

Dornach: In the Footsteps of Rudolf Steiner

John Paull¹

¹ University of Tasmania, Hobart, Tasmania, Australia

Correspondence: John Paull, University of Tasmania, Hobart, Tasmania, Australia.

doi:10.56397/SAA.2023.12.01

Abstract

When the New Age philosopher Dr Rudolf Steiner (1861-1925) arrived at the Dornach hill, a short tram ride from Basel, Switzerland, it offered virtually a tabula rasa for his creative genius. Over the next little more than a decade (beginning 1913), Steiner populated this landscape with a multitude of new buildings in his unique organic architecture style. Having settled on Dornach as the site for his Anthroposophy headquarters with its centrepiece structure, the Goetheanum (the name came later), a colony of adherents, devotees, seekers, disciples, artists and artisans were drawn to Dornach. The integrity of the precinct has been maintained for a century and a visitor treading the hill will be in the footsteps of Rudolf Steiner and seeing his Anthropop colony much as he witnessed it in his own time. The buildings of the precinct range from the grand (the Goetheanum), the bold (Haus Duldeck), the curvaceous (the Glass House), the quaint (Haus Vreede), the ugly (Haus de Jaager), the utilitarian (the Schrenerei), the basic (the Atelier), the fanciful (Transformatorenhaus), the phallic (Heizhaus), and the monastic (Eurythmiehaus). Many tastes (and budgets) were catered for as Rudolf Steiner explored and invented his organic architectural style. Nearly a century after his death there are now more than 180 Anthropop buildings within the greater Goetheanum precinct, including the nearby villages of Dornach and Arlesheim. The present paper presents 21 views of the greater Goetheanum precinct. The building start dates are specified. Many of the buildings were designed by Rudolf Steiner (those are asterisked).

Keywords: Anthroposophy, Goetheanum, Haus Duldeck, Haus Hansi, Haus Vreede, Ita Wegman Haus, organic architecture, intentional community

1. Introduction

In the space of little more than a decade, the New Age philosopher Dr Rudolf Steiner (1861-1925) transformed the nearly bare Dornach hill of 1913 into a vibrant colony of Anthroposophists and distinctive organic architecture. Today for a visitor, likely coming from Basel, Switzerland, there is still the Dornach hill to climb, starting from (say) the Dornach rail or tram station. It is a modest

uphill trek (all uphill).

Half-way up the hill, the visitor can admire the home of Rudolf Steiner in Dornach, 'Haus Hansi'. From that landmark, there is a choice of upward paths. Pick one. The upward paths lead to the remarkable Goetheanum building, a giant concrete edifice with its imposing presence dominating the Dornach hill and skyline.

The Dornach Anthropop colony is an intentional community of the like-minded. Its presence in

Dornach, and Switzerland, is 'accidental'. A site in Munich, Germany, was initially proposed for Rudolf Steiner's vision of a theatre (then called the 'Johannesbau', later the 'Goetheanum') (Biesantz & Klingborg, 1979). The municipality of Munich rejected the plans, and this led to the 'happy accident' of Dornach. "We had to abandon Munich ... because we met ... with absolutely no understanding for our artistic aims" (Steiner, 1914, p. 47).

Dornach offered not just approval, but a hilltop on which to perch Steiner's new architecture, plus surrounding space, a near tabula rasa, to create other feats of architecture and to grow a colony of adherents (Zimmer, 1970).

The land at Dornach was accepted, on the rebound, from the disappointment of Munich. The plans for Munich were rapidly repurposed. Rudolf Steiner declared in a lecture in Berlin: "Now that the construction of the Goetheanum is underway at Dornach, a number of our members are hoping to set up home nearby ... We have tried to find a way of building in a truly new approach ... If the funds prove adequate, other buildings will ... arise in the immediate vicinity of the Goetheanum. The attempt will be made to carry these out so that they represent an artistic unity with the plans of for the Goetheanum itself" (Steiner, 1914, p. 35).

What could hardly be known at the time of accepting this hilltop, was that Europe would soon be engulfed in a war, 'the war to end all wars', that would leave any memory of prior European wars 'in the shade'. World War I (1914-1918) was the greatest catastrophe the world had witnessed, 50 million people died, perhaps twice that number were disabled, blinded, deaf, with missing limbs, and shell shocked. WWI left the world a more dangerous place, and ultimately ushered in World War II (1939-1945).

Switzerland was neutral in both World Wars. It was invaded by neither side. Through both wars, the Anthroposophy headquarters and the colony at Dornach, under the Swiss umbrella of neutrality, survived intact. Had they been in Germany (Munich or elsewhere) the fate would surely have been very different as the belligerent Germany was twice bombed into capitulation.

The hill of Dornach is a treasure trove of art and architecture. In little more than a decade (1913-1925) Rudolf Steiner transformed the near-bare hill of Dornach into a showcase and

wonderland of organic architecture. What he created has survived the near-century since his footfall was last heard. A visitor today can see what Steiner himself saw a century ago.

The Anthropop colony of Dornach has grown and developed and new buildings have been built since Steiner's time (viz. since 1925). The present paper confines itself to giving an account of the Dornach Anthropop buildings that Steiner built, saw, worked in, and often personally designed. These buildings are unique, different, quirky, Anthroposophical, and organic. Some have been added to since his time.

2. Methods

The author has enjoyed multiple visits to the Goetheanum, facilitated by his times as a visiting academic at the University of Oxford. Various archives at Dornach have been visited including the Rudolf Steiner Archiv, the Goetheanum Bibliothek and Archiv, and the Mathematical Section Library and Archiv (German: 'Archiv'; English: 'Archive' and 'Archives'). Many of the buildings of the Goetheanum precinct were designed by Rudolf Steiner. The authors have followed (Kugler, Zumdick, Pehnt, & Kugler, 2011) for names and dates of the buildings of this paper, and for attribution (or not) of the building designer; those marked with an asterisk in the present paper are regarded as designed by Rudolf Steiner (e.g., Galshaus*). Generally, this paper adopts the German names of the buildings and includes an Anglo rendering within the text. (Dornach is in the German-speaking region of Switzerland; Rudolf Steiner wrote and lectured (only) in German). The photographs are by the author.

The buildings introduced in this paper are selected highlights for a visitor experience to the Goetheanum precinct. The list is not fully exhaustive of the buildings in place during Rudolf Steiner's lifetime, and since his death there have been many further Anthropop-style buildings, mostly private houses, added to the Dornach Anthropop colony (totalling now more than 180 buildings). Some of the buildings of Rudolf Steiner's day have been extended in the intervening years.

After the Beinhaus, Haus Hansi and the Goetheanum (Figures 1, 2, 3), the buildings illustrated appear in chronological order of their start date, until the final image (Figure 21) of the Atelier (Rudolf Steiner's studio where he died).

Before there was a single Anthropop house on the Dornach hill, Rudolf Steiner shared his vision that: “it really will be necessary for those friends who want to join the community and build in the neighbourhood of the Goetheanum to make common cause ... Through the outer appearance, through the whole style of the buildings, it should become apparent to the world at large that these houses belong together and form a connected whole. Even if other houses are situated among them, it would still be desirable that those put up by members of the anthroposophical community should be so built that that one can tell by looking at them that they form part of a greater whole” (Steiner, 1914, p. 39). And so it came to pass.

3. Results

For most, a visit to the Goetheanum, the headquarters of the Anthroposophy Society and the centrepiece of the Anthropop colony, will begin at Dornach railway station or tram terminal (they are side-by-side); Basel to Dornach is a journey of less than 30 minutes by public transport.

3.1 Beinhaus

Before leaving the train/tram precinct a visitor can see the display of skulls of the vanquished — showcased in a wall outside the Kloster (monastery; now a hotel ‘Kloster Dornach’). The skulls are a not so subtle reminder that past invaders of Switzerland have been routed (and to please don’t bother invading) (Figure 1).

The Swiss won the conclusive Battle of Dornach in 1499, against the Habsburg Empire (the Swabian War, aka the Swiss War). The frieze of victory and the skulls of the ‘bone house’ commemorate the event. They are a reminder that Switzerland’s neutrality is a hard won neutrality (military service remains compulsory for Swiss males, arms are retained at home, so the population is armed against invasion). The Beinhaus of Dornach provides a visitor some historical context for a visit.

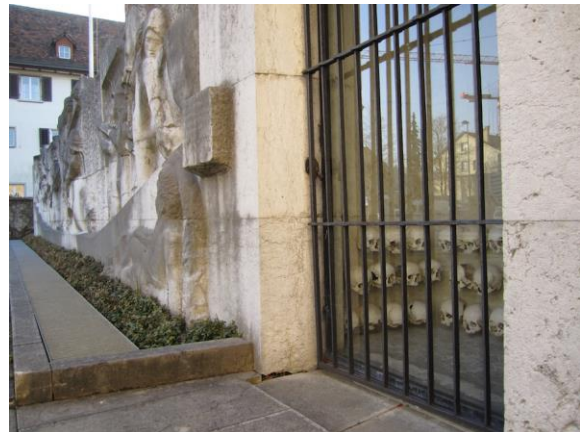


Figure 1. Welcome to Dornach: The ‘bone house’ with skulls of the Battle of Dornach (1499)

3.2 Haus Hansi

From the rail station a visitor will head up the Dornach hill. Half-way up is ‘Haus Hansi’, the stylish home of Rudolf Steiner (Figure 2). The house predates Steiner’s time in Dornach (and is a fine example of provincial architecture; it is not an example of Anthroposophic architecture). This was Steiner’s home from 1914 until his illness saw him withdraw from public life on 28 September 1924 (Paull, 2018b). The gracious high-set, free-standing, two storey house with a pleasant outlook (to the village of Dornach) and front and rear gardens, was a significant upgrade on the Berlin flat that had been home for Steiner from 1902 (he finally relinquished the Berlin flat in 1923). Rudolf Steiner spent the last six months of his life in the rudimentary studio annexed to the Schrenerei rather than the salubrious Haus Hansi.



Figure 2. Haus Hansi, Rudolf Steiner’s home located halfway between the station at Dornach and the Goetheanum at the top of the Dornach hill

3.3 Goetheanum* 1924+

From Haus Hansi, there are several paths up the hill; choose one and be drawn onward and upward to the grand imposing edifice of the Goetheanum (named after the German polymath, Johann Wolfgang von Goethe (1749-1832)). The present Goetheanum is the apogee of Steiner's architectural quest (Figure 3). It is headquarters of the General Anthroposophical Society and of the School of Spiritual Science. The present building is the second incarnation of the Goetheanum. The first was an all-timber twin-domed construction that burned to the foundations on New Years Eve of 1922/23, just two years after it opened (Paull, 2020). That bonfire gave Steiner the opportunity to create a second iteration, a much more ambitious Goetheanum, bigger and grander, and (with the recent memory of destruction by fire) this time using non-flammable material, reinforced concrete (and some asbestos, since removed).

The present Goetheanum II, built on the site of first, never reverberated with the footfall of Rudolf Steiner. He saw it only in his 'mind's eye', he created a plaster model (held in the Rudolf Steiner Archiv), and reconstruction had barely begun by the time of his death, but was well advanced by 1926 (Paull, 2022).



Figure 3. The Goetheanum, headquarters of the General Anthroposophical Society and home of the School of Spiritual Science

3.4 Schreinerei 1912

The Schreinerei (carpentry workshop) was the first purpose-built construction on the Dornach hill for the Anthropops (Figure 4). Rudolf Steiner's shed has witnessed the great adventures of Anthroposophy, and played a role in many. The Schreinerei facilitated the building

of the Anthroposophy colony, including the Glass House and Goetheanum I and II.

Rudolf Steiner with Edith Maryon stood on the forecourt of the Schreinerei as the first Goetheanum burned to the ground before their eyes, with the Schreinerei surviving. The Schreinerei has hosted more Rudolf Steiner lectures at Dornach (and probably anywhere else) than any other building. It was never salubrious, but nevertheless always available to be repurposed for lectures and Eurythmy (Paull, 2018a). The Schreinerei hosted the Christmas Conference of December 1923 for the founding of the General Anthroposophical Society (Steiner, 1923/1924). Finally, after a six months confinement to his studio, an annexe of the Schreinerei, Rudolf Steiner passed away.



Figure 4. The carpentry workshop, the least 'glamorous' building of the Goetheanum precinct

3.5 Glashaus* 1914

Ehrenfried Pfeiffer had his research laboratory in the basement of the Glass House and a lean-to glasshouse at the rear for plants (Paull, 2012). Pfeiffer coordinated the 'Experimental Circle of Anthroposophical Farmers and Gardeners' from the Glass House. It is from here that Pfeiffer 'outed' Biodynamic farming to the world. He published his book *Bio-Dynamic Farming and Gardening* in 1938 and promptly decamped to USA for his remaining years.

The Glass House is named because it is here that devoted artisans created the Goetheanum windows of etched coloured glass. Once their task was done for Goetheanum I, the incineration of their devoted work meant the task needed to be started afresh for Goetheanum II (Turgeniev, 1938). The double-breasted Glass

House is the closest surviving relative of Goetheanum I (and a small version thereof) (Figure 5). The Glass House is now home to the Agricultural Section of the School of Spiritual Science. The outer walls are clad in timber shingles, the domes are clad in Norwegian slate.



Figure 5. The Glass House was used for fabricating the etched glass windows of Goetheanum I and II

3.6 Heizhaus* 1914

The Boiler House is the most fanciful piece of infrastructure on the Dornach hill (Figure 6). It is Rudolf Steiner's earliest venture into building with reinforced concrete. Rudolf Steiner explained: "The problem has been to design this large chimney to be both architecturally in keeping with the main Goetheanum building and constructed in reinforced concrete. It would obviously be a monstrosity if it were to resemble those normally put up" (Steiner, 1914, p. 37).

He explored the sculptural possibilities of the medium and it was fireproof. Heizhaus is an architectural and sculptural curiosity. It is the most phallic of Rudolf Steiner's creations. Heizhaus was Rudolf Steiner's opportunity to reimagine an otherwise solely utilitarian piece of urban infrastructure. Rudolf Steiner drew on his experience of the sculptural possibilities of reinforced concrete when he came to design a fireproof Goetheanum II.



Figure 6. The 'boiler room' piped hot water for heating to the Goetheanum I and II

3.7 Hochatelier 1914/15

The High Studio is a work-space adjacent to the Schreinerei (Figure 7). Its high ceiling offered a space to create the Representative of Humanity sculpture (Halle & Wilkes, 2010). The artwork is a timber sculpture nine metres tall. It was a joint and collaborative work of Rudolf Steiner and the English sculptor Edith Maryon (1872-1924). The sculpture survived the Goetheanum I fire of New Years Eve 1922/23 and it is now housed in Goetheanum II.



Figure 7. The 'high studio' suited the tall Representative of Humanity sculpture

3.8 Haus Duldeck* 1915

Haus Duldeck was Rudolf Steiner's first venture into designing a family home (Figure 8). It occupies a prized position in front of the Goetheanum. It was originally built for the Basel dentist Dr Emil Grosssheintz, who donated his Dornach hill land for Rudolf Steiner's Goetheanum. Haus Duldeck is Rudolf Steiner's first and most quirky example of a family house. It is built of concrete and has the appearance of formidable, crossed with hobbit, plus a large

dollop of quirkiness. It is one of Rudolf Steiner's most distinctive and successful residence designs.

Rudolf Steiner stated that it: "will be essential ... that what gets done is done in harmony ... The architectural features that will cause the whole community to appear as an ideal unity will be an external imprint of a harmony of an inner kind ... all the building forms of the community should be an expression of the inner harmony of its inhabitants" (Steiner, 1914, p. 43).

Haus Duldeck is presently home to the Rudolf Steiner Archiv. The Goetheanum and Haus Duldeck, designed by Rudolf Steiner a decade apart, both of reinforced concrete, are two of his most successful and innovative buildings, and the best examples of his novel organic architecture where right angles are eschewed and the shapes are sculptural and soft, despite the medium of hard concrete.



Figure 8. Haus Duldeck, the house of the dentist Emil Grossheintz, now the Rudolf Steiner Archiv

3.9 Haus Vreede* 1919

From the Goetheanum take a walk towards the nearby village of Arlesheim. Along the way is the house of Elisabeth Vreede (1879-1943) (Figure 9). The Anthropop houses are all different — it was a 'same but different' paradigm. Rudolf Steiner explained: "strive for a homogeneous result. Do not believe for one moment, however, that the unity will oblige one house to be exactly like another. On the contrary, the houses must be varied and they will have to be very individual in character ... a house that would be right for one site would be wrong for another" (Steiner, 1914, p. 45).

Elisabeth Vreede was appointed by Rudolf Steiner as the head of the Mathematical and

Astronomical Section of the School of Spiritual Science and a member of the Vorstand (executive board) at the Christmas Conference of 1923/24 (Steiner, 1923/1924; Vreede, 1927-1929). She was a Rudolf Steiner devotee who followed him from Berlin. She built this bespoke house, designed by Rudolf Steiner, halfway between the Goetheanum and Arlesheim, where Dr Ita Wegman, head of the Medical Section of the School of Spiritual Science would soon also build a home. Both women were appointed by Rudolf Steiner as foundational members of the Vorstand (the executive board), at the Christmas Conference of 1923/24, and both were expelled from the Society in the Great Purge of 1935, in a shameful power grab by the Gang of Three (Albert Steffen, Guenther Wachsmuth, and Marie Steiner).

Elisabeth Vreede was responsible for the foundational collection of the Rudolf Steiner Archiv. After her expulsion she was relieved of the collection by Marie Steiner. Elisabeth Vreede continued to live at Haus Vreede, and she stayed in touch with the British and Dutch Anthroposophical Societies (who were also expelled in the Great Purge of 1935). She died in 1943. Her house is now a private residence.



Figure 9. The house of Elisabeth Vreede, Vorstand member and head of the Mathematical-Astronomical Section of the School of Spiritual Science

3.10 Eurythmiehaus* 1921 #1, 2, & 3

The three Eurythmy houses were designed by Rudolf Steiner and Edith Maryon to house the Eurythmists of Dornach (Figure 10). Edith Maryon was an English sculptor. She was appointed as head of the Section for Fine Arts of the School of Spiritual Science at the Christmas

Conference of 1923/24 (Paull, 2018c). Anthropops, generally young women, came to Dornach to learn Rudolf Steiner's take on modern dance. The quarters that the Eurythmy houses offered were very basic and monastic - a small single room, with shared (and spare, sparse, and inconvenient) cooking and bathing facilities. The American Anthroposophist Marjorie Spock was one who studied Eurythmy at Dornach, and later returned to New York (Paull, 2013). A troupe of Eurythmists often accompanied Anthroposophy lectures (Manchester Guardian, 1922). A Dornach troupe of Eurythmists travelled for the Oxford Conference of 1922 where they performed at Keble College (Paull, 2010). A Dornach troupe also travelled to Breslau (now Wroclaw, Poland) during the time of the Koberwitz Agricultural Course of 1924 (Steiner, 1924).



Figure 10. The houses for the Eurythmists

3.11 *Transformatorenhaus** 1921

The new Anthropop colony on the Dornach hill needed electricity. A transformer was an essential piece of civic infrastructure. Rudolf Steiner took up the challenge to make 'his' transformer distinctive and a work of art, rather than 'just' a utilitarian and boring 'vanilla flavoured' transformer (Figure 11). The resulting structure must be the most curious and whimsical transformer in the country. A visitor who took the path to the right from Haus Hansi will pass the transformer (it is opposite the Coffee shop on the corner, across from Kaffee und Speisehaus, 1931) on the path to the Goetheanum.



Figure 11. The electrical transformer for the Goetheanum precinct

3.12 *Haus de Jaager** 1921

Perhaps the ugliest of the Rudolf Steiner houses is Haus de Jaager, with its stark fortress-like front (Figure 12). It was built for the family of artist Jacques de Jaager (d.1916). Jacques had worked on the carvings of Goetheanum I. It can be conceded that ugliness, as well as beauty, may be in 'the eye of the beholder'.

This home was built for dual purposes: as a studio to house the work of the deceased sculptor (a kind of macabre mausoleum without the body) and a residence for the artist's wife and daughter.



Figure 12. The stark de Jaager house built for the family of the artist Jacques de Jaager

3.13 *Sonnenhof* 1921+

Sonnenhof (sun court) at Arlesheim was founded by Dr Ita Wegman as a therapeutic home for mentally handicapped children (Figure 13). Sonnenhof Arlesheim continues this task offering "training, care and treatment of children in need of soul care, adolescents and adults". Sonnenhof has a special place in the

history of Biodynamics as the site of Rudolf Steiner first introducing the Biodynamic preparations (to Ernst Stegemann and Ehrenfried Pfeiffer).



Figure 13. Sonnenhof Arlesheim continues the impulse to serve mentally disabled children

3.14 Haus Friedwart c. 1921

Haus Friedwart (a rather unfortunate name in English) is the closest visitor accommodation to the Goetheanum (Figure 14). It offers modest guest-house style accommodation, and is just paces from the Goetheanum. The Goetheanum is not well serviced for visitor accommodation; there is no premium accommodation. Kloster Hotel (once a monastery) near the Dornach rail station is an alternative and offers monastic-style accommodation; local Anthroposophists may also provide visitors a spare room.



Figure 14. Haus Friedwart is the closest visitor accommodation to the Goetheanum

3.15 Verlaghaus* 1924

Book sales were an important source of income

for Rudolf Steiner in his lifetime. Rudolf Steiner's publishing house began in Berlin and the storehouse of books moved from Berlin to Dornach (Paull, 2019). The publishing house is a timber construction dominated by the large gaping mouth at the front (in the style of Luna Park) (Figure 15). After his death Marie Steiner fought to retain the copyrights and income from Rudolf Steiner's books. A large selection of new Steiner books is available at the bookshop located in the foyer of the Goetheanum, mostly at premium prices. There are one or several secondhand bookshops close by the Goetheanum precinct. Much of Rudolf Steiner's body of work is long out of copyright. Many of Steiner's lectures are now available free on the World Wide Web at rsarchive.org.



Figure 15. The 'book house'; proceeds from book sales were a major source of income for Rudolf Steiner

3.16 Ita Wegman Haus* 1924

The timber vertical-board house of Dr Ita Wegman is in Arlesheim, a Swiss village in walking distance of the Goetheanum (Figure 16). Haus Wegman is nearby the Ita Wegman Klinik (Figure 17) and the Sonnenhof (Figure 13). Ita Wegman was appointed by Rudolf Steiner as the head of the Medical Section of the School of Spiritual Science, and as a member of the Vorstand (executive board). She was expelled along with fellow Vorstand member, Elisabeth Vreede and others, in 1935. After her expulsion, she spent a considerable time at Ascona (at Casa Andrea Cristoforo), Switzerland (Selg, 2014). As well, she travelled in Europe and to Britain (where she met with other excommunicated Anthroposophists), along with visits to Arlesheim (where she died in 1943, aged 67 years). Ita Wegman Haus now is home to the Ita

Wegman Archive.



Figure 16. Ita Wegman Haus, a modest timber structure in Arlesheim (nearby Dornach), now housing the Ita Wegman Archive

3.17 Ita Wegman Klinik 1924

The Ita Wegman Klinik (formerly the Klinisch-Therapeutisches Institut) has served Anthroposophists and others for a century (Figure 17). It is located in Arlesheim, a village in walking distance of the Goetheanum. It is the largest hospital devoted to Anthroposophic medicine. During the illness of Rudolf Steiner's last six months, Ita Wegman treated him at his Schreinerei studio, from September 1924 through to his death on 30 March 1925.



Figure 17. The Ita Wegman Klinik is an Anthroposophic medicine hospital

3.18 Rudolf Steiner Halde* 1923+

A substantial building, and, after the Schreinerei, Rudolf Steiner Halde is the building closest to the Goetheanum (Figure 18). It comprises several buildings kludged together over time (it includes Haus Brodtbeck). Inside are a large Eurythmy space (Eurythmeum), studio spaces,

and offices.



Figure 18. Rudolf Steiner Halde, a space for Eurythmy

3.19 Biodynamic Garden

A visitor will encounter the Biodynamic kitchen garden of the Goetheanum in a walk around the precinct (but 'off the beaten path'). There is a potting shed, a glass house, and a variety of seasonal produce (Figure 19). Elsewhere in the Goetheanum precinct there are many fruit trees, and perhaps even some cows will be sighted. Rudolf Steiner initiated Biodynamic cultivation at his 1924 Koberwitz lectures on agriculture (Pfeiffer, 1938; Steiner, 1924). He related his view of 'the farm is an organism'. His ideas inspired a biodynamic farmer into coining of the term 'organic agriculture' which has developed into the worldwide uptake organic agriculture (of which biodynamic agriculture is a tiny fraction) (Northbourne, 1940; Paull, 2014).



Figure 19. Biodynamic horticulture is practiced at the Goetheanum

3.20 Atelier c. 1912

From the day he retreated to his sick bed (28 September, 1924), Rudolf Steiner spent his remaining time in his studio (atelier), an annex to the Schreinerei. It was his retreat space, his private work-space, and close by to the construction site of the Goetheanum. He spent the winter of 1924/25 confined to this rather bleak, austere, unlined, windowless, rudimentary space (Figure 20). He continued with his Letters to Members. He wrote much of his (incomplete) biography, 'The Course of My Life' here, until cut short by death. He allowed few visitors in his final six months. His correspondence reveals that he was ambitious that he could make a recovery. He stayed engaged with Society news via emissaries including Guenther Wachsmuth, who plied him with books. He was tended in his illness by Dr Ita Wegman and Dr Ludwig Noll. Rudolf Steiner died on 30 March 1925; he was 64 years old. The life expectancy of men in Germany In 1925 was 56 years (O'Neill, 2022).



Figure 20. The Atelier of the Schreinerei offered an abstemious space for the final six months of Rudolf Steiner's life

3.21 Tombstone

The tombstone of Rudolf Steiner is located in a small, gated memorial garden, with the Goetheanum as a backdrop and looking out to the Dornach village (Figure 18). After six months confined to his sickbed in the studio of the Schreinerei, Rudolf Steiner passed away on 30 March 1925. He was cremated in Basel and his ashes are interned in the memorial garden in the shadow of the Goetheanum.



Figure 21. The tombstone of Rudolf Steiner (27-2-1861 – 30-3-1925), with the Goetheanum visible in the background

4. Concluding Remarks

The wonder is that, a century after his death, a visitor can still walk in the footsteps of Rudolf Steiner and still see what he saw, see what he created, still preserved in a state that he would immediately recognise. There has not been a flurry of 'urban infill'. The buildings have not been renovated with new facades to conform to some fleeting fashion of 'modernity' or of days gone by. The buildings have been conserved, and the Goetheanum precinct is now not only a Swiss national treasure but a World architectural treasure.

The vision that Rudolf Steiner shared a century ago of creating an "Anthroposophical community at Dornach" was reified in his lifetime and has persisted to the present day (Steiner, 1914, p. 35).

Since Rudolf Steiner last trod the Dornach hill, some Anthropop buildings have been extended with sympathetic additions. The many new buildings that have been constructed, built in a distinctively Anthroposophic style, are generally not in the immediate precinct of the Goetheanum but rather in the wider Dornach area; they are mostly private homes, and they invite discovery by a ramble (or a planned reconnoitre). There are now in excess of 180 Anthropop-style buildings in the Dornach-Arlesheim area of Switzerland, all different, all interesting, and collectively offering a unique architectural treat.

Acknowledgements

The author acknowledges the kind hospitality of the Rudolf Steiner Archiv, the Library and

Archive of the Goetheanum, and the Library and the Archive of the Mathematical-Astronomical Section of the School of Spiritual Science. The author declares no conflict of interest.

References

- Biesantz, H., & Klingborg, A. (1979). *The Goetheanum: Rudolf Steiner's Architectural Impulse*. London: Rudolf Steiner Press.
- Halle, J. v., & Wilkes, J. (2010). *The Representative of Humanity between Lucifer and Ahriman: The Wooden Model at the Goetheanum*. Forest Row, UK: Sophia Books.
- Kugler, J., Zumdick, W., Pehnt, W., & Kugler, W. (Eds.). (2011). *Architekturführer Goetheanumhügel die Dornacher Anthroposophen-Kolonie*. Zurich: Verlag Niggli.
- Manchester Guardian. (1922, August 22). Lectures on Education at Oxford — Importance of Years Before Seven — Eurythmy Demonstration by Dr. Steiner's Staff (From our Special Correspondent.) Oxford, Monday. Manchester Guardian.
- Northbourne, Lord. (1940). *Look to the Land*. London: Dent.
- O'Neill, A. (2022). Life expectancy in Germany, 1875-2020. Hamburg: Statista.com.
- Paull, J. (2010). A second postcard from Oxford: Rudolf Steiner at Keble College. *Journal of Biodynamics Tasmania*, 101(Autumn), 5-12.
- Paull, J. (2012). The Glass House: Crucible of Biodynamic Agriculture. *Journal of Biodynamics Tasmania*, 108(Summer), 18-23.
- Paull, J. (2013). The Rachel Carson letters and the making of Silent Spring. *Sage Open*, 3(3), 1-12.
- Paull, J. (2014). Lord Northbourne, the man who invented organic farming, a biography. *Journal of Organic Systems*, 9(1), 31-53.
- Paull, J. (2018a). Dr Rudolf Steiner's Shed: The Schreinerei at Dornach. *Journal of Bio-Dynamics Tasmania*, 127(September), 14-19.
- Paull, J. (2018b). The Home of Rudolf Steiner: Haus Hansi. *Journal of Biodynamics Tasmania*, 126(Second Quarter), 19-23.
- Paull, J. (2018c). A portrait of Edith Maryon: Artist and Anthroposophist. *Journal of Fine Arts*, 1(2), 8-15.
- Paull, J. (2019). Rudolf Steiner: At Home in Berlin. *Journal of Biodynamics Tasmania*, 132, 26-29.
- Paull, J. (2020). The First Goetheanum: A Centenary for Organic Architecture. *Journal of Fine Arts*, 3(2), 1-11.
- Paull, J. (2022). Goetheanum II: Masterpiece of Organic Architecture by Rudolf Steiner. *European Journal of Architecture and Urban Planning*, 1(4), 1-14.
- Pfeiffer, E. (1938). *Bio-Dynamic Farming and Gardening: Soil Fertility Renewal and Preservation* (F. Heckel, Trans.). New York: Anthroposophic Press.
- Selg, P. (2014). *The Last Three Years: Ita Wegman in Ascona 1940-1943*. Great Barrington, MA: Steiner Books.
- Steiner, R. (1914). *Outline proposals for the architecture of a model Anthroposophical community at Dornach Architecture as a Synthesis of the Arts* (pp. 35-49). (Lecture, Berlin 23 January; this edition pub 1999). London: Rudolf Steiner Press.
- Steiner, R. (1923/1924). *The Christmas Conference for the Foundation of the General Anthroposophical Society 1923/1924*. (This edition published 1990, trans. Michael Wilson). New York: Anthroposophic Press.
- Steiner, R. (1924). *Agriculture Course*. (1929, first English language edition; trans George Kaufmann). Dornach, Switzerland: Goetheanum.
- Turgeniev, A. (1938). *The Goetheanum Windows at Dornach Switzerland designed and executed under the direction of Rudolf Steiner: The personal reminiscences of Rudolf Steiner's explanations on the theory and practice of glass engraving by Assia Turgeniev*. London: Rudolf Steiner Publishing Co.
- Vreede, E. (1927-1929). *Letters from the Mathematical-Astronomical Section of the Goetheanum*. Dornach, Switzerland: Mathematical-Astronomical Section of the Goetheanum.
- Zimmer, E. (1970). *Rudolf Steiner als Architekt von Wohn- und Zweckbauten*. Stuttgart: Verlag Freies Geistesleben.