly sad that we have even one such case. I do not think it is completely unfounded, though. Miss N. has been unable to gain the sympathy of a number of colleagues, not just in the question concerning her class. That, however, could happen to any of you.

For those who have experienced the things I have, this may be an interesting story. In Vienna there was a lecturer, Lorenz, who was appointed as the rector, and who then gave a speech about

Aristotle's view of politics.⁸ He was now God. His predecessor was a theologian. The assistant rector was very much disliked for a speech he had given in the state assembly. The students decided to stamp him out.⁹ This situation was now presented to the rector for a decision. Lorenz went into the class and was greeted with, "Rise."¹⁰ He said, "Gentlemen, your 'rise' is quite insignificant to me. Your 'rise' is quite unimportant to me after you have trampled out a man who, regardless of his political opinion, is such a scientific great, someone standing far above me." Then the students shouted, "Die, Lorenz!" You can learn a great deal from this story.

The question is, therefore, who will take over the 1b class. Perhaps we should leave it open for now.

Dr. Steiner reviews the teaching schedule for the 1923–1924 school year and makes a number of decisions.

Dr. Steiner (speaking to one of the teachers): You need to go on vacation for a year. I cannot take the responsibility for your taking a leave due to illness and then reappearing here shortly afterward. When you have been as sick as you were, then you were so sick that I would ask you to go on vacation for a year. Since you participated in the pedagogical conference, it is clear you could have waited to take your sick leave. I am affronted by the fact that you went away and caused so much confusion, then returned and participated in the conference; I cannot say I have very much trust that you will be able to take up your teaching at the beginning of school. I can only suggest that you take a year off. The whole thing is a ridiculous situation.

8. Ottokar Lorenz, 1832–1904, historian. See Steiner's lecture "Autobiographical Sketch" of Feb. 4, 1913, Mercury Press, 1985.

9. The students were seated in a lecture hall that had a wooden, tiered floor. "Stamping out" means to stamp one's feet on the floor, which became very loud until the speaker simply gave up and left. — TRANS.

10. Each class had an appointed representative who would call the class to order when a teacher or speaker entered. In this case "Rise" was not only a signal that the class should stand, but also an honorific salutation. — TRANS.

I have to say that from my perspective, the situation was such a major disappointment that I no longer believe you will be able to teach successfully. This is not a severe rebuke. The work here in the Waldorf School is not a game. We cannot allow people to take things lightly.

You can see that it is not easy for me to take up a second case. Of course, we had to bow to health, but then you must want to become healthy again. It is not a harsh decision to ask you to go on leave for a year.

Anyone can attack me through their personal ambition. Everyone can trample around on me. Those are things I don't discuss with others. Before 1918, I did not need to speak in that way. Things are terribly misused. This is no harsh rule. It was enormously foolish for you to come again. You really need to gain some strength, and you should not undertake such foolish things again. Were you to continue to teach as you have, I could have no trust. The events have shown that you needed to leave, but then you come back at a time when it is silly to return.

I know those sayings. When people want to come to such a conference, they say it is terribly important. You need to be clear that I can do nothing more than say you need to recuperate for a year. I do not understand why you find that so difficult. You need to get used to undertaking things conscientiously and to feeling responsibility, and not simply skip recuperating because you want to hear certain things now. If you have something important to do, you should also be careful with your health. I am saying that in a very decent way and have good intentions toward you. Nevertheless, you need a year's leave. (*Speaking to one of the upper-grade elementary-school teachers*) There is a tremendous amount of dissatisfaction with you. A whole group of parents think that you are rude and that the children cannot handle the way you present yourself. That saddened me because I thought the way you taught botany was very good. It is difficult, because people do not see that things come from various directions.

A teacher: I will try to improve that.

Dr. Steiner: I think you should not be too childish in the way you present things to illustrate the subject. It seems to me that you underestimate the children's souls. You do not live with their souls at the stage in which they now exist. You need to teach without presenting things too childishly.

I wonder if we need to change things in the ninth grade so that we no longer have the normal main lesson. The eighth grade is really the last year of elementary school. In the following grades, we change teachers. It is a question whether we can continue. Let's take a look at the teachers.

Dr. Steiner discusses in detail the teaching schedule, the subjects, and the class schedule.

Dr. Steiner: In the upper grades a thorough review of mathematics¹¹ would be included in main lesson. Two hours would be enough for that. If the mathematics teacher takes over the main lesson, then we do not need more time for review.

(*Concerning a new teacher*) X. will come and be integrated here so that he is not ruined by having to go through the Stuttgart system. It would be good if he could jump in wherever we need a replacement in academic subjects. First of all, we would then have a substitute teacher, and second, he might effectively take over teaching academic subjects in the upper grades. He would have to be guided if he were to take over such a class. We could achieve some kind of relief if we used him to continue what was introduced by one of you teaching a core subject. Otherwise, we could not develop new teachers. This is something that might work well. The problem with these subjects is that there is not enough time for preparation; the teachers are simply not well enough prepared. That is the situation. We can only improve that if you are relieved.

11. See the faculty meeting of October 28, 1922.

I would like to have X. here for that reason, but there is an additional reason. X. may really achieve something someday. I don't see that the Research Institute is in such a condition that we should send him there. If we did, he would only stand around. We cannot afford to simply throw young people away when we can include them here. He will do something. That needs to be our standpoint, as then we can properly fill out the positions for teaching academic subjects.

A teacher says something.

Dr. Steiner: (During the discussion concerning hiring somebody to teach humanities) Could your wife take over teaching the humanities in the ninth grade? I have not proposed that as yet, because I thought she had too much to do with the children. We cannot allow it to become common that man and wife are both employed here. When the children are no longer in diapers, it would be a good idea if she could take over literary history and history.

We need to fulfill other conditions when we are under the pressure of having to prepare the twelfth grade for their final examinations. In that case, the teaching has to be very concentrated. We will have to take up the question of final examinations soon. We will have to ask the students questions in such a way that they can easily fail.

The best thing would be if we were in a position to work only with those students who really want to take the final examination. This final examination question is really a burden for us, but there will probably not be very many who really want to take it. Are there many girls who want to take the final examination?

A teacher: In the other upper grades, there are many who want to go into eurythmy.

Dr. Steiner: Then they should not take the final examination. When the eurythmy school is halfway established, we will have to form eurythmy more completely.¹² It cannot remain the way it is

now, but will have to be more completely developed. When someone wants to become a ballet dancer, she must undergo training for seven years. We also need to have some supplementary subjects. In time, it will be absolutely necessary to have a genuinely human education there. Related arts such as dance and mime will also have to be taught. If the eurythmy school is to be successful, we must develop it further. Such training will most certainly need five years. We cannot afford to just wildly produce eurythmists. Those who are later to become teachers certainly need to have a complete education. They need to know something about the human being, also. They will need an education in literary history, for example. Slowly, we will have to develop a proper curriculum.

The question now is whether we could free those who are to become eurythmists from those classes they do not want to take. They could then go over to the eurythmy school and learn there.

It would be best if we did not split the curriculum at the Waldorf School with eurythmy. We would have to do things so that when there is a split, those who are moving on would not take the final examination. That is, those who want to have further education in art could not take Latin and Greek.

A teacher asks if the twelfth grade should learn bookbinding and working with gold leaf.

Dr. Steiner: It would be wonderful if we could continue with that.

12. See the faculty meeting of June 12, 1920.

Tuesday, April 24, 1923, 4:30–7:00 p.m.

Dr. Steiner: I think it would be good if we took care of the formal things today. If there is still something to say about the beginning of school, it might be better to do that after we have taken care of the formal things. We will probably need to meet again tomorrow to speak about the beginning of school from a more spiritual perspective. Today, I think we should try to take care of the various needs that have arisen from the faculty.

The classes and the foreign language classes are assigned.

Dr. Steiner: The question now is if anyone has a particular wish regarding these assignments.

Changes are made to meet some expressed desires.

A teacher: I would like to ask if we can define an order of presentation for art. I thought that I would begin tomorrow in the ninth grade with those things connected with the curriculum as a whole, that is, related to history and literary history. I want to show how art arose from mythology.

Dr. Steiner: It would be good to bring the art class into step with history and literary history. You could try to make a transition from Germanic mythology to art and then remain with that for a time. Then, perhaps you could show how the Germanic myths reappear in a different artistic form as aesthetics. You could certainly show, for example, the connection between Dürer and German mythology. They are fifteen-year-old children. You could use this as an occasion to show how the old Germans painted their gods just as Dürer painted his figures later.

You could then go on into the tenth grade, since the curriculum depends upon the previous year. In the tenth grade, we have

Goethe's poems and style, and that can stay. In the eleventh grade, summarize music and poetry.

Dr. Steiner confirms the teacher's understanding about art instruction in the previous grades. The same teacher now proposes artistically treating what is done in the twelfth-grade German class, literature beginning in 1740, in preparation for the final examination.

Dr. Steiner: Then, we would no longer need a special literary history class. We need to see to it that the students learn the things they may be asked. In connection with modern literary history, they will certainly be asked about things that began with Gottsched and Bodmer and what followed them. German and art class can certainly cover the same material.

In order not to make compromises, I think it would be good to recognize that a large number of Goethe's works are based upon impressions of paintings, and also that we can trace back much romantic art to musical impressions. Try to develop how the arts are intertwined.

An essay by Burdach, "Schiller's Chordrama und die Geburt des tragischen Stiles aus der Musik" (Schiller's choral drama and the birth of the tragic style from music) in the Deutschen Rundschau (German review) is mentioned.¹

Dr. Steiner: Burdach's research has a problem in that it has an underlying tendency. He wants to show that somehow certain themes arise out of some primal forces, and then he follows them further. This is really very contrived. Schiller was certainly not as dependent upon earlier streams as Burdach claims. We certainly cannot ignore Schiller's dramatic experimentation and the fact that he created a choral drama after many attempts. In *Demetrius*, he created a romantic drama in a style much like Shakespeare's. You cannot ignore the details Burdach cites, since they may be useful. However,

1. Konrad Burdach (1859–1936), German language scholar.

you will probably arrive at a different conclusion, probably that Schiller would have created something quite different from *The Bride of Messina* had he really swum in that stream.

That essay belongs with the series of things Burdach has produced. He has an *idée fixe*. He wants to show that a theme arises out of a subhuman source. All these things are similar, so you need to be cautious with Burdach. He also wrote other things where he derives the minstrel from Arabic provincials by finding the original impulse in the middle of the Middle Ages and using it as the beginning of the literary stream. *Faust* and *Moses* also belong in this group, as do Shakespeare's dramas.

A teacher speaks about his tenth-grade class in Western history and Middle High-German literature.

Dr. Steiner: You need to do that harmoniously. Even if you do not like the material, we have to begin with what you have already done as a basis. There is nothing from the present we could use as a basis. We have to use an older historical picture as our basis and then present our perspective as history. Couldn't you use Heeren as a basis?² You could just as well take Rotteck, though he is a little bit old-fashioned and one-sided.³ It would also be good if you brought out the correspondences with artistic styles. Young people today could learn a tremendous amount if you were to read some chapters from Johannes Müller's *Vierundzwanzig Bücher allgemeiner Geschichte* (Twenty-four books of history) with them. That is historical style, almost like Tacitus. Such attempts to work in a unified way have been made time and again, something that needs to be renewed from our perspective.

If you lean too heavily upon geology, you are in danger of taking the basement, leaving out the ground floor, and then taking the second floor, whereas you should actually begin with what

2. Arnold Hermann Heeren (1760–1842).

3. Karl von Rotteck (1775–1840).

geology offers for historical themes, such as the Great Migrations and dependence upon territory. My public lectures in Stuttgart could be helpful for that.⁴ Of course, you cannot present that in class. It was intended for enlightened older people in Stuttgart. You will need to translate it for the students and, in the future, be sure to leave out the *Chymical Wedding*.

If you begin preparing for this now and immediately begin with literature, you will have to use something like Heeren, Rotteck, or Johannes Müller. It is certainly not right to transform history into religious history alone. That is something for the religion teachers. I will give you the curriculum tomorrow.

A teacher: Where should I begin in this class?

Dr. Steiner: You said yourself you wanted to begin with the dependence upon the Earth. Therefore, you should take the climates of the various regions, today's cold and temperate zones, and geological formations as a basis for history. Show how a people changed when they moved from the mountains down into the valleys, but do all this from a historical perspective, not a geographical one, so that you speak about a particular people during a particular period. Show, for example, why the Greeks became Greeks. Here, you could use Heeren as a guide. What is important is that things be done properly.

A teacher (who is to take over teaching history and German in the ninth grade): I would like some guidance for ninth-grade history. What should I particularly emphasize?

Dr. Steiner: You need to deepen their understanding.

The previous class teacher: In the eighth grade I presented history in pictures and biographies. I particularly emphasized cultural history in the nineteenth century.

4. See Steiner's lecture of March 10, 1920, "The People's of the Earth in the Light of Anthroposophy," *Anthroposophical Quarterly*, vol. 3, 1928.

Dr. Steiner: According to our curriculum, the children in the eighth and ninth grades should gain a picture of the inner historical themes, the major movements. They should learn how the fifteenth and sixteenth centuries brought an enlarged viewpoint to human beings, an increase in all directions, geography and astronomy. They should learn how that played out historically. Then they should learn how the effects of the seventeenth- and eighteenth- century enlightenment played out in history and how, in the nineteenth century, the integration of peoples and nations had an effect. Taking each century, you can present the facts from these perspectives.

Regarding your preparation, it would be very good if you could create a picture for yourself of what story would result if Schiller's *History of the Thirty Years War* were continued to the present time, that is, what modern history would be like. In regard to Middle Europe, Treitschke's summaries are very good.⁵ In the first chapter of his *German History*, he brought all the threads together.

A teacher wants to begin the twelfth grade with series and then go on to integral and differential calculus.

Dr. Steiner: Differential and integral calculations are not really demanded. If you want to do this efficiently, you can begin integration earlier, and use series to explain both. I would try to get far enough that the students can use differential and integral computations with curves. That is sufficient for the final examination. If the students can work with second- and third-degree equations, that is enough. The problems that will be given are published.

Dr. Steiner learns that there are also more difficult problems.

Dr. Steiner: I would certainly like to know what is left to learn at college. There is really not much more. In any event, you can begin tomorrow with series.

5. Heinrich von Treitschke (1834–1896).

A teachers asks about chemical formulas.

Dr. Steiner: We will have to find out what is required for the final examination. That is the problem; we start making these compromises, but we need to go far enough that the students can pass the final examination. This is terrible.

There would be some sense in it if they at least used stereometric formulas, but they mostly use planar formulas, which is quite senseless. The students need to know the processes. All this is senseless and very sad, but we have to take it into account.

Tomorrow, we can meet again at the same time to discuss questions concerning the curriculum, but for now I would like to take care of any other questions and desires.

A teacher asks about texts for English. Dickens's Christmas Carol is too difficult for the eighth grade.

Dr. Steiner: You can be certain that you can read Dickens with children who know almost nothing, and what they need to learn, they can quite easily pick up. Tell them how the story goes on. Perhaps you could solve the problem if you first told the children about the content and selected some simpler excerpts for them to read. You can certainly overcome such difficulties. These texts are the very best for those children who cannot read English.

An eighth-grade teacher: E.B. is not very happy with me.

A teacher: One of his comrades would like to be in your class because it is more artistic.

Dr. Steiner: You could exchange the two.

There are problems with the class schedule, and the religion classes are too large.

Dr. Steiner: It cannot be any different than last year. There must be some way of solving the scheduling problem. I cannot imagine that we cannot solve it. There should be no more than fifty students in a religion class.

A teacher asks about a deaf-and-dumb child in the remedial class.

Dr. Steiner: She is not deaf. She can hear and can also be taught to speak. She is only a little slow. She does not respond, so you will simply have to try everything. You need to say something slowly, then have her speak it after you. Continue in that way; first speak slowly, then increase the speed so that she gradually needs to understand things more quickly. You could also do the exercise by speaking loudly, then having her speak softly, and then the other way around. You could do it slowly and have her do it quickly. Do variations of that. If possible, use a series of words that have some connection. Do them forward and backward in order to develop the center of speech. I would also have her do the curative eurythmy exercises connected with the head. She should do them daily, even if for only a short time.

(Speaking to the school doctor) She should also receive edelweiss at 6X potency, which is an effective means for healing the connection between the hearing nerves and the hearing center. It has a strong effect and is effective even when the hearing organs are hardened. The hardening has a relationship to edelweiss; it absorbs the flowers. You will find that the relationships that exist within this mineral, but not mineralized, material are within the flower also, and that they have an extreme similarity to the processes that constitute the hearing organ. We have used this remedy for ten years. Be sure to soak the flowers well first.

A teacher asks about decorating the room for religious services.

Dr. Steiner: For the time being, the room can remain as it is.

Wednesday, April 25, 1923, 4:30 – 7:00 p.m.

Dr. Steiner: Unfortunately, our main problem is that we must give up the Waldorf School ideal for the twelfth grade. We cannot base the twelfth-grade curriculum upon our principles. We simply have to admit that we must take all the subjects in other high schools into account during the final year. I am looking with some horror at the last semester, when we will have to ignore everything except the subjects required for the final examination. It's inconceivable that we can work any other way if the students are to pass the final examination. This is really a problem. After thinking about it a long time, I do not think there is much to say about the curriculum for that class except those things we already considered, such as chemical technology and such.

The students are about eighteen, and at that age it is best if they attain an overall understanding of history and art. We should give them an understanding of the spirit of literature, art, and history without, of course, teaching them about anthroposophy. We must try to bring them the spirit in those subjects, not only in the content but also in the way we present them. With the students, we should at least try to achieve what I have striven for with the workers in Dornach, pictures that make it clear that, for instance, an island like Great Britain swims in the sea and is held fast by the forces of the stars.¹ In actuality, such islands do not sit directly upon a foundation; they swim and are held fast from outside. In general, the cosmos creates islands and continents, their forms and locations. That is certainly the case with firm land. Such things are the result of the cosmos, of the stars. The Earth is a

1. See Steiner's lecture of April 21, 1923, in *The Nature of Christianity*, manuscript.

reflection of the cosmos, not something caused from within. However, we need to avoid such things. We cannot tell them to the students because they would then need to tell them to their professors in the examinations, and we would acquire a terrible name. Nevertheless, that is actually what we should achieve in geography.

In physics and chemistry, we should try to cover every principle that reveals the whole system of chemistry and physics as an organism, a unity, and not simply an aggregate as most people assume. With the twelfth grade, we have a kind of conclusion, and we must draw conclusions everywhere. We must give answers to the questions that arise, for instance, in mineralogy, where the five Platonic solids manifest. We should do that when we study minerals and crystals.

In art, we can only continue what we previously did in music, sculpture, and painting. That can never be concluded.

Unfortunately, we can do none of that. The only new thing we can do is one hour of chemical technology. Elsewhere, we will need to make sure that we simply bring the students far enough along that they can answer the questions on the final examination. This is terrible, but there is nothing we can do to avoid it. However, we should follow our curriculum as exactly as possible until the students are fourteen. As far as possible, I would ask you to consider up to that year all the things that have fallen by the way. We need to strictly carry out the curriculum until the students are fourteen.

I am telling you all this so that you will know how you would need to think were it possible to apply the principles of the Waldorf School with eighteen-year-old students. Eighteen-year-olds need to understand the various historical periods in a living way, particularly regarding the “getting younger” of humanity.² That

2. Steiner spoke of this mostly in 1917; see, for example, *Aspects of Human Evolution*, lectures 1, 2, 3, and 7.

would have an important influence upon people. In the oldest periods of humanity, people could feel the development of their souls until the age of sixty. Following the Mystery of Golgotha, they could feel it only until the age of thirty-three, and today that is possible only until twenty-seven. Students need to comprehend this ongoing decrease before they begin their studies at an institution of higher learning. It is something that belongs in the general education in a Waldorf school and would have a tremendously beneficial effect upon the students' souls.

The situation is as follows. When we look at the learning goals of the twelfth grade, we need to imagine that the students will continue at a college, and we also need to imagine that they have completed their general education. We can find our teaching goals in the following circumstances. Today, you can represent anthroposophy to the world such that people with sound human feeling can understand it. (Sound human understanding does not exist today.) They can understand it through feeling. Today, however, if those who have gone through a modern high-school education do not have a particular predisposition, it is impossible for them to comprehend certain anthroposophical truths. Today, they have hardly any possibility of understanding such things.

If you consider Kolisko's chemistry, it is clear that it is unimaginable for modern chemists.³ You can teach students that kind of imaginative capacity until the age of eighteen or nineteen, that is, until the completion of the moon cycle, which then begins again. If people are to comprehend certain concepts, they must achieve a particular development during that period.

Compared to other people today, you are all a little crazy. You all have something that sets you apart from the current general development, something that is present to a greater or lesser extent in each of you. You have a certain kind of eccentricity. You are, in a certain way, not quite normal. Those who are normal,

3. See the faculty meeting of October 6, 1922.

that is, “normal people,” cannot understand some things. Chemists with a normal education cannot understand Kolisko’s chemistry. They simply have no concepts for it. Our goal should be to make that understanding possible for our students. However, we cannot achieve that when we are forced to work toward ruining brains in exactly the same way that modern schools work toward that goal. Souls cannot be ruined. They undergo a self-correction before the next earthly life, although if things remain as they are today and continue into the next earthly life, humanity will degenerate. We cannot do these things. It is simply impossible.

Even people like Herman Grimm could maintain themselves upon their islands only by brusquely brushing away certain concepts. People like him simply went past others, but they were the last who had such concepts. Those people, who were quite old during the 1890s, were the last who had them, and that possibility died with them.

It is particularly difficult with today’s youth. Today’s young people, as we have seen quite clearly in our anthroposophical youth movement, have a tendency to reject all ideas. They are not interested in ideas and, therefore, to the extent that they do not accept anthroposophy, become disorganized. Today’s young people are forced into a terrible tragedy, particularly if they are academically inclined and have gone through our college preparatory schools. We can achieve more for those students who go into practical life at the age of fourteen.

It is impossible, for example, to develop a spatial concept as I described it in the recent teachers’ course in Dornach, that is, the three dimensions, up-down, left-right, front-back.⁴ That is why it is so difficult to give people an understanding of anthroposophical truths. No one today is interested in things for which there should be broad public interest. I have said that everything connected

4. See *The Child’s Changing Consciousness As the Basis of Pedagogical Practice*, lecture 1.

with the will works three-dimensionally in the earthly realm. Everything connected with feeling is not three-dimensional, but two-dimensional, so that when you move from willing to feeling in your soul, you have to project the third dimension onto the plane in a direction that corresponds with front to back. We need to remember that we cannot simply—we can reduce it to the symmetry of the human being, but we cannot limit it to only that. This plane is two-dimensional everywhere—thinking then leads to one dimension and the I to zero dimensions. When we do that, the situation becomes quite clear. Now I ask you, how can such elementary things be presented in a lecture? There is simply no possibility of making that plausible to the modern public. No one is interested in it.

It would certainly be wonderful if, for example, in addition to the normal perspective of orthogonals, planes, and centers, people understood perspectives of three dimensions to two, from two dimensions to one, and then from one to the zero dimension. It would be wonderful if people could do that so that we could differentiate a point in many ways.

I am telling you all these things so that you can see how things need to be in the future and how we should form a school that would really educate people. Today, so-called educated people are really very undeveloped because today's students are required to know many things in a certain way, but they really need to know them in a quite different way. I think we should try to do as much of that as possible in the lower grades, but in the upper grades, we must be untrue to our own principles, at least for the most part. We can only include one thing or another here and there.

Even someone like J.W. can say to me that she would take the final examination if she thought she would pass. I told her that would be sensible only if she is certain she will pass. If she failed, it would not be good for the school.

The worst thing is that if we could convince the state to accept our reports, our students could very well follow a course of study

at the university with what they would learn from our curriculum. Everything connected with the final examination, which causes such misery in modern school life, is absolutely unnecessary for studying at the university. Students could take up Kolisko's chemistry as a subject. They would at first be surprised by chemical formulas, of course, but they could learn that later. It is much more important that they understand the inner processes of materials and the relationships between them. These are the things I wanted to say. I would like to discuss this whole question further. I would have completed the curriculum, but it has no meaning for the twelfth grade. We already know what we must do.

The students need to complete all the practical subjects insofar as possible. That is something you will feel after a time. So that the children have some sense of security, I would like to ask them about these subjects. I had the impression a while ago that the children thought the questions were unusual when you stated them poorly.

A teacher: Could we split the classes?

Dr. Steiner: We would need to have parallel classes from the age of fourteen, but we do not have enough teachers. The problem is financial. I would like to know how the finances are now. We should always keep that in mind.

There is some discussion about the financial situation.

Dr. Steiner: Well, the important thing is not that we have a financial report, but that we always have what we need in the bank. We can certainly continue, but we will have to do something. Otherwise, it will be impossible to do what needs to be done. For now, we cannot consider such a split.

At the college level, we cannot reach our goals for a very long time. The Cultural Committee might have done that, but they fell asleep after a few weeks. We might be able to achieve the things we want so much if we had the situation that existed in

Austria for many private high schools. There many parochial high schools had the right to give and grade the final examinations, and technical schools could provide an accepted final report. I believe there are no such institutions in Germany. We would need a state official to be present, but the teachers would actually do the testing. A state official, while certainly causing many difficulties in our souls, in the end would have little effect on the grades if the final examination was held by our teachers.

A teacher: I believe we should speak to the students who will not be able to pass the final examination.

Dr. Steiner: That depends. People will say the faculty is at fault if more than a third of the class do not achieve the learning goals. If it is less than a third, the fault is thought to be the students', but when a third or more do not achieve what they should, then it is seen as the faculty's problem. You know that, don't you?

In general, no one who has had good grades fails. The problem is, that is not taken into account. A further point is whether we could avoid using those really unpedagogical textbooks. The teacher could, of course, use them for preparation. Most of those texts are simply extracts from various scientific books. I have noticed that the questions come from such books and that there are readings from them, also. That can, however, cause many problems. We need to get away from using such references. We can use Lübsen's books since they are quite educational, although the last editions have been somewhat ruined. His books are very pedagogical through all the editions before those made by his successor. Imagine for a moment the wonderful value of calculus in pedagogy. His analytical geometry is also pedagogically wonderful, at least the older edition, as well as his volumes on algebra and analysis. He has, for example, a collection of problems that are extraordinarily good because the methods required to solve them are very instructive.

A teacher: Should we throw out all the textbooks?

Dr. Steiner: For translation, they are not so bad. However, for German readings, you should not use normal textbooks. They are quite tasteless. Perhaps we should write down our lesson plans for the following teachers, so they could at least have some material for reading. There are so many people here who can type. Why can't we prepare documents that people can read? The offices are filled with people, but I have no idea what they do.

A teacher: The students in the twelfth grade would like an additional hour of French.

Dr. Steiner: I would like to make everything possible. It is terrible that the twelfth-grade students will not receive an introduction to architecture. If everyone teaching languages helped, it might be possible.

An English teacher asks about prose readings for the twelfth grade, about Carlyle's On Heroes, Hero Worship, and the Heroic in History, and about the English art and literature magazine The Athenaeum.⁵

Dr. Steiner: *The Athenaeum* is edited very practically. You should not give it to the students, but instead use some individual essays. You could also use it in the eleventh grade. We do not have such well-edited magazines in Germany anymore. This is an old magazine, a humanistic magazine par excellence. There was a terrible German imitation called *Literary News*.⁶ Zarnck's *Literarisches Zentralblatt* (Literary journal) was also a terrible imitation. It was a magazine for people who do not exist even in England.

A teacher: We have done enough of Tacitus and Horace. Should we take up Sallustius?⁷

5. A weekly magazine for literature, science, and art.

6. *Blätter für Literarische Unterhaltung*.

Dr. Steiner: Sallustius and Tacitus. I think the *Germania* would be enough. You could have them read a larger piece from that and then give them a test.

A teacher asks about music for the twelfth grade.

Dr. Steiner: A feeling for style, as such, an awareness of how Bach differs from others, is the main thing for the twelfth grade. At worst, you will have a problem at Christmastime if we see that we cannot continue all of the art instruction. Do not consider it an impossibility that we have to stop all art instruction at Christmas. Other people make fun of our things.

A teacher asks about religious instruction for the twelfth grade.

Dr. Steiner: You should go through religious history and give an overview of religious development. Begin with the ethnographic religions and then go on to folk religions and finally universal religions.

Begin with the ethnographic religions such as the Egyptian regional gods, where the religions are still quite dependent upon the various tribes. There are also regional gods throughout Greece. You need to do this in stages. At first, we have the religions that are fixed at a given location, the holy places. Then, during the period of wandering, the tent replaces the holy places, the religion becomes more mobile, and folk religions arise. Finally, we have universal religions, Buddhism and Christianity. We cannot call any other religions universal.

In the ninth grade, read the Gospel of Luke, which is a pouring out of the Holy Spirit.

A teacher asks about the Apocrypha.

Dr. Steiner: The children are not yet mature enough to go through the Apocrypha. The Apocrypha contains many things that are

7. Gaius Sallustius Crispus (86–34 B.C.). Roman historian and literary stylist.

more correct than what is written in the Gospels. I have always extended the Gospels by what we can verify from the Apocrypha. Sometimes there are strong conflicts. When they take up the Gospels, the children must grasp them. It is difficult to explain the contradictions, so if they took up the Apocrypha nothing would make sense anymore. I would simply study the Gospels.

A teacher asks about religion in the tenth grade.

Dr. Steiner: Following St. John's Gospel, a number of paths are possible. You could do either the Gospel of St. Mark or Augustine, selecting some sections from the *Confessions* where he speaks more about religion.

A teacher asks if they should teach zoology and botany in the twelfth grade.

Dr. Steiner: Those subjects need to be included if our reports are to be officially recognized. We study zoology in the fifth grade, then the human being, then zoology again. If we did not have this problem of final examinations, I think it would be wonderful to present zoology to the children in the course of three weeks. That would be eighteen mornings to handle the twelve groups of animals.⁸ In the twelfth grade, we should limit zoology to categorization; the same is true of plants.

The students already know about skeletal structure, since you have already done anthropology. The most important thing is that they gain an overview about how we classify animals. You should begin with single-celled animals, then go through the worms. You will have twelve if you consider the vertebrates as one class.

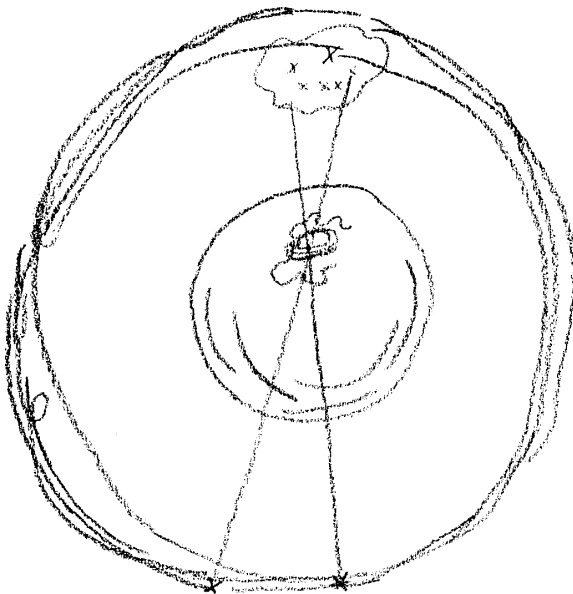
A teacher asks about how continents swim.

Dr. Steiner: Usually people do not think about how it looks if you move toward the center of the Earth. You would soon come to

8. See the faculty meeting of July 12, 1923.

regions where it is very fluid, whether it is water or something else. Thus, according to our normal understanding, the continents swim. The question is, of course, why they don't bump into one another, why they don't move back and forth, and why they are always the same distance from one another, since the Earth is under all kinds of influences. Why don't they bump into one another? For instance, why is a channel always the same width? We can find no explanation for that from within the Earth. That is something that comes from outside. All fixed land swims and the stars hold it in position. Otherwise, everything would break apart. The seas tend to be spherical.

A teacher asks for more details. Dr. Steiner takes a teacher's notebook and draws the following sketch in it while giving an explanation.



Dr. Steiner: The contrast is interesting. The continents swim and do not sit upon anything. They are held in position upon the Earth by the constellations. When the constellations change, the continents change, also. The old tellurians and atlases properly included the constellations of the zodiac in relationship to the configuration of the Earth's surface.⁹ The continents are held from the periphery; the higher realms hold the parts of the Earth. In contrast, the Earth holds the Moon dynamically, as if on a leash. The Moon goes along as if on a tether.

A teacher asks about drawing exercises for fourteen- and fifteen-year-olds.

Dr. Steiner: You should have the children paint the moods of nature. The continuation students in Dornach have done wonderful work in painting. I had them paint the difference between sunrise and sunset, and some of them have done that wonderfully. They should learn those differences and be able to paint them. Those are the kinds of things you could work with, for example, the mood of rain in the forest. In addition, they should learn the differences between painting and sculpting.

In the lower grades, take care, when things get out of hand and you cannot get through the material, that you do not rashly reach for a substitute and simply tell the children a story to keep them quiet.

I hope to be here again tomorrow morning.

9. "Tellurian" (from *tellur*, or "Earth") is an apparatus for showing the causation of day and night by the Earth's rotation on its axis and the seasons' relationship to the Sun's declination. — TRANS.

Thursday, May 3, 1923, 9:00 p.m.

Dr. Steiner: We want to take care of the things that need to be done today with questions and answers. I do not have time for longer discussions. We want to handle all your wishes and intentions. I do not want anyone leaving something weighing on their soul that they cannot present.

A teacher proposes creating a division between the pure Waldorf School and a college preparatory school. The parents would then decide which their children will attend.

Dr. Steiner: The result would be that we would carry out the school principles and then subject the children to a kind of cramming course.¹ The main problem is that if we did that as thoroughly as necessary, people would still not understand the idea of the Waldorf School. I believe people will understand the idea of the Waldorf School if we make no compromises, which includes not running through things half-heartedly. Instead, we need to show how impossible it is to have a reasonable school system under current conditions. I have never favored slipping through the back door when difficulties arose for the elementary school. I have always favored making it clear to people how things are. You can never do that if you do not energetically work for the idea of the Waldorf School. I do not believe we could ever achieve anything important by slipping out through the back door when difficulties arise.

There is another thing we need to take into account. If we took the standpoint you spoke of, we would have to carry out the idea of the Waldorf School much more broadly and completely than we have done to date. We should have no illusions, and this is something that requires absolute secrecy, that, in fact, our students know

1. Later, a preparatory class was created.

anywhere near enough for us to say that the Waldorf School gives them what a human being needs to know by the age of eighteen. They know far too little. We have been, up to now, unable to bring a sufficiently large number of students up to the level of our learning goals. That is the first requirement we need to fulfill for the parents and the world, if we want to offer the world what you have just proposed. It is a simple matter to find a number of things within our teaching goals that have not been achieved through the idea of the Waldorf School. We need to achieve those things, and we must take that into account.

From the results of our teaching, I do not believe we can stand on a corner and shout to the world. The whole question of passing the final examinations is, in the end, a problem, since we need to assume that an ill-willed examination board could fail an entire class. There is almost nothing we can do about that. Were that to occur, all we could do would be to rework the entire curriculum for the last four years—not in art, but in Latin and Greek, for example. Our present Latin and Greek classes were created under the assumption that the students should pass their final examinations. We have always spoken of those classes in that way, namely, how should we create them so that the students can pass their final examinations? I cannot imagine that we could do other than make that compromise, and we need to do it. In that way, we can show that to really achieve the ideal of the Waldorf School requires more than just a controlling will. What you proposed would leave only the question of whether the cramming class would be held here at school or elsewhere. If we create the cramming class here, it would at least have some humor; but if we leave the students at the mercy of an outside cramming class, that would be tragic. That would lead only to a weakening of the Waldorf School idea. All that would gradually lead to an opinion that the Waldorf School is full of odd ideas. The parents would say we know we are not teaching the children enough, and so are turning to an outside cramming class.

A teacher: What should happen concretely in the twelfth grade?

Dr. Steiner: As we said in the last meeting, we will have to meet with the school officials. That is all we can do, but even that may not happen. When the time comes, we could also register our students for the final examination.

A teacher: We would like to know how we could still take the desires and views of the Ministry of Education into account.

Dr. Steiner: That is something we can do or not. You need only look at the curriculum and a number of questions asked on the final examination.

A teacher: It would make taking the final examination easier.

Dr. Steiner: That is superficial and would lead, via a detour, to having our twelfth grade directed by the ministry. It would also be more comfortable for the people there than for us. The main question is whether we want to prepare our students for the examination or not. If we do not prepare them, we could eventually close the last four grades. Parents would not send their children. There seems to be no understanding. The parents connect a large part of the Waldorf School idea with their children being able to take the examination just like anywhere else, only they believe it will be ten times easier in the Waldorf School. They think we can wave a magic wand and make it easier for the children. We should have no illusions about people today, so I see no possibility of doing anything other than that compromise.

Dr. Steiner gives some examples of questions from examinations.

Dr. Steiner: If we interrupt the Waldorf School principle to take up other required subjects, it won't be too difficult to prepare the students so that they can do the same as others. The students won't know what we are doing.

I have twice attempted to explain the compromises necessary, once in Dornach, during a course for Swiss and Czech teachers,

and a second time when I held a lecture in Prague.² At that time a large number of people remained and did not want to go home, so we met together in another room where I gave a second lecture about the idea of the Waldorf School, emphasizing this compromise. Those people understood then that we need to look at things from a very different vantage point. Generally, speaking, we can achieve some understanding for the fact that we need to make compromises.

We need more understanding, but, in order to show how absurd the situation is, we cannot get it through the back door. We need to stand firmly upon our principles and say we are making compromises where necessary.

A teacher: In other schools it is normal to state by a certain deadline who will be allowed to take the examination. We should tell the students before summer vacation begins whether they will be allowed to take the examination or not.

Dr. Steiner: That is true, but we should not do that before we allow the students who were rejected to repeat. However, we cannot do that because it will cause us great problems in the following years.

A teacher: If we allow all the students to take the examination, we risk having 60 percent fail.

Dr. Steiner: We would have to give those students a poor report for the year so the officials will reject them. A rejection by the faculty has no legal consequences. We also cannot register any students. Legally, only the students themselves can do that. We cannot prohibit anyone from registering themselves for the examination.

2. See *The Child's Changing Consciousness*, lecture 3; see also Steiner's lectures of April 27 and 30, 1923, in *Was wollte das Goetheanum und was soll die Anthroposophie?* (What is the purpose of the Goetheanum and the goal of anthroposophy? GA 84; unavailable in English).

Thus, if some we do not think are capable register, we need to protect ourselves by giving them a poor year-end report. Then, we can say that there is a poor report for one or another. Theoretically, that is the only position we can take since we cannot forbid any of our students from registering for the examination. That is completely out of the question. The situation is that everyone who has reached a certain grade can register. Probably the examination committee will require that such students prove they have completed the necessary courses. Our reports must include a remark that in our opinion, the student is not proficient. The later we ask parents whether their child should take the examination, the easier it will be for us to advise against it.

We can, therefore, not decide other than we did last time. We can, however, try to follow the Waldorf School principle. Of course, in many of our subjects that are not taught elsewhere, our students are, in our opinion, not sufficiently far along. We need to try to find a balance between what we present, that is, what we want to teach in the class, and the students' work. It is not always the case that the students work enough. In some of the higher grades, they sometimes sit there and doze the whole period. It is true, isn't it, that there are students who have no idea what you presented when you ask them. That was something that happened even before we spoke about final examinations.

We already determined the instruction for the twelfth grade, but we could include philosophy in the last semester so that they have an acquaintance with scientific gibberish. It is certainly better if the twelfth graders are far enough along in the first semester to take the examination than to wait for the second semester. Usually, the students are prepared during the first semester.

A teacher asks about a continuation school at the Waldorf School.

Dr. Steiner: Those who leave school at the age of fourteen need to go to the continuation school; however, they can do that only if we can obtain recognition for our continuation courses. The character

of a unified school would be lost in the normal continuation schools the students are required to attend. They have no significance for us here, since we divide our curriculum according to the needs of human nature. Of course, we could stir things up in that regard, but that would mean the beginning of the end. That would mean that we would have to subject ourselves to the Ministry of Education for all grades above fourth grade. We can exist only because there was a hole in the Württemberg Elementary School Law that made it possible to create schools with teachers who are not certified by the state. We could not have done that if we had wanted to create a middle school. In that case, the officials would have demanded that our teachers be certified. We are living in a hole in the law that existed before Germany was “liberated,” that is, under the old regime. Today, it would no longer be possible to create a Waldorf School. People go along with us because they think they are not going along with us. But, in schools where similar things are tried in other places, it is basically nonsense. They have to have certified teachers. Under present-day conditions a second Waldorf School would not be allowed.

A teacher: Is it possible to extend our continuation courses? There are many fourteen-year-olds leaving this year.

Dr. Steiner: We cannot do that at the drop of a hat. Intentions are not enough, we also need teachers. I don't know if we can even maintain the continuation courses without additional faculty. We also have other things to do.

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

Dr. Steiner: We could easily decline to accept students who show no promise. We could say at the very beginning that we cannot accept them since we could not achieve our teaching goals with them. We could easily throw out the students who we do not think will meet the class goals. We must be more careful in accepting new students.

It is a different question with foreign languages. We cannot do that there since that would give the officials a reason to take the four lowest grades from us. We need to take children into the fifth grade. We might want to keep the whole foreign language question separate so that we could put such students in with the younger ones. We need to arrange things so that those students are with the lower grades for foreign-language class. Such children will simply have to go into the next lower grade. Every child fits into some grade. Perhaps we could also create beginning courses.

It will hardly be possible to say anything during the first three weeks. You need to create your tests positively and ask each child what he or she knows in order find out the child's capabilities. Always try to determine what a child can do. You should not simply ask questions. Try to determine what a child can do, not what he or she cannot do.

A teacher asks about curative eurythmy.

Dr. Steiner: We should maintain the principle of not hacking off some part of main lesson and tacking it on somewhere else.

A teacher asks about a student who has large swings in mood.

Dr. Steiner: He is not enthusiastic. You'll need to separate him from his mother. You should discuss such things in your faculty meetings. She is unpredictable, someone who suddenly jumps from ninety to one hundred ten degrees in her soul, and he imitates her physically. The situation was always that way. I once said to his mother, who creates a major commotion at every opportunity, that she should distance herself from him. He is a very sensitive boy. It is impossible to imagine anything less rational than the upbringing that exists in that home. It is absolutely impossible. We are powerless, however, because there is no solution other than to free the boy from his mother. We simply need to see some things as karma. The boy was never in a proper school and was always taught sloppily. This is a karmic question.

A teacher asks about visitors.

Dr. Steiner: We should limit visitors to what is absolutely necessary, but we can make some exceptions. We need to get used to asking ourselves what the purpose of the visit is and also to achieve greater respect.

The best would be to print up a form so that people will see we are overrun. In the form, we can state that we can accept visitors only when they explicitly state their reasons and goals.

A teacher: I have gone through the Early and Late Stone Age and then took up the Bronze Age.

Dr. Steiner: You do not need to create analogies between them. It is very good that you present them with those divisions. Cultural periods develop the soul.

A teacher: How should I proceed with history in the twelfth grade?

Dr. Steiner: Give them an overview of all periods so that the ladies and gentlemen know something.

A teacher: In chronology, perspective is most often missing.

Dr. Steiner: Earlier historians did what was necessary. Rotteck has synchronized tables.

The children do not work hard enough in gymnastics, except for maybe a few. They need to learn to tone their muscles. You need to remind them. The children have gone too long without gymnastics, but they are capable. You can do nothing other than to remind them. You need to tell them individually.

A German school essay is mentioned, "The Camel as a Link between the Land and Human Activity."

Friday, May 25, 1923, 8:30 p.m.

Dr. Steiner: School has just begun, and we want to see how things go. This is likely to be a very important year. What do you have to report?

A teacher asks about purchasing a history textbook for the twelfth grade.

Dr. Steiner: Well, it's true the students must know something. In the last grade of high school, history class is mainly a kind of review. That is also the case here. Couldn't you teach from your notes so that a textbook would not be necessary?

You see, what is really very important is that you summarize everything they need to know as efficiently as possible. I happily remember how, when I was in school, we did not have any geometry books. The teacher summarized the important things in dictations. A self-written book gives you reason to know what is in it. Of course, when the children first had to learn everything they need, we could not do it that way. If such things are to be fruitful, it must be possible to summarize what they need to know. Everything they will be asked about history in the final examination can be written down on fifty or sixty pages. It is clear that no one, not even an expert in history, remembers everything in Ploetz.¹ Giving children such textbooks is illusory. They just have chapter titles, but you could summarize all of the material in fifty or sixty pages. It is possible that all the subject teachers would want textbooks, but we should try to avoid that.

1. Karl Ploetz, 1819–1881, author of *Auszug aus der alten, mittleren und neueren Geschichte* (Extracts of ancient, medieval, and modern history, 1863). It remains the standard history reference in Germany.

In such questions, an efficient summarization is what is important. Other schools have the children underline the things they need to study. They also need to cover things in a given amount of time. You should dictate such history notebooks beginning in the tenth grade.

A middle-grades teacher asks about notebooks according to blocks.

Dr. Steiner: You should give a dictation at the end of the period about what was just covered. Create the dictation with the children. You can summarize the material in a written form during one period and review it in the next. Use key sentences rather than key words.

How are things going in twelfth-grade mathematics?

The mathematics teacher: Very well. We have covered nearly everything.

Dr. Steiner: I have no doubt that they can well understand these elementary concepts of higher mathematics. I would ask the twelfth grade if they can easily solve such examination questions as: Given an oblique circular cone with axis A making an angle α to the base, with a radius ρ , compute the height of the cone and the length of the longest and shortest slant heights.

$9x^2 + 25y^2 = 225$. The coordinates are, $x = 5$, $y = 2$.

Determine the equation of the tangent and its length.

They may also need to solve construction problems:

Construct the locus of all points equidistant from a given point and a given plane.

Another question might be: Construct the shadow of a surface of a plane bounded by a circle upon a cone.

Or further: Draw a cycloid.

The children also need to become accustomed to writing German essays. You could use what you teach in class for such essays.

A teacher: I think we need to teach the children a little about the technique of writing such essays.

Dr. Steiner: You can show them that by correcting their errors. That is true of style also. I would not give any theoretical discussions about that, as they will be disappointed when their essays are poor.

A teacher: They have poor punctuation.

Dr. Steiner: It will not be easy to find a reasonable way to teach punctuation to children. We need to look into this question further, including the reasons for punctuation. This is a question we need to examine pedagogically, and I will prepare that for our next meeting. There does not appear to be any natural way of justifying punctuation. Our German punctuation is based upon the Latin and is very pedantic. Latin has logical punctuation. It arose in Medieval Latin at the beginning of the Middle Ages. There was none in Classical Latin.

Morgenstern wrote a poem about that, "Im Reich der Interpunktionen" (In the realm of punctuation marks). Punctuation is something that cannot be understood before a certain age because it is very intellectual. Children can understand putting a comma before an *and* only after the age of fourteen, but then they understand it quite easily. A book from Herman Grimm shows that there is actually no higher law in regard to these things. You cannot say they are incorrect. You should read the beginning of Herman Grimm's book about Raphael. He uses only periods. You should also read one of his essays about how a schoolmaster corrected his errors. Grimm gives an answer to that. He gives a very interesting picture in his volume of essays, in the last one.² You can also learn a great deal by looking at a letter by Goethe. Goethe could not punctuate.

A teacher asks about seating boys and girls together.

2. *Aus den letzten zehn Jahren* (From the last ten years, 1890).

Dr. Steiner: It is better to take such dislikes into account when they exist.

*A teacher of one of the middle grades asks about "round writing."*³

Dr. Steiner: They can do that.

A class had been divided and the new class teacher thought that he had received almost all the poor students.

Dr. Steiner: I do not understand how this opinion could arise. Why didn't we divide the class such that it would be impossible for such an opinion to arise? There is no reason for dividing in any way other than alphabetically. That is better than when all the good students are put in one class, and the other has only the poor students.⁴

A gymnastics teacher: C.H. does not want to participate in gymnastics and does not want to do eurythmy because of his inner development.

Dr. Steiner: When little H. begins such things, he is starting along the path of becoming like his older brother. He needs to be moved to participate in all the classes. That is simply nonsense. If you give in, he will be just like his brother. None of the students can be allowed not to participate in all the classes without good reason.

A gymnastics teacher: The upper two grades do not want to take gymnastics. The way they come to class makes me really feel sorry for them.

Dr. Steiner: Part of the problem is that the children did not have gymnastics before. They do not understand why they should take it now. That is something we cannot overcome. It was an error

3. A style of German script. — TRANS.

4. See the faculty meetings of June 17, 1921, and September 18, 1923; Dr. Steiner gives different instructions on how to divide a large class. Also see alphabetical method mentioned in the meeting of January 14, 1922. — TRANS.

when the Waldorf School was started, and something will always remain of it.

On the other hand, it is quite possible to do something we thought was important several years ago when Mr. Baumann was teaching deportment, namely, to have the children learn manners. That is completely lacking in the upper grades. However, if it is taught pedantically, though we do not need to do it that way, they will become uncomfortable, particularly the boys. We must teach them manners with manners, with a certain amount of humor. I still find that quite lacking. We need to bring in more humor. It is important that you bring more humor, not jokes of course, into the school and into your teaching. You are really too reserved in that regard.

The spirit of the Waldorf School is certainly here, but on the other hand, overcoming human weaknesses through anthroposophy—which itself is a human being—is not something general, but something unique for each person. You could become something very different through anthroposophy. A great deal could occur in that regard, so that it is not Mr. X. or Miss Y. who stands before the class, but Mr. X. or Miss Y. transformed through anthroposophy. I could, of course, just as well mention other people. We must continue to free ourselves from this heaviness. There is a feeling of heaviness in the classes, and we must remove it. Seriousness is correct, but not this lack of humor. People need to lose this humorless seriousness. We need to overcome ourselves through our higher I so that the children cannot come to us and justifiably complain about our behavior. The faculty needs to round off the rough edges of one another. You should, of course, not allow things to go so far that one person allows everything to slip by while another continually complains. With X., you could certainly put your hands in your pockets, but not with Z. That would not be appropriate. There must be a style in the school that acts to bring things together so that there is a real cooperation. This might be a topic for a meeting when I am not here.

A teacher reports about the behavior of one of the older girls.

Dr. Steiner: The girl will say, "Thank God." She probably had an afternoon tea, and I could well imagine that she did not want to do gymnastics. That has nothing to do with gymnastics. You need to get past some of the children's selfishness. X. would think it quite funny of the girls, whereas you think it is bad behavior. It has often happened that other teachers are not the least disturbed by such things, so the children do not understand the problem. We need to teach them social forms with some humor. Good social forms are something that influence moral attitudes and affect moral development later in life. They do not need to be carved in stone.

We must pay more attention to overcoming what is human through our higher self. That will become more possible as our workload decreases. In Norway, the teachers have thirty hours. This year, we will be in a position where some teachers have less than twenty hours. The fewer class hours we have, the better we can prepare, which also includes overcoming our individual idiosyncrasies. We do not need to overcome our individuality, only our idiosyncrasies. We may not let ourselves go. That is something that may not happen in any event.

The gymnastics teacher: Should P. I. do gymnastics?

Dr. Steiner: Yes, and he should also do some curative eurythmy. He should do all of the consonant exercises in moderate amounts. Do them all, but not for too long. He is inwardly crippled.

A teacher asks about a student in an upper grade who speaks very softly.

Dr. Steiner: It would be good to have him memorize things. See to it that he learns things from memory, but says them poetically, or at least in well-formed language.

A teacher asks about gardening class for the upper grades.

Dr. Steiner: We offer gardening class only until the tenth grade. We should leave gardening out of the upper grades. The children would like to learn grafting, if you can guide them into its mysteries.

The school doctor: One hundred seventy children have taken the remedies for malnutrition.⁵ I have examined one hundred twenty, and most of them look better. Eighty have gained two to five pounds.

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

The school doctor asks about tuberculosis of the lungs.

Dr. Steiner: Children who have tuberculosis of the lungs often have infected intestines as well. We should examine those who show the effects in their lungs for tuberculosis of the intestines, because intestinal tuberculosis does not often arise by itself at that young age. In that event, it would be best to try to heal the intestines first.

For cases of tuberculosis in the intestines and the pancreas, put the juice from half a lemon in a glass of water and use that in a compress to wrap their abdomen at night. Give them also the tuberculosis remedies one and two. As far as possible, they should eat only warm things without any animal fat, for instance, warm eggs, warm drinks, particularly warm lemonade, but, if possible, everything should be warm.

The school doctor: It is difficult to differentiate between large- and small-headed children.⁶

Dr. Steiner: You will need to go more thoroughly into the reality of it. So many things are hidden. It sometimes happens that these things appear later with one child or another.

5. See the faculty meeting of February 14, 1923.

6. See the faculty meeting of February 6, 1923.

I would now like to hear about the first grade. Are the children taking it up? We need to follow the psychology of this first grade. Every class has its own individuality. These two first grade classes are very interesting groups.

A teacher: The little ones are quite individualistic. They are like sacks of flour, yet individualistic.

Dr. Steiner: You need to be clear that all their shouting is just superficial. You need to find out what excites them.

A teacher asks whether the tendency toward left-handedness should be broken.

Dr. Steiner: In general, yes. At the younger ages, approximately before the age of nine, you can accustom left-handed children to right-handedness at school. You should not do that only if it would have a damaging effect, which is very seldom the case.⁷ Children are not a sum of things, but exponentially complicated. If you attempt to create symmetry between the right and left with the children, and you exercise both hands in balance, that can lead to weak-mindedness later in life.

The phenomenon of left-handedness is clearly karmic, and, in connection with karma, it is one of karmic weakness. I will give an example: People who overworked in their previous life, so that they did too much, not just physically or intellectually, but in general spiritually, within their soul or feeling, will enter the succeeding life with an intense weakness. That person will be unable to overcome the karmic weakness in the lower human being. (The part of the human being that results from the life between death and a new birth is particularly concentrated in the lower human being,

7. See the faculty meeting of December 18, 1923. The notes of one teacher at the December meeting relate the following: "That [the need to switch to the right hand for writing] is not true for clearly left-handed people. Those who are clearly left-handed should be allowed to write with their left hand."

whereas the part that comes from the previous earthly life is concentrated more in the head.) So, what would otherwise be strongly developed becomes weak, and the left leg and left hand are relied upon as a crutch. The preference for the left hand results in the right side of the brain, instead of the left, being used in speech.

If you give in to that too much, then that weakness may perhaps remain for a later, a third, earthly life. If you do not give in, then the weakness is brought into balance.

If you make a child do everything equally well with the right and left hands, writing, drawing, work and so forth, the inner human being will be neutralized. Then the I and the astral body are so far removed that the person becomes quite lethargic later in life. Without any intervention, the etheric body is stronger toward the left than the right, and the astral body is more developed toward the right than the left. That is something you may not ignore; you should pay attention to it. However, we may not attempt a simple mechanical balance. The most naive thing you can do is to have as a goal that the children should work with both hands equally well. A desire for a balanced development of both hands arises from today's complete misunderstanding of the nature of the human being.

They discuss a girl. She needs to be immunized since she just went through a bad case of flu.

Dr. Steiner: That lames the senses under the quadrigeminal plate.⁸ This is not an easy situation.

A school-age child needs to sleep eight to nine hours. We need to take care of these things individually. I wanted to show only that a child who sleeps too little will have insufficient musical feeling, and that a child who sleeps too much will be too weak for all the things that require a more flexible imagination.

8. An area in the middle brain. —TRANS.

That is how to tell whether the child sleeps too long or not enough. Those who sleep too much will have little capability with forms in geometry, for example. Those who sleep too little will have difficulty understanding music and history.

A teacher makes a comment.

Dr. Steiner: B.B. is periodically rude. He will have times when he is better and others when he is worse. Realistically, it will take many years for that to improve.

Thursday, June 21, 1923, afternoon

Dr. Steiner: There are some things that are troubling me about the school, so I think I need to spend two days here next week. There are two things I think we need to discuss, but today we can do nothing but address more pressing problems.

Certainly, all of the points we discussed yesterday are important. The first thing troubling me, particularly after what I saw this morning in various classes, is the issue of punctuation. The second thing we need to resolve is a kind of running wild here at school, which we can certainly not take lightly.

Let's take that as our starting point. Let's start with the 9b class. The teachers have described some things to me, but this morning the 9b class was very well behaved. The only thing that troubled me was how they write. It cannot continue that way.

Regarding unruliness, I would ask those of you who have some concerns to present them objectively.

A number of teachers speak about the class and the particularly difficult students F.R., T.L., D.M., K.F., and J.L. Regardless of what the teachers attempted, they were unable to create a respectful attitude toward the great artists. F.R. incited the boys to a pogrom-like attitude. They also wrote some obscene things on the door to the teachers' bathroom.

Dr. Steiner: First, I would like to say that F.R. suffers from a persecution complex and, aside from that, hates women. T.L. appears to be somewhat weak minded, as are D.M. and K.F. Here we have some psychological problems, and F.R.'s hatred of women affects the others. That is the situation. It would be interesting to know if a large part of his misbehavior is related to that question. The misbehavior I saw certainly comes from that direction.

This is not an easy case. F.R. came to us first in the fourth grade, after having been beaten at home. In addition, he felt he was treated extremely poorly by the fourth grade teacher, and many of the things he told me took on particular nuances in his fantasy. From what he told me, it seems he made an unsympathetic impression upon the teacher, and she took it out on him. Now he feels at least subjectively justified in thinking that the teacher had her favorites in the class, and that he was set back because he was one of the most disliked. At the time, all this created a small crisis, particularly because the teacher was not firm enough. She had to retract much later. In the fourth grade, the boy was not properly handled, so we were not able to move him into the fifth grade. That caused some trouble for me at the time. However, you had him for quite a time. How did it go?

A teacher: In the fifth grade, I had no problems with him. He was strongly impressed then.

Dr. Steiner: At that time, he was four years younger and the impression he got was that there is still some justice. Possibly that was weakened later, but that was the impression he had then. His feeling was that the world was unjust, but that there is still some kind of justice. Now he has some psychological problems. Certainly, since that time it seems to me that the boy—well, what should we do? We can only treat him if he trusts someone. The teachers' viewpoint may be justifiable, but what he lost is trust. Somehow, he lost trust again.

T.L. is the boy who, when he reads or hears something, becomes possessed. He is possessed by good and by evil. When something dramatic occurs, he is possessed and speaks in that way. When he talked back to you, he did so out of that state. It is really a problem.

K.F. is not exactly honest, either. It is not only that he misstates things, but he has a tendency toward absolute lying. He needs a strong hand. It is not easy, you see, because we are not in a position of following things with greater energy.

There is something else we need to take into account. If you think F.R. would write a good essay about Raphael and Grünewald in the ninth grade, you will never come to terms with him. That is completely impossible in his present incarnation. He cannot do it, nor can he understand it. It is something that lies outside his field of vision. When he realizes he cannot understand it, he dries up inwardly and the bad juices, the etherically bad juices, rise and push him on so that he becomes vengeful. The recurring theme of his thinking is that he is unjustly treated.

There is nothing more I can do other than speak with these five boys. It is something that could make the 9b class impossible. I will speak with them next week. We need to have some order here. There is little possibility of doing very much. All these things point to something below the surface. We need to recognize that many of these things are only symptoms. The obscene things you mentioned are only symptoms of something lying deeper within him. He probably did that as revenge against a teacher.

I once knew a class who had to write some letters. You should have seen what the boys thought up as names for the writer. They really thought up some names. They made up names by abbreviating first names in unthinkable ways, when you read the first and last name together, so that the result was a cynical provocation. Everyone in school knew about it.

We really cannot take such things seriously. The situation often depends only upon how you laugh. You need to get used to laughing at such things. If you get angry—well, fifteen-year-old boys are a particular kind of human being. We need to look into the situation further.

The transition years are difficult for these children, and we can see we need to do something. There is not enough energy, not enough punch in the German class in the eighth and ninth grades. That is something the children miss in their German class. We must teach them in an interesting way about the structure and style of sentences. You need to develop a feeling for style through essays.

That should begin at the age of twelve. I mentioned these things in the course about adolescents.¹ You should discuss forming pictures with them, metaphors, similes, and anecdotes. I have noticed that this is missing. We will never be able to introduce them to punctuation if they do not comprehend the value of a word in style.

The fact is that the way you are teaching German, they will never understand style and essays. In the ninth grade, they do not even know what a sentence is. They write in such a way that it is clear they have no idea what a sentence is. They have no feeling for style. That is something you must include in your teaching. German class is not quite what it should be, and that has tremendous significance for these developmental years. The boys and girls are changing the inner style of their sentences just as they are changing their speech. If you do not take that into account, they will have an inner deficit.

The important thing is that if you ask yourselves how many of the students in the entire Waldorf School are such that you would have such critical opinions of them, you will find it is nowhere near 5 percent.

I would also like to draw your attention to something else. All kinds of things occur in the Society. Recently, a man came to an official of the Society and said, "I know you have great ideas. The ideas are very good, but no one in the Society has the proper will. The reason for that is that you people in the Society do not take care of the egotists in the proper way. I am a prime example of a real egotist. I have no ideas, although I would like to have some. However, I do have will. A couple of people like myself,"—and you should take note of this—"three or four students like me could get all the students and faculty to do what we want, and in the end, the school inspector too."

Three or four can dominate an entire class, even the whole school. The school cannot go under simply because of them.

1. See *Education for Adolescents*.

There are some other things also. The 3b class is really horrible, but there is a way to improve it by taking two of the boys out and putting them into the remedial class. We need to make the remedial class not only for those who are intellectually weak, but also for those who are morally weak. That would be good for the 3b class. The two boys, K.E. and R.B., should go immediately into the remedial class. They are infecting the whole class. The class would not be so bad, but then we have these two boys. As long as they are there, you will be unable to do anything with the class.

Tuesday, July 3, 1923, 9:00 p.m.

Dr. Steiner: We need to speak about the class you complained about. I haven't looked at the ninth grade, yet. What I say to the children must be in harmony with the teachers. I couldn't have done that today because I did not have a clear picture from our last meeting about what the problem really is. I'm having difficulty understanding what I should tell the children is wrong, and I need to be careful about that. In such discussions it is possible to make things worse than they already are. I would like you to explain things very concretely, so that I can say something to the children in such a way that their replies will not be an accusation against the teachers. The children should not be able to answer by accusing the teachers. This problem is not easy to solve. Today, the children were quite well-behaved. I would particularly like to hear what is bothering K.F. The children are generally well behaved. There are also some slower students. F. has some physical problems, and he does certain things because of that. I must be able to tell the children some things are wrong without them coming back with a report that such and such occurred. We need a good understanding of what happened. Today and the last time I was there, they were very well-behaved.

The teachers report that a group of ninth graders wanted to have F.R. removed. G.T. spoke for the group.

Dr. Steiner: A grudge may be involved here. After it becomes known that students were thrown out because of statements made by other students, then a group may decide they want to get another student thrown out. This conspiracy has gone a little too far. You also said that during other periods they were screaming like wild savages.

A teacher tells about students spitting out cherry pits.

Dr. Steiner: Today, such things will change only as the students gradually become accustomed to the teacher. We cannot change them overnight. The class was not like that before. They did not do such things. Before, some students were simply not very attentive, or disturbed the class by chattering. The children now know that there are some complaints against them. However, they will know we have talked about them in our meeting only when I call them to me tomorrow. Before that, they will know nothing.

Why are they making so much noise in eurythmy? Something must be bothering them. Aren't these the things you can best cure with humor? F.R. is such a difficult boy because he is treated so poorly at home. T.L. is very gifted.

You also have some complaints about both eighth-grade classes. We should not be surprised by their attitude. It's not necessarily the children, but it is surprising that it is so strong during class. They seemed very sneaky as they sat there today.

The ninth-grade children should not feel that their teacher is uncertain, that he is not absolutely certain about what he is teaching. They may not have that feeling. I would advise you not to say, "I do not know that." You should avoid saying you do not know something, especially when you do not know it. You need to be particularly careful when you do not know something. You can bring about that feeling even at an age when children are so critical. At that age, it is very important that they never look at you skeptically. You need to have some humor about such things. I will speak with the children about it; however, I fear it will not go well and they will become still more inwardly critical instead. I find it very difficult that the children will feel that you complained about them to me. Had you not complained, I would have nothing against them. Except that they know nothing about punctuation, we could say they are generally moving along well. They are about fourteen years old. The things you are doing with

them assume a level of concentration of which they are capable, so that laziness is only a secondary problem. That cannot be the main problem. Throughout the class, the children are doing things that it is not particularly easy to imagine a fourteen-year-old child doing. So much for the ninth grade.

I will take a look at the young men you mentioned, but I want nothing to do with the group who complained. That is simply the beginning of the same goings-on as last year.¹ I will have a look for myself to see what can be done with those young men.

I had a brief look at the eighth grade. I think the children should not paint when their paper is not properly stretched; their work will be messy. They need to learn how to properly stretch and secure their paper. Allow them to work with paint only on stretched paper. It will hurt nothing if some time is needed for such preparation. The children will learn a great deal if you do it properly with them. The children in the 8a class do things much too quickly. They also paint too hastily. Their notebooks look as if they would give the children terrible ideas.

A teacher comments about B.B.

Dr. Steiner: If he develops some trust, things will improve. He still has quite a number of classes ahead of him, so if he develops some trust, things will change. A particular way to treat him? You would have to give him private instruction. He will sometimes run wild.

A teacher asks about German and history in the eleventh grade.

Dr. Steiner: Now you need to give them an overview of literature. You cannot leave everything for the twelfth grade. Why don't you simply continue? You can do what needs to be done in literary history in a few sentences.

The plan for history is that you continue with what you have already begun. In those periods where you have nothing to teach

1. See the faculty meetings of October 4 and 6, 1922.

about history, you should try to move on to the next section through a transition. The tenth grade closes with the Battle of Charonia. In the eleventh grade, you need to cover medieval history. You will not be able to give the boys an understanding of *Parzival* if you do not give them an overview of history. You will need to make a connection with the historical time.

A teacher: That means I would have to finish the history of the Middle Ages now?

Dr. Steiner: Actually, history should come first. Today, you spoke about Barbarosa, so you are already speaking about the history of the Middle Ages. The curriculum even says that you should handle such literary-historical questions with a historical overview.² There are also literary themes that point back to history, for example, *Alexanderlied* (Song of Alexander), or *Lied von Troye* (Song of Troy). There is a great deal of historical material from this period.

The main problem now is that if the children go to their final examinations with the punctuation they now know, it could be very bad. They use no punctuation at all in the 9b class. Teaching them punctuation depends upon discussing the structure of a sentence in an interesting way. That is something you can do well in the course of teaching them literature.

For example, if you begin with older German language forms, you can show them in an intriguing way how relative clauses arose slowly through the transformation of writing into Latin structure. That could provide the basis for studying commas. You can teach the use of commas when you first show the children that they need to enclose every relative clause within commas. It is interesting to discuss relative clauses because they did not exist in older German. They also do not exist in dialect. You could go back to the *Song of the Niebelungs* and so forth and show how relative

2. The curriculum was given verbally in the faculty meeting on June 21, 1922, but not recorded.

clauses began to come into the language and how it then became necessary to bring this logic into the language. After you have shown how relative clauses are enclosed with commas, you can go into a more thorough discussion of the concept of clauses. The children then need to learn that every kind of clause is set off by some sort of punctuation. The other things are not so terribly important.

From there, you can go on to show how elements of thought developed in language, and thus arrive at the semicolon, which is simply a stronger comma and indicates a greater break. They already use periods.

There is certainly sufficient time to begin that in the ninth grade. You need to develop it through a positive structuring of language, by going into the intent. It is something that you especially need to do with some excitement; you cannot do it in a boring way. Grammar alone is one of the most boring things.

When you speak in dictations, you must make it clear when sentences end and begin. You should not dictate the punctuation to them. The children will have more when they become accustomed to learning punctuation by working with sentences. It would be erroneous to dictate punctuation. I would never dictate punctuation, but instead have them hear it through my speaking. It would be much better, however, if we could do something else. It would be better if we could divide things as was done in old German, but is no longer done in our more Latin writing—they wrote sentence per sentence, that is, one sentence on each line.

You can discuss the artistic structure of a sentence with the children in an unpedantic way. You can give them a feeling for what a sentence is. You can make them aware of what a sentence is. You should also make them aware that well-formed sentences are something positive. You could, for instance, do something like using Herman Grimm's style to show them the form of a sentence, how a sentence is pictorially formed. Now, he really writes sentences. You do not find sentences in the things most people read,

just a string of words. Sentences are completely missing. Give them a feeling for well-formed sentences. Herman Grimm writes sentences. They must learn to see the difference between Grimm's style and the things we normally read, for instance, normal history books. You can do that in the ninth grade by giving them a certain kind of feeling for the difference between a complete sentence and an interjection.

The curriculum contains something else that would be very helpful, which is poetics. That is completely missing. You are not taking it into account at all. I have noticed that the children have no feeling for metaphor. They should know metaphors, metonyms, and synecdoches. The result will be wonderful. That is all in the curriculum, but you haven't done it. Teaching the children about metaphors helps them learn how to construct a sentence. When you bring metaphors and figures of speech into the picture, the children will learn something about sentence structure. You can explain these with some examples. You could explain, for example, the meaning of, "Oh, water lily, you blooming swan! Oh, swan, you swimming lily!" That is a double metaphor. Through such examples, young people gain a clear feeling for where the sentence ends, due to the metaphoric expressions.

With those who have good style, it would not be at all bad to try to frame the sentences rather than using commas and semicolons. You can do this well with Herman Grimm's sentences and a red pencil. Circle the sentences and then circle twice the things that are less necessary for content, once with red and then with blue. In that way, you will have a nicely colored picture of an artistically formed sentence. You could then compare such sentences with those that are normally written, for instance, in newspapers. The weekly *Anthroposophie* was no exception to this. It used to go on and on just like some boring German, but now it is better.

This is something we most definitely need to do. You should teach the children punctuation to give them some feeling for logic. Such things can also be quite exciting. If you first get the

children used to enclosing relative clauses with commas, then everything else will fall into place. You need to go far enough that they understand that a relative clause is basically an adjective. You could say, “a red rose.” You need no punctuation there. But, if you say, “a rose, red,” then you need to place a comma following *rose* because *red* is an appositive. If you say, “a rose that is red,” it is quite clearly an adjective.

If you give them such enlivened examples, learning will not be so boring. In dialect, people say, “the father what can write.” The relative clause is an adjective, that is, the clause as a whole is an adjective. This view of relative clauses is also very important for learning foreign languages.

A teacher mentions Philipp Wegener’s opinion that relative clauses developed from interrogative clauses.

Dr. Steiner: The interrogative could be the basis. Every adjective is actually an answer to a question. However, with “Here are some beautiful apples, give me some,”³ there can hardly be any talk of a question.

Researchers in languages are sometimes curious. I know of a number of papers about *it*—“it is thundering,” “it is lightning.” Miclosich wrote long papers about *it*.⁴ That is interesting, but the German *it* is nothing more than a shortened form of *Zeus*.⁵ It has the same meaning as *Zeus*, the god: *Zeus* thunders, *Zeus* lightnings. *It* is a stunted form. Many German words need to be traced back to their Greek origins. The German word for *it* is actually *Zeus*. The English word *it* needs to be sought also. It is based, in fact, on something lying in the spiritual. Hopefully, Wegener did not want to say that the relative clause is an interrogatory clause.

3. As presented here, this sentence lacks a relative clause in German and English. — TRANS.

4. Franz von Miclosich, 1813–1891, Slavic language scholar.

5. *Es*, or “it”; *Zeus*, or “Zeus.” From this viewpoint, *es* would be a contraction: *es*. — TRANS.

Well, that is what we want to do, to begin with the relative clause and go from there into clauses that are abbreviations or indications of an adjective. Beginning with that, which is something we need to emphasize, we can then go on to the semicolon, and finally arrive at the period, which is simply an emphasis or a pause. It is easy to convey a feeling for colons. The colon represents something not said, that is, instead of saying, “the following,” or instead of forming a boring relative clause, we use a colon. We express it in speech through tone. For instance, the way every student should name the animals is, “The animals are: the lion, the goose, the dog, the Bölsche,” and so on. The teacher asks, “What is that, a Bölsche?” “It says here on the book, ‘Bölsche, *Das Urtier*.’”⁶

The school doctor speaks about some medical cases.

Dr. Steiner: That little girl L.K. in the first grade must have something really very wrong inside. There is not much we can do. Such cases are increasing in which children are born with a human form, but are not really human beings in relation to their highest I; instead, they are filled with beings that do not belong to the human class. Quite a number of people have been born since the nineties without an I, that is, they are not reincarnated, but are human forms filled with a sort of natural demon. There are quite a large number of older people going around who are actually not human beings, but are only natural; they are human beings only in regard to their form. We cannot, however, create a school for demons.

A teacher: How is that possible?

Dr. Steiner: Cosmic error is certainly not impossible. The relationships of individuals coming into earthly existence have long been determined. There are also generations in which individuals have

6. *Das Urtier* (The archetypal animal) by Wilhelm Bölsche (1861–1939).

no desire to come into earthly existence and be connected with physicality, or immediately leave at the very beginning. In such cases, other beings that are not quite suited step in. This is something that is now quite common, that human beings go around without an I; they are actually not human beings, but have only a human form. They are beings like nature spirits, which we do not recognize as such because they go around in a human form. They are also quite different from human beings in regard to everything spiritual. They can, for example, never remember such things as sentences; they have a memory only for words, not for sentences.

The riddle of life is not so simple. When such a being dies, it returns to nature from which it came. The corpse decays, but there is no real dissolution of the etheric body, and the natural being returns to nature.

It is also possible that something like an automaton could occur. The entire human organism exists, and it might be possible to automate the brain and develop a kind of pseudomorality.

I do not like to talk about such things since we have often been attacked even without them. Imagine what people would say if they heard that we say there are people who are not human beings. Nevertheless, these are facts. Our culture would not be in such a decline if people felt more strongly that a number of people are going around who, because they are completely ruthless, have become something that is not human, but instead are demons in human form.

Nevertheless, we do not want to shout that to the world. Our opposition is already large enough. Such things are really shocking to people. I caused enough shock when I needed to say that a very famous university professor, after a very short period between death and rebirth, was reincarnated as a black scientist. We do not want to shout such things out into the world.

Thursday, July 5, 1923
Discussion between Dr. Steiner and
the Executive of the Administrative Committee

Dr. Steiner reported about his meeting with the students in the 9b class.

Dr. Steiner: They are wonderful boys. T.L. spoke for them and also K.F. They realize they are not angels and admit their misdeeds. It was unconscious boisterousness. F.R. could not write the essay because he did not know enough. They want to work together better and try to create a better tone. The boys are really very reasonable, but that is not being brought out.

Thursday, July 12, 1923, 8:00 p.m.

Dr. Steiner: First, I would like to return to the situation in the 9b class. Although I already spoke about this, I want to return to it because that situation has some principle significance. First, I would like to say that the discussion with the boys occurred, and I would like to hear what consequences it has had in their behavior. The discussion also showed that something we could expect at this age is present in the boys, namely very strongly developed intellectual forces. These intellectual forces become apparent at puberty. Particularly with boys, this often arises as a certain subconscious desire to exercise their intellectual strength. It is natural that, when left to themselves, boys see rowdy behavior as the only possibility of expressing those intellectual forces. If we do not want them to do that, we must direct them toward other things. Intelligence is simply bursting out of those five boys, though to the least extent with K.F., and it demands to be freed.

At that age, pedagogical activity needs to take a different direction, as I have mentioned in some lectures. The boys must learn to take interest in something that will use their intellect. Otherwise, it remains unused and will live itself out in such things as we have experienced. The main thing is that we work with the boys during the course of instruction so they can exercise their intellect in a way that brings it into a kind of tension and then finds resolution. That is something you can weave into every lecture. You can pose questions that lead to a kind of tension and then allow the students to experience the resolution. Particularly at this age, simply listening has an unfavorable effect. There is no doubt that in the 9b class, you have counted too much upon their simply listening, at least at times. As soon as the boys are occupied, they become well behaved. If they have to just listen, that changes because their intellect, their inner strengths, stagnate.

It would be good if you recognized that their behavior was not the result of disrespect, but arose from a genuinely appropriate human standpoint, and that they denied nothing. You should also be aware that they did not try to gloss over anything. They were quite convinced that they had done quite useless things and that they really should not have done them. They showed an honorable human perspective when they described how T.L. made himself into their spokesman in a most natural way. He began by stating that he actually had no right to speak about the situation since he was the one who had most misbehaved. But, since things had gone so far, he wanted to speak. He spoke very reasonably. They are really very good boys, including F.R. In regard to their understanding of themselves, many adults could learn something from them. They do not embellish things. They recognized that it was very wrong to write on the bathroom doors. Something goaded them on. All the other bathrooms were smeared, and that one was still clean. They did not see why they should not decorate that one, too. When such thoughts arise out of latent intelligence, then that intelligence forces them to smear over blank surfaces so that they are like the others. In that case, a certain attitude has taken over, which we cannot say arises out of boredom.

They said that the school administration signed other documents, so when they wrote something, they thought it should also be signed by the administration. In all these things, we can see that they acted with a great deal of style. The boys were as though possessed, and now they are all very sorry about it. All these things are moods we need to look into, but we need to have some humor; otherwise the boys will get us down.

The boys see the actual cause of the problem in the statement by the 9a class teacher that the 9b class was worthless. They said that if he came into their class, which he knows nothing about, he would learn what it is like. That is quite intelligent. They are filled with a kind of feeling for truth. The boys are not dumb. If we can guide their intelligence in the proper direction, they may, without

doubt, be able to achieve a great deal. They are really wonderful boys. I have to say that if you judge them too harshly, then, in my opinion, you have forgotten your own youth some fifteen years ago. Things are different, but if you can remember, some of you will certainly have been there. The main difference is that some years ago, boys did such things more secretly, but now they are more open.

To me, the important thing is that we can expect no improvement if we do not succeed in getting the boys to use their intelligence in class. The situation is such that we must find a way to use their intelligence in our teaching, otherwise it will remain unoccupied and they will use it for getting into trouble.

I asked F.R. how it was that he came to place the discussion between Raphael and Grünewald in the Marquardt Hotel in his essay. He said he knew nothing about Raphael or Grünewald, so he wrote it that way. T.L. then added that he had written something reasonable later.

I said they should let me see something they had written on the walls, but they said they could not say such things to a polite person. They are ashamed and trying to behave.

I would now like to hear what has happened since then. They promised me they would behave as proper young men with the teacher and would be polite to the girls.

A report is given about what occurred in the class since then.

Dr. Steiner: We cannot give the children riddles. I tried that with the anthroposophists in Dornach. You need to use their intelligence as you teach. A great deal is needed to direct your teaching toward the thinking of children at that age and then to maintain that.

In the humanities, there is a danger of teaching unprepared. That is, you are in danger of leaving the material as you know it now, as you learned it yourself. You need to rework it. That is one problem.

The other problem is that you are often too anthroposophical, like Mr. X. Yesterday, I was sitting on pins and needles worrying that the visitors would think the history class was too religious. We should not allow the history class to be too religiously oriented. That is why we have a religion class. The visitors seem to have been very well-meaning people. Nevertheless, had they noticed that, they could easily have categorized the Waldorf School as being too anthroposophical and of bringing that into the classroom.

I came into one class, eurythmy, and it was immediately obvious not only that the students were well behaved, but that they had behaved well before I arrived. We could present such an exemplary class as the 9a eurythmy class to the entire world. You could quite clearly see the class had been well behaved before I came in. You can easily see if a class begins to behave well only when you step into the room. That was a very exemplary class.

Concerning the 8a and 8b classes, I could not see that they were such terribly clever misbehaved children. Initially, you will have to reach B.B. in the only way you can reach him, through his intellect. You cannot reach him through commands. On the other hand, if you make it clear to him that what he wants to do is nonsense, he will do what you ask of him. You could explain things to him as I recently did. He had written in his notebook with a pencil. There is no sense in telling someone with his temperament that he may not write with a pencil. If you do so, you can be certain that things will get worse. I told him he had smeared over everything, and that it looks horrible. I had barely turned around before he picked up his feather, prepared it, and then began to write in ink. Everything depends upon the way you present it. You need to meet the boy with what he understands and does not understand. He is a troubled boy. Sometimes it will occur to him to make a face, but he is a very well intentioned boy. You need to teach him that his faces do not look good. At the proper time, you need to teach him that he looks ugly when he does that. That is

something you need to take into account at this age. They no longer accept commands. The power of authority quickly diminishes just when you have become strongly oriented in that direction. Then you encounter opposition. You need to be observant there. I would recommend that you read the four lectures I gave about adolescents.¹ Read them and you will find all kinds of ways you can avoid that. I hope we can move beyond it.

A teacher gives a detailed report about a visit Dr. Steiner and three teachers made to the Ministry of Education and about what they learned regarding the requirements in the various subjects of the final examination.

Dr. Steiner: They are also tested in freehand drawing. Mr. Wolffhügel should take that up in the twelfth grade. I told the men that after we have sufficiently developed our curriculum, I would attempt to develop the teaching of freehand drawing using Dürer's *Melancholia* as a basis.² It contains all possible shades of light and dark, and it can also be transformed into color. If the children really understand that picture, they should be able to do everything.

In order to find something out, I asked whether, aside from the condition that the student must be eighteen years old, a student who had studied completely privately, who had never gone to school, would be allowed to take the examination. I was told that such a student would be admitted. From that, he admitted that we are not required to obtain official certification from the school board. I asked this question to see if there was some possibility that people could force us to come under the control of the School Review Board. Aside from some of the things that have occurred, the Education Law in Württemberg is one of the most liberal. No other place in Germany or Switzerland has such

1. See *Education for Adolescents*, lectures 5–8.

2. See the faculty meetings of December 9, 1922 and February 5, 1924.

a liberal education law. Nevertheless, things could change for the twelfth grade.

Now that we know the students will be tested only on the material from the twelfth grade, I think it would be advisable to complete everything else and then begin on what the people there want.

We need to do a little more to complete chemistry and then go on to more of what is required in the final examination. We have done little in geology and the children learn about geological formations only very slowly. Before the holidays, we should at least awaken a little geological thinking, so they know what geological formations are, what kinds of stone and fossils they contain. We could give an overview before the holidays so that the students could learn the details afterward. We need to limit some things. Technology and eurythmy will end in February, as will religious instruction.

You could give some work to X. (a newly hired teacher). I have hired X. so that he will find support within the faculty. If he wastes his time, I will hold you responsible for it. He is so talented that you could give him work; he can do it if he wants to. The whole faculty is responsible for looking after him. For the time being, you need to try to finish chemistry. Before the holidays, give the students an overview about geology up to the Ice Age. Afterward, we will have to teach them about alcohol, the nature of alcohol, concepts about ethers, the nature of essential oils, then the nature of organic poisons, alkaloids, and some idea about cyanide compounds in contrast to organic compounds. They need to understand qualitative relationships. They can understand all of it from that perspective.

When speaking about geology, I recommend you go backward, beginning with the present, the alluvial period to the diluvial. Then discuss the Ice Age. Use the change in the axis of the Earth to give them an idea of the relationship of such events as the Ice Age to things outside the tellurian, without tying them to specific

hypotheses. From there you can go back to the Tertiary period. Explain when the second and first realms of mammals arose. When you get back to the carbon period, you can simply teach the change. It would be better if you made the transition in the following way. In the later formations, we have the minerals precipitated out and the vegetable and animal fossilized. Now we are back in the Carboniferous period. What could be fossilized of animals does not exist. We only find fossilized vegetable material. The Carboniferous period is all plant. There is no differentiation, as nothing more than plant material exists. We can go still further back where we find things completely undifferentiated.³ Tell them in that way.

Perhaps you could give a lecture of mine. I once explained geology to the workers in a living way.⁴ I told them everything about geology in two hours. Those two lectures were certainly important. You could find them and work in the same way.

Earlier forms were only etheric. We should imagine the Carboniferous period such that we recognize that the individualization of plants was not nearly so strong as people imagine. Today, people think there were ferns, but actually what petrified was a much more undifferentiated soup. The etheric was continuously active in that soup, resulting in secretions that precipitated and held the organic mass in a nascent state, which then petrified.⁵

3. The use of the words *animal* and *vegetable* does not refer to “zoological” and “botanical,” even when the word *plant* is clearly used. The invertebrates and lower vertebrate animals that predominated during the Carboniferous period show hardly any of the inner astrality so typical of higher forms of mammals and birds commonly called “animals.” Those earlier forms are much more strongly a product of their environment, particularly in terms of maintaining body temperature and in their reproduction. Plant-like forms, therefore, are characteristic of both animal and plant life during the Carboniferous period. The heavy-boned mammal-like reptiles of the Permian period, with their grotesque forms, represent a completely new, *animal* direction in evolution.

4. See Steiner’s, 1922, in *The Human Being in Body, Soul, and Spirit*, lectures 7–70; and lectures of July 9–August 5, 1924, in *The Evolution of the Earth and Man*.

5. This word was unreadable in the original transcript.

I would like to take this opportunity to give you, with some reservations, the divisions that can serve as a theme. Though there are some limitations, you could treat the entirety of zoology by dividing the animals into three groups with four divisions each, resulting in twelve classes or types of animals.

FIRST GROUP

1. Protists, completely undifferentiated infusoria, and protozoa
2. Sponges, corals, and anemones
3. Echinoderms from sea lilies to sea urchins
4. The ascidians, in which a proper outer shell is no longer present, that is, the shell formation has receded.⁶

SECOND GROUP

5. Mollusks
6. Worms
7. Articulates
8. Fish

THIRD GROUP

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

In discussing the zodiac, you should begin with the mammals, represented by Leo; then birds, Virgo; reptiles, Libra; amphibians, Scorpio; fish, Sagittarius; articulates, Capricorn; worms, Aquarius. Then continue on the other side, where you have the protists, Cancer; corals, Gemini; echinoderms, Taurus; ascidians, Aries; mollusks, Pisces. You should realize that the zodiac arose at a time

6. See the faculty meeting on April 29, 1924.

when the names and classifications were very different. In the Hebrew language, there is no word for fish, so it is quite reasonable that you would not find fish mentioned in the story of creation.⁷ They were seen as birds that lived in water. Thus, the zodiac is divided in this way, into seven and five parts for day and night.

There is also something in that which corresponds to the threefolding of the human being. The first group are the animals related to the head, namely, the protists, sponges, echinoderms, and ascidians. The second group are the rhythmic animals, the mollusks, worms, articulates, and fish—that is, the middle part of the human being and the head. The third group are the animals of the limbs, so you can see how each aspect is added. Thus, we have the limbs, the rhythmic system, and the head. These all tend toward a threefolding, but are not yet complete.

If you look at it from the perspective of the human being, the head corresponds to the first group, the human rhythmic system to the second group, and the human limbs to the third group.

From a geological perspective, things begin with the head. You need to follow geological formations through the twelve stages. You should begin with the first group, go on to the second, and then to the third. You need to complete that with geological formations. The infusoria go back to the beginning and are the first group. The forms of that first group that still exist are degenerated forms of the etheric forms from very early times. The forms of the second group are half degenerated. Actually, only their antecedent nondegenerated forms belong to that. Only in the third group do

7. In the Hebrew story of creation, there is no actual word for *fish*. It is circumscribed in Genesis 1:20. “Let the waters bring forth abundantly the moving creature that hath life,” whereas, immediately following, the word *fowl* is used. Also, Leviticus 11:9, “These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.” In general, the word *dag* appears for “fish,” whereas *thanninim*, translated as “whales,” are mythological sea creatures.

we find really primary forms not yet degenerated, which therefore form the basis for teaching about formations.

When teaching animal geography, you need to consider the zodiac in connection with what I have just said, that is, look at the projection of the zodiac upon the Earth. You will then find the areas of the animal groups on the Earth. You have some globes where the zodiac is drawn upon the Earth. They will provide you with what you need.

We can actually not speak about volcanic formations, only volcanic activity that goes through geological formations.

We should also try to bring the plants into twelve groups.⁸ I will do that later.

A teacher makes a comment.

Dr. Steiner: You have already read nineteenth-century German literature. You should, of course, try to give the students some examples. You could read Tieck's *Phantásus* and some small pieces from Zacharias Werner. They should also read from Wilhelm Müller, Novalis, Immermann, Eichendorff, Uhland, including some small examples from *Herzog Ernst*, then Lenau, Gustav Schwab, Justinus Kerner, Geibel, Greif, Heine, but only his decent things, Hebbel, a little of Otto Ludwig, and Mörike. That is approximately what they need. Also, Kleist and Hölderlin. I would advise some of the other things in the curriculum for other classes, namely, Lessing, Herder, and Klopstock. Logau was good—better sayings were never written. He makes up wonderful sayings. Then, also, Gottfried Keller and Grillparzer. From the poets that I mentioned, use only lyric examples. The students need to read something from Keller, but tell them *Der grünen Heinrich* (Green Henry). Read Richard Wagner also.

[*That was all given as preparation for the final examination.*]

8. This was not done.

Dr. Steiner: I wanted to discuss the zoological division and the curriculum. What remains to discuss?

A teacher: What should we tell students about the examination?

Dr. Steiner: You need to tell them only that we are completely informed about it. There is a basic inner rule of pedagogy that those being taught should never know or discuss the secrets of education. That has become a problem here and must be eliminated as quickly as possible. It cannot continue. The perspective which has slowly arisen that no differences of age are taken into account has led to the children's thinking about how they are taught and the methods used.

We could tell them the following: You need to be eighteen years old, and you need a report from us. We could go on to say that we know what is needed, and that if they study industriously, they will pass the examination. What more can we do? We can say only external things. It is not good for the children to become accustomed to having conferences with us. They should feel that the teachers will do what is right. They are afraid they will miss a number of interesting things.

A number of classes were cancelled because of the heat.

Dr. Steiner: Those are natural events. Winter will certainly be cold again.

(Speaking to an eighth-grade teacher) The children should know that when you are occupied with one or two, others may still be questioned. The children should be interested in the others in the class. Basically, when it is not a question of helping with an arithmetic problem, but is some instruction that can be heard by the others, it should be interesting not only to one individual, but to everyone. They should expect to be called upon at any time. You should do it in such a way that you continue with one of the others who has been inattentive. Then, they will get the feeling that they may be required to continue with the reading at any time.

When you ask about material previously covered, you must do it in a different way. You must ask the questions so that the children can answer. In time, you will learn how to do that in practice, but you will need to be lively in your manner. You should skip from one student to the other so that the children notice that you are skipping around. You now have a contact with the students that a few years ago you did not have at all. On the other hand, I think you too often "show them how." Many classes are terribly restless because they are always being shown how to do something. That should be limited. You can do that by calling more often upon specific students who are able to respond.

One thing is troubling me, and that is the question of how to solve the problem of painting in the notebooks. The children should paint only on stretched paper. We cannot afford painting boards because they are too expensive. We could just use smooth boards. Wouldn't it be possible in the shop class to make smooth boards for stretching the paper? It is not good to have the children paint in their regular notebooks. When they begin painting, they should also stretch their paper.

Ch.O. has a dangerous condition. He is clearly malnourished, and he will soon have a blood problem. When you go through these classes and look at the children, it is terrible. We need to determine which children are right on the edge. The real problem is not how much they eat, but that they digest it properly.

There are also a number of troubled children we need to give some attention to. St.B. in the first grade sees astral flies. He needs to be treated with something. His whole astral body is in disarray. There is a strong asymmetry of the astral body in all directions. Try to have him do some curative eurythmy exercises where he has his hands behind his back. Have him do exercises we normally do toward the front, but have him do them toward the back.

Tuesday, July 31, 1923

Dr. Steiner: I am sorry I could not be here at the end of school. It was not possible, though I thought we would be able to meet at that time. You have told me there are a number of things we need to discuss, so I would like to begin there.

A teacher reads a letter from F.R.'s father. The boy had stolen sixteen silver spoons, and his father wants to keep him home.

Dr. Steiner: This story about the spoons is old. The boy's relationship to his father was never any different. The father would like to take him out if he will go. We need to find a way to work with the boy. We can certainly not throw him out. The boy needs a little moral support at these times. We have to give him some moral support. He is only in the ninth grade, and the children in that class need some moral support. They need a certain relationship to the faculty. They need to love the faculty. I think you have lost contact with the whole ninth grade. The boys immediately see that is very wrong. I think this whole theft problem has caused an enormous amount of remorse in F.R. We need to help him. Under no circumstances can we allow the boy to be taken out. We should not give any cause for removing him from school. We need to work with him.

Doesn't G.T. have a little tendency to fool himself? He seems to play the part of a pleasant boy.

You need to avoid expressing subjective judgments. If you use such expressions, you will have a subjective relationship. Even when the boys do the worst things, you need to stick to the facts and never relate them to the person. If you reprimand the boys, you can achieve nothing more.

Certainly old R. is someone who cannot control his anger. His treatment of the boy is such that you can almost understand when

he exhibits such behavior. When the situation is like that at home, we can only feel sorry for the boy.

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. They want you to know them, to be interested in them, that is what they want. In those grades this is still a school, not a college; the class is too much like a college, like a seminar, and not enough like a school. They want some contact with the teacher.

I already said it was five, but these five are not just some boys we can throw out into the street. If we threw them out into the street, it would be an unnecessary loss for humanity. We cannot allow that to happen. F.R. is not nearly so talented as T.L.

The father can do what he wants, and we can only try to help. It is crazy to say we should try to force him. The father can do what he wants during the holidays. I think we need more personal contact with the students in the upper grades. It is important that we attempt to have a more personal relationship with them.

One of the ninth-grade teachers says that he would like to visit the class of the previous teacher.

Dr. Steiner: You could make some interesting observations if you visited, but it is very important that you have no difficulties when you stand before your class. During your free time, you should have worked through the material so completely that it causes you no effort while you are teaching, so that you can give all your attention to *how* you are teaching. The material should be second nature. This whole discipline question is primarily a question of good, methodical preparation. That is true for all the subjects in all grades. It is a question of preparation. Perhaps a basic question is whether there is enough time for preparation. Many of you have told me that there is not enough time for proper preparation. It is obvious that here in the Waldorf School we must do what is nec-

essary to prepare thoroughly, so that the material itself gives us no difficulty when we stand before the class. The students notice very quickly when that is not the case. Then they feel themselves to be above authority. That's when the problems start.

I can see nothing more than that these five boys are really very good. F.R. is a little weak. He is quite dependent upon being treated such that he feels that you mean what you say honestly. This is a feeling he does not have with his father. He is always wondering subconsciously whether things at school will be the way they are at home. He wants to be understood, but he thinks he is treated without any understanding. His father does not know he is so angry. Everything depends upon the interest the boys have for the content of your teaching. They all pay attention in algebra. They have not been so bad. I have often observed how you can work quite well with them.

It is silly that the father wrote this letter. He did so even after I told him that the way to avoid such problems is for no one to speak about them, not to anyone, and that we have to teach the boy that he should also not speak about them to anyone. Then the father did this anyway. The old man is less well behaved than the boy. This is all very difficult. The boy does not lie to anyone, even when he has to admit some misdeed, but the old man lies all the time. The problem is that the boy knows his father lies every time he opens his mouth. He knows that from his own experience. It would have been best if the boy had seen that, as bad as his action was, we still have so much sympathy for his moral situation that we will cover it up. He can only lose more if we hang it from the bell tower. It would be best if we could remove F.R. from his parents.

All kinds of problems are coming up. I have a new student to enroll, S.T. He is sixteen and will go into the ninth grade. The boy is very well versed in philosophy, knows Plato and Kant and also *Philosophy of Freedom*. He is good in mathematics, but poor in Latin and German, poor in history, knows a little about geography and natural history, and is horrible in drawing. We need to

take all of that into account, but we cannot put him in the eighth grade, since he has already attended the ninth grade at another school. He would also be too old. We must find a place for him to stay, somehow we need to find one. Since there is no room with the teachers, we need to see if we can't find somewhere else where he can stay.

A teacher mentions there is always so much noise in the eighth grade. She wants either to teach two students separately, or to divide the class.

Dr. Steiner: Taking them aside is not a particularly good method. You need to try to stop their running around. You could give them some extra help, but it is not good to teach them separately. You can divide the class if that is possible. The class is too large for the situation as it is. It would be quite good if you were to give them some extra help, but do not take them away from the class. Such things will always arise, that you have students who are difficult to handle. In normal schools you would not have such students, but with us, they need to move with the class. I think, however, that things would go better if you were better friends with them.

A teacher asks about B.B. in the eighth grade.

Dr. Steiner: Such people exist, and your task is not simply to rid yourself of them, but to really work with them. I do not believe we should try to influence them. What the mother wants to do is another thing. Just because we see there are some difficulties, we cannot simply remove a student from school. You need to interest him. You can work with him if you give him some reason. B. said he didn't take any of the plums, but when Mr. S. asked him if they were ripe or not, he said Mr. S. was really very sly. He gave the impression that he was defeated.

You must give him some reasons for turning inward, otherwise his thinking will always be like nailing a box shut with a hammer that is always falling off the handle. There are clumps of fat

between the various parts of his brain, so that he cannot bring them together. If you get him to really think, he withdraws, but in that way he can get through the fat. I am convinced that he is a good boy, and that you can work with him.

You need to try to move him on so he can move to the next class. You still have five weeks. You can learn to be sly also.

Nettle baths would be useful for him. It might also be useful to add some lemon juice to the bath; in any event, bitter things, bitter plants. I could even say sauerkraut. If possible, use a mixture of all three, but no licorice. Do this three times a week, but not too warm. He should not eat too many desserts. If he has bread, try to toast it, so it has as little water as possible. He has a tendency to form fat, and we must eliminate that. He is also lazy. You could also do the standard curative eurythmy exercises for fat with him. You can also give him some coffee.

A teacher: How can I learn to be sly?

Dr. Steiner: Did you read the issue of *Das Goetheanum* that contained Brentano's riddles?¹ Try to get the book and then solve all the riddles. I am serious about that. I selected the four most difficult for the article. That is all there is to say about being sly with B.

A teacher: The Association for School Reform has invited us to participate in a pedagogical conference.²

Dr. Steiner: The question is whether you have any interest in going there and speaking. It is senseless. Anyone who would write such a letter was not born to be a school reformer. This is all just nonsense. On the other hand, though, our perspective could be

1. "Der Philosoph als Rätselschmied" (The philosopher as a riddlesmith, in *Das Goetheanum*, vol. 2, no. 48, July 8, 1923, untranslated).

2. This organization attempted to reform the public schools according to the ideas of the Social Democrats.

that we would just say something. We could take the standpoint that we would say as much as possible about the subject. Someone who is not afraid of doing that could go and speak about our work, although what you would say would serve no real purpose. Someone who would write such a letter has not been called to that task. It is all just show. That is immediately clear from the letter.

A teacher asks about participating in the art conference in Stuttgart.

Dr. Steiner: Only the things we initiate under our full control have any real purpose. Participation in such a conference would make sense only if you took the standpoint that you wanted to go and talk about our work. Someone could become aware of our Waldorf School method in nearly every kind of gathering. Of course, it would have to be people with whom you could achieve something, as at the English conferences. We need to see them in a different way. This stuff here is just garbage, so we need to view it without any great expectations. If you have no particular desire to go, then simply write that in the near future we are so occupied with developing the Waldorf School and its methods that we need to devote our entire attention to it. That would be more useful than such a conference. We need to be careful to look at what people's real interest is, otherwise we would degrade the Waldorf School. We can easily reply that we have no time because we need to further develop our methods. I don't think it is very pedagogical simply to put children's paintings on display.

We cannot discuss any principle questions today. Perhaps there are still some questions about the material to be taught or how to treat the children.

A teacher asks about algebra in the eleventh-grade curriculum.

Dr. Steiner: What I said was that you should go far enough for the children to have an understanding of Carnot's theorem and how it is used. That essentially describes the whole curriculum. A great deal of algebra is involved. They will need to understand a lot of

algebra, series and functions. The curriculum can stay with that. They should be able to solve problems requiring the use of Carnot's theorem in all its aspects.

(*Speaking about a new teacher*) I have made the whole faculty responsible for his education as a human being. You need to be careful that he does not deviate.

A religion teacher: What should I use as examples for folk religions?

Dr. Steiner: The Old Testament. The Hebrew people.

Teachers ask about art class, Goethe's poetry in the tenth grade, and metaphors.

Dr. Steiner: That material is included in almost all the grades. Of course you can teach them about metaphors and similes. You can teach them a feeling for poetic forms. We cannot say that Goethe could do that only after a certain age, that he could write a verse only after the age of forty. If we do, the students will ask themselves why they should do it when Goethe could do it only at the age of forty. Such things cause reactions, and you need to be very careful. Nevertheless, you can do it. In art, the problem is the material. You can, however, be guided by what the students understand.

*A teacher asks about King Henry II.*³

Dr. Steiner: What I said was that it was his desire to found an *ecclesia catholica, non Romana*. That is a well-known story. You can certainly find a description of Henry II. Lamprecht is not a historian, he is a dilettante.⁴ He is interesting as being characteristic of the

3. See lecture of March 13, 1924, in *Die Geschichte der Menschheit und die Weltanschauungen der Kulturvölker* (GA 353, not in English).

4. Karl Lamprecht (1856–1915), author of *Deutsche Geschichte* (German history, 1891).

development of historical science. You will need to find some source book about Henry II. It is all written down. It is not some phrase, but something he really felt. Henry II introduced the Breviary as something holy. In that connection, we can always say that at that time it was possible for someone to come to the Divine Office who wanted a catholic, but not a Roman Catholic, church.

Lamprecht is more appearances, he has no real feeling. He is always speaking so smugly.

A teacher: What do Parzival's words *lapsit exillis* mean as the name for the Grail?

Dr. Steiner: No one knows that now.⁵

A teacher makes a comment.

Dr. Steiner: The main thing is that you recover, refresh yourself. It is important that your enthusiasm blossom during the holidays, and that the flower will have become a fruit when you return again, particularly where the class is not so good. The children are already happy to know you will be here again.

The situation in Germany has become increasingly worse, and it will be complete chaos.

The lectures from Oxford should be printed.⁶ We are considering one thing. This morning Leinhas said to me that, in his view, there are so many people who have so much to say, but who write nothing. Why don't they write anything? Even *Das Goetheanum* is slowly beginning to suffer from a deficiency of material.

A teacher asks how the pedagogical lectures should be prepared for publication.

Dr. Steiner: The pedagogy should be published independently, much as Steffen reproduces my lectures. Those working with the

5. A likely meaning is "banisher of sin." — TRANS.

6. *The Spiritual Ground of Education.*

material should prepare it. You should speak about your personal experiences. Support and describe those areas of the Waldorf School that you have as an ideal, so that what results is a living discussion of the pedagogical principles of the Waldorf School. You could write some beautiful essays about art instruction. *Das Goetheanum* needs some real essays. There must be a real desire to do something independent, even if it is only an independent honoring of things already begun. But do something.

Where do all these useless manuscripts come from? Are they also coming from the Society? Sometimes they print really useless things. It would be good to present the things that arose in the art conference in a more universal way. Why shouldn't that be the occasion for giving special presentations.

There is also a possibility of discussing very interesting questions of method, for example, questions like those I spoke about in Dornach.⁷ There is too little literature about the Waldorf School available to the public. Couldn't you write something about your principles of teaching? We have forty-two teachers, almost enough that four could write something for each issue. These things need to develop here. We need to develop a feeling for how to present things from various perspectives. I wanted to give an example of that in the introductions to the various eurythmy performances, when I attempted to present something from various points of view. That is what I tried to do with the eurythmy introductions.⁸ When I gave such an introduction recently, people stood outside and did not come in to listen. That was during the General Meeting, after a session where the German delegates had distinguished themselves so much by saying that the Goetheanum was already in ruins before it burned. Four hours of pure rubbish were spoken during that session. It was just dirty garbage, four hours long.

7. *The Child's Changing Consciousness and Waldorf Education.*

8. *An Introduction to Eurythmy.*

I hope you will refresh yourselves in every way. In all the various areas of the anthroposophical movement, we need a renewal of our strength. It is really so that we should give consideration to renewing our strength, just as plants renew themselves each year. We need a new inner enthusiasm, a new inner fire. Of course, living conditions are difficult, and they become more so each week. Now the Mark has no value whatsoever; it is only a means of computing. There is no way to foresee what chaos we will slide into. Our monthly budget is now about DM 400,000,000. By August, it could easily be two billion, perhaps even more.

A man in Austria wrote me that he had completed a business transaction for which he will be paid in dollars. He wants to keep only six hundred dollars for himself, and what he receives beyond that he wants to give us. That will apparently happen. I asked him to contact the Waldorf School. That is about DM 500,000,000, but it is really only a drop in the bucket. It is totally crazy, the situation. I think that for a while, it will be just as necessary to have outside money for the Waldorf School as it is for the Goetheanum. This is something we should present properly. It was not done properly in Dornach. Now we need to close.

Tuesday, September 18, 1923, 6:30 – 10:30 p.m.

Dr. Steiner: Before I leave, we need to discuss the fate of the fifth grade, and I would also like to hear about your experiences.

The teachers who went to England will tell you about their experiences themselves. Haven't you already reported your successes? It is a fact that the teachers' activities made a great impression; seen from behind the scenes, each Waldorf teacher is a person who made a great impression. Everyone did that individually.

Baravalle made an enormously deep impression with his presentation of the metamorphosis of surfaces, which merges into the Pythagorean theorem. Miss Lämmert's presentation on teaching music also made a very deep impression. Dr. Schwebsch then made an impression through his knowledge and ability, and Dr. Schubert was very convincing about the truth of the Waldorf School as a whole. We must, of course, say the same about Dr. von Heydebrand, an impression so large that most people said they would like to have their children taught by such a person. That was the impression she made. Miss Röhrle was more active behind the scenes, and I think she could tell you about her success herself.

Is the last issue of *The Goetheanum* here? I would like to recommend that you all read the book by Miss MacMillan, *Education through the Imagination*. In my copy, I wrote something I did not include in my essay: "It is as though someone were very capable of describing the dishes on the table without knowing how they were prepared in the kitchen." What is so interestingly described in the book is the surface, an analysis of the surface of the soul, at least to the extent that it develops imaginative forces, but she does not describe the work that gives rise to them. It is excellent as a description of the child's soul, only she does not understand the

forces that give rise to it. I think that if you apply the foundation anthroposophy offers, it would illuminate everything. Every anthroposophist can gain a great deal from that book because a great deal of anthroposophy can be read into it. It is a sketch everyone can develop wonderfully for themselves—it is a reason for working thoroughly with anthroposophy.

Miss MacMillan would like to come with some assistants at Christmas. I would ask that you treat her kindly. For some, she is one of the most important pedagogical reformers. If you go into her school, you will see a great deal, even if the children are not present. She is a pedagogical genius. She wants to arrange things so that she will see some of your teaching. I already told her that if she looks at our school without seeing the teaching, she will get nothing from it.

We had planned the Zurich course, but when Wachsmuth and I came back from England and heard that it was being seriously undertaken, we both nearly fainted. We will need to change it to Easter.¹ We will also present an Easter play for the first time. I have already arranged for that. It will be at Easter.

Perhaps the teachers who were in England would like to say something.

A teacher asks whether such things as sewing cards are proper to use at the age of twelve for developing the strengths of geometry.

Dr. Steiner: That is correct. After twelve, they would be too much like a game. I would never use things at school that do not exist in real life. The children cannot develop a relationship to life from things that contain nothing of life. The Fröbel things were created for school. We should create nothing for school alone. We should bring only things that exist in real life into school, but in an appropriate form.

1. The course was given in Bern instead as *The Roots of Education*.

Some teachers report about their impressions of England.

Dr. Steiner: You need to take into account that the English do not understand logic alone, even if it is poetic. They need everything to be presented in concrete pictures. As soon as you get into logic, English people cannot understand it. Their mentality is such that they understand only what is concrete.

A teacher thought that the people organized through improvisation. He had the impression they were at the limits of their capabilities.

Dr. Steiner: All the anthroposophists and a number of other guests drove from Wales to London. All of the participants were from Penmaenmawr. There was an extra train from Penmaenmawr. We had two passenger cars and a luggage car. The train left late so it could go quickly. The conductor came along, and the luggage was still outside. Wachsmuth said it needed to be put aboard. The passengers saw to it that the train waited. That is something that is not possible in Germany. At some stations there was a lot of disorder. Here, people don't know what happens, and there you have to go to the luggage car yourself. In Manchester, two railway companies meet, and the officials there had a small war. One group did not want to take us aboard, and the other wanted to get rid of us. They often lose the luggage but then find it again. These private companies have some advantages, but also disadvantages. No trains leave from such stations on Sunday because the same people who own the hotels also own the railways. People have to stay over until Monday because there are no trains on Sunday. I discussed the inner aspects of Penmaenmawr in a lecture.²

A teacher: In England they spoke about the position of women in ancient Greece and how women were not treated as human beings. Schuré describes the Mysteries in which women apparently played a major role.³

2. See Rudolf Steiner, *The Evolution of Consciousness*, lectures 6, 8, and 9.

Dr. Steiner: Women as such certainly played a role, particularly those chosen for the Mysteries. They were, however, women who did not have their own families. Women who had their own family were never brought into public life. Children were raised at home, so everyone assumed women would not participate in public life. Until the child was seven, he or she knew almost nothing of public life, and fathers saw their children only rarely. They hardly knew them.

It was a different way of life that was not seen as less valuable. The women chosen for the Mysteries often played a very important role. Then there were those like Aspasia.

We need to divide the fifth grade. I would have liked to have a male teacher, if for no other reason than that people say we are filling the faculty only with women. However, since we don't have an overwhelming majority of women and the situation is still relatively in balance, and, in fact, I was unable to find a man, we can do nothing else. As I was looking around for someone capable, I put together some statistics. I looked at how things are. It is the case that in middle schools women have a greater capacity. Men are more capable only in the subjects that are absolutely essential, whereas women can teach throughout. Men are less capable. That is one of the terrible things of our times. Thus, there was nothing to do other than to hire this young woman. I think she will make a good teacher. She did her dissertation on a remark in one of my lectures about how Homer begins with "Sing me, Muse, of the man," and on something from Klopstock, "Sing, undying soul!" The 5c class will thus be taken over by Dr. Martha Häbler. I think she is quite industrious. I want you, that is, the two fifth grade teachers, to make some proposals about which children we should move from the current classes into the new class. We will take children from both classes. Dr. Häbler will be visiting, and I will introduce her

3. See *Education and Modern Spiritual Life*, lecture 3.

when I come on the tenth. She will immediately become part of the faculty and will participate in the meetings.

That leads me to a second question. I am going to ask Miss Klara Michels to take over the 3b class. I have asked Mrs. Plinke to go to Miss Cross's school in Kings Langley.

The gardening teacher asks whether they should create class gardens.

Dr. Steiner: I have nothing against that. Until now the garden work has been more improvised. Write something up. It can go into the curriculum.

The science teacher: From teaching botany, I have the feeling that we should grow plants in the garden that we will study in botany.

Dr. Steiner: That is possible. In that way there will be more of a plan in the garden.

A teacher asks about handwork.

Dr. Steiner: Mrs. Molt can turn over her last two periods in handwork to Miss Christern.

Since we have let a number of things go, I would ask you to present them now.

I would like you to take a serious look at S.T. He is precocious. He is very talented and also quite reasonable, but you always have to keep him focused. I gave him a strong reminder that he needs to take an interest in his school subjects. He has read Plato, Kant, and *Intuitive Thinking as a Spiritual Path: A Philosophy of Freedom*. He pretty much has his mind made up. If you think he needs some extra help, he should receive it. He would prefer that you analyze esoteric science for him. He has gone from school to school and was in a cloister school first. He will be a hard nut to crack.

A teacher asks about a second conference for young people and also about lectures for anthroposophical teachers outside the Waldorf School.⁴

4. This did not occur.

Dr. Steiner: We are planning another conference for young people, but you will need to decide how you want it. It is all the same to me, as I can adjust my lectures accordingly.

It would be good if we arranged to have lectures just for the teachers of the Waldorf School during the school year. That would be good. But it does not appear possible during the holidays. I don't know about such a conference when so many deadly thoughts fly around between such beautiful ones. Those four days were terrible. Such conferences are not very useful for what we need here at school.

It seems to me, and I think we should discuss this, as though a somewhat different impulse is living here. That is what I think. I believe that an entirely new feeling of responsibility will arise out of the seriousness with which the pedagogy was taken up in England. That clearly indicates that we must develop very strong forces. I certainly think we need something. From the perspective of the entirety of Waldorf pedagogy, it would be desirable for us to speak about the effects of moral and religious impulses upon other subjects. We should speak about direct teaching experience, which we could do more easily at a youth conference. The youth conference will have open meetings. I think that is easier than if we have a conference where people sit from morning until evening. I will be here again from the tenth to the fourteenth of October, so we can plan to speak about this question in more detail then. Other than your participation, you will not have much to do with that conference. Since today's youth want to be let loose, I think I will not have very much to do with such a conference either. It might be possible to have no school during those days, so that it would be easy to give a lecture.

I cannot easily be here at any other time; I have too many things to do. If we are to build, I must be in Dornach. During the fall holidays, we can speak about higher pedagogical questions, but only Waldorf teachers can attend. The public could attend the conference. We could arrange things so that everyone gets something from

the conference, the parents as well as the teachers, but what they receive would be different. If I can present everything I have to say as something living, it will be that way.

(Speaking about a newly hired teacher, X.) I was satisfied with the periods I observed. He is really serious about the work and has found his way into the material well. The students understand him, but he needs some guidance. I have not allowed him here today because I wanted to say that. He needs to feel that you are all behind him. He needs to remain enthusiastic, which he is very much so now.

The music teacher asks about presenting rhythms in music that are different from those in eurythmy. He uses the normal rhythms and would like to know whether only the two-, three-, and four-part rhythms are important, or whether he should go on to five- and seven-part.

Dr. Steiner: Use five- and seven-part rhythms only with the older children, not under fifteen years old. I think if you did it with children under fifteen, it would confuse their feeling for music. I can hardly imagine that those who do not have the talent to become musicians would learn it alone. It is sufficient to go only up to four-part rhythm. You need to be careful that their musical feeling remains transparent as long as possible, so that they can experience the differences. It will not be that way once they have learned seven-part rhythm. There are certainly pedagogical advantages when the children actively participate in conducting—they participate dynamically, but everyone should do that. You can use the standard conductor's movements.

The music teacher: Until now, I have only done that with all of them together. Should I allow individuals to conduct in the lower grades?

Dr. Steiner: I think that could begin around age nine or ten. Much of what is decisive during that period comes out of the particular relationship that develops when one child stands as an individual

before the group. That is also something we could do in other subjects; for example, in arithmetic one child could lead the others in certain things. That is something we could easily do there, but in music it becomes an actual part of the art itself.

A teacher asks about the order of the eurythmy figures.

Dr. Steiner: I had them set up so that the vowels were together, then the consonants, and then a few others. There are twenty-two or twenty-three figures.

You could, of course, put the related consonants together, in other words, not just alphabetically. It would be best to feel the letter you are working with and not be completely dependent upon some order. You should perceive it more qualitatively, not simply as a series of one next to the other.

If this were not such a terribly difficult time, I believe there would be a great deal living here. The difficulties are now more subtle. Before the children have learned a specific gesture, they cannot connect any concept with the figure, but the moment they learn the gesture, you should relate it to the figure. They must recognize the relationship in such a way that they will understand the movement, not just the character and feeling. The feeling is expressed through the veils, but the children are too young for veils. Character is something you can gradually teach them after they have formed an inner relationship to the movement. When they understand what the principle behind the figures is, that will have a favorable effect upon the teaching of eurythmy. Over time, they will develop an artistic feeling; when you can help develop that, you should do so.

How is the situation in the 9b class?

A teacher: T.L. has left.

Dr. Steiner: That is too bad.

A teacher: L.A. in the fourth grade is stealing and lying. She also has a poor memory.

Dr. Steiner: She is lying because she wants to hide that. It would be good if, and this always helps, you could dictate a little story to her so that she would have to learn it very well. The story should be about a child who steals and then gets into an absurd situation. Earlier, I gave such stories to parents. Make up a little story in which a child ends up in an absurd situation due to the course of events, so that this child will no longer want to steal. You can make up various stories; they could be bizarre or even grotesque. Of course, this helps only when the child carries it in a living way, when she has to review it in her soul time and again. The child should commit the story to memory just as she knows the Lord's Prayer, so that the story lives within her and she can always bring it forth from her memory. If you can do that, that would really help. If one story is not enough, you should do a second. This is also something you can do in class. It would hurt nothing if others also hear it. The child should repeat it again and again. Others can be around, but they do not need to memorize it. You should not say why you are doing it, don't speak with the children about it at all. The mother should know only that it will help her child. The child should not know that, and the class, absolutely not. The child should learn in a very naïve way what the story presents. For her sister, you could shorten the story and tell it to her again and again. With L.A., you could do it in class, but the others do not need to memorize it.

A teacher asks whether an eighteen-year-old girl who is deaf and dumb can come to the Waldorf School.

Dr. Steiner: There is nothing to say against it. However, it would be good if she remained at the commercial art school and took some additional classes here, for instance, art or eurythmy. She is completely deaf. An association can develop just as well with the movements of the limbs as with the movements of the organ of speech.

A teacher asks about the groups of animals and whether that should be brought into connection with the various stages of life.

Dr. Steiner: The children first need to understand the aspects of the human being. What follows is secondary. You can do that after you tell them about the major divisions of the head, rhythmic, and metabolic animals, but you cannot do it completely systematically.

A teacher asks about Th.H. in the fifth grade, who is not doing well in writing.

Dr. Steiner: It is quite clear that with this child certain astral sections of the eye are placed too far forward. The astral body is enlarged, and she has astral nodules before her eyes. You can see that, and her writing shows it also. She transposes letters consistently. That is why she writes, for example, *Gsier* instead of *Gries*. I will have to think about the reason. When she is copying, she writes one letter for another. Children at this age do not normally do that, but she does it consistently. She sees incorrectly.

I will need to think about what we can do with this girl. We will need to do something, as she also does not see other things correctly. She sees many things incorrectly. This is an interesting case. It is possible, although we do not want to do an experiment in this direction, that she also confuses a man with a woman or a little boy with an older woman. If this confusion is caused by an incorrect development in the astral plane, then she will confuse only things somehow related, not things that are totally unrelated. If this continues, and we do nothing to help it, it can lead to grotesque forms of insanity. All this is possible only with a particularly strong development of the astral body, resulting in temporary animal forms that again disappear. She is not a particularly wide-awake child, and you will notice that if you ask her something, she will make the same face as someone you awaken from sleep. She starts a little, just as someone you awaken does. She would never have been in a class elsewhere, that is something possible only here with us. She would have never made it beyond the first grade. She is a very interesting child.

A teacher: Someone wants to make a brochure with pictures of the Waldorf School.

Dr. Steiner: I haven't the slightest interest in that. If we did that, we would have The Coming Day print it. If we wanted such a brochure, we would publish it ourselves. Aside from that, we cannot go so far as to create competition for our own companies. It would be an impossible situation to undermine our own publisher by having publications printed somewhere else. Under certain circumstances, it could cause quite a commotion. Considering the relationship between the Waldorf School and The Coming Day, it would not be very upright. If we were to make such a brochure, I see no reason why we should not have it published by The Coming Day. We would earn more that way. For now, though, it would not be right.

Did one of the classes go swimming? I am asking because that terrible M.K. who complains about everything also wrote me a letter complaining about the school. I didn't read it all. He is one of those sneaky opponents we cannot keep out, who are always finding things out. He is the one I was speaking of when I said it is not possible to work bureaucratically in our circles as is normally done, by having a list and sending things to the people on it. The Anthroposophical Society needs to be more personal, and we do not need to send people like M.K. everything. We need to be more human in the Anthroposophical Society. I mean that in regard to how we proceed, whether we are bureaucratic about deciding whether to send something to someone or not. He just uses the information to create a stir and to complain. He complains with an ill intent, even though he is a member.

Tuesday, October 16, 1923, 4:30 p.m.

*Following the three lectures of Deeper Insights into Education.*¹

Dr. Steiner: This morning we created the third fifth-grade class, 5c. You all know Dr. Häbler, their new teacher.

There is something weighing heavily on my heart, which I would like to discuss first. That is all the events surrounding the very disturbing letter Mr. X. wrote me, saying he no longer wants to be active in the administrative committee. He does not think there is enough of the trust he assumed existed between himself and the faculty. I know the faculty has asked him not to leave, but as I told him, it is really very important in our faculty that not only the external forms of interaction, but also the basis of those interactions, be healthy. It will be impossible for us, as I just discussed in the lecture, if all the underlying principles of the faculty are not healthy, that is, if everyone will not work together, both inwardly and outwardly. We need to pay much more attention to that in our school. If you go to a teacher in another class, you should always be able to know and feel what that teacher is doing. Sometimes when I visit one or another class, I have to admit that such and such could not occur if the right things were being done in another class. If all of you go your own way and do what you want, we will never be able to fulfill our task. So, this is not a solution. Instead, I would ask each of you connected with the matter to state clearly what, from your perspective, happened, both inwardly and outwardly.

The current administrator: I do not think I am so much personally responsible as it is that the position itself undermines trust. It would be good if something happened that would really guarantee our forward movement. That is more important than what is connected with my own person.

1. See *Deeper Insights into Education*.

Another teacher: You (*the teacher who just spoke*) said that our meetings were not as you would like them. You did not think you were able to enliven our meetings. But, that is something none of us could achieve. Due to its size, the faculty has become somewhat unresponsive.

Dr. Steiner: I do not quite agree that enthusiasm should suffer as the faculty grows. That would be a sad thing. New teachers should become a source of new enthusiasm. If you want it brighter in a room, you do not turn out the lamps. Instead, you turn on more. Have any significant things occurred?

There are shouts of "No!"

Dr. Steiner: Well, I do not understand why you would resign if there is no real reason. Resigning cannot be right if you say nothing important has happened. We need to take things seriously.

The current administrator: I have lost trust in the will of the faculty and in the cooperation within the meetings. They proceed in such a way that I had to admit to one faculty member that he was right when he said he would not attend because nothing would be accomplished anyway.

A teacher: You need to tell us why you are not satisfied with our meetings.

Dr. Steiner: I wanted to ask that also, namely, to what extent you feel the meetings are not fruitful.

The current administrator and a number of teachers speak about things that have happened.

Dr. Steiner: You can either discuss or not discuss things like those you have mentioned. During such a discussion, it is possible that people might shake their heads, as happened in the situation concerning Miss A. However, discussing them shows that differing but complementary feelings can lead to a conversation. It might be a good idea to discover why such things are discussed at

all. I think much has resulted from misunderstandings, but all those come from being for or against one another.

A teacher: I have tried to create a picture. The current administrator feels responsible for creating a certain kind of discipline within the faculty, and, given people's temperaments, that has created misunderstandings.

Dr. Steiner: There you have touched upon something I would like to discuss with you. In my lecture today, I mentioned that we need to find our way past the temperaments.² The goal of my lecture was to show how to come to an inner understanding that lies beyond people's temperaments. I would like to hear about how these misunderstandings due to temperaments arose. If I were to restate what you just described, I might say that you think the administrator wanted to create a thirteenth grade within the faculty. The faculty, however, was not pleased by that and rejected the pedagogical method of that desire.

A teacher describes some of the events.

Dr. Steiner: I can see such things only as sparks falling on a powder keg. What I wanted to hear was more about what lies behind such events.

A number of people give their impressions.

Dr. Steiner: The question has only been put off, not resolved. The present administrator is resigning at the end of his period of activity. The other two members of the committee will have the position for the next four months. The question is whether we can live in such a difficult time with this thorn in our sides, which is what putting things off would be. During this next period of time, which will be so difficult because we do not know if we can create a truly lively relationship between Dornach and Stuttgart, we

2. See *Deeper Insights into Education*.

really do need a solution. It would not be good to have only a provisional decision during these difficult times.

A teacher reports about the previous meeting.

Dr. Steiner: It is clear that things have come to such a pass as a result of the last faculty meeting; otherwise the administrator would have simply finished out the remaining two weeks of his activity, and then thought about whether he wanted to take it up next time.

The current administrator speaks about how the situation has now changed and the possibilities he sees of continuing. He wants to see how the next two weeks go.

Dr. Steiner: It seems to me that you have given a certain indication of agreement regarding the thirteenth grade.

A teacher: We decided to trust the current administrator in spite of the thirteenth grade.

Many teachers comment about that.

Dr. Steiner: Now that I have listened to the discussion for some time, it still seems to me that there are some underlying reasons. I understand neither the objective starting point nor how it could lead to such results. I can only believe that the real problem lies in more personal things that could not be brought up here, where we need to remain objective.

The current administrator is asked to continue and he agrees.

A teacher: Which subjects should we drop in the twelfth grade so that we can prepare the students for their final examinations?

Dr. Steiner: Sadly, technology and shop, as well as gymnastics and singing. We cannot drop eurythmy or drawing. Religion will have to be limited to one hour, but in the morning. The twelfth grade will take religion for one hour with the eleventh grade.

Tuesday, December 18, 1923, 9:00 p.m.

Dr. Steiner: We should talk about everything that has happened during this long period.

They discuss a letter to the Ministry of Education about the students who will take the final examination.

Dr. Steiner: Why was it necessary to add that it lies in the nature of block instruction that some subjects have not been taught? In such official things, the smartest thing to do is not to get people upset by telling them things they don't want to hear.

What still needs to be done in literature?

You need to proceed efficiently. Some of the things you want to teach should be taught, but for the examination you do not need to teach the students anything about Goethe as a natural scientist, nor will they be asked questions about his letters on aesthetic education. His poetry will cause them some pain because it is not so easy. Hauptmann's *Hannele* is better than *Die Weber*. They don't have any idea about Goethe as a natural scientist. For such examinations it would be a mistake to feel you need to set up such a curriculum. Those things are not expected even for someone who is working toward a doctorate. They cannot be done in two years in school. Look here, here we have *Faust*, Part I.

I would like to know how you could do all that in school. Do you think you will find some themes for German in them? You need to cover what will come up in written examinations.

If you go to the ministry too often, they will think you have a bad conscience, and will get the feeling that things are not going right here. You should not go into such things so much, but only answer when the ministry writes. We will see how things go, we can always withdraw.

In the last part of school, you need to be sure that the students write and answer as much as possible themselves. They need to be much more active individually. If a student does not already know something, you should not be so quick to help. They need to develop their will and find the answers themselves. This is much better than it was before, when the students had to do nothing more than listen. I need to go through all the classes again and will do so at the next opportunity.

They present a letter inviting the Waldorf School to present some student work in Berlin.

Dr. Steiner: It would be good if we had more exact information. You need to find out what he wants. Exhibits of student work have a real purpose only when a course is being undertaken, that is, when the entire context and content of the Waldorf School are presented. But just displaying work? As long as people do not know exactly what the goals of the Waldorf School are, those who look at the work will not know what we expect of the students. It is the same as if we said we want to present only the pictures from an illustrated book of children's tales. People will not understand anything. The people in Berlin need to say whether they will support the Waldorf School.

They discuss C.H. in the eleventh grade.

Dr. Steiner: His relationship to the class needs to come from his character. You should have him draw what is on the object, not the object itself. How light affects the object. The illuminated side and the shadow side. Not the table, but the light upon the table and the table's shadow. He lacks a sense of perspective in painting. It is a clear defect, and it is good to work on his deficiencies. Let him try to draw a human face, but he should not draw a nose, only the light upon it and the shadows from it. You need to try to speak with him about things. He is disturbed. You need to make him imagine things sculpturally. He will be better in arithmetic

than geometry, so you will need to make sure he understands geometry and isn't just doing it from memory.

Cliques in the eleventh grade are discussed.

Dr. Steiner: Give them "Outsiders and Sociable People" as an essay topic, so that they have to think things through.

A teacher asks about eleventh-grade English. They have read Macaulay's Warren Hastings.

Dr. Steiner: You could also read some English poetry, for example "The Sea School." In addition, you could give them some characteristic prose, for example a chapter by Emerson such as the ones about Shakespeare and Goethe. Have them read that and then try to show the abrupt changes in the style of his thoughts. Discuss aphoristic and nonaphoristic styles and things in between, and show the relationships of those styles, how they arise. You should discuss that with the students and bring in a little psychology also. Emerson's method of writing was to take all the books out of his library and spread them in front of himself. He then went around, walked around the room, read a sentence here or there, and wrote it down. He did the same thing again and then wrote down another sentence, independent of the first, and so forth. He found his inspiration in the library, and you can see the resulting jumps in his writing. Nietzsche wrote about the things he read by Emerson, for instance about *Nature*.¹ In his own copy, Nietzsche circled certain things and then numbered them. Anyway, read poetry and Emerson.

A teacher: What should we read in tenth-grade French? Could we read Poincaré? A number of students want to leave.

Dr. Steiner: That is still a dangerous, a strange thing. In principle,

1. *Nature* and *Representative Men* by Ralph Waldo Emerson described several well-known people, including Shakespeare and Goethe.

you could do that, but not with Poincaré because there is so much untruth in it.

For those who want to leave, perhaps you should choose something that appears to be foreign to life, but actually leads to it. Something like Bulwer-Lytton's *Vril*.² That could be read in the tenth grade.

There is a collection of French essays by Hachette that contain essays by the other Poincaré, the mathematician. There is also a second part about technical thinking. That is something that might be useful.

For twelfth-grade English, you might also consider MacKenzie's *Humanism*.³ We cannot go along with dropping French as they are doing in public schools.⁴

A eurhythm teacher asks about difficulties with the upper grades. Some of the students want a different teacher.

Dr. Steiner: You need to treat that with some humor. Appear to agree and then develop it *ad absurdum*. There are always some students who want a different teacher. You need to be firm in your position and take it with some humor. You could perhaps ask, "What do you have against me? I am really a very nice lady; there is no reason for you to hate me." Sometimes, you can quiet things in a couple of minutes that way.

A teacher asks about P.Z. in gymnastics class.

Dr. Steiner: He does not align the main direction of his body with gravity. You should try having him do exercises on the high bar so that he hangs. I mean that literally. Such an exercise would free his astral body. Sometimes you have children who look as though their astral body is too large, so that it is like a loose-fitting cloak

2. *Vril: The Coming Race*, by Edward Bulwer, Earl of Lytton (1803–1873).

3. J. S. MacKenzie, *Lectures on Humanism with Special Reference to Its Bearings on Sociology* (1907).

4. This was being discussed at the time but was not done.

around their I. Through such exercises, the astral body will become more firmly connected with the I. They feel good when their feet are off the floor, for instance, when they climb a ladder and sit there quietly. With such children, you will usually notice that they have something like oily or fatty skin when they hang their astral body. It will be like that in some way. Or, they may have wrinkled and loose skin.

Perhaps you can arrange gymnastics class so that groups of children do what is necessary according to their temperaments.

A teacher asks about the dramatic presentations done by the children at Miss MacMillan's school.

Dr. Steiner: They do many things there that are not appropriate for the age of the children. It is impossible to put on dramas with children younger than ten, though afterward that goes quite well. It is not the method, but Miss MacMillan's strength and spontaneity, that is effective. The method is strongly affected by the English tendency to do things too soon. That arises from the unusual relationship English people have to their experience of themselves as human beings. They want to be seen as human beings, and that is something taught them through such things. Such people have a strongly developed astral body, which limits their I to a certain level. That is not the case in other European countries. Spiritually, Englishmen look like human beings who go around not fully clothed, who do not have a collar. That is how their I lives within them and how they are in their surroundings. They have a certain human sociality in their character that makes up their national character. They like dramatic presentations of the human being, also Bernard Shaw. They want to do something that has validity, something others will recognize.

A teacher: S.T. in the ninth grade is very clumsy in his written expression. Should I have him do some extra work in writing essays?

Dr. Steiner: You should work with his handwriting, very basically, through exercises. As an extra task, you could have him write a quarter page while paying attention to how each letter is formed. If he would do that, if he would pay attention to forming each letter, it would affect his entire character.

Aside from that, his lines of vision converge at the wrong place. His eyes do not properly fix upon the object. We should correct that. Remind him often so that his eyes look in parallel. You can also have him read as though he were shortsighted, although he is not. His eyes droop just like he droops when he walks. He does not walk properly, he drags his feet. Have you ever noticed, for example, that when he is at the playground and wants to run from one place to another, he never does it in a straight line, but always in some kind of zigzag. You should also look at how his hair always falls across his forehead. He also has no sense of rhythm. If he has to read something rhythmic in class, he gets out of breath. In gymnastics, you could have him move firmly, stamp his steps along.

Karmically, it is as though he has two different incarnations mixed together. In his previous incarnation, his life was cut off forcefully. Now, he is living through the second part of that incarnation and the first part of the present incarnation at the same time. Nothing fits. He has already read Kant. He cannot do things any other child can do, but he asks very unusual questions that show he has a very highly developed soul life. Once, he asked me if it is true that the distance between the Sun and the Earth is continually decreasing. He asked whether the Sun was coming closer to us. He asked such questions without any real reason.

You need to show him other perspectives, and have him do odd things in a disciplined way, for instance, some mathematical things that pique his curiosity, that are not immediately clear to him. You could, for example, have him make knots with a closed loop. Oskar Simony discusses that in his paper on forming knots with closed loops.

Since this was unknown to most of the teachers, Dr. Steiner showed how a strip of paper pasted together to form a closed loop crossed itself in the middle when twisted one, two, or three times. One twist resulted in a large ring; two twists resulted in two rings, one within the other. With three twists, the result was a ring knotted in itself. While doing this Dr. Steiner discussed Oskar Simony in detail.⁵

Dr. Steiner: Simony counted the prime numbers. He once said that in order to bear occult events, you need a great deal of humor. That is certainly true.

Simony was like S.T. He drags himself around, has little sense of rhythm and needs to learn to observe what he does. Everything he does that causes him to think about what he has done is good.

St.B. should do eurythmy exercises in which he has to pay attention to forming the letters with his arms toward the rear. He should pay attention to doing the exercise without it becoming a habit. He cannot integrate his etheric body into the periphery of the astral body.

We cannot consider K.F. a Latin student. Perhaps it is quite good for him to sit there like a deserted island. Sitting there in isolation may not be bad at all. I just now am clear that it is good if he is isolated.

A report is given about L.K. in the first grade. She does not like fairy tales or poetry.

Dr. Steiner: She should make the letter *i* with her whole body, *u* with her ears and forefinger, and *e* with her hair, so that she does all three exercises with some sensitivity. She needs to awaken the sensitivity of her body, so she should do that for a longer period of time.

A teacher: S.J. in the seventh grade is doing better writing with her left hand than with her right.

5. Oskar Simony (1852–1915), professor of mathematics in Vienna. See also Steiner's lecture of July 11, 1916, in *Toward Imagination*.

Dr. Steiner: You should remind her that she should write only with her right hand. You could try having her lift her left leg so that she hops around on her right leg, that is, have her jump around on her right leg with her left leg drawn up close to her. She is ambidextrous.

If there are children who are clearly left-handed, you will need to decide. That is something you can observe. You need to look at the left hand. With real left-handed children the hands appear as though exchanged; the left hand looks like the right hand in that it has more lines than the right hand.⁶

This could also be done through the eyes. You could have children who are really left-handed raise the right hand and look at it with both eyes. Observe how their eyes cross as they move their gaze up their arm until they reach the right hand and then move their gaze back. Then have them stretch their arm. Do that three times.

6. The notes of one of the teachers contained the following: "That is not true for clearly left-handed people. Those who are clearly left-handed should be allowed to write with the left hand." In other words, only cross-dominant left-handed children were to be taught to write with the right hand.

Tuesday, February 5, 1924, 8:00 p.m.

Dr. Steiner: I am sorry I could not come sooner, but it was not possible. We have a number of things to catch up on, and I am really very happy to be here today.

A member of the administrative committee: (After greeting Dr. Steiner) After we came back from the Christmas Conference in Dornach, we felt responsible for doing everything to make the Waldorf School an appropriate instrument for its new task. I have been asked to tell you that the members of the administrative committee now place their positions in your hands. Since it seems possible that the relationship of the school to the Anthroposophical Society may change, we would like you to redetermine from this new standpoint how the school should be run.

Dr. Steiner: I certainly understand how this view could arise among you, since the intent of the Christmas Conference was to do something for anthroposophy based upon a complete reformation, a new foundation of the Anthroposophical Society. On the other hand, the Christmas Conference gave the Anthroposophical Society an explicitly esoteric character. That seems to contradict the public presentation, but through the various existing intentions, which will gradually be realized over the course of time, people will see that the actual leadership of the Anthroposophical Society, the present board of directors [*Vorstand*] in Dornach, will have a completely esoteric basis. That will also effect a complete renewal of the Anthroposophical Society.

Now, it is quite understandable that the various institutions connected with anthroposophy ask themselves how they should relate to what happened in Dornach. In my letter to members published in our newsletter, I said that the conference in Dornach will have a real purpose only if that purpose is not forgotten for all time. The

conference will realize its complete content to the extent individual anthroposophical institutions slowly make the intent of the Dornach conference their own.

The Christmas Conference was the second part of a decision in principle. The first part was that if anthroposophists want it, the board of directors will do some things from Dornach, and that includes a continuous questioning of life within the Anthroposophical Society. In principle, there is a decision that—to the extent that this intention is realized, that we bring it into reality—the board of directors in Dornach is justified in taking over the responsibility for anthroposophy, not just for the Society. That is the esoteric purpose, but of course the esoteric impulses must come from various directions. I would like to ask the individual institutions to understand that whatever emanates from Dornach always has an esoteric background. It is, of course, just as understandable that the Waldorf School particularly, and its representatives, question its relationship to Dornach and to the Free School of Spiritual Science.

Perhaps, as you have considered the question in more detail, you already feel there are some significant difficulties, particularly concerning the final decision about the administrative committee. The situation is this: First, we must find the form through which the Waldorf School can make the connection to the School of Spiritual Science. Formally, the Waldorf School is not an anthroposophical institution; rather, it is an independent creation based upon the foundations of anthroposophical pedagogy. In the way it meets the public, as well as the way it meets legal institutions, it is not an anthroposophical institution, but a school based upon anthroposophical pedagogy. Suppose the Independent Waldorf School were now to become officially related to the School of Spiritual Science in Dornach. Then the Waldorf School would immediately become an anthroposophical school in a formal, external sense. Of course, there are some things that would support making such a decision. On the other hand, though, we must

consider whether the Waldorf School can fulfill its cultural tasks better as an independent school with an unhindered form than it can as a direct part of what emanates from Dornach. Everything that emanates from Dornach is also collected there. If the Independent Waldorf School entered a direct relationship to Dornach, all activities of the Waldorf School falling within the Pedagogical Section of the Anthroposophical Society would also be the responsibility of the leadership of the School of Spiritual Science and fall within their authority. In the future, Dornach will not be simply a decoration, as many anthroposophical institutions have been. Dornach will be a reality. Every institution belonging to Dornach will, in fact, *must*, recognize the authority of the leadership in Dornach. That will be necessary. At the same time, the leadership of the Waldorf School would then take on an esoteric character.

On the other hand, given the state of the world today, we could certainly weigh the question of whether the Waldorf School could best achieve its cultural goals that way. This is definitely not a question we can immediately brush aside. Weighed with nothing but the most serious feeling of responsibility, the question is extremely difficult since it could mean a radical change throughout the Independent Waldorf School.

Pedagogical life in the modern world may still be subject to the error, or better said the illusion, expressed through the various goals of all kinds of pedagogical organizations. However, everything in those pedagogical organizations is really nothing more than talk. In reality, pedagogy is increasingly falling prey to three factors of development, two of which are making giant steps today. Anthroposophy, the third factor, is very weak; it is only a shadow and is not seen by opponents as anything of any importance. Pedagogy is slowly being captured by the two main streams in the world, the Catholic and the Bolshevik, or socialist, streams. Anyone who wants to can easily see that all other tendencies are on a downward path in regard to success. That says nothing at all about the value of Catholicism

or Bolshevism, only about their strength. Each has tremendous strength, and that strength increases every week. Now people are trying to bring all other cultural movements into those two, so it only makes sense to orient pedagogy with the third cultural stream, anthroposophy. That is the situation in the world.

It is really marvelous how little thought humanity gives to anything today, so that it allows the most important symptoms to go by without thinking. The fact that a centuries-old tradition has been broken in England by MacDonald's system is something so radical, so important, that it was marvelous that the world did not even notice it.¹ On the other hand, we from the anthroposophical side should take note of how external events clearly show that the age whose history can be written from the purely physical perspective has passed. We need to be clear that Ahrimanic forces are increasingly breaking in upon historical events. Two leading personalities, Wilson and Lenin, died from the same illness, both from paralysis, which means that both offered an opening for Ahrimanic forces. These things show that world history is no longer earthly history, and is becoming cosmic history. All such things are of great importance and play a role in our detailed questions.

If we now go on to the more concrete problem of the administrative committee putting their work back into my hands, you should not forget that the primary question was decided through the conference in Dornach. From 1912 until 1923, I lived within the Anthroposophical Society with no official position, without even being a member, something I clearly stated in 1912. I have actually belonged to the Anthroposophical Society only as an advisor, as a teacher, as the one who was to show the sources of spiritual science. Through the Christmas Conference, I became chairman of

1. At the beginning of 1924, Ramsay MacDonald became prime minister of England. He was a member of the Labor Party and, therefore, did not come from either of the previously controlling parties.

the Anthroposophical Society, and from then on my activities are those of the chairman of the Society. If I were to name the administrative committee now, that committee would be named by the chairman of the Anthroposophical Society. The highest body of the Independent Waldorf School would thus be designated by the chairman of the Anthroposophical Society. That is certainly something we could consider, but I want you to know that when we go on to discuss this whole problem. If the Waldorf School and Dornach had that relationship, then the Waldorf School would be something different from what it is now. Something new would be created, different from what was created at the founding of the Waldorf School. The Christmas Conference in Dornach was not just a ceremony like the majority of anthroposophical activities, even though they may not have a ceremonious character, particularly in Stuttgart. The Christmas Conference was completely serious, so anything resulting from it is also very serious.

The Independent Waldorf School can relate to Dornach in other ways. One of those would be not to place the school under Dornach, but instead to have the faculty, or those within the faculty who wish to do so, enter a relationship to Dornach, to the Goetheanum, to the School of Spiritual Science, not for themselves, but as teachers of the school. The Waldorf School, as such, would not take on that characteristic, but it would emphasize to the outer world that from now on the Pedagogical Section at the Goetheanum will provide the impulse for the Waldorf School pedagogy, just as anthroposophical pedagogy previously provided it. The difference would be that, whereas the relationship to anthroposophical pedagogy was more theoretical, in the future the relationship would be more alive. Then, the faculty as a whole or as individuals would conform to the impulses that would result when one, as a teacher at the Independent Waldorf School, is a member of the School of Spiritual Science. That relationship would make it impossible for the Goetheanum to name the administrative committee. The committee would, of course, need to remain as it is

now because the thought behind it is that the committee was chosen, even elected, by the faculty. It may not even be possible from the perspective of the legal authorities here for the administrative committee to be named from Dornach. I do not believe the laws of Württemberg would allow the administrative committee of the Independent Waldorf School to be chosen from the Goetheanum, that is, from an institution existing outside Germany. The only other possibility would be for me to name the new administrative committee. However, that is unnecessary.

These are the things I wanted to present to you. You can see from them that you should consider the question in detail yourselves. Now I would like you to tell me your thoughts about the solution of the question. Whether you want to give me more or less control over the solution, whether you want me to decide how you should operate. You do not need to do this in any way other than to say what you have already discussed in the faculty, and what led you to say what you said at the outset.

A teacher: For us, the question was whether the Christmas Conference in Dornach changed the relationship of the Waldorf School to the Anthroposophical Society.

Dr. Steiner: The Waldorf School has had no relationship to the Anthroposophical Society. Because it was outside the Society, the Christmas Conference has no significance for the Waldorf School. That is the situation. It is different, though, for institutions that arose directly from the Anthroposophical Society. That is quite different. The Waldorf School was founded as an independent institution. The relationship that existed was unofficial and can continue with the new Society. The relationship was completely free, something that came into existence each day because the vast majority of the teachers here belonged to the Anthroposophical Society and because anthroposophical pedagogy was carried out in a free manner, since, as the representative of anthroposophical pedagogy, I also was chairman of the faculty. We need change none of that.

A teacher: How should we understand the Pedagogical Section?

Dr. Steiner: We can only slowly put into practice the intentions of the Christmas Conference, particularly those of the School of Spiritual Science. To an extent, that is because we do not have enough money right now to construct all the buildings that we will need for everything we want to do. What we need will gradually be created. For now, the various sections will be created to the extent possible with the people and resources available today. My thought was that the basis for creating the Independent University as an institution of the Anthroposophical Society would be the membership of the School of Spiritual Science. I have now seen that a large number of teachers of the Waldorf School have applied for membership; thus, they will also be members and from the very beginning become a means for spreading the pedagogy emanating from the Independent University. We will have to wait and see which other institutions join the Independent University.

Other institutions have often expressed a desire to form a relationship with Dornach. The situation is simple with those anthroposophical institutions that have either all the prejudices against them or none. For example, the Clinical Therapeutic Institute here in Stuttgart can join. Either it has been fought against from the very beginning as an anthroposophical institution, in which case no harm is done if it joins, or it has been recognized because people are forced to see that the healing methods used there are more effective than those found elsewhere, in which case it is obvious that it joins. That institution is not in the same situation in regard to the world as a school. The clinic can join without any further problems.

However, if a school suddenly became an anthroposophical school, that would upset both the official authorities and the public. There is even a strong possibility that the school officials would object. They actually have no right to do so, and it doesn't make any sense to object to the pedagogical methods, which can certainly be those of anthroposophy. There is also no reason to

object even if all the teachers personally became members of the School of Spiritual Science in Dornach. That is of no concern to the officials, and they can raise no objection to it. However, they would immediately object if an existing relationship between the Waldorf School and the School of Spiritual Science at the Goetheanum required the Waldorf School to accept pedagogical decisions made there, so that, for example, those in Dornach controlled the curriculum here. That is certainly true for the first eight grades. If we had only the higher grades, from the ninth grade on, hardly any objections could be raised except for possibly not allowing the students to take their final examinations, but the officials would hardly do that. Nevertheless, they would not allow it for the elementary school grades.

The basic thought of the School of Spiritual Science is that it will direct its primary activity toward insight and life. Thus, we can say that every member has not only the right, but, in a certain sense, a moral obligation to align him- or herself with Dornach in regard to pedagogical questions. Certainly, there will be people at the School of Spiritual Science who want to learn *par excellence*. However, once having learned, they will remain members, just as someone who has earned a diploma from a French or Norwegian or Danish university remains a member of the university and has a continuing relationship with it. In France, you do not simply receive a piece of paper when you earn a degree, you become a lifelong member of the university and retain a scientific connection to it. That is something the old Society members who will be members of the school under the assumption that they already know a great deal of what will be presented there should consider from the very beginning. The school will, however, continually have scientific or artistic tasks to resolve in which all members of the school should participate. To that extent, the life of each individual member of the school will be enriched. In the near future, we will send the same requests to all members of the other sections that we have already sent to the members of the Medical Section,

requesting that they turn toward Dornach in important matters. We will also send a monthly or bimonthly newsletter, which will contain answers to all the questions posed by the membership. However, you would not be a member of the section, but of the class. The sections are only for the leadership in Dornach. The board of directors works together with the sections, but the individual members belong to a class.

A teacher: Should we work toward making it possible for the Waldorf School to be under Dornach?

Dr. Steiner: As with everything that can really be done, the moment we wish to join the school with Dornach we are treading upon a path we once had to leave, had to abandon, because we were not up to the situation when we undertook it. That is the path of threefolding. If you imagine the Independent Waldorf School joined with the School of Spiritual Science, you must realize that could only occur under the auspices of what lies at the foundation of threefolding. We would be working toward a specific goal if all reasonable institutions worked toward threefolding. However, we have to allow the world to go its own way after it intentionally did not want to go the other one. We are working toward threefolding, but we have to remember that an institution like the Independent Waldorf School with its objectively anthroposophical character, has goals that, of course, coincide with anthroposophical desires. At the moment, though, if that connection were made official, people could break the Waldorf School's neck. Therefore, the way things presently are, I would advise that we not choose a new administrative committee; rather, leave it as it is and decide things one way or another according to these two questions. First, is it sufficient that the teachers here at the school become individual members of the School of Spiritual Science in Dornach? Or, second, do you want to be members through the faculty as a whole, so that you would have membership as teachers of the Independent Waldorf School? In the latter case, the Pedagogical Section

in Dornach would have to concern itself with the Waldorf School, whereas it would otherwise be concerned only with general questions of pedagogy.

That is certainly a major difference. Our newsletter might then have statements such as, "It would be best to do such and such at the Independent Waldorf School." In a certain sense, such statements would then be binding on the teachers at the Waldorf School, which would be connected with the School of Spiritual Science. There is no danger in joining all branches and groups with the Anthroposophical Society. Actually, they have to do that. All such groups of many individuals who fulfill the requirements, and such institutions as, for example, the biological institute, the research institute, and the clinic can join. You could have problems otherwise. The difficulties that would arise for the Waldorf School would not be of concern there. When the school was founded, we placed great value upon creating an institution independent of the Anthroposophical Society. Logically, that corresponds quite well with having the various religious communities and the Anthroposophical Society provide religious instruction, so that the Society provides religious instruction just as other religious groups do. The Anthroposophical Society gives instruction in religion and the services. That is something we can justifiably say whenever others claim that the Waldorf School is an anthroposophical school. Although anthroposophy believes it has the best pedagogy, the character of anthroposophy is not forced upon the school. That is a very clear situation. Had The Coming Day approached the Anthroposophical Society for exercises everyone who wanted to could do, then the remarks in the *Newsletter* would not have been necessary.² We can clearly see the real formalities through such things.

A teacher: Hasn't a change already occurred since you, the head of the Waldorf School, are now also the head of the Anthroposophical Society?

Dr. Steiner: That is not the case. The position I have taken changes nothing about my being head of the school. The conference was purely anthroposophical and the Waldorf School had no official connection with the Society. What might happen if, in the course of time, the leadership of the Anthroposophical Society in Dornach takes over the guidance of the religious instruction, is a different question. Were that to occur, it would be a situation of organic growth.

A teacher: Is the position we took at the founding of the Waldorf School still valid today?

Dr. Steiner: When you present the question that way, the real question is whether it is even appropriate for the faculty to approach the question, or whether that is actually a question for the Waldorf School Association. You see, the outside world views the Waldorf School Association as the actual administration of the school. You know about the seven wise men who guide the school. This is a question we should consider in deciding whether the Waldorf School is to be joined with Dornach or not, that is, should the faculty of the Waldorf School decide whether to join as a whole or as individual teachers? Everything concerning pedagogy can be decided only in that way. Under certain circumstances, this is a professional question. The Waldorf School is as it is, outside of that. You need to look at things realistically. What would you do if you, here in the faculty, decided to connect the school with Dornach, and then the school association refused to

2. *The Newsletter*, vol. 1, no. 4 mentioned that the workers at The Coming Day read a verse by Steiner each morning, and continued, "Doing the exercises mentioned above at the beginning of each work day is certainly well intended. The Vorstand of the Anthroposophical Society does not, however, agree with the form since meetings of this sort can be authorized only by the Anthroposophical Society itself, and then groups or individuals can decide for themselves whether they want to undertake them or not. This is true in all cases."

pay your salaries because of that decision? That is something that is at least theoretically possible.

A teacher asks about the final examination.

Dr. Steiner: In connection with the question of the final examination, which is purely a question of compromise, what would change through the connection to the Society?

The teacher explains his question further.

Dr. Steiner: Well, the only other viewpoint would have to be that we absolutely refuse to take into account whether a student wishes to take the final examination or not, that we consider it a private decision of the student. Until now, no one has been thinking of that, and the question is whether we should consider that as a principle. Thus, all students' parents would be confronted with the question, "Do I dare consider sending my child into life without having taken the final examination?" Of course, we can do that, but the question is really whether we should do that. All that is quite independent of the possibility that we may have no students at all or only those who cannot go anywhere else. It seems to me very problematic whether we can bring that question into the discussion of final examinations. I do not believe a connection with Dornach would change anything in that regard. In some ways, we would still have to make a compromise.

I believe we first need to choose a form. Such things are not permanent; they can always be reconsidered. I think you should decide to become members of the School of Spiritual Science as individual teachers, but with the additional remark that you want to become a member as a teacher of the Independent Waldorf School. I think that will achieve everything you want, and nothing else is necessary for the time being. The difference is that if you join as an individual without being a member as a teacher, there would be no mention of the Waldorf School in our newsletter, and, therefore, questions specifically about the Waldorf School would not be handled by Dor-

nach. Of course, if you add that you are joining as a teacher, that has no real meaning for you, but for the cultural task of the Waldorf School it does have some significance, because all other members of the School of Spiritual Science will receive news about what those in Dornach think about the Waldorf School. The Independent Waldorf School would then be part of anthroposophical pedagogical life, and interest would spread to a much greater extent. Everywhere members of the School of Spiritual Science come together, people would speak about the Waldorf School: "This or that is good," and so forth. The Waldorf School would thereby become a topic of interest for the Society, whereas it is presently not an anthroposophical activity. For you, it is all the same. The questions that would be discussed in Dornach would of course be different from those that arise here. It could, however, be possible that we need to discuss the same questions here in our meetings. For the Society as a whole, however, it would not be all the same. It would be something major for anthroposophical pedagogy, and in doing that you would fulfill the mission of the Independent Waldorf School. Through such an action, you would accomplish something you actually want, namely, making the Independent Waldorf School part of the overall cultural mission of anthroposophy. It could, for example, happen that a question arises in the faculty meeting in the Waldorf School in Stuttgart that then becomes a concern of the School of Spiritual Science.

A teacher: That would mean the school would send reports about our work for publication in the newsletter.

Dr. Steiner: It would be good to make reports about the pedagogical methods so long as they do not concern personnel questions, unless, of course, these had pedagogical significance.

*The teachers ask Dr. Steiner how he envisions the Easter pedagogical conference and ask him to give a theme for the conference.*³

3. See *The Essentials of Education*.

Dr. Steiner: The only thing I have to say is that the conference at Easter must take into account that there will also be a pedagogical course in Zurich beginning Easter Monday.⁴

I would like to bring up another question, which relates to something we mentioned earlier. What we can do from the Waldorf School is the following, although I need to consider what I'm now going to mention in more detail. There is another way that could immediately bring you closer to achieving your intention of a complete connection with the anthroposophical movement. The proposal is that the Waldorf School declare itself prepared to host a conference that the Anthroposophical Society would present at Easter at the school. No one could complain about that. Certainly, the Independent Waldorf School could hold an anthroposophical conference on its own grounds. That is something we can do. I would like to think some more about whether this is the proper time. However, I do not think there will be any public objection, and the officials at the ministry will not even understand the difference. They will certainly not understand what it means. That would be a beginning. I will set up the program.

There is one other thing I would like to say. The Youth Conference of the Christian Community in Kassel was quite in character in terms of the desires you now bear in your hearts. What happened was that the Christian Community priests held small meetings from Wednesday until the end of the week with those who wished an introduction to what the Christian Community, as a religious group, has to say. The whole thing closed with a service for the participants of the conference. The last two or three days were available for open discussions, so that the people who attended had an opportunity to meet officially with the Christian Community and see that it is independent of the Anthroposophical Society.

4. The course occurred during Easter week in Bern. See *The Roots of Education*.

I should mention that the participants consisted of young people under the age of twenty, and others who were thirty-six and older, so that the middle generation was missing, something characteristic of our time. They participated in a Mass, followed by open discussion that assumed the topic would cover what had been experienced.⁵ What actually happened, however, was that what had been experienced awakened a longing for something more, so that the anthroposophists present then spoke about anthroposophy. It could be seen that all of what had occurred had anthroposophy as its goal. That was a very characteristic conference because it shows that what is objectively desired is a connection with Anthroposophy. There will be something about the Kassel youth conference in the next newsletter.⁶

A teacher discusses the question of the final examination and says that some students will be advised to not take it.

Dr. Steiner: The question is how we should give the students that advice. If you handle the question from the perspective you mentioned, the principles will not be readily apparent when you give that advice. I would like to know what you have to say about the principles.

A teacher: If students are to take the final examination at the end of the twelfth grade, we cannot achieve our true learning goals in the tenth, eleventh, and twelfth grades. Instead, we will have to work toward preparing the students to pass the examination. They should take both a thirteenth school year and the examination at another school.

Dr. Steiner: On the other hand, the whole question of final examinations arose from a different perspective, namely, that the stu-

5. "Mass" refers here to the "Act of Consecration of Man" of the Christian Community. — TRANS.

6. January 2–8, 1924.

dents wanted to, or their guardians wanted them to, take the test. Has anything changed in that regard? The students, of course, are unhappy, but students in other schools are also unhappy that they need to learn things they don't want to learn. I mean that our students are unhappy about the same things all other children with the same maturity at eighteen or nineteen years are unhappy about. The question of final examinations is purely a question of opportunity. It is a question of whether we dare tell those who come to us that we will not prepare them for the final examination at all, that it is a private decision of the student whether to take the final examination or not. That is the question. For the future, it would be possible to answer that question in principle, but I do not think it would be correct to decide it for this year at the present stage.

A teacher asks whether it would be better to have the students take a thirteenth school year at another school and take their examinations there. Should a note be sent to the parents with that suggestion?

Dr. Steiner: You can do all that, but our students cannot avoid having to take an entrance examination. The question is only whether they will fail the entrance examination or the final examination.

Most of the parents want their children to have an opportunity to attend a university, in spite of the fact they gave the students to us. Both parents and students want that. At the beginning, the children did not believe it would be a problem. Their concern was that they would be able to take the final examination. That is certainly a possibility, and they can try it, but we cannot solve the problem simply by sending the students to a thirteenth school year at another school. The question is only whether we can solve it in the way we already discussed but found very problematic and therefore rejected. If we are firm about completing the school, the question is whether we could consider the alternative of creating a preparatory session in addition to the school. We rejected that because we thought it very unpedagogical. The question is whether to create a preparatory group or ignore the curriculum. I think it would be best

if we did not send the students to another school. They would then need to take an entrance examination. However, if we completed the curriculum through the twelfth grade, we could use a thirteenth year to prepare them for the final examination.

Let's consider the question pedagogically. Suppose a child comes into the first grade at the age of six or seven and completes the twelfth grade at the age of eighteen or nineteen. At that time and not later, the child should actually begin the transition into the university. Adding another year then is just about as smart as what the state does when it believes there is more material to be learned and adds an additional year for medical education. Those are the sorts of things that can drive you up the wall. Those who do not want to attend the university will need to find their own way in life. They will be useful people in life without the final examination, since they will find what they need for life here. Those who are to go to the university can use an additional year to unlearn a little. I think we can certainly think of the thirteenth year as a year of boning up. Nevertheless, we will certainly need to be careful that they pass, since we cannot put the children in a different school. We will need to separate it in some way from the Waldorf School, and we could hire instructors. We would have to enlarge the faculty to include the thirteenth grade. If we hired such people and the faculty kept control of things, we could possibly do that. That is what I think.

A teacher asks about the students who are not yet ready for the examination.

Dr. Steiner: We could suggest that, in our judgment, they are not yet ready. At other schools, the question of taking the final examination is also handled by advising the relatives of such students in the last grade not to enroll them, but to wait a year. We could also give such advice, and tell the officials that we gave it. You have always said something that is true: we have had these students only from a particular grade. We could give the ministry a report stating

that it was impossible for us to properly prepare the students for the final examination during the time they were with us. We believe they need to wait a year. You should try to advise them against it, but if they want to enroll for the examination, you should inform the officials in the way we discussed by saying we think the students need to stay in school one more year.

A teacher asks about counseling students for choosing a career.

Dr. Steiner: That can be done only in individual cases. It would hardly be possible to do it in principle. In most instances, the school has little influence upon their choice of career. Determining that is really not so simple. By the time a boy is eighteen or nineteen, he should have come to an opinion about which career he should work toward; then, based on that desire, you can counsel him. This is something that involves much responsibility.

A teacher asks about pedagogical activities relating to writing essays and giving lectures.

Dr. Steiner: That would be good in many instances, particularly for eurythmy students. I think that if you held to the kind of presentations I gave in Ilkley, it would be very useful.⁷

I do not know what you should do to revise my lectures. It is not really possible to give a lecture and then tell someone how to revise it.

A teacher asks about reports on work at the school.

Dr. Steiner: Why shouldn't we be able to report on our work? I think we should be able to send reports to the *Goetheanum* on things, like those, I believe it was Pastor Ruhtenberg, has done about German class. You could give the details and the general foundation of what you as a teacher think about the specific subject. For each subject you could do things like what Ruhtenberg

7. See *Education and Modern Spiritual Life*.

did and also a more general presentation about the ideas and basis of the work done up to now.

It would probably be quite good if you did some of these things the way you previously did. Keep them short and not too extended, so that the *Goetheanum* could publish something more often, something concrete about how we do one thing or another. the *Goetheanum* now has a circulation of six thousand, so it would be very good for such reports to appear in it or in some other newspaper.

A shop teacher thinks it is too bad that painting instruction cannot be done as regularly and in the upper grades as often as in the lower grades. He also asks about painting techniques for the lower grades.

Dr. Steiner: It does no harm to interrupt the painting class for a few years and replace it with sculpting. The instruction in painting has a subconscious effect, and when the students return to the interrupted painting class, they do it in a more lively way and with greater skill. In all things that depend upon capability, it is always the case that if they are withheld, great progress is made soon afterward, particularly when they are interrupted.

I think painting instruction for the lower grades needs some improvement. Some of the teachers give too little effort toward technical proficiency. The students do not use the materials properly. Actually, you should not allow anyone to paint on pieces of paper that are always buckling. They should paint only on paper that is properly stretched. Also, they should go through the whole project from start to finish, so that one page is really completed. Most of the drawings are only a beginning.

Since you are a painter, what you want will probably depend upon your discussing technical questions and how to work with the materials with the other teachers. No other practical solution is possible.

In the two upper grades, you could have the talented students paint again. There is enough time, but you would have to begin

again with simpler things. That could not cause too many problems if you did it properly. With younger children, painting is creating from the soul, but with older children, you have to begin from the perspective of painting. You need to show them what the effects of light are and how to paint that. Do all the painting from a practical standpoint. You should never have children older than ten paint objects because that can ruin a great deal. (*Dr. Steiner begins to draw on the blackboard with colored chalk.*) The older the children are, the more you need to work on perspective in painting. You need to make clear to them that here is the sun, that the sunlight falls upon a tree. So, you should not begin by drawing the tree, but with the light and shadowy areas, so that the tree is created out of the light and dark colors, but the color comes from the light. Don't begin with abstractions such as, "The tree is green." Don't have them paint green leaves; they shouldn't paint leaves at all, but instead areas of light. That is what you should do, and you can do it.

If I were required to begin with thirteen- or fourteen-year-olds, I would use Dürer's *Melancholia* as an example of how wonderfully light and shadows can be used. I would have them color the light at the window and how it falls onto the polyhedron and the ball. Then, I would have them paint the light in the window of *Hieronymus im Gehäus*. And so forth. It is very fruitful to begin with *Melancholia*; you should have them translate the black and white into a colorful fantasy. We cannot expect all the teachers to be well-versed in painting. There may be some teachers who are not especially interested in painting because they cannot do it, but a teacher must be able to teach it without painting. We cannot expect to fully develop every child in every art and science.

A teacher: Someone proposed that the school sell the toys the shop class makes.

Dr. Steiner: I do not know how we can do that. Someone also wanted to sell such things in England, with the proceeds going to the Waldorf School, I believe. However, we cannot make a factory

out of the school. We simply cannot do that; that would be pure nonsense. This idea makes sense only if someone proposes building a factory in which the things we make at school would be used as prototypes.⁸ If that is what they meant, it is no concern of ours. At most, we can give them the things for use as prototypes. However, I did not understand the proposal in that way, so it really doesn't make much sense. In the other case, someone could make working models. If someone were to come with a proposal to create a factory, we could still think about whether we wanted to work that way.

A teacher requests a new curriculum for religion class in the upper grades.

Dr. Steiner: We have laid out the religious instruction for eight grades in two groups, the first through fourth grades in the lower group, and the others in the upper. The religious instruction is already arranged in two stages. Do you mean that we now need a third?

A teacher asks whether the curriculum could be more specialized for the different grades, for instance, the fifth, eighth, and twelfth grades.

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

A teacher asks about the material for religion class in the ninth grade.

Dr. Steiner: St. Augustine and Thomas à Kempis.

A teacher asks if Dr. Steiner would add something more to the ritual services throughout the year, for example, colors or such things.

Dr. Steiner: The Youth Service for Easter is connected with the entire intention of youth services. I am not certain what you mean. Were you to do that, you would preoccupy the children with a suggested mood. That is not good while they are still in school. Through that, you would make them less open. Certainly, children

8. Beginning in 1927, such toys were produced by the Waldorf Toy Company.

need to remain naïve until a certain age, to do things without being fully conscious of them. Therefore, we should not have a complete calendar of the year, as that would suggest certain moods. Children need to be somewhat naïve about such things, at least until a certain age. You certainly could not have a small child who has just learned to walk, walk according to a vowel or consonant mood. You can work only with the Gospel texts in the Mass. I think that in the Youth Services we can proceed more objectively. The Mass is also not given according to season; it does not adhere strictly to the calendar. What was done historically comes in question only for the reading. During the period from Christmas until Easter, there is an attempt to present the story of the birth and suffering, but later, we can only take the standpoint that the listeners should learn about the Gospels. I don't think we can do this strictly according to the calendar.

A teacher asks about creating new classes at Easter.

Dr. Steiner: It is a question of space and even more so of teachers. The problem is that there are no more people within the Anthroposophical Society who could teach within the Waldorf School. We can find no more teachers, and male teachers are nowhere to be found within our movement.

A teacher asks what they can do about the poor enunciation of the children.

Dr. Steiner: You mean you are not doing the speech exercises we did during the seminar? You should have done them earlier, in the lower grades. I gave them for you to do. It is clear the children cannot speak properly. You should also do the exercises for the teachers, but you need to have a feeling for this improper speaking. We have often discussed the hygiene of proper speech. You should accustom the children to speaking clearly at a relatively early age. That has a number of consequences. There would be no opportunity for doing German exercises in Greek class, but it is

quite possible during German class. You could do speech exercises of various sorts at nearly every age.

In Switzerland, actors have to do speech exercises because certain letters need to be pronounced quite differently if they are to be understood, *g*, for example. Every theater particularly studies pronouncing *g*. Concerning the course by Mrs. Steiner, you should never give up requesting it. At some time you will have to get it from her. If you request it often enough, it will happen.

Some teachers ask about the school garden and how it could be used for teaching botany.

Dr. Steiner: Cow manure. Horse manure is no good. You need to do that as well as we can afford to do. In the end, for a limited area, there can be no harmony without a particular number of cattle and a particular amount of plants for the soil. The cattle give the manure, and if there are more plants than manure, the situation is unhealthy.

You cannot use something like peat moss, that is not healthy. You can accomplish nothing with peat. What is important is how you use the plants. Plants that are there to be seen only are not particularly important. If you grow plants with peat, you have only an appearance, you do not actually increase their nutritional value. You should try to observe how the nutritional value is diminished when you grow seedlings in peat.

You need to add some humus to the soil to make it workable. It would be even better if you could use some of Alfred Maier's manure and horn meal. That will make the soil somewhat softer. He uses ground horns. It is really a homeopathic fertilizer for a botanical garden, for rich soil. In the school garden, you could arrange the plants according to the way you want to go through them. Sometime I will be able to give you the twelve classes of plants.⁹

9. This was never done.

Thursday, March 27, 1924, 10:00 a.m.

Dr. Steiner: I would like to propose that we begin today with the disciplinary problems.

A teacher: F.R. threw a stone at another student and hit him on the head. He has been suspended.

Dr. Steiner: I do not agree with the proposal that was made to deal with this problem. It would look as though we thought we could have a strong effect upon such boys by dealing with them in a way that is something of a caricature. We actually know only from what other students have said how bad the situation was. Now, however, things are better. We can hardly do more than require F.R. to appear before a committee or perhaps the entire faculty over Easter, and then we can question him. I would like to speak with him then, also. Has his father reacted?

A teacher: The father has given up leaving him at school.

Dr. Steiner: I think we should decide that I will speak to F.R. when I come. The situation is, of course, not good, but I would not recommend expelling him. He always behaves well after you speak with him, and that lasts for a time. There is always a reason when he behaves like that, but afterward he is sorry.

A teacher speaks about a girl, S.F., in sixth grade. She ran away from the people she was living with and tried to walk to where her mother lives, a long distance away. The police found her while she was walking there. Dr. Steiner received a letter from her uncle mentioning that the housemother had spoken deprecatingly about the girl.

Dr. Steiner: Are we simply here to marvel at all the good children? Children are not the way we would like to have them. This whole

situation shows only that Mrs. N., her housemother, doesn't know how to handle her. It is quite clear she hasn't the least idea about how to handle the girl. Our task is to educate children, and not to judge how good or bad they are. This situation shows that we should not send any more children to live with Mrs. N. Her uncle has certainly maintained a good attitude. Of course, it would make someone angry when such things are said about a child. To call her a whore is so silly that I am at a loss for words. We cannot allow Mrs. N. to mix into our affairs here. The girl has a very good character. Physically, she is not quite normal and is a little smaller than she should be. All these things show that she needs to be treated carefully. We should just leave things as they are with her and simply tell her that after Easter she will be moved to a better home. It would also be good if we wrote to her uncle and told him that we do not agree with Mrs. N.'s behavior. We still do not have sufficient contact with the children here. Although we are very careful with our methods, we should not simply leave the children to themselves. They need contact with the faculty. With the methods we use, we cannot, as a faculty, live in Olympian heights, above the private situations of the children. The children also need a little human contact with the faculty.

A teacher reports about N.N. who had stolen something and had behaved very poorly.

Dr. Steiner: His is a difficult case. We need to remember that no father is present. His mother, who has always been a rather unfortunate woman with no inner fortitude, hangs onto the boy. She does not know what to do and has always been disturbed by every message she receives from Stuttgart. She also did not know whether she had enough money to leave him here. With her, all this insecurity is constitutional. She is quite unstable psychologically. That is clear from the fact that she is now here in an insane asylum. That is something that could have just as easily occurred earlier. She may well return to her earlier situation.

This woman's entire psychological makeup was transferred from her astral body into the boy's etheric body. He has absorbed it organically, so that his behavior is a genuine picture of his mother's psychological situation. In the astral body, it is only an insecurity in making decisions, in not knowing what to do. With him, it results in a desire to show off. Take, for instance, one of the worst cases, when he acted shamelessly in front of a window. His mother's psychological situation remains in the realm of judgment, so that allowing her soul to be seen in a shameless way is a psychological illness. With the boy, it has gone into physical exhibitionism. Here you can see how heredity actually proceeds.¹ The things that exist in the parents' souls can be seen in the physical bodies of the next generation. That is something that is known medically.

It is quite clear to me that it is important for us to treat this boy with good intentions until he reaches the age of eighteen or nineteen, when his conscience will speak. First, he needs to properly integrate the part of his I from his previous incarnation that is the basis of his conscience. It is not yet properly integrated, so his conscience does not play the same role as conscience does in others who are further along. He experiments with all kinds of things. People always experiment with their higher self when their lower self does not yet contain what keeps them firm and strong. This will last until he reaches eighteen or nineteen. You need to treat him with good intentions, or you will have it on your own conscience that you allowed him to be corrupted; and what develops in that way will remain corrupted. He is really very talented, but his talent and his moral constitution are not developing at the same rate. Today, he has an organic moral insanity. We need to carry such children past a certain age through our well-intentioned behavior without approving of what they do. Conscious

1. See the lectures on heredity in *The Education of the Child and Early Lectures on Education*.

theft was not at all present in the case where they hid some money, and so forth. Keep him in the remedial class; that will be good for him. We should continue to treat him in the same way.

The situation with his mother is much more unpleasant for us as anthroposophists. Her coming to the place she had always dreamed of certainly caused her present situation. She had always dreamed about Stuttgart.

We have other situations that are a result of current events and the effects of German nationalism upon the school. I have already been told about them. I do not feel that this trend began with one boy alone. The question is whether the boys do this just because they have too much time on their hands, or whether they belong to some group. This situation is difficult to understand. You can do something positive here only by undertaking things that would tend to include these boys and girls. Recall for a moment that nationalism does not need to play a very large role at that age. What attracts them is all the fanfare. They have the impression that our Waldorf teachers sit at home on Sundays making long faces down to their waists and meditating and so forth. The preacher is something else, again. "What kind of people are these, anyway?" If we do nothing about that, the problem could increase, under certain circumstances. The impression that the faculty sits on Olympic thrones has spread too far.

You can do something else to counter that. Of course, you don't need to do everything yourself, but you could support Dr. X. so that the children have something to do. I thought it was a very good idea to carefully choose a number of our younger people from the Society and ask them to undertake some trips with the students. Surely even Waldorf School teachers could learn something from that about what is needed to arrange such things. Otherwise, the perception of your sitting on an Olympic throne will remain. Of course, the first responsibility of the faculty will always be leadership of the school, but you should still do something like that. These nationalistic things could have a far-reaching impact—we

might end up with a corps of ruffians. I am not so afraid of the attitude as I am of the children turning into ruffians. If the students know we are together with them, they will not be caught by such things.

This also played a major role in the debates we had in Dornach about founding a youth section. Somehow, we must find a way within the Youth Section to create some kind of counterforce against all these other movements. You need only think about the youth groups within Freemasonry that use nationalistic aspirations everywhere.² Here, under the careful guidance of the faculty, we must find a way to bring the youth movement into a healthy whole. Here, everything is still much too individual, too atomized. Our faculty needs to counter the general principle in Stuttgart of never working together, always working separately.

A teacher asks about the upcoming final examinations.

Dr. Steiner: The children in the twelfth grade have written that they wish to speak with me.³ I can do that only when I am here Tuesday for the conference. I would like you to tell the whole class that.

In general, I think the results of the final examination have shown unequivocally that everything we have discussed is still true. It would, of course, have been better had we been able to add a special class and keep the Waldorf School pure of anything foreign to it. Everything we discussed in that regard is still the same and should not be changed. Nevertheless, the statistics seem to indicate that the poor results were due to the fact that the students were unable to solve problems for themselves because they were used to solving them as a group. You know it is very useful to have

2. See Steiner's lecture of June 4, 1924, in *Asia and Europe, Ancient Knowledge and Cult*, manuscript, GA 353.

3. This refers to the students of the new twelfth grade, which began at Easter 1924. Rudolf Steiner spoke with them on April 30, 1924. See the faculty meeting on April 9, 1924.

the children work together, and we have also seen that the class gives a better impression when they speak together than when they speak individually. We were somewhat short on time, but it seems you did not have the students work enough on solving problems alone. They did not understand that properly and were thus shocked by tasks to be solved alone. I have the impression that you overdid what is good about speaking together. For example, if a few were causing some trouble, you quickly changed to having them all speak together. It has become a habit to work only with the class as a whole. You did not make the transition into working with the children individually. That seems to me to be the essence of what was missing. We should have no illusions: The results gave a very unfavorable impression of our school to people outside. We succeeded in bringing only five of the nine students who took the test through, and they just barely succeeded. What will happen now with those who did not take the final examination or who failed it? When I am here on Wednesday, we need to discuss all these things with the twelfth-grade teachers.⁴

*A teacher requests some guidelines for the pedagogical conference to be held at Easter in Stuttgart.*⁵

Dr. Steiner: The basis of the Vorstand's decision about the conference was that the conference should express the significance of the Waldorf School within all of modern education and that we should clearly demonstrate the importance of the Waldorf School principle. In other words, you should say here and there why the Waldorf School and its methods are necessary. Such a presentation gives people the opportunity to notice the difference between Waldorf School pedagogy and other reform movements. Another

4. This concerns the first meeting with the present twelfth grade students, some of whom had already taken their final examinations and left the school. This meeting took place on April 10, 1924.

5. See *The Essentials of Education*.

perspective is that we can demonstrate what we have said to the youth movement in our letters to the newsletter.⁶

The second letter to young members says that human beings presently do not do at all well to be born as children. It is really the case that now, when human beings are born as children, they are pushed into an educational method that totally neglects them and requires them to be old. It does not matter whether someone tells me about the content of today's civilization when I am eighteen or when I am seventy-five. It sounds just the same, whether I hear it at eighteen or at seventy-five. That is either true or not. It can be proven or refuted logically. It is valid or not. You can grow beyond such a situation only after eighteen, so you might need to decide not to come into a child's body at all, but instead to be born as an eighteen- or nineteen-year-old body. Only then would things work.

An initiate from an earlier time, if born today, could not be an initiate again if he or she had to go through our present-day schools. I discussed that in Dornach in my lectures about the Garibaldi incarnation. He was an initiate, but his earlier initiation could appear only after he became separated from the world, a practical revolutionary.⁷ Garibaldi is only one example of how people today cannot express what exists within them. We must give children back their childhood. That is one task of the Waldorf School. Today's youth are old.

We received a number of replies from young people in Dornach following the announcement of the Youth Section. They were all very honestly meant. The main thing I noticed was how old even the youth in Dornach are. They speak about old things, they cannot be young. They want to be young, but know that only in their subconscious. What has gone into their heads is mostly old. They

6. See *The Newsletter*, vol. 1, nos. 7 and 9-12.

7. Dr. Steiner discussed Garibaldi further, but there only fragmentary notes exist. See his lectures of March 22 and 23, 1924, in *Karmic Relationships*, vol. 1.

are so clever, so complete. Young people must be able to be brash, but everything they say is so reasonable, so thought out, not at all spontaneous. I am happiest when spontaneous things happen; they may be unpleasant, but I like them best. What we spoke about at a youth meeting in Dornach a short time ago was so well thought out that it could have been said by professors. I made a joke about something, and they took it seriously. They have put on a cloak of thoughtfulness, which is ill-fitting at every point. You can see that in the way they speak. You feel very much like a child when today's youth speak.

Regarding such things, you should express the responsibility of the Waldorf School to today's youth with some enthusiasm at the Easter conference. We should not simply give clever lectures; we need some enthusiasm. We need to have some wisdom about how we speak of the relationship of the Anthroposophical Society to the school so that we do not offend people. We do not want them to say that we have been able to accomplish what we wanted since the beginning of the school, namely, an anthroposophical school. We need to show them that we have extended anthroposophy in order to do the things that are genuinely human. We need to show them that anthroposophy is appropriate for presenting something genuinely human, but we must do that individually. We should not give too strong an impression that we are lecturing about anthroposophy. We should show how we use anthroposophical truth in the school, not lecture abstractly about anthroposophy. That is the perspective we had at the time. The board of directors in Dornach follows such things with great interest. They want to be informed by everyone and to work on everything, but we need to round off some rough edges. The letters in the newsletter will, over time, discuss all aspects of anthroposophy.

The people in Bern are not asking the Waldorf School teachers for detailed lectures at the Easter pedagogical course. What they want are introductory remarks that will lead to discussions as they are usually held.

A teacher asks whether the present two eighth-grade classes should be combined in the ninth grade.

Dr. Steiner: We need a third fifth grade class more than a second ninth-grade class. We could combine them. The children are fourteen or fifteen years old. You should be able to keep them under control. It is difficult to find an appropriate teacher, though I have tried. We can discuss the whole thing later.

A teacher asks whether it would be better pedagogically if the upper grades also had one class teacher for the whole time, like the lower grades.

Dr. Steiner: We cannot do what is necessary simply by having one class teacher, if that teacher does not do what is really necessary. What we need is that everyone concerned with the upper grades wants to do what is necessary. I do not believe it is very important to have a single class teacher. If we all want a better relationship with the children, I do not see why we would need to restrict it.

A teacher asks about a possible summer camp in Transylvania.

Dr. Steiner: That may be possible, but I find it difficult to imagine how. The situation there is quite different. It is very much in the East. You can have some strange experiences there. I went to a lecture in Hermannstadt in the winter of 1888-89. When I arrived in Budapest, I was unable to make my connection. I had to travel via Szegedin and arrived at about two in the afternoon in Mediaš. I was told I would have to remain there for some time. I went into a coffee house in town where you had to scrape the dirt away with a knife. A number of players came in. There was something Vulcan-like and stormy in their astral bodies; they were somehow all tangled together. Everything went on with a great deal of activity and enthusiasm. The room was next to a pigsty and there was a horrible smell. You can get into such situations in that region, so we would have to protect the children from such experiences. Everyone gets bitten by all kinds of insects as well.

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

Dr. Steiner: I had the impression we should offer Mr. Z. a vacation to give him an opportunity to collect himself. My impression was that he needed some rest. The question now is to what extent we can still keep him in school. If he intensely felt how he is, we might be able to keep him. X. says he is unstable. We really can't do anything other than send him on a vacation and bring him back again.

Concerning the entire matter, I would like to say that it seems to me that we must direct our attention toward not allowing such things as discussions with the students to develop. Where would we be if we had more discussions where the students can complain about the teachers? We cannot allow that. It was already very bad in the other case, which resulted in our expelling the students.⁸ Now, it is coming up again—a few students come and want to discuss things with the teachers. We cannot allow that. Z. does do all these things, but we cannot allow the students to undermine the authority of the teacher. That would result in the students judging the teachers, which is really terrible. Students sitting as judges over the teachers. We have to avoid that. Of course, one teacher yells at them more and another less, one is more creative, another less. However, we really cannot take such discussions seriously, where the students put the teacher before a tribunal. That doesn't work. Were that to occur, what would happen is what they once proposed, that the teachers no longer give grades, but the students grade the teachers each week. After Easter, we have to see if we can have him work only in the lower grades. There is not much more we can do.

I fear Z. will always fall into such things. He will need to feel that behaving that way does not work, but that will take a longer time. You need to make the situation clear to him and tell him we

8. See the faculty meetings on October 4 and 6, 1922.

may have to send him on a permanent vacation. He is a real cross to bear, but on the other hand, he is a good person. He did not find the right connection, and that has happened here also. A time may come when we can no longer keep him in school, but now we need to give him an opportunity to correct his behavior. I fear, though, he will not take it up.

In such cases, there is generally nothing to do but hope the person finds a friend and makes a connection, and that the friend can then help the person out of such childishness. In a certain way, everything he does is rather childish. In spite of his talents, he has remained a child in a certain area. He is at the same stage as the students, and that causes everything else.

His living conditions seem to be horrible, but I do not see the connection between his behavior and his living conditions. Others could have even worse living conditions and still not come up with the idea of doing such things in school. I feel sorry for him. He needs to find a friend, but has not done that. He would then have some support. There is no other way of helping such people. Apparently, he has nowhere to turn. It was perhaps a karmic mistake that he came into the faculty. If he found someone he belongs with, what I said would probably occur. I do not think, however, that there is anyone within the faculty that Z. could befriend. It is, perhaps, something like it was with Hölderlin, but not as bad.

Wednesday, April 9, 1924, 11:00 a.m.

Dr. Steiner: I am meeting with the students who took the final examination tomorrow at noon. The teachers who taught the twelfth grade should also come.

A teacher: We have received complaints about two grade reports.

Dr. Steiner: I have the impression that the style used in the reports was rather sloppy. We should not do that. When we write such a report as we discussed, we should make an effort to express things so that someone else can make something of it. That was not the case with these two reports. To my horror, I noticed that the name of one student was incorrectly spelled. To do that, you would really have had to have been very superficial. The two reports really depressed me. Actually, you need to rewrite these reports. You simply cannot use such phrases as, "He is not exactly the best." Yes, it is difficult to write such reports, but if we cannot find some way of doing it, we will have to stop writing them. I understand it is difficult. Regardless of how terrible normal grading is, it does have the advantage that people cannot criticize it in this way. I also understand that there are things playing in the background, but I do not understand their playing a role in writing a report, particularly in a case where the children will be moving to America. If you want to make the report more personal, you must take that into account. Americans wouldn't know what to do with such a report. If the children go to an American school, they will be treated like pariahs from the very beginning because of this. Perhaps we need to look into the case in more detail. In any event, I think you should rewrite the reports. People cannot get a picture of the children through these reports, but providing such a picture is exactly what they were intended to do. You can see you need to write them in a different style. The facts do not need to be changed. That is not what I mean

at all, but you need to choose a different style. You need to take more care in writing the reports, otherwise such personal reports will not have the value they should have.

A teacher: What can we do about student tardiness?

Dr. Steiner: When the students are tardy in the morning, it has a bad effect on your teaching. Sometimes when I came here early, I had the impression that the way class was begun in the morning left much to be desired of the teachers. I thought someone should be in the corridor, so the children wouldn't play hide and seek there. You should not be surprised that when children are left to themselves, they become excited in their play. We all would have done that. It seems to me there is something behind all this, leading me to believe that it was not just by chance that the few times I came early, there was no teacher, far and wide.

A teacher: Before class, we say the weekly verse together.

Dr. Steiner: Couldn't you arrange to read the verse so that the school does not suffer? Anthroposophists commonly use esoteric things as an excuse. Esoteric practices exist so that other people will not see them. However, people see them quite clearly when everything becomes chaotic because the teachers want to prepare themselves in the proper way. I was also here once when the verse was spoken, but I did not find that it offered much esoteric deepening. I also noticed that a number of people were not present. I have to admit that I think the problem is that the teachers get up too late. It's like old Spielhagen said, "I never leave a dinner party without being last."¹ For teachers, the exact opposite would be proper, namely, that they are always first at school. I don't think that is the case here. What do you think about this?

They divide the classes and subject areas among the various teachers.

Dr. Steiner: We need to consider one other thing. It is connected with all the possibilities of development within the Anthroposophi-

1. Friedrich von Spielhagen, 1829–1911, novelist.

cal Society, and the effects they can have. I would like to have Dr. Röschl come to Dornach for a while and do some work that is quite necessary if the pedagogical work is to continue. She should begin teaching at our continuation school there to create a form of "youth anthroposophy." I have often spoken of the need to rework anthroposophy for youth. Anthroposophy as it is now is intended for adults. For grown-up young people, anthroposophy is, of course, good. What I am speaking of here is an anthroposophy appropriate for the rough-and-tumble years. That needs to be developed through genuine instruction. For that reason, I and the Vorstand intend to call Dr. Röschl to Dornach. We could do that by giving her a sabbatical, since noncitizens cannot be hired in Switzerland. She would, therefore, receive her salary from here. So, we need to find a replacement for Latin and Greek, as well as a teacher for the fifth grade.

A teacher reports again about the situation with F.R. and reads a letter signed by eight parents.

Dr. Steiner: This is a difficult case to decide. For now, only eight people signed, but if a larger number want F.R. expelled, it will be difficult to get around it. It is difficult to throw a child out, particularly when we have had him for as long as we have had F.R. He has been here five years. If we did that, we would also be throwing ourselves out, because it would show we did not know how to work with him. I also need to mention that the physician's bill was only fifteen Marks, which is objective proof that the situation cannot be so bad. We need to remain objective, and I can see no real reason that would force us to throw the boy out. There is no really accepted authority in that class.

We should not take such things so seriously. I once experienced a similar situation in a class on drawing theory. The teacher was leaning over the drawing board and had a rather short frock coat on. One of the students gave him quite a slap on the part of the body that is normally hit. The teacher turned around and said to the student, "You must have confused me with someone else."

A teacher makes a comment.

Dr. Steiner: I don't know whether we should bring cramming into this or not. That is something we could consider for the next school year, but in that case it would be important for the children in the twelfth grade to participate. The main question is whether we should retain the Waldorf School method to the end and then add a cramming year. We could do that only for next year, since those now going into the twelfth grade would first have to complete the twelfth grade.

The difficulty with adding a cramming year is that we would not have enough teachers. We cannot just create another grade with the teachers that we now have. We would need quite a few new teachers.

A teacher asks about the School of Spiritual Science in Dornach.

Dr. Steiner: You should not imagine the school in Dornach as a replacement for other universities. Rather, it is a place where the things other universities do not teach are offered. It is not as though we would train doctors in Dornach. Imagine what a task that would be for Dr. Wachsmuth, to be in so many places at once. It is not as though we will transform the Scientific Section into a scientific faculty. That is particularly true since the Science Section is the newest member of the Vorstand. How should Dr. Wachsmuth, who is not so very big, do all that? I think Dr. Mellinger should spend half her time in Dornach in order to work with the social-economic questions we have decided upon. The truth is that it is ridiculous to continually start such things and then let them lie. The socioeconomic course exists, and it would be a good idea if we could create a fund here that would pay Dr. Mellinger so she could lecture on socioeconomics here a quarter of a year and then work a quarter year in Dornach.²

The university exists in Dornach and must begin to really work. It must begin to do something.

2. Rudolf Steiner, *World Economy*.

Tuesday, April 29, 1924, 9:00 p.m.

Dr. Steiner: The classes are overfilled in the first, fifth, sixth, and seventh grades. In the eighth grade and above, there are still some openings. We are limited by law in grades one through four; however, we will petition to be allowed to increase the number of students. We have had a number of new enrollments due to the conference. There are enough rooms.

They make a list of class teachers for the coming school year.

Dr. Steiner: You should telegraph Dr. Erich Gabert in Wilhelmshaven that he is to take over the 5c class, but he should first visit us for three weeks. The children should remain in the 5a and 5b classes until, but we will have to put sixty in each class. We will need to do that until he has settled in.

By Thursday we should hire Miss Verena Gildemeister to teach Latin and Greek.

The next question is what we do in the upper grades, nine through twelve. We can divide the ninth grade.

They divide the main lesson blocks for the upper grades among the teachers. They also assign teachers for foreign languages, religion, and eurythmy.

Dr. Steiner: Now we have the question of what to do about the final examinations for this coming year. Do we want to continue as in the past or keep the twelve grades pure and then add a thirteenth year? In that event, the question will not arise this year. For now, we need to know what the students want. A large number want to take the final examination.

The students from the first grade will come tomorrow at 9:00, and the opening ceremony will be at 10:00. I will meet with the students of the present twelfth grade at 12:00 in one of the classrooms.

I will find out to what extent they want to take the final examination. The teachers should also attend the meeting. If the students expect to take their final examinations this year, we will have to swallow the bitter pill. That would ruin the twelfth grade. If possible, we should try to avoid the final examination this year and create a cramming class for next year.

A teacher asks about the physics curriculum for the twelfth grade.

Dr. Steiner: We need to develop the twelfth-grade curriculum. We still need to discuss that.

We teach the following in physics: In the ninth grade, the telephone and steam engine; the theory of heat and acoustics. In the tenth grade, mechanics as such. In the eleventh grade, modern electrical theory. So now in the twelfth grade, we should teach optics.

Use pictures instead of rays. We need to emphasize the qualitative. Light fields and light-filled spaces. Do not talk about refraction, but about how a light field is compressed. We need to remove discussions about rays. When you discuss a lens, you should not show a cross section of a lens and this fantastic cross section of rays. Instead, you need to present a lens as something that draws a picture together and compresses or expands it. Thus, you should remain with what can be directly shown through vision. Leave rays out entirely. That is what you should do in optics. Other things need to be considered in other areas, but what is important is to remain within the qualitative. I do not mean the theory of color, but simply the objective facts. Don't go into some thought-up picture, remain with the facts.

Concerning optics in the broadest sense, it is important to present:

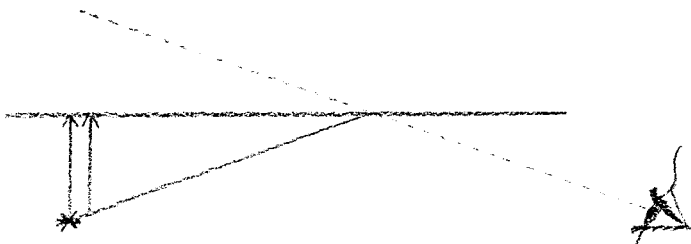
1. Light as such, that is the first thing. Then the expansion of light and how the intensity decreases in relation to the expansion, that is, photometry.

2. Light and matter, what is often called refraction. Enlargement and reduction of pictures and distortions.
3. How colors are created.
4. Polarization.
5. Double refractions, as they are called. That is, things associated with incoherence and the way light expands.

In the first section on how light expands, you should include mirrors and reflections.

Optics is very important because so much of it is connected with spiritual life. You can certainly see why there is so little understanding of the spiritual. That understanding could exist. There is so little understanding of the spiritual because there is no real epistemology. Instead, there are only abstract, crazy ideas. But why is there no genuine cognitive theory? It is because since Berkeley wrote his book about vision, no one has properly made the connection between seeing and knowing.¹

If you were to seek the connections, you would not explain what occurs in a mirror reflection by saying, "Here is a mirror and a light ray falls upon it perpendicularly." Instead, you would say, "Here is the eye," and then you would explain that when the eye looks in a straight line, nothing happens other than that it looks in a straight line. You need to present a picture that shows that a mirror basically "draws" a picture of the object for the eye.



1. George Berkeley, 1685–1753, *Essay toward a New Theory of Vision*, 1709.

You therefore have a subjective attraction. You need to begin with vision, and then all optics will present itself to you differently. If you look straight at something, then your view is in balance. However, if you look at something in the mirror, your view is no longer balanced, but one-sided in the direction of the object. The minute you have a mirror, your vision is polarized. One aspect of the spatial dimension disappears when you look into a mirror. I discussed this to an extent in my lectures on optics.

A teacher asks about history for the twelfth grade.

Dr. Steiner: Well, you have already gone through everything, so now the twelfth grade needs to gain an overview of the connections within history. As you know, I discuss in my pedagogy that at about age twelve, children should begin to understand causal concepts. Instruction in causal relationships would then continue until the twelfth grade, but you must enliven it and make it personal. In the twelfth grade, it is important to go a little below the surface, to try to explain some of the inner workings of history.

By presenting the entire picture of history in outline, you can show, for example, how the Middle Ages and more recent history are contained within ancient Greece, in a certain way. Thus, the Homeric period contains aspects of the time of the major tragedies of the Middle Ages, and the time of Plato and Aristotle relates to more recent times. The same is true for the Age of Rome. Thus, you should use individual peoples and cultures to treat history such that you show how things come together. You can show that ancient periods contained a Middle Ages and a more recent period. Therefore, show an ancient period, a middle period, and a recent period in each culture. The beginning of the Middle Ages is just as much an ancient period as the one in Greek history beginning with the ancient Greek myths.

Then you could also bring in broken cultures or incomplete cultures, like that of America which has no beginning, or the Chinese, which has no end, which ends in petrification, but is actually

only the ancient period. Present the life of a cultural group in that way. Spengler was a little aware of this.² Begin from the perspective that it is not just a sketch of historical events, but that different interwoven pieces have a beginning, middle, and end.

A teacher asks about twelfth-grade art class.

Dr. Steiner: The most proper thing to do would be to take Hegel's aesthetic structure, symbolic art, classical art, romantic art.³ Symbolic art is the first, the art of revelation. Classical art goes more into external forms, and romantic art deepens that further. This can be seen in the art of various peoples. We find symbolic art with the Egyptians. We find all three in Greece, though symbolic and romantic art come up short. In more recent times, we find more classical and romantic art, and symbolic art comes up short.

Hegel's *Aesthetics* is interesting even in the details. It is really a classic on aesthetics. That would be something for the twelfth grade. Symbolic art is typified in Egyptian art, where the other two were very rudimentary. Classical art is developed in Greece, where the forms that came before and after come up short. More modern art is classical and romantic, as Hegel describes. The most modern is actually romantic.

We begin instruction in the arts in the ninth grade, don't we?

A teacher reports on how they have taught art in the past. In the ninth grade, specific areas of painting and sculpting; in the tenth grade, some things about German classical poetry; in the eleventh grade, how the poetic and musical elements are interwoven. One theme was to see how poetry and music since Goethe's time move together under the surface.

Dr. Steiner: Work toward what I said for the twelfth grade; otherwise, what you have done until now is quite good. You should introduce them to the basics of architecture. If someone is teach-

2. Oswald Spengler (1880–1936), *The Decline of the West*, 2 vols. (1918, 1922).

3. Georg Wilhelm Friedrich Hegel (1770–1831), *Lectures on Aesthetics* (1835).

ing about architecture and construction in the twelfth grade, you could continue that discussion into architectural styles.

We begin technology class in the tenth grade. We have weaving in the tenth grade, and you should show them how to make simple woven cloth. A sample is sufficient for that. In the eleventh grade, we have the steam turbine. They should have two hours a week in the tenth grade and one hour in the eleventh and twelfth grades.

A teacher asks about the ascidians as one of the twelve categories of animals.

Dr. Steiner: Those are the tunicates and salpas. Until now people have not seen them as being a separate genus.

A teacher asks about a student, B.K.

Dr. Steiner: I do not think it is really so terrible if such a boy is simply there. That will not pass by without a trace. The subconscious hears it. You will have to wait until he is fourteen. He should be unburdened as far as possible, so give him only a little bit to learn, but that should have a strong effect. His mother lies terribly. He should be required to paint at home.

A teacher asks about P.Z. in the sixth grade.

Dr. Steiner: Pay no attention to him. Let him play his tricks until he becomes tired of them. You should also see that the others pay no attention to him, so that he does his things alone.

A teacher: How should we seat the children in language class?

Dr. Steiner: In foreign languages, you could arrange the seating so that those who are interested in the sound sit together, and those who are interested in the content of the language sit together. In that way you would have groups of children you can treat differently and balance against one another.

Wednesday, April 30, 1924, 8:30 p.m.

Dr. Steiner: The first thing I would like to discuss is my discussion today with the present twelfth-grade students. With one exception, the students stated they did not need to take their final examinations at the end of this year, but could wait a year. At the end of the Waldorf School, they would go through a cramming class. It was important to them, however, that this cramming for the final examination be taught by the Waldorf School.

A teacher comments.

Dr. Steiner: The point is that we said we wanted to resolve this matter after meeting with the twelfth-grade students. We cannot handle such things if someone comes afterward and says there is still one more thing. If arguments are always presented about everything after it is done, then we will never finish anything. Things will only become confused. How is it that now there are suddenly two? Where did that come from? The problem is, that was overlooked. It makes no sense that such things occur suddenly. Is the faculty in control, or the children? The results should remain as they were today at noon, and that girl will need to have some sort of private instruction. In general, we should teach the class in a way appropriate to a twelfth-grade Waldorf School class.

The first thing we need to consider for the curriculum is literary history. Yesterday, I mentioned that, in general, they should have already covered the main content of literary history. A cursory survey will have to suffice for the things they have not learned. On the other hand, you should undertake a complete survey of German literary history in relation to things that play into it from outside.

Therefore, you have to begin with the oldest literary monuments and work them all into an overview. Begin with the oldest literary monuments, starting with the Gothic period, then go on

to the Old German period and continue into the development of the *Song of the Nibelungs* and *Gudrun*. Do that in a cursory way, but so that they get a picture of the whole. Then, go on to the Middle Ages, the pre-classical period, the classical and romantic periods, up to the present. Give them an overview, but one that contains the general perspectives. The content should enable them to clearly know what they need to know about such people as Walther von der Vogelweide, Klopstock, or Logau. I think you could cover that in five or six periods. You can certainly do that.

I would then follow that with the main things they need to know about the present. You should discuss the present in much more detail with the twelfth grade. By present, I mean you would discuss the most important literary works of the 1850s, 60s, and 70s, then follow that with a more detailed treatment of the subsequent movements, so that they would have some insight into who Nietzsche and Ibsen were, or such foreigners as Tolstoy and Dostoyevsky, and so forth. The result should be that we graduate well-educated people.

Next is history, which you should do in a similar way. Start with a survey of history as a whole, beginning with the history of the East, which then gives rise to Greece and more modern Christian developments. You can surely go into these things without teaching anthroposophical dogma. You can present things that have a genuine inner spirituality. At the workers' school, for example, I once showed how the seven Roman kings followed the model of the seven principal aspects of the human being, since that is what they are.¹ Of course, you cannot simply say that Romulus is the physical body, and so forth. Nevertheless, Livius's *History of Kings* has that in its inner structure. We find that the fifth king, Tarquinius Priscus, is clearly a person of

1. What Steiner had to say about this at the workers' school in Berlin was not recorded. He did, however, speak about it in earlier lectures—for example, in his lecture of June 4, 1907 in *Theosophy of the Rosicrucian*.

intellect, corresponding to the I. He brings a new impulse, just as with the spirit self, the Etruscan element. You should treat the last one, Tarquinius Superbus, such that the highest we can reach sinks in most deeply, as it, of course, did with the Roman people, where it sunk into the Earth.

In the same way, you can very beautifully develop oriental history.² In Indian history, we find the formation of the physical body, in Egyptian history, the etheric body, and in Chaldaic-Babylonian history, the astral body. Of course, you cannot teach it in that form. You need to show how those human beings living in the astral developed astronomy, how the Jews have the principle of the I in the principle of Yahweh, and how the Greeks for the first time developed a true understanding of nature from a human perspective. The viewpoint of the earliest peoples was still within the human being.³ You could give them an overview you can be proud of. Historical events form a complete series.

Geography class will also consist in giving them an overview. In both history and geography, what is important is to give them an overview. They can then search out the details by themselves.

You could divide aesthetics and art class as we discussed yesterday: into symbolic, classical, and romantic art. You could also treat not only the science of art by saying that in Egypt it was symbolic, in Greece classical, and in what followed, romantic, but also, the arts themselves, in that architecture is a symbolic art, sculpture is a classical art, and painting, music, and poetry are the romantic arts. Thus you can view the arts themselves in a way that offers a kind of inner division.

2. See Steiner's lectures of March 1, 1924 in *Three Lectures to Workmen* (manuscript) and March 5, 1924 in *The Birth of Christianity*.

3. It was only with the Hebrew experience of Yahweh and the Greek experience of nature that an experience of the world beyond the human organism became generally available to human beings. — TRANS.

In teaching aesthetics and art, you can treat the elements of architecture so that the young people will have a proper understanding of how a house is constructed, that is, you could include construction materials, the construction of a roof, and so forth, in aesthetics.

Then we have languages. There, it is better if we describe the goals by saying that in English or French the students should get an idea of modern literature.

Now we have mathematics. How far did the eleventh grade come in mathematics?

A teacher: In the eleventh grade we got as far as indeterminate equations in algebra. In trigonometry, aside from spherical trigonometry, they went as far as computing acute-angle triangles. In complex numbers, as far as Moivre's theorem, then polynomial equations. In analytic geometry, we went as far as working with second-order curves, but we worked in depth only with the circle. In constructive geometry, we did sections and intersections.

Dr. Steiner: Our experience with last year's class has shown that we cannot do it that way. It is too much for the human soul to do such things.

What is important is to go through spherical trigonometry, that is, the elements of analytical spatial geometry, in a way that is as clear as possible.

In descriptive geometry we have Cavalieri's perspective. The students should be able to draw a complicated form, such as a house, in Cavalieri's perspective. The inside as well as the outside.

In algebra, you need only cover the beginnings of differential and integral calculus. They do not need to be able to compute maximums and minimums. They will learn that in college. You should teach them only the basic concepts of calculus, but do that thoroughly.

You should emphasize spherical trigonometry and how it is used in astronomy and geodesy in a way appropriate to their age, so that they have a general understanding of it.

Spatial analytical geometry should be used to teach them how equations can express forms. I would not be afraid to complete this subject by giving them examples of questions like, What curve is represented by the equation

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

which results in an astroid. The main thing is to make equations so transparent that the students have a feeling for how things are hidden within equations.

You should also do the opposite. If I draw a curve or place a body in space, they should be able to recognize the general form of the equation without necessarily having it correct in all details, but at least have an idea of what the equation would be.

I don't think the normal mathematical education that connects differential and integral calculus with geometry is particularly useful. I think it should be connected with quotients instead. I would begin with the quotient

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

then make the dividend and the divisor smaller and smaller, simply as numbers, and then go on to develop differential quotients. I would not begin with the idea of continuity, because you do not really get an idea of differential quotients that way. Don't begin with differentials, but with differential quotients. If you begin with a series, then go on to geometry only after you have presented tangents, that is, move from the secant to the tangent. Go on to geometry only after the students have completely comprehended differential quotients purely as numbers or through computations, so that they are presented with the picture that geometric visualization is only an illustration of what occurs numerically. You can then teach them integrals as the reverse process. Thus, you will have a possibility of showing them that the computation is not a fixing of geometry, but that geometry is an illustration of the computation. That is something people should

consider more often. For example, you should not consider positive and negative numbers as something in themselves, but as a series of numbers such as

$$(5 - 1), (5 - 2), (5 - 3), (5 - 4), (5 - 5), (5 - 6).^4$$

In the last instance, I do not have enough, I am missing one, and I write that as (-1). Emphasize only what is missing without using a number line. You will then remain within numbers. A negative number is the amount that is not present. It is a deficiency of the minuend. There is much more inner activity in working that way. You can excite some of the students' capacities in a much more real way than when you do everything beginning from geometry.

A teacher: Where should we begin?

Dr. Steiner: Now that the class is ready for spherical trigonometry, you will need to move from trigonometry to developing the concept of the sphere qualitatively, that is, without starting computations. Instead of drawing on a plane, they need to begin drawing on a sphere, so that they get an idea of what a spherical triangle is, that is, how a triangle lies upon a sphere. You need to make that visible for the children, then go on to show them how the sum of the angles is not equal to 180° , but is larger. They need to really understand triangles on a sphere, with their curved lines, and then begin the computations. In geometry, the computation is only the interpretation of the sphere. I do not want you to begin by considering the sphere from its midpoint, but from the curvature of the surfaces. Then you can go on to a more general discussion of the nonlinearity, how you could look at a corresponding figure on an ellipsoid, or how it would look on a paraboloid, where it is no longer completely closed. Don't begin with the center, but with the distortion of the surface; otherwise you will have difficulties

4. See *Discussions with teachers*, discussion of September 5, 1919.

with other solids. In a way, you will need to think of yourself on the surface; in a sense, you will have to form a picture of what you would experience if you were a spherical triangle. You need to ask yourself, What would I experience as a triangle on an ellipsoid?

In that connection, you will also have to show the students what would happen if you used the normal Pythagorean theorem on a spherical triangle. You cannot, of course, use squares for that. Doing things this way has an effect upon the general education, whereas normally they affect only the intellect.

You can cover permutations and combinations quickly, and, if there is enough time, the beginnings of probability theory, for instance, the life expectancy of a human being.

In the eleventh grade, you need to go through sections and intersections, shadows and indeterminate equations, and analytical geometry up to conic sections. In eleventh-grade trigonometry, teach the functions in a more inner way, so that you present the principle relationships in sine and cosine. There, of course, you will have to begin from geometry.

Begin twelfth-grade physics with optics, as we discussed yesterday.

Natural history. We have already discussed zoology. In geology and paleontology, begin with zoology, since only then do they have some inner value. You can begin with zoology, go on to paleontology, and arrive at the various layers of the Earth. In botany, you can begin with flowering plants (phanerogams), and then also go on to geology and paleontology.

Chemistry. We want to consider chemistry in its innermost connections to the human being. In the twelfth grade, our students already have an idea of organic and inorganic processes. It is now important to go on to those processes found not only in animals, but also in human beings. We can speak without hesitation about the formation of ptyalin, pepsin, and pancreatin. You should teach the metallic processes in the human being by developing things from principles, for instance, something we could

call the lead process in the human being, so that the students understand them. You need to show that within the human being all materials and processes are completely transformed. In connection with the formation of pepsin, what is important is to begin with the formation of hydrochloric acid, showing that it is lifeless. Then go on to consider the formation of pepsin as something that can occur only within the etheric body, even though the astral body has some effect upon it. In other words, show how the process completely disintegrates and then is rebuilt. Begin hydrochloric acid, with the inorganic process using salt. Discuss all the characteristics of hydrochloric acid, then go on to show how that differs from what occurs in an organic body. The result should be the demonstration of the differences between vegetable protein, animal protein, and human protein, so the students have an idea that there is a progression of protein based upon the various structures of the etheric body. Human protein is different from animal protein. You can also begin with differences by looking at a lion and a cow. In the lion, we find a process that is much more directed toward the circulation than in a cow where the entire process is more directed toward the metabolism. In the lion, the metabolic process is formed together with the breathing, whereas in the cow, the breathing is supported by the digestion. This will enliven the processes more. You need to have an inorganic, an organic, an animal, and a human chemistry. Some examples for children might be hydrochloric acid and pepsin, or blackthorn juice and ptyalin. Then they will get the picture. You could also use the metamorphosis of folic acid into oxalic acid.

A teacher asks whether to include quantitative chemistry.

Dr. Steiner: Well, it is certainly very difficult to explain these things with what you can normally assume. You need to begin with cosmic rhythm to explain the periodic system. That is the way you need to go, but you cannot do that in school. It is complete nonsense to begin with atomic weights; you need to begin

with rhythms. You can explain all of the quantitative relationships through harmonics. The relationship between oxygen and hydrogen is, for example, an octave. But, that would go too far. I think you should develop the concepts we mentioned before and that will be enough for the twelfth-grade curriculum.

Eurythmy is not intended for the final examination.

Religion class. In general, the character of religious instruction is already in the curriculum. I can certainly not add much to what you have already presented. There is nothing we really need to change. The question is what to do in the upper grades. In the end, you should be able to give the twelfth grade a survey of world religions, but not in a way that gives the children the idea that some of them are untrue. Instead, you need to show the relative truths in their individual forms. That would be the ninth level.⁵ In the eighth level, you need to go through Christianity so that it appears in the ninth level as the synthesis of religions. Develop Christianity in the eighth level, and in the ninth level emphasize world religions so that, once again, their high point is Christianity. In the seventh level, you should present a kind of evangelical harmony, present Christianity in its essence and in the way it appears. By then, the children will all know the Gospels. Therefore, at the seventh level, a harmony of Gospels, at the eighth, Christianity, and at the ninth, world religions.

I will prepare the curriculum for modern languages in the ninth through twelfth grades and give it to you at a meeting about the foreign language classes.

There is a discussion about the university classes in Stuttgart.

5. At the time, religion classes were divided into Level 1 (first and second grades); Level 2 (third and fourth grades); Level 3 (fifth grade); Level 4 (sixth grade); Level 5 (seventh grade); Level 6 (eighth grade); Level 7 (ninth grade); Level 8 (tenth grade); Level 9 (eleventh and twelfth grades).

Dr. Steiner: I would like to hear whether you think what has been proposed for the courses is too much or not. I would like to hear what you expect. What you thought of for the course that is just beginning and will continue until the next summer vacation? If we want to avoid a terribly chaotic situation, we certainly should not do things more than five days a week. I thought of doing a five-lecture series; Wednesday and Friday are not available. I could give lectures on Monday, Tuesday, Thursday, and Saturday, and two on one day.

I think we should present only five areas. We cannot present social understanding yet. It would also be very good to teach some practical subject, say, geodesy. We don't want to have any specific themes. I think Dr. Schwesbich could teach aesthetics and literature; Stein, history; Unger, epistemology; Baravalle, mathematics; and Stockmeyer, geodesy.

It seems that one error has been that there is too much lecturing. Sometime we will also need to present something about music theory. We should do that in the course next winter. So that there will be a certain amount of liveliness, I propose that wherever possible, you bring the most recent events into the discussion. It would be good, for example, to work through our perspective on aesthetics as I discussed in the two little essays. Since there is only one lecture per week, you can only give a sketch. You should, for instance, handle the theme "Beauty arises when the sense-perceptible receives the form of the spirit" as I did that in my essay "Goethe as the Father of a New Aesthetic."⁶ You could show that for the various arts, for architecture, painting, and so forth. In literature, I think you should discuss the most recent publications, namely, how Ibsen, Strindberg, and so forth reveal an unconscious movement toward a certain kind of spirituality, and then also, of course, the pathological, like for instance, Dostoyevsky.

6. See Steiner's lecture of November 9, 1888, in Michael Howard's *Art as Spiritual Activity: Rudolf Steiner's Contribution to the Visual Arts*.

Marie Steiner: Shouldn't we also discuss Morgenstern, Steffen, and Steiner?

Dr. Steiner: You could extend Steffen's characterization of lyrics.

In history, you could present an overview of the period from 1870 until 1914, stopping at that point. People would leave with rather long faces saying that you have only gotten to the World War and now they need to give some thought to the war itself. Go only to the assassination at Sarajevo.

In mathematics, you will have to orient yourselves by what was presented previously. I think it is important to treat the most important mathematical things. (*Speaking to Dr. von Baravalle*) You could present the things you have in your dissertation. It would also be very good if you developed mathematical concepts, such as those of normal functions or elliptic functions, in a visual way. Don't just drone on about formal mathematics. Present how things are qualitatively. It would also be good to use that as a starting point to go into the entirety of relativity theory, how it is justifiable or not. I think people should have an idea of the following: You could present the question of relativity theory through the example of a cannon that is shot in Freiburg. It can be heard at some distance and you can compute the distance. You would then go on to compute how the time would change if you moved toward or away from the noise. The time it takes to hear the noise would lengthen if you moved from Karlsruhe to Frankfurt. If you then moved in the opposite direction the time would shorten until it was zero when you heard the cannon in Freiburg itself. You could then continue past Freiburg, so that you would have to hear the cannon before it was shot. That is the basic error of the theory of relativity.⁷ It can't be so difficult to develop this mathematical concept of movement.

7. See Steiner's lecture of February 27, 1924, in *Natur und Mensch in geisteswissenschaftlicher Betrachtung* (Nature and the human being according to spiritual science, untranslated, GA 352).

I think the problem with these courses is that they are actually unnecessary. With some differences, you have simply continued what other popular lectures offer, which is unnecessary; there is no real need for them.

What is important in geodesy is to get away from presenting a copy of the Earth. For example, if you begin, as people do, to try to avoid error through differential methods, you will need to explain geodetic methods to a certain extent. You will then have asymptotic methods. You could then discuss to what extent human beings depend upon approaching only certain things. You can show how extremely useful it is not to think in a determined way about some things, such as the character of a human being, but to think in a way similar to the way you measure with a diopter, where there is always some small difference.⁸ You can come closer to the truth in that way than you can when you state everything in specific words. We should characterize people only by looking at them from one side and then another. A person can be a choleric and a melancholic at the same time. This is the perspective you should bring to the fore. If you use geodesy as a basis for explaining the problems of the Copernican system, you can achieve a great deal.

You should form the lectures series by using such titles as: "What Can Aesthetics and Literature Add to Life?"; "What Can History Add to Life?"; "What Can Epistemology Add to Life?"; "What Can Mathematics Add to Life?"; and "What Can Geodesy Add to Life?" Under that, you could put "The Board of Directors of the Anthroposophical Society and the Faculty of the University Courses," and above it, as a title, "Goetheanum and University Courses."

These proposals are being made to you from Dornach.

8. An optical invention by Hipparchus for reading altitudes and leveling.

Monday, June 2, 1924, 10:00 p.m. – 1:00 a.m.

A teacher reads aloud the ninth lecture from Practical Advice to Teachers and the curriculum directions given until this time as summarized by Mr. B.

Dr. Steiner: The foreign-language teachers were interested in hearing what directions have already been given. We should not forget there has been a certain difficulty in the foreign language class. In the past, students of the most differing ages came to us, so that we also needed to take new students in the higher class. We could assume that if a nine-year-old child came, he or she had already learned a certain amount. That was, however, not the situation with foreign languages. Children who had never learned a single word of French or English came into the fifth grade, so we could not establish a strict curriculum. It is still a question whether we are able to set up a specific curriculum for a given year or whether we can have only a general perspective we would follow as best we can throughout all the classes when we accept new children into the first grade.

Our teaching of foreign languages is somewhat independent. We consider what is taught in the first two hours to be the basis of education. In the future, we must treat our foreign language teaching somewhat more freely.

In general, we should teach a child in the first grade a foreign language, and we should teach foreign languages through speaking until the end of the third grade. We should avoid having the children learn words or phrases through translation. Instead, they should learn things directly from the word or phrase. Therefore, we should not associate a foreign word with the corresponding German word, but with the subject itself, and should always speak in the foreign language. That is particularly important until the

end of the third grade. During that period, they should not even notice that grammar exists.

In working with longer pieces, do not be disturbed if the children learn a verse or a poem purely by sound, even though they may have little understanding of the content. In an extreme case, a child may learn four, six, or eight lines that he or she remembers only by the sounds. Under some circumstances, that could be of considerable help in learning the language, since the child would later learn to understand things memorized by sound. Quite clearly, poetic material is to be preferred over prose during the first three years. It is quite clear from this that we cannot view the individual years separately. Instead, we must handle them completely equally.

We now come to the fourth grade. Then it is best to no longer avoid the beginnings of grammar. However, do not make the children learn rules, but make visible the texts they have already learned. Thus, you develop the rules of grammar inductively, and once they have been formed, you should require the children to remember them, so that they then have rules. You should not fall prey to the extreme by thinking that children should learn no rules at all. Instead, you should develop the rules inductively, so that they will know them by heart. Remembering rules is part of the development of the I during the period from nine to ten years. We can support the development of the I by giving the children the rules of grammar in a logical way based upon the structure of the language.

You can then go from poetry to prose. Until the end of the third grade, you should hold prose to a minimum. Beginning in fourth grade, you can choose material such that the grammar and the material can be learned in parallel. For that, you should select only prose. We would make poetry pedantic if we only used it for abstracting grammatical rules, but prose can certainly be used for that. While using prose, you can gradually move into a kind of translation.

Of course, the foreign language teachers have tried to teach in this way until now. Nevertheless, it has come up that the teaching has been more from the direction of lexicography, and that you have not sought the connection between the subject and the foreign word. Instead, you made the connection between the German word and the foreign word. That is easier for the teacher, but it results in teaching languages in contrast to one another, so the feeling for the language is not properly developed.

We need to begin that in the fourth grade, but we need to limit ourselves primarily to teaching how words are formed.

In the fifth grade go on to syntax, continuing with it in the sixth grade into more complicated syntactic forms. The readings would, of course, follow in parallel. You should not have the children translate from German into the foreign language. Instead, have them write short essays and such things. You should work with such translations only by saying something short and then having the children express the same thing in the foreign language. Thus, you would have them say in the foreign language what they have heard in German. That is how you should work with translations until the end of sixth grade. In any event, you should completely avoid having them translate longer German passages directly into the foreign language.

On the other hand, the children should read a great deal, but their readings should contain much humor. The class should have an enjoyable discussion of everything connected with the readings, particularly concerning customs. You should discuss the living situations and attitudes of the people who speak the foreign language. Thus, you should include, in a humorous way, a study of the people and customs in the fifth and sixth grades. Also take idiomatic expressions into account in the fifth grade by including the sayings and idiomatic expressions contained in the foreign language, so that the children have a corresponding saying in that language for the various occasions in life where they would use a German saying. These are often expressed in a much different way.

For the seventh grade, the instruction should take into account that a large number of children will leave the school following the eighth grade. In the seventh and eighth grades, you should emphasize reading and working with the character of the language evident in sentences. Of course, it is important that they learn about the things that would occur in the everyday life of the people who speak the language. They should practice by reading texts and retelling things in the foreign language so that they gain a capacity for expression. You should have them translate only rarely. Have them retell what they have read, particularly dramatic things. Do not have them retell lyric or epic readings, but they can retell in their own words the dramatic things they have read. In the eighth grade, you should also teach them rudimentary things about poetry and meter in the foreign language. Also, in these two last classes, you should give a very brief overview of the literary history of the respective language.

We now have ninth grade. There, you need to review grammar, but do it with some humor by always giving them humorous examples. Through such examples, you can go through all the grammar of the language in the course of the year. Of course, you do that in parallel with the exciting readings the class does.

In the tenth grade, emphasize the meter of the language by reading primarily poetry. In the eleventh grade, the readings should be mostly drama in parallel with some prose texts and a little about the aesthetics of the language. You can develop poetry from the dramatic readings, and you should continue that into lyric and epic poetry for the twelfth grade. There, the class should read a number of things related to the present and to the area where the foreign language is spoken. The students should, therefore, have some knowledge of modern foreign literature.

That is, then, the general curriculum we will want in the future.

You should never read anything without making the children aware of the entire content. In the fourth and fifth grades, you can begin with the basics of grammar, but see that the children also speak.

I would like to say something else in regard to drama in the seventh and eighth grades. You could find, for example, some longer passage from one of Molière's comedies that you want to read. In a humorous way, you need to tell the children the content—be as detailed and dramatic as possible—then have them read the passage.

In the course of the past years, we have made small additions to what was said earlier, and we should leave it that way, in principle. They should begin their written work only at that stage presented in the course.

The teaching of ancient languages has, of course, a particular position, and it actually needs a special curriculum, which I will work out in more detail and give to you. You probably already know what we did previously and the things we slowly changed.

A teacher requests a seminar on languages and Dr. Steiner agrees.¹

Dr. Steiner: I would now like to hear about some of your teaching experiences since Easter.

A teacher asks about Bible stories for the third grade.

Dr. Steiner: I have seen that some of you use the Hebel edition of the Bible. My feeling is that we should use only the Schuster edition because of its exemplary structure. It is better not to work exactly with the text of the stories, but to present them freely. You should give only free renditions to the children, and the book itself is only a help for remembering and reviewing. In that case, the older Schuster edition is still the best; the new edition is not nearly so good. As interesting as it may be to read Hebel, if you want to read something you already know, it is not appropriate for teaching about the Bible, quite aside from the fact that the printing in the present edition is terrible. I think we should stay with the old Schuster edition. Its structure is really very good. On the

1. The course was not held.

other hand, it is rather pedantic and Catholic-oriented, but I do not think you run any danger of being too Catholic.

A religion teacher asks about the difference between working with the Bible stories in religion class and in the main lesson of the third grade.

Dr. Steiner: You can learn a great deal if you recall the principle for working with Bible stories in these two different places. When we teach Bible stories in the main lesson, that is, in the actual curriculum, we treat them as something generally human. We simply acquaint the children with the content of the Bible and do not give it any religious coloring at all. We treat the stories in a profane way; we present the content simply as classical literature, just like all other classical literature.

When we work with the Bible in religion class, we take the religious standpoint. We use these stories for teaching religion. If we approach this difference with some tact, that is, without giving any superficial explanations in the main lesson, then we can learn a great deal for our own pedagogical practice by working with this subtle difference. There is a difference in the “how,” an extraordinarily important difference in “how.”

What was told before is then read so that it is firmly seated. I cannot believe the Schuster Bible is poor reading material. The pictures are quite humorous and not at all bad. Perhaps a little cute, but not really sentimental. It is good enough as reading material for the third grade and can also serve as an introduction to reading *Fraktur*.²

A teacher asks about difficulties with new students in the stenography class.

Dr. Steiner: The only thing we can do is to make stenography an elective. We will make it something the children *should* learn.

2. *Fraktur* is a typeface used in older German books, similar to old English printing. It is ornamental and difficult to read without practice. —TRANS.

Suppose a student comes into the eleventh grade. In previous years, he had a Catholic teacher for natural history. Now he comes and says he wants to learn only Catholic natural history. There is nothing we can do to free him of that.

We are teaching the best stenographic system, Gabelsberger's, and it is obligatory because in our modern times it is needed for a complete education. I do not think it is prejudice at all. It is the only system that has some inner coherence. The others are all simply artificial. We need to think about having this class in a lower grade.

A teacher: Don't the first-grade children have too much school because of the language class?

Dr. Steiner: If you see the children are tired, it would be better to drop that subject in the first two grades rather than to try some sort of tricks. I would prefer that we teach the little children only two hours a day if that were possible.

The school doctor asks about curative eurythmy exercises.

Dr. Steiner: That can be only a question of using the time most efficiently. Some children are given curative eurythmy exercises for a particular period, and they should be done daily. The children will have to leave class for that. If they are doing some curative eurythmy exercises, then they are sick. Since it is a therapy, you should be able to remove the children from class at any time except during religion class. If they miss something in class, it is just karma. There can be no difficulties if curative eurythmy is given the importance it is due. No one should hold curative eurythmy in such low regard that a child is not allowed to go.

A teacher asks about Cavalieri's perspective in twelfth-grade geometry.

Dr. Steiner: Cavalieri's perspective is more realistic. In it we see everything in small pieces. That perspective should be used wherever possible. It is designed for architecture. The architrave in the

first Goetheanum was done in Cavalieri's perspective, as though you were walking around a room while looking at the walls.

I want the children to have an equal opportunity to do all of the geometric constructions, for example, the sections through a cone, to sketch them freehand. They can do the actual drawing, the real construction, with a compass and a ruler.

A teacher asks about year-end reports.

Dr. Steiner: There is not much to say about the reports. The first school-year reports were really very interesting. Not giving grades was new; instead you evaluated the children in your own words. Many people received that in a very good way. You wrote the sentences with tremendous love. If you look at those reports today, you will see they were written out of love.

When I read some reports because someone complained, I found that for a large number of teachers writing the reports had gradually become a burden, just as in other schools, so that the teachers were happy when they were done. You can see they are no longer written with love. They have been formulated in the driest prose. It would be better if we used the 4, 3, 2, 1 grading system. We need to be more careful about how we write and be somewhat more creative. You should be more diligent and more loving, otherwise the result might be something like, "Can't do anything, but will be better," or, "Behavior leaves something to be desired," and so forth. Then, the reports would no longer serve any purpose. I have nothing against it if you think it is too great a burden. Then we will have to swallow the bitter pill and give regular reports. That would be a shame, though. We cannot allow them simply to be written in the last week, but we cannot have any rules about them, because we would need a special rule for each student.

I was disturbed by S.T.'s report. When I decided to accept him, I said explicitly that we could not do so if we were going to be stuffy about it. We would have to be more open. That was when I was in J. We cannot have a Waldorf School and depend upon support if

we set ourselves outside the world. It would have been much easier to say that we cannot accept such a student. The question was one of solving a more difficult problem, and thus that young boy came to us. I certainly did not hide the fact that we were subjecting ourselves to a real problem. I said all of that at the time. We needed to solve a problem: a boy who was very gifted for his age came into the ninth grade. Look at the questions he asked, but on the other side, he couldn't *do* anything. He was lazy in every subject. But then he received a report that neglected everything that was said at the time. This drives me up the wall! It was written very pedantically, with no consideration of the special circumstances, and with no consideration of his psychology. I was just mortified by the faculty here. The report had no meaning for the boy, and his mother lost her head. The report was a wonderful example of disinterest. In this case, you did not seem to be as talented as usual. You wrote in the style of a very average middle school teacher.

You should write the reports for those who are to learn something about the child. You can tell the children what you have to say in a much more direct way throughout the year. The reports are for others to read. This report gives no indication whatsoever that the boy went through the most important year of his life and was very different at the end of the year than he was at the beginning. The positive things that occurred are not at all visible. We did not need to bring him to the Waldorf School to get such a report. Of course, you can take the position of a schoolmaster, but we should actually be much more open.

You need to write the reports with more love. You did not do that. You need to look at the individual students with more love. This report is sloppy, even superficially. Something like this looks bad. A report like this should be well organized and carefully written. You may have to describe the inner development of some children. If our teaching fails, it would be better not to take any risks if we fear things will get worse because the care needed for such an individual is not here.

A teacher asks whether L.K. from the third grade should go into the remedial class.

Dr. Steiner: Her mother is horrible. She was that way already as a young girl. It would not be appropriate to put the child into the remedial class where we should really have only children with some intellectual or emotional problems. K. is simply bad, and that would only be a punishment. She would not fit into the remedial class. Don't put everyone in the remedial class.

A teacher: Should we consider K.E. in the fourth grade as normal?

Dr. Steiner: What is normal? You cannot draw some line. K.E. is not abnormal, but under such circumstances, you could put such a child in a lower grade.

A teacher asks about R.A. in the fifth grade, who had stolen something.

Dr. Steiner: For four years he has stolen nothing, but now he is beginning to steal. It is our task to make him into a proper young man. There must be something missing in the contact between the faculty and the children. If the children have genuine trust in the teachers, it is actually not at all possible for such moral problems to arise. You should certainly keep him in the class. He is not a kleptomaniac. He did it alone. You need to understand the children's psychology better. It is possible that sometimes children do things because of a dare. It is also possible a hidden laziness exists. I certainly told him my mind quite clearly.

A teacher asks about a course in voice eurythmy.³

Dr. Steiner: The eurythmy teachers and Mr. Baumann should have been at the tone eurythmy course in February.⁴

3. See Rudolf Steiner, *Eurythmy as Visible Speech*.

4. See Rudolf Steiner, *Eurythmy as Visible Song*.

In this case, the question is somewhat different. I began tone eurythmy in 1912. At that time a number of students came, Kisseleff, Baumann, and Wolfram. The course expanded when a number of eurythmists also came. Lori Smits continued it, but something foreign came into it then.⁵ This course should be used to make a new beginning. We will have to see how far we get. This is something that could be especially important. Since eurythmy is also done here in school, it could lead to closing the eurythmy class.

Dr. Schubert, Dr. Kolisko, and anyone else who can should attend the curative pedagogy course.⁶

Miss Michels will go to the agricultural course.⁷ Someone will have to take over the children at that time.

5. Lori Maier-Smits, one of the original eurythmists.

6. See Rudolf Steiner, *Curative Education*.

7. See Rudolf Steiner, *Agriculture*.

Thursday, June 19, 1924, 9:00 p.m.

Dr. Steiner: Unfortunately, I could not visit the classes, but you could tell me about them. I have not finished the curriculum for the ancient languages yet.

A teacher asks whether there will be levels of grammar in the foreign-languages classes like those in German.

Dr. Steiner: Well, this is the situation. What I gave was according to the needs of the respective ages of the children. What they need is that you give them the nuances of the state of their souls at their age. Children learn how to enliven such nuances most easily through their mother tongue. It is best to make a connection with other languages after they have learned things in their mother tongue, for instance, to show how differently other languages express the same mood of soul. You can certainly make comparisons like that.

You should not begin teaching them grammar before the age of nine or ten. Develop your language teaching during the earlier stages purely from speaking and from the feeling for what is spoken, so that the child learns to speak from feeling. At that age, which is, of course, not completely fixed but lies between the age of nine and ten, you should begin with grammar. Working with the grammar of a language is connected with the development of the I. Of course, it is not as though you should somehow ask how you can develop the I through grammar. Grammar will do that by itself. It is not necessary to have specific teaching examples in that regard. You should not begin grammar earlier, but instead, attempt to develop grammar out of the substance of the language.

A teacher: You said that in eighth grade we should begin to give them the basics of meter and poetics, and then in the eleventh grade, the aesthetics of the language. What did you mean?

Dr. Steiner: Metrics is the theory of the structure of verses, the theory of how a verse is constructed. Poetics is the various forms of poetry, the types of lyric, epic, and dramatic poetry. That is what metrics and poetics are. You can then go on to metaphor and figures of speech. Always give the children some examples.

The children have a rather large vocabulary, German, French, and English, which you can use as a basis for comparing the different languages. Teaching the aesthetics of a language means that you draw their attention to such things as whether a language is rich in the *o* and *u* vowels or in the *i* and *e* vowels. You can then try to give them the feeling of how much more musical is a language that has many *o* and *u* sounds than one that has *e* and *i* sounds. You can try to give them a feeling for how the aesthetic beauty of a language decreases when the possibility of inwardly transforming words in various cases is lost and when endings disappear. Thus, the structure of the language is part of its aesthetics, whether it is flexible or more lyrical and musical, whether it can express complicated interjections, and so forth. That is different from actual metrics and poetics. The aesthetics of a language is concerned with the actual beauty of the language.

Sanskrit is very rich in *ās*. *U* and *o* make a language musical. *E* and *i* make it discordant. The German language is discordant. Sanskrit is somewhat monotonic due to the predominance of *a*, but lies between the musical and flexible. It has a strong tendency to be musically flexible, that is, not to be unmusical in its plastic forms. That is how *a* works. It stands in the middle. It is particularly characteristic to find a vowel next to an *a* in Sanskrit. It is very characteristic, for example, to hear an Indian say, "Peace, peace, peace," since an *a* comes first and then there is a soft hint, almost a shameful hint, of the *i*. That is because they say, "Shanti, shanti." *I* is the most egotistical vowel. It is as though the Indian immediately becomes red in the face from shame when he says *i*.

A teacher: The Finnish language also has many *ās*.

Dr. Steiner: That is true, but you should also consider how long a language has been at the stage of this particular peculiarity. There is something hardened in the *a* of the Finnish language, which, of course, relates to its tendency toward consonants. It is a kind of hardening that begins to become sympathetic. All these things are based upon a subtle aesthetic feeling for the language, but such subtle feelings are no longer natural for people today. If an Englishman spoke the ending syllable of English words the way a German- or a French-speaking person does, that would be a hardening for the English person. English-speaking people have begun to drop the end syllables because they are moving out of the language. What is a hardening for one can be something quite natural for the other.

A teacher asks another question about metaphors and figures of speech.

Dr. Steiner: Metaphors correspond to the imagination, figures of speech, to inspiration. First you have what is absolutely unpoetic and characterizes the greatest portion, 99 percent, of all poetry. You then have one percent remaining. Of that one percent, there are poets who, when they want to go beyond the physical plane, need to strew pictures and figures of speech over the inadequacies of normal prose. How could you express, “Oh, water lily, you blooming swan; Oh swan, you swimming lily!” That is a metaphor. What is expressed is neither a water lily, nor a swan; it floats between them. It cannot be expressed in prose, and the same holds for figures of speech. However, it is possible to adequately express the supersensible without using a picture or a figure of speech, as Goethe was sometimes able to do. In such cases, he did not use a picture, and there you find the intuitive. You stand directly in the thing. That is so with Goethe and also sometimes with Martin Greif.¹ They actually achieve what we could objectively call lyric. Shakespeare also achieves it sometimes with the lyric poetry he mixed into his drama.

1. *Martin Greif* is a pseudonym for Herman Frei (1839–1911).

In the pedagogical course given by Dr. Steiner in Ilkley in August 1923, he characterized four languages in the eleventh lecture without naming them. A teacher asks which languages he meant.

Dr. Steiner: The first language is English, which people speak as though the listener were listening from a distance, from a ship floating on the waves of the sea, struggling against the wind, struggling against the movement and spray of the sea, that is. The second language, which has a purely musical effect when heard, is Italian. The third, which affects the intellect, which comes through reasoning and is expressed through its logical forms, is French. The fourth, which sculpts its words, is German.

A teacher: What is the basis of French meter?

Dr. Steiner: As hard as this may be to believe, the basis of French meter is a sense of systematic division, of mathematics in language. That is unconscious. In French meter, everything is counted according to reason, just as everything in French thinking in general is done according to reason. That is, of course, somewhat veiled since it is not emphasized. Here, reason becomes rhetoric, not intellect. Rhetoric is audible reasoning.

A teacher asks which texts they should use for foreign languages.

Dr. Steiner: We have already spoken a great deal about the twelfth grade, and I gave you some suggestions, for example, MacKenzie. In the preceding grades, it would depend a little upon what the teacher has already read and what the teacher likes, and for that reason, I gave only the qualities. For the tenth grade, you should certainly consider older and more recent lyric poetry.

A teacher says that he began with lyrics from Milton's time.

Dr. Steiner: You should do it in the following way. In the tenth grade, read the lyric poetry from Shakespeare's time and then give a short review in the twelfth grade. We cannot completely ignore lyric poetry from Shakespeare's time because it gives a curiously deep

indication of the period of European development when the Germanic languages were much more similar to one another than they are only a few centuries later. English lyric poetry is still unbelievably German. If you read Shakespeare's lyrics, you will see they are not at all un-German. We can show that in the twelfth grade, so that a feeling will arise that is very important for humanity in general.

Thus, for the tenth grade, Robert Burns, some things out of the period of Thomas Percy. Some things from the Sea School, for example, Coleridge, and then Shelley and Keats. You will, of course, need to be selective, but do what you prefer, since you will then do it better. You could also present some particular points of view. There is, however, one thing in these lyrics that you will find throughout almost all English lyric poetry, namely, that where it is good it has a sentimental element. Sometimes that is very beautiful, but there is certainly a sentimental element throughout.

Something else is that when the English way of thinking becomes poetic, it is not at all appropriate for representing humor.² English then becomes trivial and has no humor in a higher sense. There is not even a word for it. How could you say "humor" in English? The way Falstaff is handled would not represent humor today. We would, of course, say there is much humor in it, but we would not refer to the way the whole thing is presented as humor itself. What is apparent to us is how precise the characterizations are. We perceive what is human, but in Shakespeare's time it was not perceived in that way. The well-roundedness and exactness of characterizations was unimportant for people in earlier times. What was important then was that the

2. Throughout this paragraph and the next, Steiner merges the meanings of the word *humor*. On the one hand he uses it to refer to what is commonly referred to as humor today—something comic or whimsical. On the other hand, he reaches back into the much older meaning of the word (a cognate in German and English), which refers to the medieval four basic "fluids" of the four temperaments. He is thus saying that this form of presentation would no longer be a true characterization, nor would it be comic at a higher level. — TRANS.

humors be good for presentation on the stage. People thought much more as actors at that time.

Today, we can no longer call Falstaff humorous. By the word *humor*, we mean someone who dissolves in a kind of fog, that is, someone not so well defined in regard to his temperament. Humor is the kind of temperament someone has. The four temperaments are humors. Today, you can no longer say that someone has a melancholic humor. Thus, someone whom you cannot really quite grasp, who dissolves in the fog of their temperaments, has humor.

In drama, you should show that the development of the English people resulted in the height of English drama being reached by Shakespeare, and that since then nothing else has reached the same height. It is, of course, interesting, but you should draw the students' attention to how development proceeds only in the twelfth grade. You can mention how in Middle Europe, the German Reformation kept its basic religious character through the great importance of church lyric. In France, the Reformation does not have a religious character; it has a social character, and this can be shown in the poetry. In England, it has a political/moral character, something we can see in Shakespeare. That is connected with the fact that for a long time the English did not have an idealistic philosophy, so they lived it out in poetry. That gives their poetry a sentimental tendency. That is what made the rise of Darwinism possible.

A teacher: We still need to group the three fifth-grade classes for Latin and Greek.

Dr. Steiner: The question is whether Mr. X. will take over that instruction.

A teacher asks about religious instruction in the Waldorf School and in the Christian Community.

Dr. Steiner: One thing we need to consider is that the Christian Community also gives religious instruction to the children. There are continuing questions. First, how is the independent religious

instruction in the Waldorf School connected with the religious instruction of the Christian Community, and, second, how are the school's Sunday services related to the Christian Community Sunday services? I would like to hear your feelings about these things. I would also like to say beforehand that we cannot object in principle to the children participating in both the Waldorf School religious instruction and the Christian Community instruction and also attending both services. Our only possible objection might be that it might be too much. You should speak about it, though, as we should not decide something dogmatically.

The situation is this: We have seen how the Christian Community has grown out of the anthroposophical movement. There cannot be any discrepancy within the content of the two. The question concerning religious instruction is that if the Christian Community were to request to instruct the children who belonged to the Christian Community, we would have to give them the same rights as other confessions. The children who do not belong to the Christian Community will, in the majority, have the independent religious instruction. Thus, we will have just one more religion class. But why should we allow an extra religion class for the Christian Community other than the independent religious instruction? I do not actually see how we can decide this question in principle, since we cannot put ourselves in the position of advising someone not to participate in our religious instruction. To do that would be incorrect.

Take, for instance, the situation of a Catholic father saying that he wants to send his boy to the Catholic religious instruction as well as to the independent religious instruction. We could certainly not say anything against that if it was possible to schedule things that way. We cannot decide it, the Christian Community must decide it for themselves.

[There is a break in the transcript here, and the following is not completely clear.]

It should not be possible for a child to make comparisons and conclude that the religious instruction given by the Waldorf teacher is not as good. The school exists within the framework of anthroposophy, so if a child makes such a comparison of which teacher is better, it should be obvious that due to the nature of the subject, the Waldorf teacher is better.

A teacher asks about the selection of a new religion teacher.

Dr. Steiner: This situation could someday cause us very large problems, greater than all previous ones. As you know, it was very difficult to find religion teachers. The teachers here are more concerned with their own specific subjects, and there is a certain prerequisite for teaching religion. It might occur that we will need to find a religion teacher for the school within the Christian Community. I would try to avoid that as long as possible, but it may someday be necessary. I do not see why we should be so exclusive. We can leave it up to the parents and children whether they want to participate here and there; however, I think it would be good if they participated in both, so that there would be a harmonious discussion of the material by the religion teacher here and the religion teacher there.

You should also not forget that the priests of the Christian Community are also anthroposophists, and they have made great strides in a very short time. The priests are not the same as they were, they have made enormous progress in their inner development. They have undergone an exemplary development in the life of their souls during the short time the Christian Community has existed. Not everyone, of course, but it is true in general, and they are a great blessing in all areas. There was a youth group meeting in Breslau, and two theologians worked with them. That had a very good effect. Young Wistinghausen is a blessing for the youth there.³

3. Kurt von Wistinghausen was at that time a priest in the Christian Community and a member of the Anthroposophical Society in Breslau.

A teacher: What should we do with the newly enrolled students? They have already been confirmed by the Christian Community. Should they immediately go to the Youth Service?

Dr. Steiner: That would not be good, as they would not begin the Youth Services with an Easter service. It is extremely important that they begin the Youth Services at Easter. You should make it clear to them that they should attend the Youth Services somewhat later. You could allow them to attend as observers, but not for a whole year. Those children should attend the Youth Services beginning at Easter when they have completed the eighth grade. The Youth Service has its entire orientation toward Easter.

A teacher: What should we do with those who have gone through the Protestant confirmation or Catholic First Communion?

Dr. Steiner: The main problem is that these children have been confirmed or have taken First Communion, and now they are taking independent religious instruction. By doing that, they lose the entire meaning of confirmation or First Communion; they negate it and strike it out of their lives. Once they have been confirmed or have taken First Communion, they cannot simply take independent religious instruction. Being confirmed means to be an active member of a Protestant church, so they cannot participate in the independent religious instruction because that negates the confirmation. That is even more true with First Communion. Our task is to indicate to the children in a kind way that they need to first live into their new life, so that it will not be so bad if they do not participate in the Youth Service until next Easter. You need to prepare them for renouncing their faith and direct them to something quite different. These are things we should take quite seriously. At worst, these seven will have participated too early, but not too late if they come only at Easter. We should perhaps consider this if a dissident is there.

A teacher asks a question.

Dr. Steiner: I do not understand at all why someone who was confirmed by Priest K. should not go through the Sunday services for a year, since he had not been confirmed before. In his case, our only question is whether he should go to the Sunday services for a year.

If you look at the inner meaning of our Youth Service and that of the Christian Community, you will see they are compatible. The inner meaning of our Youth Service is to place a person into the human community, not into a specific religious community, whereas the Christian Community's is to place the person into a specific religious community. It is, therefore, completely compatible for someone to attend the Christian Community Youth Service after attending our youth services; that is not a contradiction. The other way around, for someone who is confirmed before attending our Youth Service, is not compatible. However, the first way is compatible. Parents from the Christian Community have asked me about this. First, the children should go to the youth services here, and then go through confirmation in the Christian Community. If a child attends the Christian Community youth services, we should not object. It is compatible because we do not place the children into the Christian Community. I did not say they must be confirmed into the Christian Community, rather, they may. Our Youth Service does not replace that of the Christian Community because it does not lead to membership in the Christian Community. If children have been confirmed in the Christian Community, they will need to wait here until next Easter.

A religion teacher says the older students do not like to go to the services for the younger ones. They think they are too old for that.

Dr. Steiner: They completely misunderstand the service. They have a Protestant understanding of ritual, which means a rejection of it. It is possible to attend the service throughout your entire life. Their understanding is based upon the perspective that these teachings are preparations, not a ritual. We need to overcome that Protestant understanding.

A teacher asks how to handle students who only audit the classes.

Dr. Steiner: That is a question we can decide quite objectively, but then there can be no differing opinions. The instruction we give in the Waldorf School assumes a certain methodology. We present the material according to that methodology, and we cannot take other circumstances into account. Those who audit the Waldorf School need to assume that they will be treated according to that methodology. We cannot answer this question with a subjective opinion. You cannot modify the methodology by saying you will ask one student and not another, since you would no longer treat the students according to the Waldorf methodology. As long as he is in the class, you have to treat him like the others.

I do not understand why his report is not different from the others. If someone attends all the classes, I do not see why he is an auditor. His report should clearly state that he took only some classes. That should be summarized somewhere. At the end of the report, you should state that the student did not receive remarks about all subjects because, as an auditor, he did not attend all classes. The reports are uniformly written, and it should, therefore, be evident that the student was an auditor unless we have cause to view him differently. We spoke about this when we discussed how the reports were becoming more bland and that we should stop that. If you do not write them with enough care, they no longer have any real meaning. I do not see why that should be any different now. If we give an auditor a report—to the extent that we can give such a report—we should do it according to the principles of the Waldorf School or not at all. That is really self-evident.

The only question could be whether he should automatically receive a report, or only if he requests it. That is not a major question and has no further consequences. Certainly, you could give him a report regardless of whether he asks for it or not, and he might tear it up, or you could ask him and if he does not want it

you simply save yourself the work of writing the report; that is really not so important. If he is to audit, then he must be an auditor in the Waldorf School. To treat him differently would not correspond to teaching in the Waldorf School. His extended leaves from school are a different question.

There is further discussion about S.T. Some letters to his mother are read aloud.

Dr. Steiner: I recently discussed this whole matter very clearly and said that when he was enrolled I assumed he would be treated according to his very specific nature. I continue to assume that, otherwise I would have advised him not to come to the Waldorf School. At that time, I said it was absolutely necessary for him to live with one of the Waldorf School teachers. I also said he does not tend to progress in individual subjects in a straightforward fashion, but we have not gotten past that problem. We appear to have characterized him, but that is really not much more than just giving grades. He has not been treated as I intended he should be treated. In a certain sense, the way T. has been treated is a kind of rejection of me by the faculty. That is something that is actually not possible to correct. These letters are simply a justification of his report. I do not agree with the report nor with your justification of it. You have not taken his particular situation into account. He is difficult to handle, but you also have no real desire to work with him as an individual. I need to say that in an extreme way as otherwise you will not understand me clearly. You could have said everything in his report differently. Now there is nothing to do other than to send this letter. What else can we do? I think, however, that we can learn a great deal from this report because most of what is in it is said in a devious way. He is also now living in R.'s boarding house.⁴ You have done nothing I wanted. Some of the students are living with teachers.

4. A boarding house owned by The Coming Day.

I do not think we can achieve more by rewriting the letters. What we should have achieved should have been done throughout the year. What is important is to be more careful in carrying out the intentions. Otherwise, we should not have accepted him.

A teacher: Should we advise an eleventh-grade student who wants to study music to no longer attend school?

Dr. Steiner: As a school, we can really not say anything when a student no longer wants to attend. We do not have compulsory attendance. However, as the Waldorf School, we can certainly not advise such a young student that he should no longer attend. That is something we cannot do. We need to take the viewpoint that he should continue and finish. That is the advice we can give. If it is necessary for the boy not to complete the Waldorf School in order to become a musician, then we will lose him, and his mother will not be able to keep him, either. If he is to become a good musician, we cannot advise him not to continue in school.

A teacher asks about a child in the third grade who has difficulties concentrating and cannot make the connections necessary to write short essays.

Dr. Steiner: Have the child repeat a series of experiences forward and then backward. For instance, a tree: root, trunk, branch, leaf, flower, fruit. And now backward: fruit, flower, leaf, branch, trunk, root. Or you could also do a person: head, chest, stomach, leg, foot. Then, foot, leg, stomach, chest, head. Try to give him some reminders also.

A teacher: How often should we have parent evenings?

Dr. Steiner: When possible, parent meetings should be monthly.

Tuesday, July 15, 1924, 8:30 p.m.

Dr. Steiner: I had thought a meeting with the faculty would not be possible during this short visit. In light of the bad news I received today, though, I thought it was absolutely necessary to have this meeting and discuss the latest events. We cannot have a long meeting, since I have another meeting right after this one. However, we need to discuss the events of the past days. Before I go into the situation, I would like you to tell me about the events first.

A report is given about a theft by S.Z. and W.R.

Dr. Steiner: Aren't both boys in the eleventh grade? Have you noticed anything unusual recently?

A teacher: Not in school. W.R. was very active in class, but S.Z. is less interested in learning.

Dr. Steiner: S.Z. lived with Mrs. A. and W.R. said they wanted to look at her furniture. That is undoubtedly when the boys took the key; now we have the question of whether Z. himself was truly active or whether R. is the real instigator, as appears to be the case. How long have the boys been in the school?

A teacher: S.Z. has been here for three years and W.R. for four.

Dr. Steiner: W.R. also stole some money. Which teachers worked with him?

A number of teachers report.

Dr. Steiner: These cases certainly give us a lot to think about. Now that I have heard what you said, there is even more to consider. These are symptoms of something that has recently become quite visible in other areas.

Through our Waldorf School methods, we bring children very far in one respect, which is in regard to intellect and spirit. Our students are very much farther along than other students of the same age. That is something no one can deny. From eighth or ninth grade on, the whole student body consists of very different young human beings than those in other schools. Now, of course, the human being is a whole, and bringing people forward in an intellectual/spiritual way requires that we also bring their souls just as far along morally. No one can deny that what we achieve in teaching in the Waldorf School is primarily limited to the period the children are actually in school, and that the relationship to the students primarily results from what happens during classroom hours. That is the relationship that results, and we can hardly change it when the faculty is so overworked that personal relationships to the children don't actually arise as they should in order to achieve a moral and soul development parallel to the intellectual and spiritual development. Beginning in the eighth grade, the moral influence of the faculty upon the students is very much lacking. There is also no contact between the students and teachers outside class of the sort that should exist, so when the students of the eighth grade have certain tendencies, they are left too much to themselves morally. We do not speak about the students in the way we would if we had closer contact with them. The letter you wrote me about R. resulted from your classroom relationship. There was nothing visible in it to indicate that you had a personal relationship to 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 the 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 absolutely 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

do not know how the way you have developed this student psychology in your recent faculty meetings compares with the way it could have developed in meetings with me. You could have given some of the students in the higher grades some special attention here. I don't know to what extent you do that when you meet by yourselves, but what exists is certainly not what it should be.

We now 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 healed through energetic and longer-lasting psychological treatment. Whenever we spoke about N., I said that if he were treated such that he developed some trust, then he would be able to come to a teacher when he was in need and relate to that teacher as he would to a father. That would have improved the situation. My impression is that you did not do that, so N.N., who would have been easy to treat, in fact did not develop the deep love for a teacher that would have enabled him to improve. In such cases, discussions about morality do not help. The only thing that can help is for the student to form such a close relationship with a teacher that he or she feels especially drawn to that teacher. However, such contact has not developed, though I had hoped it would. Now he has left, but we have certainly not earned any medals for helping him firm up his moral stance.

Now we come to S.Z. Although I do not know him as well, it seems he has a moderate moral and intellectual weakness. He seems to be a boy who is intellectually weak and easily influenced. Probably he is relatively suggestible, so that a strong moral influence would affect him just as much as a less-good one. As things stand, he is to a large extent morally ruined, and the effects of this have been going on for several months, so that the moral problem exists in addition to the moderate intellectual weaknesses.

Now we have W.R. He is clearly not just moderately, but extremely weak intellectually. In saying this, I need to remind you that young people can be extremely weak-minded in that they cannot use their intellects for doing anything more than busywork

well. Such people can create basic and exact judgments and can seem quite clever. Nevertheless, in W.R. we have an absolute and constitutional weak-mindedness. We could have held him only if there had been an inner harmony between the care he receives at school and where he is living, so that he would have been strongly influenced by the school and by where he lives. Neither of these happened. Both where he was living and the school left him to himself in regard to his morals. No one worked with him. R.'s inner problems are therefore extremely great. These are things we must clearly examine from a psychological perspective. If the Waldorf School is to continue to exist, we need to think seriously about how we can overcome them. If the Waldorf School is to continue, everyone's goodwill must act together, perhaps by having, prior to a new school year, a series of teachers' meetings where we discuss the moral position of the school. We cannot move forward otherwise. We have a major deficiency in that regard. My first thought is that you have forgotten there must be a strong contact between the teachers and the students, and that concerns the school.

Concerning the two students, Z. and R., in spite of the fact that they were in the Waldorf School, they have come to behave as they did recently, and we have no real hope of favorably influencing them if they continue at the Waldorf School. Your lack of contact has become too great to have any real effects upon them. Thus, after what we have seen, we must unfortunately say, and this is quite painful, that if these two students remain in the Waldorf School, they will become worse and worse from a moral standpoint, and, in addition, they will infect others. What you have said in this meeting completely proves that. There is no possibility of thinking anything other than that they will become more and more morally depraved. We are faced with the fact, at least from our present knowledge of the situation, that we might be able to work with Z., but most certainly not with W.R. Z. may improve, and that is something we could attempt. Due to his suggestibility, we may be able to achieve an improvement with S.Z. We could

consider that. As long as we had to deal only with Z., I said we should keep him, and I wanted to do that even against his father's wishes. However, if both boys remain, they will most certainly become worse. There can, however, be no discussion about W.R. remaining in the school. The situation is extremely tragic, primarily because it is a question of conscience for our school. We need to admit that we presented the school to these two boys in such a way that the school was incapable of improving them morally.

Neither of the boys is a kleptomaniac. They are weak-minded, not kleptomaniacs, and they have an intellectual and moral weakness in addition to the weakness in their souls, which makes the problem particularly difficult. If they were kleptomaniacs, we could consider giving them some therapy, but since they are weak-minded, there is nothing we can do but put them in a class for weak-minded children. That, however, is unthinkable.

The way things now stand, we have no real authority with W.R. It is quite clear that there has been an inner corruption of both boys for several months. Therefore, there is nothing we can do with R. other than advise that he be removed from the school.

We could give S.Z. a short probationary period during which we would really have to pay attention and try to work with him. With W.R., the situation is difficult. He should go someplace where there is a systematic working toward moral improvement. Of course, I don't mean a normal juvenile home. If he remains in the school, he will become worse than he already is. If he leaves school and is left to himself, he will become even worse than if he remains in school. He needs to be placed with a family who will improve him morally, or maybe in some institution. There is nothing more that can be done with this boy. You need to accept his situation by recognizing that his inner moral corruption has reached an enormous level as a result of his intense constitutional weak-mindedness. It would be dangerous for both the school and the boy himself for him to remain in school in the same situation. We should look for a family.

We cannot protect the two boys from the juvenile court. They will most certainly be sentenced. Is there some way we can involve an expert in the sentencing? In such a situation, we would have to find a local doctor willing to be an expert for the cases.

I have to admit it is, in a certain sense, very strange that it is particularly the children of anthroposophists who develop so poorly in the Waldorf School. The children who were expelled some time ago were also children of anthroposophists.

What I mentioned before from a general perspective, namely, that you lack contact with the children, is something we should concern ourselves with. That weighs on me heavily, and I have also noticed it through other symptoms. The faculty has not developed a sufficiently penetrating psychological view of the individual students because—the problem is not that you need more time, but that you need to develop a desire for this contact, so that what the teacher wants is also wanted by the students. That is a quality you can learn, but now you engage in a certain distancing.

When I was going through the classes, I also noticed a tone I have often mentioned, an academic tone, which has increased rather than decreased. You are lecturing. To an extent, you make some attempts to use the Socratic method, but take a closer look at what often occurs. You lecture and ask questions now and then, but the questions you ask are generally trivial. You delude yourselves when the students answer such obvious things correctly. You simply throw everything else at the children in overwhelming lectures. There is a major difference in the way the lower grades are taught, but beginning with the eighth grade, you no longer have any appropriate intimate contact with the students. So far, there is no lecturing in the little children's classes. There, things are considerably better. This certainly lies heavily upon my heart. I have often mentioned it, but you have not really done much to relieve the situation. You should say what you wish now; then we need to discuss some other things.

A teacher: What exists in the constitutions of these children? You spoke of a constitutional weak-mindedness.

Dr. Steiner: Where kleptomania is present, the situation is such that the human being has polaric constitutional aspects. The head tends to want to assimilate everything. The head is one pole, whereas the metabolism, which carries moral perception, is the other. It is possible to show that schematically by drawing a lemniscate. The head does not recognize property rights, it recognizes only an absolute ownership of everything that comes into its realm. The other pole recognizes morality. When, however, the function of the head enters the will, kleptomania results. This illness results because the aspect that belongs in the head exists in the will. Stealing is something quite different from a tendency to kleptomania, which is expressed through mental absences during stealing. The person takes things upon seeing them, because the item stolen seduces the person into doing clever things to obtain it. The symptoms of kleptomania are clearly delineated.

The situation with N.N. could have been a borderline case of kleptomania; with the other two boys, though, we are dealing with moral insanity, an absolute inability of the physical functioning of the head to comprehend lying. They have not fully come into their etheric and physical bodies. This is not a sudden event like epilepsy, but a continuous mental absence.

W.R. is someone who is never quite here. He does not go around like other people, but more like a sleepwalker. He even soaks up the rays of light that fall upon him from the side. He does not see like other people. The position of his eyes is quite abnormal. Also, his temples have hardened, so the astral body cannot enter. There is, therefore, a clear case of weak-mindedness inherited from both the father and mother, which inhibits him from comprehending what is allowable or not. He cannot grasp it, it always slips away from him. It is like trying to grasp a piece of glass that has been covered with oil. Since intellectual judgments

occur within the etheric body and are then reflected back by the astral body, he can be quite extraordinary intellectually. If a human being is to develop moral impulses, the etheric body must grasp the physical body, but that is not the case with him. He is incapable of saying this is good so I may do it, and that is not, and so forth. In order to form a judgment, it is necessary to do more than simply to connect the subject and the predicate. An intense strength is also needed to feel or live your way into the judgment. He can certainly connect subject and predicate, but only in pictures, not in the will. That is why he is unable to develop a sense of morality. Just think for a moment how strong the hereditary influence is in him. It is really very strong.

Why does he lie? He lies because it is not possible for him to judge something due to the weakness of his will power, and thus he cannot develop a sense for truth. It does not matter to him whether he says something is white or black, whether he says yes or no. It has nothing to do with the integrity of his insight. You need to differentiate between integrity of insight, which can be completely present, and the intensity with which judgments can be grasped and held. Weak-minded people are lacking in their capacity to retain judgments. They simply cannot grasp the judgment. That has nothing to do with logic. It is a purely psychological phenomenon.

A teacher: What should we tell the class?

Dr. Steiner: You should tell the class that R. can no longer be in the class because of what he has done. You do not have to moralize about him. You could mention that in human society we must respect property, and that that is necessary in earthly life. As much as we like him, it is impossible for him to remain at the school. S.Z. is a little weak-minded.

I need to give things a new direction. At the beginning of September, I will be giving two courses in Dornach, one about pastoral medicine and the other on theology.¹ I will be here later in September to give a seminar on these questions.²

A teacher says it is difficult to develop contact with the students in the short period of time available and asks Dr. Steiner to help.

Dr. Steiner: I will do what I can, but do not forget that the problem is primarily a question of your interest in the children and young people, and is a question of enthusiasm. It is not without reason that I emphasize at every opportunity that we cannot move forward in any area without enthusiasm and without some inner flexibility. Actually, if I—I mean it is really bad. I do not see any of that enthusiasm. I do not see you making any effort to really create it. If I could actually do everything I need to do, I would, for example, look to see how many chairs I could find pitch on following a teachers' meeting. It seems to me as though you are glued to your seats, you are tired. You cannot be tired if you are to live in the spirit. Being tired is simply a lack of interest. These are things that must be said.

You have to use some pedagogical tricks to get a psychological picture of the students, and we want to speak about those later. The most important things, however, are enthusiasm and interest, but enthusiasm cannot be taught. I have a slight impression that for some of you, teaching has become boring. You have not the least interest. We need enthusiasm. We have no need for superiority or clever thinking. We need to use the method upon ourselves in order not to become tired. You are also tired in the classroom when you should be teaching. That cannot continue. That is the same as if a eurythmist sat through rehearsal. This picture is terrible; it is without any style.

A teacher: What is actually an “old member”?

Dr. Steiner: Some people can be old members even though they have been in the Society only three days.

1. See Rudolf Steiner, *Pastoral Medicine*, and *Vorträge und Kurse über christlich-religiöses Wirken, V: Apokalypse und Priesterwirken* (Lectures and course on Christian religious activity, 5: The Apocalypse and the activity of priests, untranslated, GA 346).

2. This did not take place.

Wednesday, September 3, 1924, 7:00 – 9:00 p.m.

Dr. Steiner: Unfortunately, I am here for only a short time, but I want to discuss some important things with you. I must be in Dornach tomorrow for certain to take care of some things concerning the construction of the Goetheanum.

A teacher asks about visitors.

Dr. Steiner: You can admit student teachers. But you must treat each case individually. You should limit the visits to a specific time and number of visitors. You should have no more than three visitors in a class, but perhaps you should not separate them. It is important to realize that each such visit is a disturbance. You should never have more than three visitors in a class. The people from the Ostheimer school should wait for a better time, perhaps the beginning of the month.

A teacher: Does each teacher have the right to allow someone he or she believes proper to visit the class, or is it only you that can decide that?

Dr. Steiner: In principle, it should be the latter. In principle, the teachers have complete freedom in how they teach, but not in things connected with the administration of the school. Therefore, you cannot allow just anyone to visit. I do not think the teachers should decide that. Even in cases where a teacher discusses it with the administrative committee, you should also call me in Dornach.

A teacher: Can we demonstrate some gymnastics at a monthly festival?

Dr. Steiner: It would be very nice to have gymnastics then.

A teacher presents a report about the desire of a mother to have her son placed in a parallel class.

Dr. Steiner: We need to tell her that in general we cannot do that, that we do it only when there are truly important reasons.

A teacher: Some parents in Nuremberg have requested that pedagogical courses be held there. They wish to form a school.¹

Dr. Steiner: Of course we will need to give the lectures. I think they have everything there except the money, but that is true of nearly everything.

A teacher: We should give some public pedagogical lectures in Munich.

Dr. Steiner: What is the current situation in Munich? Are they unable to turn to some association to do the organizing? Then there would be no problem. They should work with a pedagogical association. It would be detrimental if another problem arose there.

A teacher: A church newsletter made an incorrect comment about the Youth Service.

Dr. Steiner: You should correct it, but it will not hurt us. We could just as well ignore it. I would simply send an official correction.

A teacher: Who should take over the art class for the ninth grade?

Dr. Steiner: Mr. Uehli could do that.

A teacher asks about the outline of twelfth grade history, particularly about India and Egypt.²

1. The school was actually established September, 1946.

2. See Rudolf Steiner's lectures of March 1, 5, and 13, 1924 *The Birth of Christianity*, Rudolf Steiner Press, 1951, GA 353 and his lecture on July 12, 1924, in *The Evolution of the Earth and Man*, Rudolf Steiner Press, 1987, GA 354.

Dr. Steiner: The Indian etheric body is appropriate for a human being, but not for a civilization. Of course, I am thinking only of the original Indian, and not the people of later India. In the original Indians, human beings lived strongly in a separation of the physical and etheric bodies. The result was that they could very clearly perceive the structure of their own physical body and everything that lived in the physical body. Because their etheric body was particularly well-developed, the physical body was open to their understanding. Their comprehension was based upon an observation of the physical body through the etheric body.

When you consider this you can see that the original Indians perceived the secrets of the world reflected in the human physical body and, thus, recognized how wonderful the human physical body is. They realized that the entire human physical body is a reflection of memory—a wonderful memory—of the entire macrocosm. That was the basis of their whole life and worldview.

For example, they had no connection between the two halves of their life. Consequently, they experienced a complete break in the middle of life. Remember that you can look to the physical body only until the beginning or middle of your thirties. After that, the decline of the physical body becomes so strong that it no longer gives you anything. After they became older, the ancient Indians more or less wholly forgot what they had experienced before the age of thirty. They had something like a register, of course not so primitive as people think, where they could inquire about who they were earlier, because after a certain point in their life, they no longer knew who they were. Individuals could officially determine who they were. It could happen that two friends, one thirty-two years old and the other twenty-eight, might find from one day to the next that the thirty-two-year-old no longer recognized the other. It was more likely, however, that the younger friend would recognize the older, but the older friend would not realize the situation, having first to learn about it.

Thus, people were born twice, and the later expression “twice born” is based on the concrete earlier experience of actually being born twice.

The Egyptian astral body was well developed and could, under certain circumstances, observe the etheric body well. Egyptians could see the astral areas of the etheric body particularly well, that is, the Sun, Moon, and stars. That is expressed in the Book of the Dead, in the clear view of life following death. The Persians belong in the same group as the Chaldeans.

A teacher: Should the eurythmy teachers go to the drama course in Dornach?³

Dr. Steiner: I do not know why a eurythmy teacher should attend the course on speech formation. The course is really for comedians and actors, and we will present it that way. The only reason for attending is if you have a talent for drama. The teachers would have to have a reason connected with the school. We are holding the course for speech on the stage, and the second part is connected with directing, set design, and the relationships of the stage to the public and of the theater to critics. The purpose of the course is to help form a traveling group of actors, similar to the traveling troupe. Haaß-Berkow, Gumbel-Seiling, Kugelmann, and other actors and actresses will be there. They have sent word they will attend.⁴ Miss Lämmert, Schwebsch, Kolisko, Schubert, and Rutz should attend this course in September.

A teacher asks about the final examinations.

Dr. Steiner: This year we do not expect anyone to take the final examinations, so we will finish the Waldorf School pedagogy.

3. See Rudolf Steiner, *Speech and Drama*, Anthroposophic Press, 1986, GA 282.

4. Maximilian Gumbel-Seiling, 1879–1964, an actor in Munich. He played Dr. Strader in the Mystery Dramas and also spoke behind the scenes as the spirit voices. Georg Kugelmann, 1892–1959, an actor who led a wandering troupe beginning in 1922.

Next year, we will attempt to prepare the students ourselves. You heard the discussion today.⁵ It is clear from that how much these young people depend on the Waldorf School. The current twelfth grade seems to have no desire to take the examination this year. We will also create a very strenuous year of cramming. The children, however, really love their teachers and their school. We will not call it the thirteenth grade, but a preparatory class for the final examination.

I want to give some lectures later in September or early October about the moral aspects of education and teaching.⁶

5. The second meeting with the present twelfth grade students had been that morning.

6. Those lectures did not occur. Rudolf Steiner's final lecture was delivered on Michaelmas, September 28, 1924, after which he was confined to bed until his death on March 30, 1925.

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THE FOUNDATIONS OF WALDORF EDUCATION

THE FIRST FREE WALDORF SCHOOL opened its doors in Stuttgart, Germany, in September, 1919, under the auspices of Emil Molt, the Director of the Waldorf Astoria Cigarette Company and a student of Rudolf Steiner's spiritual science and particularly of Steiner's call for social renewal.

It was only the previous year—amid the social chaos following the end of World War I—that Emil Molt, responding to Steiner's prognosis that truly human change would not be possible unless a sufficient number of people received an education that developed the whole human being, decided to create a school for his workers' children. Conversations with the minister of education and with Rudolf Steiner, in early 1919, then led rapidly to the forming of the first school.

Since that time, more than six hundred schools have opened around the globe—from Italy, France, Portugal, Spain, Holland, Belgium, Great Britain, Norway, Finland, and Sweden to Russia, Georgia, Poland, Hungary, Romania, Israel, South Africa, Australia, Brazil, Chile, Peru, Argentina, Japan, and others—making the Waldorf school movement the largest independent school movement in the world. The United States, Canada, and Mexico alone now have more than 120 schools.

Although each Waldorf school is independent, and although there is a healthy oral tradition going back to the first Waldorf teachers and to Steiner himself, as well as a growing body of secondary literature, the true foundations of the Waldorf method and spirit remain the many lectures that Rudolf Steiner gave on the subject. For five years (1919–24), Rudolf Steiner, while simultaneously working on many other fronts, tirelessly dedicated himself to the dissemination of the idea of Waldorf education. He gave manifold lectures to teachers, parents, the general public, and even the children themselves. New schools were founded. The movement grew.

While many of Steiner's foundational lectures have been translated and published in the past, some have never appeared in English, and many have been virtually unobtainable for years. To remedy this situation and to establish a coherent basis for Waldorf education, Anthroposophic Press has decided to publish the complete series of Steiner lectures and writings on education in a uniform series. This series will thus constitute an authoritative foundation for work in educational renewal, for Waldorf teachers, parents, and educators generally.

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(AND WRITINGS) ON EDUCATION

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