

AN APPROACH TO CONTEMPORARY QUESTIONS
IN THE LIGHT OF ANTHROPOSOPHY

The
Golden Blade

EVIL AND THE FUTURE OF MAN
*A Lecture given at Dornach
on October 26, 1918.*

Rudolf Steiner

(v) CHRISTOPHER FRY AND THE RIDDLE OF EVIL *Adam Bittleston*

z THE ETHERIC BODY IN IDEA AND ACTION *Hermann Poppelbaum*

COSMIC RHYTHMS AND THEIR HEALING POWERS *Ernst Lehrs*

SAMUEL HAHNEMANN *Karl König, M.D.*

EARLY MEMORIES OF RUDOLF STEINER *Ita Wegman*

ITA WEGMAN *M. J. Krüick v. Poturzyn*

Martingale Brasses *H. E. Brading*

THE ART OF THE CAVES AND ITS MEANING *Richard Kroth*

z THE TIME-PHILOSOPHY OF RUDOLF STEINER *Owen Barfield*

THE BEARERS *Joy Mansfield*

Book Reviews include :

THE MESCALIN EXPERIENCE *Michael Wilson*

SPIRITUAL HEALING *Kalmia Bittleston*

Edited by **Arnold Freeman and Charles Waterman**

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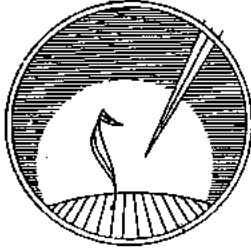
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Anthroposophy, a way of thought rather than a body of dogma, springs from the work and teaching of Rudolf Steiner (1861—1925). He spoke of it as "a path of knowledge, to guide the spiritual in the human being to the spiritual in the universe".

The purpose of this Annual is to publish writings which bring the outlook of Anthroposophy to bear on questions and activities of the present time.

The title derives from a reference by Rudolf Steiner to an old Persian legend. "Djemjdid was a king who led his people from the north towards Iran, and who received from the God, whom he called Ahura Mazdao, a golden dagger, by means of which he was to fulfil his mission on earth. . . . It represents a force given to man whereby he can act upon and transform external nature".

EVIL AND THE FUTURE OF MAN

Rudolf Steiner

*A Lecture given at Dornach on October 26, 1918**

EVEN within the limits in which it is permissible to speak to-day, we in the fifth Post-Atlantean period of civilisation – this period of the Spiritual Soul in which we are living – cannot refer without deep emotion to those things which concern the mystery of evil. For in so doing we touch upon one of the deepest secrets of this fifth Post-Atlantean period, and any discussion of it comes up against the immaturity of human faculties: the right powers of feeling for such things are as yet little developed in present-day mankind. It is true that in the past certain hints or indications of the mystery of evil, and of that other mystery which is connected with it – the mystery of death – were attempted again and again in picture form. But these pictorial, imaginative descriptions have been taken very little in earnest, especially during the last decades – since the last third of the nineteenth century. Or else they have been cultivated in the way of which I spoke here nearly two years ago, in relation to very important events of the present time. What I said then had also a deeper motive, for anyone who has knowledge will be well aware what untold depths of the human being must be sounded when one begins to speak of these things. Alas, many signs have shewn how little real good-will there is even now for an understanding of such things. The will to understand will come in time, and we must see that it does come. In every possible way we must see that it does come.

In speaking of these matters, we cannot always avoid the appearance of wishing to pass criticism on the present time in one way or another. Even what I lately said about the configuration of philosophical strivings within the bourgeoisie or middle class, especially since the last third of the nineteenth century (though it also applies to a considerably longer time) – even this may be regarded as mere criticism by those who wish to take it superficially. Nevertheless, all that I bring forward here is intended not as mere criticism, but as a simple characterisation, so that human beings may see what kind of forces and impulses have been holding sway. From a certain point of view, they were after all inevitable. One could even prove that it was necessary for the middle classes of the civilised world to

*From a shorthand report, unrevised by the lecturer. Published by kind permission of the Rudolf Steiner-Nachlassverwaltung, Dornach, Switzerland, and in agreement with the Rudolf Steiner Publishing Company.

†*Bewusstseinsseele*, sometimes translated also as Consciousness Soul.

sleep through the period from the eighteen-forties to the end of the eighteen-seventies. This cultural sleep of the bourgeoisie could indeed be presented as a world-historic necessity. Nevertheless, a candid recognition of the fact should have some positive effect upon us, kindling certain impulses in knowledge and in will – true impulses towards the future.

Two mysteries (as I said, we can speak of these things only within certain limits) – two mysteries are of special importance for the evolution of mankind during the epoch of the Spiritual Soul, in which we have been living since the beginning of the fifteenth century. They are the mystery of death and the mystery of evil. For the present epoch, the mystery of death is closely connected, from a certain side, with the mystery of evil. Taking the mystery of death to begin with, we may ask this very significant question: How stands it with death altogether, in relation to the evolution of mankind?

As I said again only the other day, that which calls itself Science nowadays takes these things far too easily. Death, for the majority of scientists, is merely the cessation of life. Death is regarded merely from this standpoint, whether it be in plant or animal or man. Spiritual Science cannot take things so easily, treating all things in the same standardised way. After all, we might even conceive as death the stopping of a clock – the death of the clock. Death, for man, is, in effect, something altogether different from the so-called death of other creatures. But we can learn to know the phenomenon of death in its reality only when we see it against the background of the forces which are active in the great Universe, and which – inasmuch as they also take hold of man – bring him physical death. In the great Universe certain impulses hold sway. Man belongs to the Universe; these forces therefore permeate man, too, and inasmuch as they are active within man, they bring him death. But we must now ask ourselves: These forces which are active in the great Universe – what is their function, apart from the fact that they bring death to man? It would be altogether wrong to imagine that the forces which bring death to man exist in the Universe for that express purpose. In reality this is only a collateral effect – as it were a by-product of these forces.

After all, in speaking of the railway system it will occur to no-one to say that the purpose of the engine is to wear out the rails! Nevertheless, the engine will spoil the rails in course of time; indeed it cannot help doing so. But its purpose in the railway system is altogether different. And if a man defined it thus: An engine is a machine which has the task of wearing out the rails – he would of course be talking nonsense, though it cannot be disputed that the wearing out of the rails belongs to the essence of the railway engine. It would be just as wrong for anyone to say that those forces in the Universe which bring death to man are there for this express purpose. Their bringing of death to man is only a collateral effect – an effect they have alongside their proper task.

What then is the proper task of the forces that bring death to man? It is this: To endow man with the full faculty of the Spiritual Soul. You see, therefore, how intimately the mystery of death is connected with the fifth Post-Atlantean age, and how important it is that in this fifth Post-Atlantean age the mystery of death should be quite generally unveiled. For the proper function of the very forces which – as a by-product of their working – bring death to man, is this: To instil, to implant into his evolution the faculty for the Spiritual Soul. I say once more, the *faculty* for the Spiritual Soul – not the Spiritual Soul itself.

This will not only lead you towards an understanding of the mystery of death; it will also show you what it is to think exactly on these important matters. Our modern thinking – I say this once again not by way of criticism, but as a pure characterisation – our modern thinking is in many respects (if I may use the unpleasant term – it is an apt one) altogether slovenly. And this applies especially to what goes by the name of science and scholarship. It is often no better than saying: The object of the railway engine is to wear out the rails. The pronouncements of modern science on one subject or another are often just of this quality – and this quality simply will not do if we are to bring about a wholesome condition for humanity in future. And in the epoch of the Spiritual Soul this can be achieved only in full consciousness. Again and again I must emphasise this; it is a truth deeply significant for our time.

How often do we see men arising here or there, making this or that proposal for the social and economic life out of a specious wisdom, and always with the mistaken idea that it is still possible to make constructive proposals for the social life without calling in the aid of Spiritual Science. He alone thinks in accordance with the times who knows that every attempted proposal concerning the social configuration of mankind in future is the merest quackery unless it is founded on Spiritual Science. Only he who realises this, in all its implications, is thinking truly in accordance with the times. Those who still pay heed to all manner of professorial wisdom on social economics – arising on the basis of an unspiritual science – are passing through the present time *asleep*.

The forces which we must describe as the forces of death took hold of the bodily nature of man in a far distant epoch. How they did so, you may read in my book, "An Outline of Occult Science."

Only now are they finding their way into his soul-nature. For the remainder of earthly evolution, man must receive these forces of death into his own being. In the course of the present age they will work in him in such a way that he brings to full manifestation in himself the faculty of the Spiritual Soul.

* * * *

Having put the question thus, having spoken in this way about the mystery of death – that is, about the forces that are at work

in the great Universe, and bring death to man – I may now also refer in a similar manner to the forces of evil. These, too, are not such that we can simply say: “They bring about evil actions within the human order.” This again is only a collateral effect.

If the forces of death did not exist in the Universe, man would not be able to evolve the Spiritual Soul; he would not be able to receive, – as he must receive, in the further course of his earthly evolution – the forces of the Spirit-Self, Life-Spirit and Spirit-Man. Man must pass through the Spiritual Soul if he wishes to absorb *in his own way* the forces of Spirit-Self, Life-Spirit and Spirit-Man. To this end he must completely unite the forces of death with his own being during the course of the fifth Post-Atlantean age: that is to say, by the middle of the third millenium A.D. And he can do so. But he cannot unite the forces of evil with his being in the same way. I say again *not in the same way*. The forces of evil are so ordered in the great Universe – in the Cosmos – that man will be able to receive them into his evolution only during the Jupiter period, even as he now receives the forces of death.

We may say therefore: The forces of evil work upon man with a lesser intensity, taking hold only of a portion of his being. If we would penetrate into the essence of these forces, we must not look at their external consequences. We must look for the essence of evil where it is present in its own inherent being; that is to say, where it works in the way in which it *must* work, because the *forces* that figure in the Universe as “evil” enter also into man. Here we come to something of which I said just now that one can speak of it only with deep emotion and then only under one essential condition: that these things are received with the deepest, truest earnestness. If we would seek out the evil in man, we must seek for it not in the evil actions that are done in human society, but in the evil *inclinations* – in the tendencies to evil. We must, in the first place, altogether abstract our attention from the consequences of these inclinations – consequences which appear in any individual man to a greater or lesser extent. We must direct our gaze to the evil inclinations. If we do so, then we may put this question: In what men do these evil inclinations work during our own fifth post-Atlantean period – those inclinations which, when they come to expression in their side-effects, are so plainly visible in evil actions? Who are the men concerned?

My dear friends, we receive an answer to this question when we try to pass the so-called Guardian of the Threshold and learn truly to know the human being. Then we receive the answer, and it is this: Since the beginning of the fifth post-Atlantean period, evil inclinations – tendencies to evil – are subconsciously present in *all* men. Nay, the very entry of man into the fifth Post-Atlantean age – which is the age of modern civilisation – consists in his receiving into himself the tendencies to evil. Radically, but none the less truly, spoken, this may be stated: He who crosses the threshold

into the spiritual world will undergo the following experience: There is no crime in all the world, but that every single human being, inasmuch as he belongs to the fifth Post-Atlantean age, has in his subconsciousness the inclination towards it – I say again, the *inclination*. Whether in one case or another the inclination to evil leads to an external evil action depends on quite other circumstances than on the inclination itself. You see, my dear friends, if one is obliged in our time to tell humanity the plain unvarnished truth, the truths one has to tell are by no means comfortable.

* * * *

What, then, is the real purpose of these forces which bring about the evil inclinations in man? What do they seek to achieve in the Universe, when to begin with they instil themselves into the nature of man? Of a truth, they are not present in the Universe for the express purpose of bringing about evil actions in human society. They do bring them about, for reasons which we still have to consider. But just as little as the forces of death are there in the Universe in order to make man die, so, too, the forces of evil are not there in the Universe in order to entice him into criminal actions. They are there in the Universe for a very different purpose: when man is summoned to develop the conscious Spiritual Soul, their function is to call forth in him the inclination to receive the *spiritual life*. In the great Universe these forces of Evil hold sway. Man must receive them, and in receiving them he implants in himself the seed, the tendency, to experience the *spiritual life* through the conscious Spiritual Soul. These forces, therefore, which are perverted in the human social order, do not exist in order to call forth evil actions. On the contrary, they exist in order that man, when he reaches the stage of the Spiritual Soul, may break through into the spiritual life. If man did not receive into himself those inclinations to evil of which I have just spoken, he would never come to the point where, out of his own Spiritual Soul, he has the impulse to receive from the Universe, the Spirit: which from henceforward must fertilise all cultural life, unless indeed this is to die away.

We shall do best if, to begin with, we turn our attention to what is intended to *become* of those forces whose caricature you see in the evil actions of man. We shall do best to ask ourselves: What is intended to take place in the future evolution of mankind under the influence of these very forces which are at the same time the forces responsible for the evil inclinations of man?

You see, when we think of these things we come very near the central nerve of the evolution of humanity. At the same time, all these things are connected with the disasters which have overtaken mankind to-day. All the disasters that have come upon us at the present time, and are destined to come in the near future, are like the signs of an approaching storm. They are merely the signs of quite other things that are about to come over humanity – signs

which at the present stage often show the very reverse of what is coming. These things are said, *not* to encourage pessimism, but as a call to awakening, an impulse to strong actions.

Perhaps the best way of attaining our present purpose is to start from something concrete. I recently said: An essential impulse in human evolution during the age of the Spiritual Soul must be the growth of interest between man and man. The interest which one man takes in another must become ever greater and greater. This interest must grow for the remainder of earthly evolution – and especially in four domains. The first is this: Man as he evolves towards the future will behold and *see* his fellow-men in new and ever-changing ways. To-day, although he has passed through rather more than a fifth of the age of the Spiritual Soul, man is little inclined as yet to see his fellow-man as he must learn to see him in the course of this epoch, which as you know, will continue into the third millenium. To-day men see one another in such a way that they overlook what is most important; they have no real vision of their fellow-men. In this respect men have yet to make full use of all that has been instilled into their souls, through various incarnations, by the influence of Art. Much can be learned from the evolution of Art; I have often given indications as to the lessons we can learn from it.

It can scarcely be denied – if we cultivate the symptomatic understanding of history which I have called for in recent lectures – that artistic creation and enjoyment are declining in almost all domains of Art. All that has been attempted in Art during the last few decades reveals very clearly, to anyone who has true feeling, that Art as such is in a period of decay. The most important element of the artistic life which must pass into the evolution of humanity in future is the education which human beings can receive from it for certain ways of understanding which will be necessary for the future.

Needless to say, every branch of culture has many different branches and concomitant effects. We may say, however, that all Art contains an element tending towards a deeper and more real knowledge of man. Anyone who truly enters, for instance, into the artistic forms created in painting or sculpture, or into the essence of the inner movements pulsating through music and poetry – anyone who experiences Art in a truly inward way (which artists themselves often fail to do nowadays) will imbue himself with something that enables him to comprehend man from a certain point of view – I mean, to comprehend him pictorially. This must come to humanity in the present age of the Spiritual Soul: the faculty to perceive men pictorially. You have already heard the elements of this. Look at the human being – behold his head: it points you back into the past. Even as a dream is understood as a reminiscence of outer physical life and thence receives its signature, so for one who sees things in their reality, all physical things are as pictures – images

of something spiritual. We must learn to see through the picture-nature of man to his spiritual archetype. And this will happen as we go on into the future; man will, as it were, become transparent to his fellow-man. The way his head is formed, the way he walks: all this will be seen with an inner insight and sympathy altogether different from what the men of today are as yet inclined to evolve. For the only way to learn to know the human being in his Ego is to cultivate this understanding of his picture-nature, and thus to approach him with the underlying feeling that everything outer physical eyes can see of him is related to the true supersensible reality of man, as a picture painted on canvas is to the reality it represents.

This underlying feeling must be gradually developed; this must be learned. Man will meet man not so as to perceive in him merely the organisation of bone, muscle, blood and so forth. No, he will learn to feel in the other man the image of his eternal and spiritual being. Behold, the human being passes by us, and we shall not imagine that we can understand him unless this that passes by us awakens in us the deeper vision of what he is as an eternal and spiritual man.

In this way we shall learn to *see* the human being. And we shall really be able to see him thus. For everything we see when we perceive human forms, human movements, and all that goes with them as a picture of the eternal, will make us either warm or cold. It will have to fill us either with inner warmth or with inner cold. We shall go through the world learning to know men in a very deep and tender way. One man will make us warm, another will make us cold. Worst of all will be those who make us neither warm nor cold. Thus we shall have an inner experience in the warmth-ether which penetrates our etheric body. This will be the reflex of the heightened interest which must be evolved as between man and man.

The second thing to which I must now refer will call forth still stranger feelings in the man of to-day, who has indeed no inclination at all to receive such things as these. (Although, in a none too distant future, this very antipathy may change into sympathy for these things). The second is this: men will *understand* one another quite differently. In the two thousand years which still have to pass until the end of the fifth Post-Atlantean age, this, above all, will happen – it is true the two thousand years will not entirely suffice; what I now refer to will continue into the sixth Post-Atlantean age – but during the present age the following development will occur: Besides the recognition of the Ego, of which I have just spoken, there will arise a faculty to feel and apprehend in man, even as we meet him, his relationship to the third Hierarchy – the Angels, Archangels and Archai. This will come about through a growing recognition of the quite different way in which men are now related to speech and language, compared with how it was in earlier times.

The evolution of language has already passed its zenith. Language has indeed become an abstract thing; and all the efforts that are being made to classify societies in accordance with the languages of peoples represent merely a wave of deepest untruthfulness now passing over the earth. For men no longer have that relationship to language which *sees through* the language to the human being – to the inner being of man.

On various occasions, as a first step towards an understanding of this matter, I have cited an example. I repeated it recently during a public lecture in Zürich, for the time has come to bring these things before a wider public. In Dornach, too, I have drawn attention to the same point – how surprising it is to compare the essays on Historic Method by Hermann Grimm, who stood so fully within the German mid-European culture of the nineteenth century, with essays on the same subject by Woodrow Wilson. I have carried out the experiment with great care: it is possible to take over certain sentences from Woodrow Wilson and insert them bodily in Hermann Grimm's essays, for they are almost word-for-word identical with sentences in Hermann Grimm. Again, whole sentences on Historic Method by Hermann Grimm can be transplanted into the lectures subsequently published by Woodrow Wilson. And yet there is a radical difference between the two – a difference which we notice as we read. Not indeed a difference in content: literal content will be of far less importance for mankind as we evolve towards the future. The difference is this: in Hermann Grimm, everything – even passages with which one cannot agree – has been struggled for; it has been conquered step by step, sentence by sentence. In Woodrow Wilson, on the other hand, it is as though his own inner demon, by which he is possessed in his subconsciousness, had instilled it all into his consciousness. On the one hand the things spring forth directly, at the surface of consciousness; on the other, they are "inspirations" imparted by a demon out of the subconscious into the conscious life. Indeed, we must say that what comes from Woodrow Wilson's side derives from a certain state of possession.

I give this example to show that word-for-word agreement is no longer the important thing today. I always feel it with intense pain when friends of our cause bring me quotations from this or that parson, or this or that professor, saying, "Look, this is quite anthroposophical – I beg you to see how anthroposophical it is." In our period of civilisation it is even possible for a Professor, dabbling in politics, to write on an important matter something that agrees word-for-word with that which springs from a knowledge of realities; but the word-for-word agreement is not the point. What matters is *the region of the human soul* from which things spring. We must look *through* the words of speech to the region whence things derive.

All that is said here is said not merely in order to formulate certain statements. The important thing is that the *way* of saying

it is permeated by that inner force which proceeds directly from the Spirit. Anyone who discovers word-for-word agreements without feeling how the things here said proceed from the fountain-head of the Spirit, and are permeated by it inasmuch as they are placed into the whole context of the Anthroposophical world-conception – anyone who cannot detect the *how* of what is said – has utterly failed to recognise what is here intended, even if he notes a word-for-word agreement with some choice pronouncement of external wisdom.

It is of course not very comfortable to have to point to such examples, for the inclinations of mankind to-day frequently go in the opposite direction. Nevertheless, it is a duty and responsibility laid upon one to-day, if one is speaking in all earnestness and does not want merely to call forth a kind of torpor, making the lectures a pleasant soporific. One must not shrink from choosing such examples as are unpleasant to many people. Surely there should be willingness to listen to a serious warning of what it will really mean for the world if people fail to notice that the world is about to have its order drawn up for it by a weak-minded American Professor! It is indeed uncomfortable to speak of actualities to-day. Many people find the very opposite convenient and pleasant. In any case, one speaks of actualities only in those domains of life where it is absolutely necessary, and where it concerns men closely – or should do so any rate – to listen to these things.

To *see through* the veils of language: this must come over humanity in future. Men must acquire the faculty to perceive the inner gesture in speech. This age will not come to an end – certainly the last stages of it will go on into the following epoch – but the third millenium will not pass by till men have come to this: they will no longer listen to another man who speaks to them as they listen to him nowadays. They will find expressed in speech and language the human being's dependence on the third Hierarchy – on the Angels, Archangels and Archai. In speech they will find an expression of that whereby a man penetrates into the spiritual – into the supersensible. Then they will hear *through* speech into the soul of man. Needless to say, we shall have an altogether different social life when men can hear through speech the inner soul of man. Much indeed of the force of so-called evil will have to be transmuted in this way, by man becoming able to hearken to the things another man is saying and to hear, through his speech, his soul. Then, when the soul is heard through speech, there will come over man a wonderful feeling of colour, and through this feeling of colour in speech men will learn to understand one another internationally. Quite as a matter of course one sound will call forth the same feeling as the sight of a blue colour, and another sound the same feeling as the sight of a red colour. Thus, what will only be felt as warmth when one *sees* the human being, will grow as it were into colour when one listens to his speech. One will have to enter with intimate

sympathy into the sound of the speech which is borne from human lips to human ear. That is the second thing which is approaching.

* * * *

The third thing is this: Men will experience very intimately in themselves the expressions of and configurations of feeling in other men. Much of this will be brought about through speech, but not through speech alone. When one man meets another, he will experience the state of feeling of the other in himself, in his own breathing. As we approach the future of earthly evolution, in the time to which I now refer, our breathing will attune itself to the life of feeling of the other man. One man will cause us to breathe more quickly, another man more slowly; and according as we breathe more quickly or more slowly we shall feel what kind of a man we are meeting. Think how the social community of men will live and grow together; think how intimate the social life of man will tend to become! Certainly it will take still longer for this kind of breathing to become a part of the soul of man – the whole of the sixth epoch of civilisation and part of the seventh. And in the seventh epoch a little will be achieved of the *fourth thing*, to which I will now refer.

In so far as men belong to a human community by their own act of will, then in the realm of will they will have – forgive the hard saying – to digest one another. Inasmuch as we shall have to will, or will to will, one thing or another in association with this man or that, we shall have inner experiences similar to those we now have, still a very primitive form, when we consume one food-stuff or another. In the sphere of *willing*, men will have to digest one another. In the sphere of *feeling*, they will have to breathe one another. In the sphere of *understanding through speech*, they will have to feel one another in living colours. Lastly, as they learn really to see one another, they will learn to know one another as Ego-beings.

All these forces, however, will reside more in the inner realm of the soul; for their *full* development, the Jupiter, Venus and Vulcan periods of evolution will have to follow. Nevertheless, Earth-evolution will require of mankind the first suggestions of these things – suggestions in the soul and spirit. And the present time, with all its strange catastrophes, is but an inner rebellion of mankind against what is to accompany the things I have now mentioned. In future, all the tendencies making for social separation have to be overcome, and mankind to-day, rising in rebellion against this need, is flinging out over the world the cheap catch-word that men should group themselves in nations. It is an instinctive rebellion against the Divinely-willed course of human evolution; a distorting of things into the very opposite of what will none the less ensue. We must see through these things if we would gain a foundation for understanding the so-called mystery of evil. For evil is in many

ways a collateral effect of what has to enter into the evolution of mankind. An engine making a long journey will smash the rails if it comes to a place where they are badly laid, and for the moment its own progress will be delayed. Humanity is in course of evolution towards such goals as I have now described. It is the mission of the age of the Spiritual Soul to recognise these goals, so that humanity may strive towards them consciously. But for the moment the permanent way is badly laid, and a fairly long time will pass before it gets better, for many people are setting to work just now to replace the faulty rails – and not by any means with better ones.

Yet, as you see, Spiritual Science tends to no kind of pessimism. Its aim is to enable Man to recognise the path of evolution on which he really is. It does, however, require, at least for certain special occasions, that one should lay aside some of the habitual inclinations of to-day. Alas, almost at once, everyone falls back into the old ruts, and that is what makes it so very difficult to speak of such things without reserve. For in doing so – and this lies in the very nature of our time – we touch upon public issues in respect of which mankind is bent on hurling itself into the abyss, and we must continually utter this warning, this call to awakening.

CHRISTOPHER FRY AND THE RIDDLE OF EVIL

Adam Bittleston

MEADOWS, the oldest of the four soldiers in Christopher Fry's "A Sleep of Prisoners", says towards the end of the play:

*Thank God our time is now when wrong
Comes up to face us everywhere,
Never to leave us till we take
The longest stride of soul men ever took.*

The wrongs done in the twentieth century have been of a kind, and on a scale, baffling all ordinary comprehension. If we take a most terrible example – the murder of six million Jews in Europe – we can see how minds everywhere, not only in Germany, can hardly begin to face or understand this fact; there is a strong temptation to push it out of consciousness. And yet we may feel that unless we achieve more genuine knowledge of how evil can take hold of men – creatures as we are accustomed to see ourselves, on the whole well-meaning, but weak – our time will hold further horrors against which we have no adequate defence. "The longest stride of soul men ever took" must include the determination to find out the source of evil, and the reasons for its power.

Rudolf Steiner had much to say about this. He recognized that the great traditional Christian teachings could not by themselves satisfy our needs; for many people these have become remote, themselves in need of explanation. From his own spiritual research, he could often describe how and why evil has been at work in human history – not with philosophical theories, but with facts. Such descriptions are not easy to assimilate. While external, visible evil seems to present us with an unknown, with something at least more extreme than what we meet in our own character, the Initiate appears to be describing beings and events still more difficult to grasp, utterly beyond our experience.

Neither realm is as distant as we suppose. But to discover this we need courage and imaginative self-knowledge. In the foregoing lecture, "Evil and the Future of Man", Rudolf Steiner points out that in every modern human being the inclination to all possible evil exists. Even if we are willing to see this, it may evade our recognition unless we can trace quickly the connection between great things and small ones, and can form pictures sufficiently vivid and mobile to illuminate them both.

Here the true artist and poet can help us greatly. He gives us pictures that are both near our particular experience, and transparent for universal realities. Where he represents evil, it will not have the

nightmare bleakness of a newspaper report, because his account is more complete. And in a description, however terrible, which contains imaginative sympathy, we shall be helped to recognize ourselves. It may even be comedy that does us some of the best service in this way.

In the dedication of "A Sleep of Prisoners" to Robert Gittings, Christopher Fry writes: "We were talking even then [about 1932] as we are talking, with greater instancy, now [1951], of the likelihood of war. And I think we realized then, as we certainly now believe, that progress is the growth of vision: the increased perception of what makes for life and what makes for death. I have tried, as you know, not altogether successfully, to find a way for comedy to say something of this, since comedy is an essential part of men's understanding. In "A Sleep of Prisoners" I have tried to make a more simple statement, though in a complicated design . . ."

* * * *

Do the pictures given in Christopher Fry's plays – which have this intention of describing "what makes for life and what makes for death" accord with the vision of the nature of evil to be found in Rudolf Steiner's work? Quite apart from any question of a poet's own personal opinions, we may expect to find harmony between what is born of genuine artistic imagination and what comes from true spiritual knowledge. Such things test and illuminate each other mutually. We can be confident, too, that nothing which is widely loved and enjoyed is without relation to the deep needs of its time.

To grasp Rudolf Steiner's descriptions of history, and in particular the foregoing lecture, we have to understand his account of the three elements in man's soul, distinguished (by terms not altogether satisfactory in English) as the Sentient Soul, the Intellectual Soul, and the Spiritual Soul. Through the element of the Sentient Soul we make immediate responses – of joy and grief, for example – to the impressions of the external world. Through the Intellectual Soul we form a coherent inner life, interpreting experience, guiding action by thought. In the Spiritual Soul an objective comprehension of the world is achieved, a vision detached, above the personal, even towards a man's own self, his own thinking, feeling, and willing. In everyday experience these elements are intricately mixed. The distinction between them is not meant just as an intellectual analysis, but as a guide to basic facts about the origin and development of man. Thus any description of these elements is not intended as a definition, but as a signpost pointing in the direction of a reality.

It is most striking that Christopher Fry seems to observe vividly and accurately the clash and contrast of these elements of the soul. In "The Lady's Not for Burning", two people find themselves out of place in the late mediaeval society around them. One, a young

soldier, having looked at the vastness of the world, and what seems the unending pattern of hopes and disappointments in human life, comes to the Mayor of the little town and asks to be hanged. The other, the Lady, an alchemist's daughter, has looked at the small things of Nature with wonder, and has been led on to experiment – so that she has come under active suspicion as a witch, and should be burned. But when they meet, both come to think better of the future, and during the Mayor's birthday party, they slip away.

In these two persons, human beings are described who already in youth feel the urgent pressure of the Spiritual Soul, in the midst of an environment complacently mediaeval, dominated by the achievements of the Intellectual Soul – orthodoxy, law, convention. Figures of a comedy, they have their affinity with two tragic figures of the age in which the Spiritual Soul began to have pervasive influence. The young soldier is a Hamlet driven, until he meets a rescuer, to despair – not over the complexities of his personal situation but over life generally. The girl is a relation of Faust's – but young, fresh, and a woman. Through mutual support they can hope to protect the dangerous birth and childhood of the new age.

In "The Dark is Light Enough", set in Austria in 1848–9, the Countess Rosmarin Ostenburg has three friends, who are usually present, but take no direct part in the actions involving her destiny. They make their comments, give their advice, but cannot intervene; their own lives are somewhere else. These three can be seen as precise representatives – as well as being personalities in themselves – of Sentient Soul, Intellectual Soul, Spiritual Soul. Once more it must be emphasized that these are not abstractions, but real powers in the soul, of which one or other will be prevailing in any human being. In Jacob there is towards the gracious, witty Countess a resolutely uncritical loyalty that springs from the Sentient Soul. Belmann is a fascinating study of the Intellectual Soul, worrying out approval and disapproval. Dr. Kassel has the patient objectivity of the Spiritual Soul.

From the account of the Spiritual Soul given up to this point, it might well seem that this element in our being has least of all to do with evil. And yet Rudolf Steiner describes in the foregoing lecture that the very influences, which can spiritualize the Spiritual Soul – can develop, in fact, its full potentialities – are also at work in every kind of evil impulse.

The Spiritual Soul is concerned with *facts*. In its historical development, the facts to which it at first has access are those of the physical world. It sees this, to begin with, bare of purpose and meaning – which it must allot to the sphere of human opinions, not to the realm of facts. But from this bare vision no satisfactory guidance for conduct can be obtained, in spite of all the efforts of utilitarians and ethical societies – as the twentieth century has amply demonstrated in its use of the inheritance of the nineteenth. The

Spiritual Soul needs to make the transition from an objectivity only capable of grasping physical (or mathematical) facts to a much more comprehensive objectivity.

In "The Dark is Light Enough" there is a figure who brings about the situation on which the play turns, Richard Gettner. Earlier he had been married to the Countess's daughter, Gelda; but the marriage had been dissolved. Now he has come to the middle years of life. In the revolution of the Hungarians against the Government at Vienna, he has allowed himself to be swept into the Hungarian service. But then he deserts from the revolutionary army and appeals to the Countess for protection.

Everything seems to have gone wrong: his political relationships, his marriage, and also his work as poet and writer. But he says:

*No one has ever failed to fail in the end :
And for the very evident reason
That we're made in no fit proportion
To the universal occasion ; which as all
Children, poets and myth-makers know
Was made to be inhabited
By giants, fiends, and angels of such size
The whole volume of human generations
Could be cupped in their hands ;
And very ludicrous it is to see us,
With no more than enough spirit to pray with,
If as much, swarming under gigantic
Stars and spaces.*

In Gettner's way of thinking we find the impulses of the Spiritual Soul powerfully at work. For him the traditions about man's place in the universe, developed through the other forces of the soul in earlier times, have withered away. Thus the Countess can describe him (in one of what a dramatic critic called her "impenetrably Sibylline utterances"):

*Richard sometimes reminds me of an unhappy
Gentleman, who comes to the shore
Of a January sea, heroically
Strips to swim, and then seems powerless
To advance or retire, either to take the shock
Of the water or to immerse himself again
In his warm clothes, and so stands cursing
The sea, the air, the season, anything
Except himself, as blue as a plucked goose.
It would be very well if he would one day
Plunge, or dress himself again.*

He has taken off all those clothes from the past that hold men, like stiff, yet comfortable uniforms, within a particular status and the kind of conduct that belongs to it. He feels himself and others in

their bare weakness and failure. Only self-preservation, and at times one other principle, guide him. This occasional light comes from the recognition that a spirit shapes the actions of the Countess which is quite different from the traditional rules and loyalties of the rest. What it can be, he does not yet know, – and wandering in the gap between past and future, he comes near to breaking Gelda's second, happy marriage and to killing the Countess's son.

In the realm of bare facts, human beings appear separate from one another. This can lead to unbearable loneliness. But if the Spiritual Soul is to find a way out of isolation, without violence to others, it must do so through the power of imagination. Directly it rejects imaginative understanding, a man begins in some way to *impose himself* upon another. Gettner has fought against this danger. During the time of their marriage, he explains to Gelda :

*There you were,
Rambling your way out of childhood,
Not knowing what innocence was, being innocent,
And, in a way, perfect in your imperfection.
I don't know how I was expected
To pair with that, unless I was willing
To be the misfortune around the house,
The disappointner of expectations,
Affecting virtue so that I should not see
The shadow go across you.
I preferred to remain unracked, as I preferred
To stay silent"*

Then he succeeded not to be her disaster. But unless he can understand more about her, can reach beyond saying, to the woman Gelda has become through happy and eventful years, "I begin to wonder who you are," the danger is there again.

* * * *

How exactly Fry shows the entry of evil at the point where imaginative understanding is refused can be shown from the earlier play, "Venus Observed". The Duke of Altair, many years a widower, asks his twenty-year-old son Edgar to choose a stepmother for himself from among three women, to whom the Duke has been at various times attached. It is the morning of an eclipse of the sun. To this the Duke gives the enthusiastic attention of a devoted amateur astronomer. Almost immediately afterwards, he starts to make havoc of the situation, already uncomfortable for most of those concerned, by falling in love with his agent's young daughter, Perpetua.

The theme of "Venus Observed" is the need for maturity. In his astronomy the Duke can practice the clear impersonal awe, the exact observation, which belong to the Spiritual Soul. In his dealings

with people, and his judgements about himself, such qualities are present very fitfully.

It is one of the original, unconscious candidates for stepmotherhood who brings him to reality. Rosabel has least of all acquired any of the qualities of maturity, and is a good deal younger in her reactions than those young in years. Everything, including the eclipse of the sun, is regarded by her as it affects her own emotions, and in no other way. And what seems to her the Duke's remoteness from human feeling infuriates her, to the point of setting fire at night to the observatory, and nearly causing the death – though this was not her intention – of the Duke and Perpetua.

Early in the play, Rosabel expresses her rejection of the task that would lead her to maturity :

*It's a thing I have no love for,
To have to go groping along the corridors
Of someone else's mind, so that I shan't
Be hurt. No one has any right to ask it.*

The need to make an impression on the Duke, whom she refuses to understand, becomes in her an obsession, which she vaguely recognizes as akin to the great impulses of evil at work in history :

*One thought in my head,
Persevering like someone running on a race-track ;
When it seems to be going it's coming again.
I wrestle with it, and hold it close,
I can't let it go, nor laugh it away. Is this
How men get driven to send history lurching on
To God knows where? Nothing matters
Except that he should be made to feel.*

Rosabel wishes herself to remain at the stage of the Sentient Soul – in the mood characteristic of the age between twenty-one and twenty-eight. But what drives her to violence is a frustrated impulse of the Spiritual Soul, a fire that seeks to become comprehension. And the external fire she lets loose does in fact enkindle compassion and humble self-knowledge in the Duke.

There is no escape from the forces of evil by staying behind, or by turning back. We have to try to cross the gap, to plunge into the deep waters. What happens then?

In "Venus Observed", no-one altogether expresses maturity. To hear mature voices, we have to listen to the Countess herself, or to Tim Meadows. These are shown as happy and wise in age, through the power of their inner being, achieving, as Gettner says,

*a stability
Beside which any despair was compelled to hesitate.*

As we have seen, the Countess is able to form pictures of another human being's inner condition, instead of judging his actions. Gettner cannot at once interpret her picture ; he knows only that she is in

some way at home by the "still waters" where others, and he himself, fear storm, and peril of drowning. The Countess has followed a path which is described in certain respects by Rudolf Steiner in the foregoing lecture; through imaginative perception of others, to compassion, and on to a still deeper union with the needs and destinies of mankind.

The first two steps given by Rudolf Steiner here are a vision that can feel and interpret the significance of another's bodily form and movements, growing warm and cold as it does so; and then the recognition of another's thought, in its light and colour. Gettner supposes that the concern of the Countess for his life, the intimate warmth of understanding which he feels in her presence, must come from the Sentient Soul, from "loving" according to Eros or at least "liking". And it seems at first a contemptuous answer, when the Countess says he means to her

Simply what any life may mean.

She (whose own writing is so inscrutable) can read in the outward form the signature of the eternal being. She knows, too, the dark and the gleaming light of his thought. Her whole practice of the "Thursday evenings" is indeed a school for the second faculty Rudolf Steiner describes. A group of people meet for discussion, on widely varied subjects, not in order to convince each other, but to hear and experience each other's thought. She is continually at hand to divert them from collisions, to lift the discussion into freedom. There has always to be, at such meetings, a shaking loose of meanings from the dried shells of words, and a discovering, *behind* what is said, of each other's deepest spiritual loyalties. There comes to light how a man is connected with the spirit of his country, the Archangel (as Rudolf Steiner speaks of him), or with the spirits of other nations; and with the spirit of his time, and other times.

The next, exceedingly difficult step is into each other's life of feeling. Rudolf Steiner relates this to the process of breathing which is normally related very intimately to our *own* feelings, but can become the bearer of compassion in quite concrete ways. We receive three streams of the world's being into ourselves: through the senses, through breathing, and through food and drink. Of breathing, as something continuing uninterruptedly, we are least aware. There is always (since we were weaned) something in some way foreign to us, one-sided, too little or too much, about our food, and also in what we receive through the senses; our eyes and our stomachs have always some tendency to make us ill. But our breathing mediates and pacifies. Often Rudolf Steiner showed how in its rhythm it reflects in miniature the great rhythms of sun and stars, and the lesser rhythm of sleeping and waking continued through life.

And yet the point of balance, the way in which mediation is achieved, is individual in each one of us. Ultimately, it is conditioned by the kind of balance that we have in the soul, between

knowledge of the world and action. To have compassion, is to enter into the struggle of another soul for the achievement of this balance. All the complicated efforts of another's heart can become reflected, one day in the future, in our own breathing - just as we know at present, on the simplest level, the infectiousness of laughter or yawning.

But sympathy may be refused. The friends of the Countess are not willing to feel with Gettner; Belmann sees him not as a man, but as an animal or less: "I should more likely weep for stags or partridges". Yet *something* we have to do with one another. If we will not breathe *with* a man, we may find ourselves trying to knock the breath out of him. There is a vivid example at the beginning of "A Sleep of Prisoners". Of the four soldiers locked up in a church, Peter Able and David King are young and friends. But Peter does not take the war, or their imprisonment, or the enemy, very seriously. He laughs at his friend's anger. And in fury at last David springs at him:

*You laugh: I'll see you never laugh again.
Go on: laugh at this.*

He is pulled away before he has strangled Peter; and in a moment he is filled with concern and shame. But the murderer who is hidden in us all has stirred. He lives in our minds, willing to silence the other's thought; but still more deeply in our lungs, willing to stop the other's breath. We can form some inkling of how it is that the *same* force which enables us to leap out of ourselves, as it were, in sympathy with another, can lead, if it is distorted and frustrated, to the violent imposition of our own feelings outside ourselves, which is the mark of many kinds of evil.

* * * *

Finally, Rudolf Steiner speaks of human beings in the future, who have a common task, learning to digest one another's will. At the critical moment, when a Hungarian officer demands from the Countess that she deliver up Gettner, she says:

*You put me very near the hard heart of the world,
Colonel, where bad and good eat at the same table.
No man is mine to give you.*

At the table of the Earth, as at the Last Supper, there is a place for each, even for the betrayer. It is hard indeed to digest the equal right of each to live and be accepted and understood. It is a very great temptation to claim the right to *make* the other conform to one's own pattern, if we have to live at close quarters.

"A Sleep of Prisoners" may be understood as the achievement by the four soldiers of thorough mutual acceptance. It is shown in dreams, containing in a single night what in waking life might take months or years of effort. Each man dreams events of the past,

brought near by the church in which they sleep ; the murder of Abel, the death of Absalom, the offering of Isaac, the men in the fiery furnace. In each dream the dreamer pictures himself and the others in characteristic forms.

At first, the impulse behind the attempted murder, just before they slept, shows itself in all the tragedy and terror of Cain. But then, through the experience of David and Absalom, the soldier David knows how within his very anger there is something of loving, grieving concern for the other. And when the night is still deep, but turned towards morning, Peter, the victim, feels himself in Isaac. (The name means "Laughter" ; "And Sarah said 'God hath made me to laugh, so that all that hear will laugh with me'.") Now his friend is Abraham who is indeed prepared to kill, but in obedience, as an offering, without any whisper of hate.

Last, Corporal Adams dreams, who bears responsibility for the rest ; and his dream they all come to share. Through the pictures in which their souls have lived, compassion for each other is strong in them. They see a spirit of evil, not an earthly man, as the common enemy ; a power that poisons human language, and claims complete ownership over men. But to understand this power thoroughly, the spirit that obsesses great and small dictators, brings liberation from it. They feel themselves within a great fire, that does not kill :

*Look, how intense
The place is now, with swaying and troubled figures.
The flames are men : all human. There's no fire!
Breath and blood chokes and burns us. This
Surely is unquenchable? It can only transform.
There's no way out. We can only stay and alter.*

The wrong kinds of human society try to impose their standards, to make us something less than men, creatures serving some one-sided purpose. A Christian society calls us to alter particularly by making the genuine sacrifice of accepting us as we are. The Countess Rosmarin influences people far-reachingly, as Belmann truly sees, by complete respect for their freedom. The four soldiers form a miniature society based on this principle - though it is not a "principle" in the ordinary sense, but Christian magic.

It has been objected that Fry is preaching a quite unpractical pacifism. But this misses the point ; the activity of the Spiritual Soul concerned, the inward "digesting" of the other as Rudolf Steiner describes it, is equally possible for combatant or for Quaker ; and either can equally neglect to make any step towards it.

* * * *

The Spiritual Soul lives in a far-reaching tension. It experiences consciousness as bound to the momentary conditions of a particular body ; and yet its own nature is without frontier, drawn by kinship to the universal and eternal. This tension is summed up in the fact of death.

*Protect me
From a body without death. Such indignity
Would be outcast, like a rock in the sea.
But with death, it can hold
More than time gives it, or the earth shows it.*

The Hungarians have been defeated, and the government is executing their leaders. The Hungarian officer, who came at the head of his troops searching for Gettner, now comes as a fugitive in his turn. The Countess is warned that to protect him will bring further disaster on the household. And though she is calmly determined to do so, she acknowledges the truth of this advice almost with bitterness :

*There is nothing
They may not do ; there's no foolishness
They may not think ; souls who will not budge
Out of their barren islands.*

As the Spiritual Soul works with increasing power, in coming centuries, it cannot be avoided that the forces of death encroach further and further into the lives of men. We shall be more and more aware, unless in some way we drug ourselves, of carrying death about with us. But at once, when we acknowledge the barrenness of our islands, we open ourselves to the power of the Resurrection.

The death of the Countess, in the course of her final conversation with Gettner, can be included in a comedy because we know that she has long carried in her the victory over death. She is only turning a further corner in the devious and yet direct journey on which she has set out to help him.

From the first, the Spiritual Soul is at home with the earth-element in man, represented above all by the skeleton. But unless it is to remain a prisoner, it has to find confident relationships with those elements among which it can learn about the living unity of the world, and not only about dry fragments : with water, air, and fire. Water teaches the mutual dependance of living things. Air awakens to the power of the soul. Fire leads life from the spirit, and back to the spirit. Each asks of us an understanding far more active and flexible than we are accustomed to give. And this is the understanding needed for the transmutation of evil.

St. John relates that on Easter Sunday evening the Risen Christ breathed upon the disciples and said : "Receive ye the Holy Spirit : whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained".

The awakening of the disciples to the soul-element in the breath of Christ brings the power to distinguish among earthly sins. From a part, men should be released. There is much, belonging to the general blindness and stupidity, best altogether forgotten ; or, if remembered, not laid to the account of any particular man. And on

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the other hand there are responsibilities which should be completely accepted, and turned into strength – as Paul would never forget that he had persecuted the Christians.

Deeds of the second kind, the work of individual will, have to be written into the earth, as Christ shows with the woman taken in adultery. Their consequences have to be met through the earnest acceptance of the working of destiny. But we are clouded, in the perception of such things, by all the effects of blundering and triviality obscuring the essentials.

Good comedy can be part of the healing breath, that laughs things clear. The great responsibilities must not be hidden; but a fresh wind blows, lifting us free of obstinate entanglements of will and feeling, or stiff habits of thought. Thus Hroswitha sought to transplant comedy into the Christian tradition; thus Shakespeare turned back to comedy, without in any way forgetting what he had learnt about evil, after the great tragedies; thus Molière held up a mirror before the absurdities into which the Intellectual Soul can fall, unless it learns about the time into which we have come.

And now, in the twentieth century, we certainly need a mood in comedy that is not trivial, and that can lift us out of some muddy obsessions and despairs. For as Meadows says, in words that follow those quoted at the beginning:

*Affairs are now soul size.
The enterprise
Is exploration into God.
Where are you making for? It takes
So many thousand years to wake,
But will you wake for pity's sake?*

THE ETHERIC BODY

IN IDEA AND ACTION*

Hermann Poppelbaum, Ph. D.

Note by Translator: *Rudolf Steiner described the Etheric Body of man, and the part played by the 'etheric' or 'ethereal' principle throughout living Nature, again and again and from very diverse aspects. He also gave many definite indications of the ways in which a knowledge of this principle could be brought into the Natural Science of our time, as an essential key to a vast number of phenomena now known to the biological and other sciences. Here, as in other realms, he spared no pains in the effort to build connecting links between the spiritual realities known to direct supersensible cognition and the facts and methods of external science. The following summary and analysis by the distinguished author of "Man and Animal" will be an invaluable help, both to the general student and to those concerned with the practical applications of Spiritual Science in education, medicine, scientific research and other realms of life.*
G. A.

1. Introductory

IT is no doubt always a little problematical to deal with a single member of man's being, such as the Etheric Body, for it is only one among others, with which it is in living interaction. Therefore our treatment of the subject cannot be strictly delimited, but must include the neighbouring members – the physical body on the one hand, the astral body and Ego on the other.

Even when thinking of the plant, described to begin with as consisting only of the physical and etheric bodies, it is impossible to speak of the etheric by itself. We have to tell how the working of the etheric body counteracts and to a large extent overcomes that of the physical. Lifting the plant-substance out of its subjugation to mere inorganic laws, the ether-body continuously upholds it and prevents its falling back into the purely physical domain, as it does when death sets in.

But there is not only the physical, as it were beneath it; the ether-body of the plant also merges into a higher region. The cosmic 'astral' forces – forces which in the animal and man transform the merely vegetative into sentient living substance – are streaming in, as described by Rudolf Steiner (cf. Section 10, below), from the celestial periphery, making their impress in the plant's etheric body. They modify and direct the phases of its activity; they differentiate and give rise to its specific forms.

*From the Medical Yearbook of the Goetheanum, Dornach, Volume III, 1952; translated, with the author's kind permission, by George Adams, M.A.

The etheric body of man is subject to a like influence, but here the astral works not merely by way of impouring cosmic-astral forces ; man has an astral 'body' of his own, in addition to the physical and the etheric. And as we know, the three members are also permeated by a fourth, which again is different in kind, namely the indwelling spiritual 'I' or Ego. Rudolf Steiner on one occasion spoke of the etheric body as a 'functional' domain, and he went on to describe the astral body as the actively functioning agent, with the spiritual being of the Ego pulsating through it. It is indeed logically impossible to offer a complete description of any 'functional' domain or system, however well rounded-off. For there must always be a functioning *subject*. Characterizations of the etheric body apart and by itself are therefore apt to give rise to an uneasy feeling of anonymity. To be complete, a spiritual-scientific exposition must always reach forward to the Beings, to whose activity the phenomena are due. Throughout the following sections, this should be borne in mind.

2. The Etheric Body as 'Functional System'

The 'etheric body' is a supersensible reality ; therefore the ordinary consciousness can only grasp it, to begin with, in pure thought - in concept and Idea. It is, however, well to recall at the very outset how the etheric body appears to supersensible perception. In the second chapter of his *Occult Science*, Rudolf Steiner describes it with deliberate realism : "All the organs of the physical body are maintained in their form and configuration by the currents and movements of the etheric body. Underlying the physical heart there is an 'etheric heart', underlying the physical brain an 'etheric brain', and so on . . . And where in the physical body there are distinct and separated parts, in the etheric everything is in living flow and interpenetrating movement".

Passing in thought from the physical to the ether-body, we must therefore get beyond the idea of sharply outlined forms and organs. We must imagine a vivid interplay of processes and movements. This does not mean, however, that the idea becomes indistinct and confused. Quick and ever-changing as they are, the processes will be definite and concrete at any given time and place. Some people might object that the purely physiological notion of a systematic interplay of functions is enough ; why bring in the idea of an 'etheric body' ? But the 'interplay of functions', however accurately seen, is at most the external aspect of the etheric body, - it is the outcome, not the essence of it. The isolated 'functions', of which the interplay is envisaged, do not exist as such in the reality of life ; they are a convenient and no doubt necessary fiction for purposes of scientific exposition. It is at most in the conceptual definition of it that we can detach the single function from the functional totality. In life, the latter is the primary reality, nor is it in any way additive - a mere summation of so many partial functions. Even as modern psychology

has got beyond the fiction of single feelings or sensations and has become 'Gestalt'-psychology, so too in physiology we have to take our start from the organic functional totality, not from the isolated functions. And to do this is to recognize the etheric body in its true rôle as the primary concept of physiology altogether.

Speaking still more generally, man may be said to have an etheric body in common with the plant, even as he has a physical body in common with the mineral. Every living creature, says Rudolf Steiner, has its etheric body² - the 'its' referring obviously to the *species* in plant and animal and to the *individual* in man. He says explicitly in another passage : "The fact that it is oriented towards the thinking mind and spirit distinguishes the human etheric body from the etheric bodies of animals and plants". Such formulations will guard the student against concluding that that which falls under the general heading of 'etheric body' is at all outwardly alike in plant and animal and man.

In man the etheric body - no less than the physical - is lifted out of the merely living or vegetative sphere by the presence of the two higher members - astral body and Ego. Nor can it ever fall back into the merely living. As Rudolf Steiner puts it, even with a warning note³ : "A human physical body must never be subject to the merely physical, nor a human etheric body to the merely etheric influences. Under such influences alone, they would disintegrate".

To gain a true idea of the etheric body, we have to do justice both to the dissolving, the bringing into flow of rigid contours, and to the maintenance of a specific form. The 'functional system' is a totality from which the manifold and ever-changing functions spring. It calls the material substances to life as soon as ever they come within its sway, and in so doing alters them radically. They may fall out again from its domain, but they will never be quite the same as they were before. The bark of trees, for instance, gradually frees itself from the etheric, but it is only *on the way back* into the purely physical domain ; it has not quite got there⁴. Only in death - when the dead plant or the deciduous organ disintegrates in the ground - do we perceive what it signifies for a living entity to have fallen right back into the physical and inorganic.

Hence it is even true to say that the etheric body itself is made visible by means of the material substances which it receives into the living organism. The plant, said Rudolf Steiner, is in reality an etheric form, replete with physical matter. "By means of the physical, the etheric form is made visible to us. What we are really seeing in the plant is not the physical as such ; it is the etheric form. The physical is only the means whereby we see it⁵".

3. The Etheric Body as a 'Time-Body'

Just as it welds the ever-changing material substances and processes into an organic unity in space, so too the etheric body

unites the different stages of development in time. It makes into a single whole the metamorphoses and stages through which the individual creature passes in its life-history. This 'single whole' is of course invisible to outer senses; the sense-perceptible forms are all the time evolving from it. Strictly speaking, the recognition of these successive stages and of their mutual relation is a cognitional task; it is the scientist's concern. Nature, on the other hand, brings forth the single phases of development from the unseen whole which is to her the primary reality. The temporal succession of outwardly perceptible forms is the outcome of a perpetual 'unfolding' or 'evolution' into the spatial realm; it is a true and very realistic 'exposition'. Hence Rudolf Steiner sometimes described the etheric body as a *time-body* over against the physical or *spatial body*.

Goethe quite evidently had this relationship to time in view when speaking of the living type or archetype. The repeated expansion and contraction which he ascribed to the type - to the 'Ur-plant', in his *Metamorphosis of Plants* - is essentially a time-process.

To understand the human etheric body as a time-body is a little more difficult, since it is no longer enough to picture a sequence of outward forms. We have rather to think of the successive stages in human life, with the indwelling soul and spirit as the determining and sustaining factor. What in the merely *biological* domain appears only as a given phase in the development of forms and functions, becomes in man a 'stage of life' - a step in his *biographical* development, characterized by so many inner and outer experiences. Here too, however, the synthesis of earlier and later stages is brought about by the etheric body. Rudolf Steiner gave examples of how the experiences and sufferings of childhood can become dispositions to specific illnesses - or to specific states of health - in later life. The ill effects of a churlish schoolmaster's outbursts might easily develop, during the second half of the pupil's life, into a tendency to rheumatism, gout or similar diseases.

In a direct supersensible phenomenon the ether-body reveals itself as 'time-body' immediately after death. During the first three days after death the events of the past life lie outspread before the soul in a mighty tableau or panorama, indicating also whether they were helpful or detrimental to life. Man now has outspread before him as a continuous whole the time-body of his life, the continuity and wholeness of which he carried hitherto as the sustaining life within him.

4. Body of Formative Forces

The Ether Body as the Bearer of a Specific and Inherited Living Form.

From all that has been said it will be clear that the *Gestalt*, the characteristic form and organic structure of a living creature, is to a great extent determined, or at least mediated, by its etheric body. "We must conceive that in the plant, living substance is perpetually

being separated out of the lifeless. In the living substance, the plant form then becomes apparent, as a product of the forces raying in towards the Earth. Thus we have a single stream of substance: lifeless substance being transformed into living, living into lifeless. In this stream the organs of the plant come into being"⁴. In the plant, therefore, "life is carried to the point of finished living form within the etheric realm". Precisely this is characteristic of the plant kingdom. In the animal, the life in the etheric realm "is kept in flow, and into the flowing life the astral organism inserts its principle of form". In man, this too is kept in flow. The 'sentient substance' is transmuted yet again, and it is only in and through the 'organization of the Ego' that the human form comes into being. This applies both to man's outward form and stature and to the inside of his body⁴.

The specific form of the living body, which for the plant originates in the etheric body and for the animal and man in higher regions, is transmitted by heredity to the descendants. It is only in the plant that the etheric body by itself transmits the form. In the animal the astral body sets its stamp on the inherited organic form. In man, the ultimate form of the body is determined by the organization of the 'I' or Ego. In early childhood, starting with the 'model body' inherited from the parents, the Ego and other higher members of man's being elaborate the body which the individual requires for the given incarnation⁸. In man, the lower members (physical, etheric and astral) provide only a provisional form - a kind of matrix, as it were - which persists to some extent as an underlying background throughout life and may emerge again in the event of illness or other hurts. The essential 'bearer' of the inherited form is therefore different in the three kingdoms; only in the plant is it the etheric body pure and simple.

Now there is one phenomenon, common to all three living kingdoms, which especially betokens the activity of the etheric body, namely the repetition of similar structural parts. In the plant this repetition is none other than the process of vegetative reproduction, of which the leaf in Goethe's sense - the *phyllome* of modern botanists - is the inexhaustible exponent. In the animal we have the characteristic repetition of homonomous organs - the so-called 'metamerer' - along the principal axis of the body. The phenomenon of *metamerer* offers a direct picture - sensible yet supersensible, to borrow Goethe's phrase - of the essential nature of the etheric body. "The repetition of the same or similar members in a living creature", says Rudolf Steiner, "is due to the etheric body, which has a tendency to reproduce the identical form over and over again. For the same reason, life involves 'reproduction' in the proper sense of the term, where the whole creature repeats or reproduces itself alike in kind. All reproduction is due essentially to the action of the etheric body. Everything in the nature of repetition in living organisms stems from the etheric principle"⁹. Dr. Steiner then goes on to say

that everything which brings about conclusions – thus ending the repetition – is subject to the astral. Examples are the forming of the flower, ending the succession of the nodes in the plant, or of the skull at the head of the vertebral column, ending the sequence of vertebrae in man.

Speaking of repetition, we have not only to think of linear segmentation – repetition in one dimension. There is also the multiple (many-dimensional) repetition of like organs, whether on the surface or within the body, as in the sundry forms of integument – hair, bristles, spines, scales, feathers, glands – or, in the sense-organs, the so-called 'receptors', such as the 'rods and cones' in the retina. In the last resort, even the phenomena of histology – the repetition, in different parts of the body, of the same types of tissue – are due to the repetitive effect of the ether-body. Nay more, the same can even be said of cytology – the sub-division of the organism into multitudes of ever-repeated cells, though it must not be forgotten that the cellular principle can easily become antagonistic to the form-giving power of the etheric body as a whole, as is seen in tumours and morbid growths.¹⁰

When life retires into dormant phases – as in the winter buds of plants, in seeds and spores, in the eggs of animals or in the 'statoblasts' of bryozoa – the physical effect of the etheric is almost entirely withdrawn; the physical substance of the body becomes undifferentiated. Development gives way to 'involution'. But the action of the etheric body is only temporarily suspended; it can be re-kindled. Soil-moisture and warmth call the plant seed into germination; fertilization sets going the development of the ovum. The characteristic multiplication of structure begins anew. The analogy here indicated, between the effect of soil-moisture on the seed and that of fertilization on the ovum, is due to Rudolf Steiner. If the phenomena are put side by side in this way, reproduction is seen to be a special case of the 'polymerizing' action of the etheric body.

The form-creating power of the etheric body becomes most palpable in the regeneration of lost or injured members, as when a lost organ simply grows anew or when the badly injured organism undergoes more or less complete re-fusion (in the phenomena of 'regulation' and the like). In my book *The Formative-Forces-Body of Living Organisms – an Object of Scientific Investigation*, published in 1924*, the following typical achievements of the etheric body were enumerated for the first time from this point of view, shewing their significance and mutual relation:—

1. Double or multiple occurrence of spatially separated daughter-forms, remaining in inner connection with one-another.
2. Simultaneous and collateral development of enantiomorphic (e.g., left- and right-hand) daughter-forms.

* *Der Bildkräfteleib der Lebewesen als Gegenstand wissenschaftlicher Erfahrung.* (Kommende Tag Verlag, Stuttgart, 1924).

3. Mutual transformation of enantiomorphic or left-hand right-hand forms. Turnings inside-out.
4. Convergence and coalescence of spatially separate but essentially related organs, moving towards and finding one-another (as in 'cyclopia').
5. Vanishing and re-emergence of organs or entire organisms (reproduction, heredity).

Today – thirty years after the publication of the book – it may frankly be admitted that some of these phenomena are partly due to the working of the astral body. Notably what we described under headings 3 and 4 – the pathological cyclopia of fishes for example, or the interchange of left-hand right-hand chelae in the shrimp, *Alpheus*, – are manifestations of the astral body. However, even in these phenomena, due in the first place to a higher member (the astral body in this instance), the mediating and transmitting action of the etheric body is evident. In place of the naïve thought-picture of 'slipping through the fourth dimension' which I then suggested, we now have better mathematical methods of approach (see Sections 8 and 9, below).

5. Speculations of 'Natural Philosophy' Rejected

Forming the concept of the etheric body in this way, we avoid the pitfalls of abstract 'natural philosophy' – an ever-present danger to those of our contemporaries who are at pains to find some way of expressing, in forms of scientific thought, the obvious distinction of the living from the non-living. As we already wrote in 1924, it is fallacious merely to add a further 'essential factor' – Driesch's *entelechy* for example – to the other factors which are supposed to constitute the living system, even if the added factor is imagined in a non-spatial form. The factor which is supposed in some way to make a living whole out of a mere sum of parts is but another 'part' in disguise. To put it in other words: it is a vain attempt to try to arrive at a clear notion of living things if we take our start at all from an idea of 'system' borrowed, in the last resort, from Physics. The true differentia of living Nature can never be got hold of in this way. Mittasch (1952) enumerates no less than a dozen of these attempted auxiliary concepts. In the end they only lead away from the eloquent and many-sided phenomena of life and take one back – overtly or covertly – into some form of teleology. And this is to go back on one of the best achievements of the Goethean time and tradition; I refer to Goethe's confessed dislike of 'final causes'.

These theoretical impoverishments are foreign to the rich and varied realm of life. Not so the concept of the etheric body – for the simple reason that it is arrived at by experience, not by abstraction from experience. Nor has it any hidden teleological implications. For it derives from the clairvoyant perception of a protean realm where there is metamorphosis, formative activity in abundance, but without ends to justify the means!

6. The Etheric Body as Concept and Idea

Once more then, the concept of 'etheric body' differs radically from all these 'constructs' - as they are often called - in that it derives from supersensible *perception*. It springs from direct observation; it does not come in at the end of a train of thought or as a logical conclusion. It is no 'factor', to be superimposed on other factors. It is a real if supersensible entity - a genuine 'body' - discernible in every living creature.

For non-clairvoyant consciousness, however, this concept - like any other true and useful concept - serves to co-ordinate the facts of experience, as they present themselves to the outer senses. Concepts are necessary to the human being, since by his native constitution the full reality is sundered for him into percept and concept and can only be re-integrated in the act of cognition. We are *perceiving* the phenomena of life all the time; to understand them - to *conceive* them - demands the concept of the etheric body, their true ideal counterpart.

This concept however, as was once pointed out by Carl Unger with no little acumen, has a yet deeper significance.¹⁴ Namely, the etheric body *par excellence* has the character of a concept; it lends itself by very nature to conceptual exposition. So long as one is not yet able or willing to achieve direct spiritual sight, the essence of it can therefore best be taken hold of in the language of pure concepts.

It must, however, be admitted that in the normal consciousness of our time, concepts are always rather shadow-like and cannot but be so; they wear the 'pale cast of thought'. For they arise, as Rudolf Steiner showed, by a toning down, a partial crippling or laming of the living realm which is their source.¹⁵ In their reality - of which we only apprehend the shadow - they are spiritual Beings and the mutual activity of Beings.

There is a very palpable way in which the ether-body betrays its kinship with the realm of spiritual life of which our concepts are mere shadows. The very forms of human thinking spring from the etheric body where it detaches itself from bodily organic functions. Hence the peculiar and fascinating correspondences between the formative processes of the body and the dialectical laws of thought. To the multiplication and variation of one and the same organic form, there answers the repetition and variation of one and the same thought-form. To the development of dual counterparts (antimeres, enantiomorphic forms) in the living body, there answers the native tendency of thought to express itself in antitheses - the juxtaposition of ideal opposites. To the vanishing and re-emergence of a visible organic structure in the reproductive process there answers the forgetting and recalling of a thought¹⁶. There is a morphology of thought-forms, and there is also a dialectic of morphogenesis! The many parallels between the two are due to their common fountain-head in

the etheric body. Rudolf Steiner thus describes this common source: "The forces that hold sway in the etheric body are active at the beginning of man's life on Earth, and most distinctly during the embryo period; they are the forces of growth and formative development. A portion of them, emancipated in the further course of earthly life from this formative activity, then becomes the force of thought.... It is of the utmost importance to know that the ordinary thought-forces of man are the forces of bodily growth and formation, refined and sublimated".¹³

Where the astral body sets limits to growth (see Section 4, above) the etheric forces are set free from their original body-forming task, and they now constitute a kind of matrix for the forming of thoughts. The innate talents and skills of thought - repetition, variation, enhancement, juxtaposition of opposites, etc. - reveal the formative activities which at an earlier stage were working in the body. Rudolf Steiner also explained the rôle of the physical body in making our thoughts and mental pictures conscious, but this is beyond our present scope. Likewise we can only mention in passing the immense educational significance of the connection between thought and the body-forming process.

This dual character of the etheric body is very largely the key to an understanding of its nature. Part of the forces of the etheric body "remains true to the purpose it fulfils in the beginning of man's life;" the other part becomes manifest in the mental life in the form of thought.³ The continuity of the two is evidently never broken, for where the active thinking life loses hold, it relapses into instinctive forms and bodily fixations. This becomes noticeable under abnormal conditions of fatigue or in severe illness. It can even lead into symbolisms - as in 'Silberer's phenomenon' - and organ-pictures scarcely distinguishable from dreams.

Unfalsified and nearer to its true essence, we experience our etheric body in 'pure thinking', which Rudolf Steiner also calls 'sense-free thinking' inasmuch as it does not derive from the external data of the senses. In sense-free thinking, says Rudolf Steiner, "we experience how in the inner life of the mind one thought interweaves with another, one thought seeks another, even where the connections are not imposed by dint of what the senses see in the external world. We thus become aware - and this is the essential thing - that the world of thought has an inner life of its own. When you are really thinking, you are already within a supersensible and very living world. Something is there in me, you now say to yourself, for ever forming and creating a living body of thought. Moreover, this 'something' is not apart from me myself; I am profoundly at one with it".¹⁷ The thoughts, which in our normal everyday consciousness are shadows, are active living forces in the ether-body whence they originally stem.¹⁸ Clearly, this refers to the part of the etheric body which in early childhood - at the time of the change of teeth - frees itself from bodily organic functions.

Anyone therefore who is as yet unable or reluctant to attain direct supersensible perception, can find a way of access to the true essence of the ether-body in the living experience of the world of pure concepts.

7. Inadequacy of the 'Field' Concept

Thus from the aspect of bodily morphology on the one hand, and from the inner dynamic of pure thinking on the other, we can approach the etheric body. Now this at once reveals the inadequacy of the concept of a biological or morphogenetic 'field' which some investigators have been introducing. On the analogy of the field-concept of Physics, this idea is supposed to explain the coming-together of the material particles of living substance into an organic whole. Described for the most part as an 'immaterial factor' in the developmental process, the architectural plan of the field is supposed in some way to control the material 'building stones'. Often it is compared to a magnetic field in relation to iron filings.

In Physics, the discovery of the field concept was undoubtedly a forward step. But when we want to understand the phenomena of life it is, if anything, a hindrance; it is indeed a rather hybrid concept - neither one thing nor the other. To refer the rich variety of biological phenomena to a 'field' in some state of tension, no matter how elaborately formed, diverts attention from the reality rather than opens out a way to its understanding. The etheric, as we have already indicated, is not a new stratum of forces, superimposed upon the physical-material. It is an active entity - a 'body' no less real than the physical itself - by virtue of which the living organism is lifted out of the merely inorganic realm and received into a sphere where other laws prevail.

Modern Physics has by now discovered that the concept of 'force', such as it was in classical Physics, is not really tenable. Rudolf Steiner was writing, as early as 1894, that it is wrong to replace the purely ideal relations between perceptible objects by hypothetical, supposedly imperceptible forces.¹⁹ The same mistake confronts us if we think of the etheric body as a 'field of force'. Strictly speaking, though Rudolf Steiner calls it pictorially a 'body of formative forces', any description of the etheric body - other than metaphorical - must be in purely conceptual terms. Now he himself gave an essential aid in this direction. We will endeavour to describe this in the next two Sections.

8. A New Formulation: Polarity of Cosmic or Peripheral (Etheric), and Centric (Physical), Forces

The first time Dr. Steiner put this forward, he did it in mathematical language in a scientific lecture-course (1921). Here we will rather cite a considerably later statement - probably the latest of his statements to the same effect - since it does not presume familiarity with mathematical operations. (It is, like several of the

passages already cited, from the opening chapters of the book *Fundamentals of Therapy: an Extension of the Art of Healing through Spiritual Knowledge*, written in collaboration with Dr. Ita Wegman and published in 1925, shortly after Rudolf Steiner's death.)

"Observation shews, after all, that the phenomena of life have an altogether different orientation from those that run their course within the lifeless realm. Of the latter we shall be able to say: they reveal that they are subject to forces radiating outward from the essence of material substance. These forces radiate from the - relative - centre to the periphery. But in the phenomena of life, the material substance appears subject to forces working from without inward - towards the relative centre. Passing on into the sphere of life, the substance must withdraw itself from the forces raying outward and subject itself to those that radiate inward It is gathered up into the forces that ray inward to the Earth from all sides - from beyond the earthly realm From all sides these forces are approaching, striving as if towards the central point of the Earth".

Obviously, this is to be understood as a kind of 'impressionist' description of the etheric body. The sum-total of forces, streaming from all sides from cosmic space towards the Earth, is a true picture of a reality seen in the spirit - a spiritual 'Imagination' in the proper sense of the term. The effort is here made to convey it to the normal thinking consciousness of the present age. Note the 'as if' in the concluding sentence. Here is a helpful picture, says Rudolf Steiner in effect, if we desire truly to imagine the contrast between what is cosmic and what is earthly, or between the living and the non-living in surrounding Nature. In an earlier passage from the same book, we find the same style of description: "The physical laws work *as if* streaming outward from the Earth; the etheric, *as if* streaming toward the Earth from all directions of the Cosmic circumference."³ (The italics are ours.) The kind of mental picture to be evoked is brought as near as possible to the actual impression which the clairvoyant consciousness receives. At the same time the ideal contrast of the two kinds of action - centric and peripheral respectively - is propounded as a kind of thesis: a new and fundamental task for scientific thinking.

It signifies, in effect, that the etheric body must not be imagined as existing in ordinary space at all. For if we say, with Rudolf Steiner, that the etheric forces issue not from points in space but from the infinite periphery, we are in fact admitting an idea the very *opposite* of the everyday three-dimensional space which is familiar to us. A negative space or 'counter-space' of this kind is indeed conceivable; its mathematical properties can be and have been derived. The wonderful way in which this 'negative space' contains and harmonizes with the properties of the etheric realm has been shewn by Adams and by Locher, pursuing Rudolf Steiner's indications along mathematical lines.²²

To understand the nature of the etheric body we therefore need to 'locate' it, so to speak, not in ordinary space but in the negative counterpart thereof. Would-be scientific explanations in which this is overlooked, whether naively or merely to avoid the trouble, are bound to lead, sooner or later, into absurdities and contradictions. Forces "streaming in from the cosmic periphery towards the Earth" can have no spatial starting-points, nor can distance weaken them in the way it does other forces. And coming as they do from all directions, their spatial 'incidence' is no longer pointwise, as when a physical force is said to 'act' on a material point-centre, located with such and such co-ordinates. The reason why certain substance are taken hold of by these ethereal formative forces and others are not, does not lie in their spatial positions but in an inner kinship between the 'informing' forces and the material which receives them. Even qua physical substance, the material of a living body must first be in a condition susceptible to the etheric influences. That it is taken hold of by them is due, not to fortuitous location in an external space, but to an inner affinity and receptivity. In the present condition of the planet Earth, the physical preservers of the continuity of life are nearly always in the nature of living remnants, often microscopically small in spatial size - spores and seeds and ova, 'eyes' in the plant, and so on. Moisture or fertilization, as we explained before (Section 4), prepares and qualifies them for the renewed infusion of the etheric forces.

What then 'approaches', as Rudolf Steiner puts it, from all sides of the Universe is in itself a potential organic form. Biologically speaking, it is a *specific* form - namely the characteristic form of the *species* - on its way to renewed manifestation. (In man, however, it will not be found in the present cosmic environment at all, for it streams in from past cosmic times, via the embryonal life.²³)

9. The Etheric Body in 'Negative Space'. Spaces Specifically Formed.

In contrast to ordinary space, which we conceive to be, as it were, inert - indifferent and uniform in its extension - the space of the etheric formative forces is always differentiated, of individual configuration. The substances, therefore, which come into its sphere will behave differently accordingly to where they are. The virtual identity of like particles, taken for granted in the vulgar notion of matter, will no longer hold good. A living substance will only be what it is in relation to the specific place it occupies in the living organism. Thus it is possible in the living cell for seemingly contradictory processes to be going on at once in an apparently microscopic space. As Bertalanffy wrote in 1937: "Look at a liver-cell, for example. It is turning sugar into glycogen and vice-versa, changing amino-acids and ammonia into urea and uric acid, decomposing haemoglobin, producing bile-acids; it can retain, and render innocuous, toxic substances which are brought into it; and so on.

Within the volume of a cell, the magnitude of which is about a hundredth part that of a pin-head, ten chemical processes at the very least - and in all probability many more - are going on at one and the same time".²⁴ That the cell can persist at all amid this welter of activity is due to its being maintained, not from within, but from the periphery. As Rudolf Steiner said on one occasion, within a single cell the entire Universe is working.

This crowding together of many contradictory processes within a microscopically tiny space becomes intelligible when we bear in mind that the inside of the cell is really living in a 'negative space', which in its way is just as infinite as the trivial space around and outside it.

The above-mentioned researches of Adams and Locher also enable us to conceive that the spatial nexus of organs in one and the same living body is far more manifold and differentiated than their external location would suggest. Organs most closely related need not adjoin one-another in the external sense. They will be neighbours, so to speak, in the ethereal counter-space - kidneys and eyes, for example, or the large intestine and the forebrain. Many facts are known to pathology, where organs seemingly remote are taken hold of by the same disease-process, while anatomically intervening regions remain unaffected.

10. The Etheric Body of Man.

For a fuller understanding of the human etheric body we must remember, as was said before, that its upbuilding and modifying forces belong to the astral body and the Ego. In man, therefore, the etheric body is lifted two stages beyond the evolutionary level which pertains to it in the plant kingdom. Rudolf Steiner describes it vividly and directly:—

"From all sides these (etheric) forces are approaching, striving as if towards the central point of the Earth. They would tear asunder the substantial nature of the earthly realm, dissolve it into complete formlessness, were it not for the Heavenly bodies beyond the Earth which mingle their influences in the space of these forces and modify the dissolving process. In the plant we can observe what happens . . ."

Rudolf Steiner goes on to speak of the effects of the Sun-ether, influencing the life of plants by day and ceasing to work upon them in the night, whereby - to that extent - the physical once more prevails in the plant. "The human being, on the other hand, only lets the physical prevail in his body when death sets in. In sleep . . . the phenomena of life remain, even when the Sun-ether is no longer working in the Cosmic spaces. Continuously, throughout its life, the plant is receiving into itself the Ether-forces as they ray in towards the Earth. Man, however, carries them within him in an individualized form, even from the embryonic period of his existence. Man, during his life, takes out of himself what the plant receives continually from the Universe . . . A force whose proper nature

is originally cosmic – destined to pour its influences in towards the Earth – pours forth from lung or liver. It has undergone a metamorphosis of its direction".²¹

The human ether-body, therefore, has diverse parts. In some it is strongly subject to the physical, in others it shows its own purely etheric working, comparatively unaffected by the remaining members, whereas in others again the activity of the astral body or Ego is predominant. The occurrence, in all these regions, of specific kinds of living substance is the outcome, in the phenomenal world, of the varying modes of interplay of the four essential members of man's being – the physical, etheric and astral bodies and the Ego.²⁵

11. The Etheric Body in Relation to Adjoining Regions.

In the plant world, the etheric body works from the cosmic circumference, calling the substances to life and endowing each kind of plant with its specific form, modified by the 'cosmic astral' influences – in other words, the influences from the stars. In man, it is only during sleep that the etheric body is in a more or less comparable state. Even then it is still subject to the after-effects of the astral body and Ego which were living in the physical and etheric body during waking life. Indeed, it is when these after-effects are exhausted that man awakens from sleep. These changing relations of the four members during the alternating phases of waking and sleeping (for in sleep too, all the four members are involved) represent one metamorphosis of the direct correspondences described above between the bodily formative activity and the thinking activity of the mind and soul. To stimulate further study, we may end with an enumeration of other aspects, other metamorphoses, in which the etheric body plays an essential part:—

- (a) In the forming of mental pictures, both voluntary and involuntary, the ether-body must always be a little loosened from its attachment to the physical.
- (b) In the free play of creative fancy and imagination (imagination in the conventional meaning of the term), man's thinking organization approaches more nearly to the rhythm of the blood-circulation. Thinking is always a kind of 'sublimated breathing'; the breathing here reaches deeper down into the bodily processes, – even into those which have to do with the volitional life.²⁶
- (c) Whenever an experience, capable of being remembered, is – as we say – retained in memory, what happens is that a kind of inscription or engraving is made at the frontier of the physical and etheric bodies. (Derived from the bodily forms and formative processes themselves, the 'inscription' is no more like the thing remembered than ordinary writing is like the things which it is used to denote.) Conversely, in the act of remembering these inscriptions are deciphered; it is a kind of reading.²⁷

- (d) In our awakening dreams the experiences undergone by the astral body and Ego during sleep are reflected, in a more or less confused way, in the etheric body and in its formative forces.²⁸
- (e) Feelings and emotions are experienced in the conscious life of the soul when the astral body and Ego dive into the physical and etheric more towards the *interior* of the body – as distinct from the outer senses.²⁹

Not one of these activities or modes of action can be ascribed to the etheric body alone, and yet it is essential to them all. Thus the etheric body contains latent faculties which only become manifest in collaboration with the other members of man's being. It also plays its part in the activities of supersensible perception, revealing yet other, hidden aspects of its nature. But this would go beyond our present scope. Nor can we here enlarge upon the pristine condition and origin of the etheric body, whether in cosmic evolution or in man's individual process of incarnation, although this too would shed further light upon it.

Notes and References. The books and lectures referred to, where no other author is mentioned, are by Rudolf Steiner. For the lectures, in most instances the date alone is given. With the existing chronological lists, to be found in most anthroposophical libraries, this reference will be sufficient. In any case the lectures – if published at all – have often appeared in a variety of collections and under varied titles, so that the date is a surer guide. Where English translations of published books exist, the English title is given.

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3. *Fundamentals of Therapy*, Ch. I.
4. *Fundamentals of Therapy*, Ch. V.
5. Lecture at Dornach, 28th July, 1922.
6. *Anthroposophical Leading Thoughts*, XI.
7. Lecture at Stuttgart, 8th April, 1924.
8. Lecture at Dornach, 25th June, 1924 (*Curative Education*, Lecture 2.)
9. Lecture at Berlin, 2nd November, 1908.
10. *Spiritual Science and Medicine*, Lecture 7.
11. This is brought out clearly and cogently by T. von Uexküll in his book (written in conjunction with E. Grassi), *Von Ursprung und Grenzen der Geisteswissenschaften und Naturwissenschaften*, Berne, 1950, pp. 138-139.
12. *Entelechie*, by A. Mittasch, Basle 1952.
13. *Philosophy of Spiritual Activity*, beginning of Ch. IV.
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15. *Von Seelenrätselfeln*, 1917, pp. 34-35, 213-218. (English translation in the *Journal Anthroposophy*, Vol. IV (1925), pp. 13, 33-35.)
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24. L. von Bertalanffy : *Ueber das Gefüge des Lebens*, 1937, p. 80.
25. Lectures at Hanover, 29th and 30th December, 1911.
26. *The Michael Mystery*, XXVI : 'Memory and Conscience'.
27. *Von Seelenrätseln*, 1917, pp. 199-201. See also H. Poppelbaum, on the rôle of the physical and etheric bodies in Memory, in *Menschengemässe Naturerkenntnis*, Basle, 1942.
28. Lecture (No. 6) at Penmaenmawr, 24th August 1923.
29. Lecture at Dornach, 30th September, 1921.

COSMIC RHYTHMS AND THEIR HEALING POWERS FOR MAN

Ernst Lehrs

IN order to deal adequately with the problem raised by the theme of this essay, it is necessary to get clear first of all what we mean by the term 'healing'. By considering the proper meaning of the very word used to express a current concept, one is often helped towards a clearer understanding of the concept itself. In our modern languages words have mostly come to be used as coins that *signify* something without actually *representing* it. For instance, when one speaks of 'education', who is conscious of using a word which represents the act of 'guiding forth', including the object and the goal of the guidance? Still, when human language came originally into being, and during the epoch of its youthful development, each word must have meant exactly what it represents. Investigation into this meaning, therefore, can be a help towards the realization of the concept for which it stands.

Regarded thus, the word 'healing' speaks to us of restoring wholeness to something that has fallen asunder or apart. Etymologically, the connexion between the words 'whole', 'heal', and even 'holy', is well known. Even today, in the compound 'wholesome', the term 'whole' is used in the sense of its sister-word.*

On the other hand, there is the word 'disease' which speaks of not being 'at ease', and so of the existence of discord between one entity and another. To the pictures thus raised by these words a further feature is added by considering the word 'ill', with its affinity to 'evil'. It conveys the idea that the existence of conditions requiring to be healed - that is, to be made whole - is somehow connected with the existence of Evil in the world.

Let us now turn to the concept 'rhythm'. It stands for any happening that repeats itself with a certain regularity. What are the basic conditions for happenings of this kind to occur?

Investigation into the nature of rhythmic processes of any sort shows that all of them depend on the interaction of two conditions or entities of polarically opposite quality. Take any piece of matter capable of oscillation, such as a tuning fork, a string, or the like. The material property to which this capacity is due is commonly called 'elasticity'. But what is it that makes a thing elastic? It is its capacity, on the one hand, for giving way to some outer influence by changing its form; on the other hand, for resisting this influence by its tendency to maintain its original form. Motion and rest are

*The German language brings out this relation especially clearly by using the same root, *heil*, for all the relevant purposes: *heilen* (to heal), *heil machen* (to repair), *heilig* (holy), *Heil* (salvation).

the two polar conditions which come into interaction in such an object.

In the pendulum we have another example of this kind. The mass suspended by the pendulum has a tendency to fall by its own weight, yet through being suspended from a fixed point it is prevented from doing so. The effect is that, after having been lifted out of its position of rest, the pendulum enters into a rhythmical movement which combines rest (in both the extreme positions) with motion (at a maximum when the pendulum passes through its vertical position).

The same principle is at work, for instance, in the case of electromagnetic vibration. In order to come to pass, this requires some combination of the static and the dynamic characters of the electrical force.

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We have taken our start from a few examples of a purely physical nature, because here the principle in question is most immediately observable. It is, however, equally though not quite so manifestly at work on all higher levels of nature: less manifestly, because the two opposites that have to interact here belong to two different planes of existence. Let us take at once, as our next example, man himself. In his earthly existence he represents the combination of a sense-perceptible (physical) and a supersensible (spiritual) entity. Through their coming together in one organism, man can appear as a living, conscious being. In both these capacities he is, from birth to death, subject to a rhythm by the alternation of his waking and sleeping states. When we are awake, our soul-spiritual part prevails at the expense of the intensity of the purely vegetative processes of our organism, and these in turn gain the upper hand at the expense of our conscious soul-processes when we are asleep.

All rhythmic occurrences in outer nature are due to the same principle – although in the era of materialistic thought man has failed to heed this fact. The daily rhythm of the tides is an illuminating example. Their periodicity concurs with that of the moon's rotation round the earth. Scientific thinking has satisfied itself with the explanation that the rise of the sea's surface at high tide is due to the gravitational pull exerted on the water by the body of the moon (with the pull of the sun introducing certain complications), just as its fall is due to the earth's own gravitational pull – although this explanation is obviously invalidated by the exchange between ebb and flow taking place *twice* every day. (The somersaults of thought to which science has resorted in its efforts to meet this fact by the same type of explanation need not concern us here). Another contradictory phenomenon is the clearly observable up and down flow in the watery parts of plants, which follows the same periodicity without being naturally explicable in terms of terrestrial and lunar gravitation.

In my book "Man or Matter" (Faber, 1951) I have dealt with this and kindred problems in all necessary detail. In the present context it must suffice to maintain that materialistically unimpeded observation leads one to recognize that in the tidal rhythms of whatever kind there is to be found the interaction of two polarly opposite agents – terrestrial *gravity* and cosmic *levity*. The same is true of the annual rhythm of the seasons. Their periodicity concurs with that of the yearly variation of the sun's elevation in the sky, which is itself the effect of the earth's rotation round the sun, seen Copernically – or of the sun's rotation round the earth, seen Ptolemaically. A thinking that recognizes only physical causes will therefore be inclined – as in the case of the lunar rhythm – to argue that the observable "up and down" in the earth's vegetable cover is merely that physical effect of this celestial variation. But what has set, and keeps, in motion the various celestial bodies? And to what cause are their different speeds of rotation due? Kepler found out, and stated in his Third Law, that there is a constant ratio throughout our cosmic system between the space enveloped by a planet's orbit and the speed with which it moves round this orbit. What is the origin of this cosmic number, and what maintains its magnitude through the aeons of time?

In the afore-mentioned book I have shown that in contrast to Newton's assumption that this is explicable in terms of mere mechanical causation (Newton's reasoning being due to an impermissible application of algebraic logic to the relevant cosmic facts), the existence of this cosmic number actually reveals a musical secret as the constructive principle of the system – and thus shows that rhythm is the cause of all planetary motion, and not the other way round.

To complete the picture, as far as we need it here, of rhythmic interrelationships between cosmic and earthly events, let us look at the innate rhythm of man's respiratory system. This system, in its combination with that of the heart, is by its very existence – centred as it is in the middle part of the organism – a verification of the idea of rhythm put forward above, the common function of heart and lungs being that of a mediator between the activities of the nerve-system, centred in the head, and the metabolic system centred in the abdomen: the foundations respectively of our spiritual consciousness and of our corporeal life.

The respiratory system itself has yet another mediating function between two opposite realms of action – man's inner being and the outer world. The fact is well known that there is a mutual giving and taking between man's (and the animal's) organism and that of the plant by each requiring the other's exhalation for its own inhalation (carbon dioxide and oxygen respectively).

By its middle position between the consciousness-pole and the life-pole of man's being, the rhythmic process of breathing appears as a counterpart of the rhythmic alternation between waking and

sleeping. Indeed, the relationship between the two is shown by the fact that our awakening is accompanied by a deep inhalation, our going to sleep by a corresponding exhalation. Similarly, each inhaling is accompanied by a slight increase of our consciousness, each exhaling by a corresponding decrease.

In this respect it becomes of particular significance to observe how these two rhythmic processes are interrelated with certain cosmic rhythms, and via them with one another again. It is obvious that the diurnal rhythm of our psychophysical existence is intrinsically connected with the rhythmical alternation of day and night. Yet besides this 24 hours' period, there are two longer periods in the earth's interrelation with the sun. The first is that of the year, which we have already considered. Man is, though in a less noticeable way, also in tune with this rhythm; we shall hear more about this coincidence later on. Then there is the great period of 25,920 years, known as the Great Cosmic Year, or the Platonic Year described by Plato in one of his dialogues. As the day results from the earth's own spin, and the year from the earth's movement round its cosmic orbit, so the Platonic year results from what is called the precession of the earth's axis, whereby the sun's vernal rising point moves slowly backward round the zodiac, always falling a little behind the position reached on the same date in the previous year, until after 25,920 years the original situation recurs. During such a great period there is one 'cosmic winter' on earth (manifesting as a glacial epoch), and one 'cosmic summer', with a corresponding rise and fall of mankind's spiritual activities.

Now, this ratio of 1 : 25,920 occurs also in the average number of breaths taken by a human being in the course of 24 hours. Thus the day is to man's breath as the Cosmic Year is to the ordinary year. All these relationships represent an alternating tightening and loosening of the interrelation between two spheres of existence: on the one hand the earth as a living being, with man himself as part of it, and on the other the Cosmos represented by the sun in its zodiacal, annual and daily path round the earth.

The picture so far developed of rhythm, as such, and of man's position in the various rhythms of the world, may be enough to lead us towards an understanding of the origin of illness in its wider sense, and of the healing power of rhythm as a mediator between man and the world.

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The biblical story of Genesis describes man's mortality as having been brought about by his premature eating of the Tree of Knowledge. There we are told in pictorial form what modern Spiritual Science describes as the interference of the great cosmic tempter - known from olden times under the name of Lucifer - with that aggregate of cosmic forces, in man called "astral body", which acts as the

bearer of his soul-life. As the Bible tells, man's eyes 'were opened' by this interference, and the seed of his power of free and independent judgment was sown in him. However, this severance of man from his original state of union with the cosmos did not first take place in the part of his body to which he owes his cognitive capacities, but rather in the deepest region of his life-process, where the forces of reproduction are at work. Spiritual science shows that the first break between man's being and the cosmic source of his existence was enacted when Lucifer disconnected human sexual life from the rhythm of the outer seasons. All plant and animal life (with some partial exceptions among monkeys and apes), follows this rhythm very strictly, and there is evidence that in very early times it was the same with man. Ever since then, it is man alone who can be conceived and born at any time of the year.

Once independence was established in this region, other regions in man gradually took the same course. But this was a very slow development. Who of us, when being taught, for instance, Roman history was not surprised to learn that the valiant inhabitants of the mighty metropolis - except in its later, more decadent days - went to bed and rose with the sun?

Our present technical age has carried to the extreme man's possibilities of disconnecting himself from the outer rhythms of the world. Illness and death, as features of the body since the first Fall, have thereby become more and more features of the soul. It is worth while to note how this technical age of ours came into being. It was when Galileo made his famous observation in the cathedral of Pisa which led him to the discovery of the law of the pendulum, and thereby of the working of terrestrial gravity. During a Divine Service he noticed that a small lamp, hanging from the vault of the church, was swinging to and fro, probably moved by a draught of air. He felt prompted to compare the length of time needed by the lamp to move from one extreme position to the other, and he found that this time was independent of the width of the swing. How then did he measure the respective times, since suitable clocks - not to speak of watches - were still unknown? His genius prompted him to use the beat of his pulse.

It is important for our purpose to bring into our living experience the real character of this historic happening. In front of Galileo, on the altar, there was in process the act through which, for Christian conviction, earthly matter was by the grace of Christ imbued with a power absent from it since the original Fall, and so made into a healing substance within him against his inborn cosmic sickness. Can any heart fail to beat higher when it follows in full faith this mysterious act? Yet it was Galileo's destiny to sit there in a state of complete detachment from the sacramental happening. For had his heart been a little touched by the experience, how could he have used it as he did, as a kind of stop-watch? And without it he would not have discovered the law of the pendulum.

By regarding the whole scene in this way we realise that our technical age owes its origin to a conscious observation of rhythm, by rhythm in a state of utter emancipation.

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Man's task in the present age is to learn to re-adjust himself and his affairs to the universe of which he forms part, and to do this out of his own understanding and free will. As an aid for the fulfilment of this task, Spiritual Science has been given by Rudolf Steiner to help man to develop the necessary understanding and to strengthen his will. There is no field in which acts of healing of this kind are not waiting for him to undertake them. Let us begin with man himself, for without applying this medicine to himself he will obviously not develop the capacity to work wholesomely on the external world.

Obviously, we cannot go back to the ways of our ancestors for readjusting ourselves to the rhythm of day and night. But what we can do is first of all to realize that the value of our existence is not determined only by what we live through while we are awake, but also by what we experience during sleep – that is, while our soul-spiritual being dwells in the world of its cosmic origin in order to gain new strength and wisdom for the coming day. This realization will stimulate us to endeavour no longer to stumble passively from the waking into the sleep state, but to foster the transition deliberately – in the evening through preparing ourselves for the other world by filling the mind with appropriate thoughts and feelings ; in the morning by a corresponding act of concentration and meditation. In the teachings of Rudolf Steiner much helpful advice on this subject may be found.

Similarly, the rhythm of the year can be re-created healthily in the life of the soul as a regularly practised inner rhythm. The fundamental help given in this respect by Rudolf Steiner is the so-called "Soul's Calendar", a set of 52 verses each attuned to a particular week of the year. The soul resting in thought on the contents of these verses, week by week, is led through the experience of spiritual union with the widths of the outer cosmos, when the earth goes through the corresponding union – that is, in Spring and Summer – and through the experience of union with its own Christ-filled depths as a worker in earthly destiny during the other half of the year, when the earth is in a corresponding situation. There are also the great Festivals of the year, Michaelmas, Christmas, Easter and Midsummer (St. John's Tide), which have been spiritually illumined by Rudolf Steiner so as to become marking points for a celebration of the soul's particular relationship with the Spirit of the World corresponding to each of the four seasons.

As regards the third rhythm, described earlier on, which is marked by the precession of the Sun's vernal point round the zodiac, Spiritual Science enables its pupils to recognize the meaning of the successive

ages in human history, and thereby also of the present age in regard to the particular spiritual task which is set before man through his having incarnated at this time. As in all previous instances, he will in this way cease to feel himself (and thus to be) a mere "object of outer circumstances". To recognize in this way the meaning of one's existence in the great historical rhythm of mankind's evolution, and to learn to live actively in tune with this meaning – even though it be in the smallest compass – cannot but have a healing effect on one's whole personality.

And so there arises for man the possibility also of bringing healing to his fellow men, as well as to the other kingdoms of the earth – in the first sense, by developing a true art of medicine and of education ; in the other sense by learning, as farmer or gardener, how to treat plants and animals in harmony with their own cosmic relationships. Great possibilities of preventing disease or of healing diseased conditions have arisen in these various fields of human activity through the advice given by Rudolf Steiner. Finally, there is a sure prospect that one day even our technical life will become so transformed by man's spiritual insight into the realm of the relevant forces that its effects will no longer be directed against the proper needs of man, but will be in tune with them.

SAMUEL HAHNEMANN

In commemoration of the bicentenary of his birth, April 10, 1755.

Karl König, M.D. (Vienna)

I. Introduction

IN the usual books on the history of Medicine, Hahnemann has either no place or a very obsolete one. He is generally mentioned in connection with John Brown, Ernst Stahl, Franz Anton Mesmer and Friedrich Hoffmann. Each of them had a special theory upon which their diagnosis and treatment were based, and Hahnemann is still regarded as one of those theorists and extremists.

Guthrie¹ writes: "Samuel Hahnemann was the originator of homoeopathy, a system of medical treatment which is usually associated in our minds with the use of drugs in infinitesimal doses. The chief principle of homoeopathy, however, lies not in the absurdly small dose but in the selection of the drug."

Castiglioni² describes Hahnemann's work in a very short and wrongly placed paragraph, introducing it in the following way: "According to Hahnemann, drugs were thought to act by modifying the vital force, so as to cause the disappearance of symptoms by increasing the energy of the vital force." The translator adds the following remark: "Here, too, as in the case of Mesmerism, an irregular system based on false, even absurd, principles had an unwarranted vogue, yet contained a germ of truth that had a beneficial influence on the main current of medical treatment."

These two instances characterise very typically the general ignorance of Hahnemann which prevails among the medical profession of to-day. Hardly anyone has found it necessary to read his books, but condemns him without any knowledge of the man and his work.

There is no need to be a homoeopathic physician in order to pay justified homage to his great scientific achievements. To find his rightful place in the history of Medicine will be the task of the following essay.

II. Hahnemann's Life and Personality

Hahnemann was born on April 10, 1755, at Meissen in Saxony. He was the son of an artisan, a porcelain-painter. His childhood was spent in humble circumstances, and the only way he could attend the Meissen high school was by becoming a servant in the house of one of the masters.

At the age of 20 he moved to Leipzig and started to study medicine at the University there, earning his living by translating English books into German. In order to gain more practical experience in the field of medicine he went for a few months to Vienna; from there he went to Hermannstadt in Hungary as the librarian of a

nobleman, and then returned to Leipzig. For years on end he remained a wanderer, restlessly moving from one place to another. Everywhere he started to heal his patients, came into conflict with the resident physicians, moved away and started anew. He was deeply dissatisfied with the current ways of pathology and therapy, and did not hesitate to express his opinion quite openly and rather sharply in word and writings.

His first papers and books reveal an independent mind. He is up in arms against all the theoretical nonsense of his time and accuses his fellow-physicians of their inability to help and to heal. During this time, the years between 1780 and 1790, he gradually realises that he himself is equally unable to do so; therefore he is honest and stern enough to give up his practice and to continue his theoretical studies. He is especially interested in all the new chemical discoveries, following closely the ideas and experiments of Lavoisier and others. He experiments a great deal himself and finds a new preparation of mercury for use in medicine.

At this time he earns his living for his ever-growing family by translating English and French medical books, but he is by no means a mere translator. He annotates and criticises the text with many remarks, and points out the mistakes of his authors very sharply. In the course of this work he has to translate Cullen's "Materia Medica". Cullen, who can be regarded as the founder of the Glasgow School of Medicine, was a very renowned physician of his time; he died in 1790, and in the same year Hahnemann worked at the translation. Cullen describes in his book the qualities of Peruvian bark (quinine) as a remedy, but Hahnemann is full of doubts about Cullen's statements. He takes quinine himself to prove Cullen's mistakes, and now experiences the dawn of his "Rational Art of Healing". Quinine gives him a feeling of fever and other symptoms, for which this substance is supposed to be the remedy. With this experience he has discovered the key which will gradually unlock for him the gate into a new land of healing.

From now onwards he develops this new seed in every possible direction, proving the influence of several medicinal plants on himself and his children. In 1796 he is able to formulate his findings in a paper, 'Versuch über ein neues Prinzip zur Auffindung der Heilkräfte der Arzneisubstanzen' which is published in "Hufeland's Journal," one of the leading medical journals of the time. In English the title reads, "An Attempt concerning a new Principle for Discovering the Healing Forces in Remedies". The main sentence in this article is thus formulated: "For the disease which is to be healed we might use the one remedy which is able to provoke another, fairly similar, artificial disease, and the former one will be healed: *Similia Similibus*."

The key for finding the rational remedy is now forged, and Hahnemann is going to use it in the years to come. He gives up his work as a translator and again becomes a physician. With unflinching diligence he proves remedies on himself, his children and

his pupils, noting down with minute exactitude all the symptoms. His work embodies a tremendous accumulation of experience.

In 1810 the first edition of his main book appears: "Organon of the Rational Knowledge of Healing". The title of the second edition is changed into: "Organon of the Art of Healing" and its motto is: *Aude sapere*.³

Hahnemann is now 55 years of age and has revolutionised contemporary ideas within the medical field. The "Organon" gradually becomes the true gospel of his followers, but his enemies are stronger than ever before. He again moves from place to place, together with his wife and their nine children.

In 1821 he finds refuge in Cöthen, a small town between Leipzig and Magdeburg. Hahnemann is now an old man. He is a physician of wide fame, and the sick come from all over Europe to seek his advice. His experiences are laid down in the many volumes of his "Materia Medica Pura", and he writes another book on "Chronic Diseases", of which the first three volumes appear in 1828. In this work Hahnemann describes his most fundamental ideas, but he knows that only few, even among his pupils, will be able to understand him.

In 1830 his wife Henriette dies, and his neighbours are now expecting his death also. He never leaves his house, sees fewer patients and works less and less. He becomes quarrelsome and forgetful, tyrannical and impatient; until suddenly the Homoeopathic Journal prints a notice which astonishes the medical world. In the number for July 13, 1835, there appears: "Dr. S. Hahnemann left for Paris on June 14".

He went to Paris with his young wife, whom he had married in January of the same year. A second youth began for the aged physician. Hardly any other famous person has been granted such a happy second lease of life. For eight more years Hahnemann lived and worked as a famous physician in Paris, in complete harmony with his young wife. He died on July 2, 1843. A Scotsman who met him during the last year of his life, described him thus: "His face had a luminous expression. He made, I may say, the impression of a heavenly being, for there was something divine in his appearance."

III. Hahnemann's Time and his Contemporaries.

The span of Hahnemann's life begins in the middle of the 18th century and reaches almost into the middle of the 19th. This period was of the utmost importance for the development of human thought. It saw the coming of the French revolution and the rise and decline of Napoleon. Hahnemann was a contemporary of Goethe and of the three great German philosophers Fichte, Schelling and Hegel. Kant was born only 13 years before him and Voltaire died when Hahnemann was 22 years of age. Charles Darwin was in his thirties when Hahnemann died, and Pasteur had already

started to work. Hahnemann could have read the "Handbook of Physiology" of the great Johannes Müller, for it appeared before the year 1840, thus starting the new scientific way of investigation. During the same period the Germans Schwann and Schleiden discovered the cell, describing it as the simple building-stone of every living creature. In 1842 J. R. Meyer announced the equivalence of heat and work, and with all these and many more important discoveries the new age of materialism in science began.

Hahnemann was born into the time of the French movement of Enlightenment. All his life he remained a rationalist, and ordinary religion was very far from him. He never attended a church; but from his 22nd year onwards, throughout his life, he was a faithful member of the Masonic Order.

Between the rationalistic period of the 18th century and the beginning of scientific materialism during the third decade of the 19th century, there intervenes a most dramatic period in the development of human thinking. This is the classical period in Germany, followed by the period of the romantic revival all over Europe. The chief representative of this new art of thinking is Goethe. In his scientific investigations in the field of physics (theory of colour) and anatomy, in his writings on the metamorphosis of plants and animals, he introduces a new approach to the understanding of nature's phenomena. At the same time scientists such as Loder and Carus, Humboldt and Steffens, Oken and G. H. Schubert are trying to follow the same path and to overcome the rationalism of the previous period.

It is of the greatest significance that the birth of Homoeopathy coincides exactly with Goethe's discovery of the archetypal plant. Between 1790 and 1796, when in Hahnemann's mind the idea of *Similia similibus* is perceived, in Goethe's mind the idea of the archetypal plant is born. During this period Fr. Schiller writes his letters "On the Aesthetic Education of Man", in which is seen a first image of the threefold nature of the human being. Novalis, the great German poet and thinker, in writing down his "Fragments", undertakes the gigantic task of a spiritual interpretation of Cosmos, Man and Earth, and in so doing becomes the founder of a new science, which will unfold only in times to come. The heroic efforts of all these men were not in vain, yet the great materialistic flood submerged their work. The jackboot of agnosticism trampled down the tender shoots of a new spiritual epoch.

One of the few things strong enough to survive the materialistic onrush was Hahnemann's Homoeopathy. This in itself is a miracle. Though hardly acknowledged by the medical science of to-day, Homoeopathy is still alive and the work is expanding. Time and again some of the leading surgeons and physicians have tried to do justice to this stepchild of scientific medicine.

Is Homeopathy merely a sectarian effort of a few odd doctors who are dissatisfied with their colleagues? Or is it such a new way

in medical thought that only few can follow? What was Hahnemann really saying when he formulated the following sentence: "This eternal, universal law of Nature, that every disease is destroyed and cured through the similar artificial disease which the appropriate remedy has the tendency to excite, rests on the following proposition: that only one disease can exist in the body at any one time, and therefore one disease must yield to the other"?*

IV. *The Organon of the Art of Healing.*

The above sentence is the 20th paragraph of Hahnemann's "Organon". This remarkable book is built out of paragraphs, each one of them set like a brick, upholding the next one. Each single brick contains in a few sentences a wealth of medical truth. Some three hundred bricks (the various editions of the Organon differ slightly from one another) build the temple of the rational art of healing.

Hahnemann had spent the time before writing his Organon in trying to destroy the old temple of medicine. He destroyed it thoroughly, but he also built the new one in a very complete way. What did he destroy?

He showed that diseases are not entities which can be described, ordered and classified; he explained that a disease differs according to the human individual in whom it occurs. He was also unwilling to allow that the nature of disease can be understood. Paragraph 5 reads: "It may be granted that every disease must depend upon an alteration in the inner working of the human organism. This disease can be mentally conceived only through its outward signs and all that these signs reveal; in no way whatever can the disease itself be recognized."

Paragraph 10 simply states: "A disease in its whole range is represented only by the complex of morbid symptoms." It is this complexity of symptoms which for Hahnemann assumes a foremost importance. Out of the various symptoms revealed by a sick person, he describes the appearance of one special disease.

Hahnemann does not believe in an entity which before him was called pneumonia. He does not care what "pneumonia" in itself is; he finds a sick person, with a special degree of temperature, a special type of cough, a significant type of pain. He asks whether this person is relieved by a warm room or a cold draught. He inquires whether the patient is anxious or hopeful, likes to talk or to be silent. He tests the skin as to whether it is dry or moist, he inquires into the appetite and likes and dislikes of the sick one. In this way he arranges a chorus of symptoms, which means everything to Hahnemann.

In a note to paragraph 10 he says: "Formerly physicians, not knowing how otherwise to render help in cases of disease, sought

to combat by remedies one single symptom out of several and if possible to suppress it One single symptom is no more the actual disease than one foot is the whole man."

The totality of the symptoms, including the patient's constitution and habits, forms a whole image, which now gives the possibility of finding the right remedy. This is the second great step which Hahnemann made.

Paragraph 17 states: "If, now, experience should show (and indeed it does show) that a given disease-symptom is removed only by the very medicine which has produced a similar symptom in a healthy body, then it would be probable that this remedy is able to uproot that disease-symptom by virtue of its tendency to call forth a similar one."

With this second discovery Hahnemann has opened the door for the finding of appropriate remedies. He proves a medicinal substance by the way in which it works on a healthy person. He notes down exactly the symptoms observed by the prover, and if a harmony is found between the patient's symptoms and the symptoms of provings, this determines the selection of the remedy. *Similia similibus*. This, without doubt, appears to be a rational way of healing.

Hahnemann is well aware of the differences in all the various substances which nature puts into the physician's hand. In the 97th paragraph he writes: "As every species of plant differs from every other species in its external form, in its individual mode of life and growth, in its taste and in its smell, and as every mineral and every salt is certainly different from every other in external appearance as well as in its inner physical and chemical peculiarities, so assuredly are they all different in their power to produce disease and therefore also in their power to heal."

Now, having found and asserted this second discovery, he makes a third step which concerns the way in which the remedy is to be administered to the patient. In the 242nd paragraph he states: "One of the chief laws of homoeopathic therapeutics is the following: The counterforce chosen as exactly as possible for the removal of a natural disease-force should be so calculated that it will only just attain its object, and will do the body no harm in any way through unnecessary strength." And he continues in paragraph 243: "Now, as the smallest quantity of medicine naturally disturbs the organism least, we should choose the very smallest doses, provided always that they are a match for the disease."

The minute dose, prepared in a very special way, is the third new step which Hahnemann made. He discovered the preparation of medicines by means of potentising. This is an action which has very little in common with the ordinary way of diluting a substance and thus reducing its action by lowering its mass. To potentise means to dilute in rhythmical progression, whereby the inner power

of the active force within the substance is gradually set free. This gentle method of rhythmical dissolution has since proved to be an entirely new and exceedingly satisfactory way of preparing medicines.

V. *Homoeopathy and Allopathy.*

We have now tried to describe the three fundamental discoveries of Hahnemann and his new approach to the art of healing. What has he really done, that led him to consider himself the great apostle for the new medicine to come? In fact, he turned the ordinary way of medical thought into an entirely new attitude.

For the physician who is not trained in Homoeopathy, all the symptoms of a patient are almost equally important. He observes the different signs, he inquires into the symptoms, he ponders about them at great length. Yet what they mean for him is not in the least the same as what they mean for the homoeopath. For the latter the chorus of symptoms indicates a remedy; for the former it describes a disease. That is the fundamental difference.

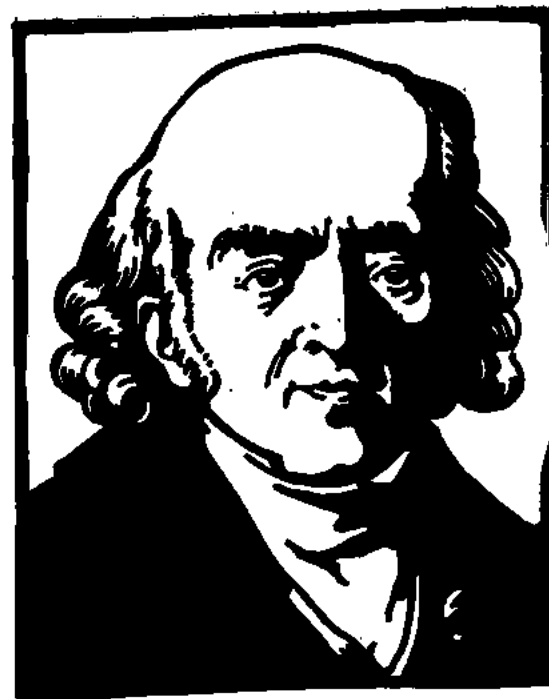
The allopathic physician is out to find the illness; he is satisfied in his search after discovering that a patient is suffering from pneumonia, asthma, inflammation of the kidneys, or any other disease. His great scientific quest is to find the seat as well as the nature of the disease. He wants to know whether the heart or the bowels are ill, whether the nerves or the muscles are functioning abnormally. He then tries to classify the disease and to find an order within the various forms of diseased organs.

The homoeopathic physician is not interested in the disease. For him the symptoms have a different meaning: they indicate the probable remedy which can be used. If the symptoms are similar, irrespective of the nature of the disease, the same remedy will be used. Therefore Aconite or Belladonna, Mercury or Calcareo carbonica can be used for different diseases, if only the symptoms are in harmony with the remedy.

This is obviously a fundamental difference, not of opinion but of approach, and therefore it is so exceedingly difficult for the representatives of the two schools of medicine to understand one another.

Hahnemann states⁵: "The nomenclature or classification of the countless varieties of disease, even if it could be accomplished with tolerable accuracy and completeness, would serve the physician only as a natural historian, in the same way that the classification of other natural phenomena and natural objects is of value in general natural history. In other words, it would aid his historical perception by means of a tabulated and ordered survey. But for the physician as a practitioner of the art of medicine it would be of no value whatever."

No allopathic physician would ever express such views. For him, disease is the hidden treasure which he tries to bring to light from under the cloak of symptoms and signs.



SAMUEL HAHNEMANN (1755-1843).

*By courtesy of the British Homoeopathic Association,
43 Russell Square, London, W.C.1.*

How did this fundamental difference arise? It was due to the difference between the Hippocratic and the Hahnemannian way of thinking. Hippocrates, the great physician, the founder of medicine as a science, he who wrested medical knowledge from the hands of the priests in the Greek and Egyptian temples, taught one of these ways. He observed the symptoms of patients and ascribed them to the functional disorders of the various systems of the body and soul. He studied the influence of the elements on man; he inquired into the impact which climate, food, habits and living conditions could have on the patient. These influences he formulated, and he described the way in which man reacted to them. Hippocrates studied the response of the brain to the heat of the summer, the response of the bowels to the humidity of the spring, the response of the liver to the cold of the winter. He showed the influence of different kinds of food on the function of the stomach and intestine, and he continually made his fellow-physicians aware of the different parts of the body in health as well as in disease. Hippocrates therefore induced the study of anatomy and physiology, of obstetrics and surgery. His way was the path *from nature to man*.

Those who followed him, during the next 2,000 years, continued along the path he pointed out. They studied the four different humours in man: the blood, the phlegm, the black and the yellow bile, and they practised according to the words of Hippocrates: "These four humours make up the nature of man's body, and through these he feels pain or enjoys health . . . Pain is felt when one of these elements is deficient or in excess, or is isolated in the body without being compounded with all the others." Thus they studied the body, because in its various parts the seats of the four elements were to be found. These followers also tried step by step to enlarge on the Hippocratic statement: "Every disease has its own nature and arises from external causes, from cold, from the sun, or from changing winds."

To find the way from the powers of nature to their influence on the human body, and to study and classify the resulting symptoms as different forms of disease - this was the Hippocratic way of medicine. Out of this special approach the allopathic ideas of *contraria contrariis* arose. What was too hot had to be cooled down; what was too dry had to be moistened; what was too moist had to be dried. Were there too much blood, it had to be drained; were there too little, it had to be replenished. Fever had to be suppressed and cramps had to be loosened. Diarrhoea called for constipation, and constipation for evacuation.

Hahnemann completely reversed all this. He disregarded disease altogether. He disregarded the affected organ. The symptoms, for him, pointed to the remedy. He revised the approach and showed a path which led in the opposite direction: *From man to nature!* He was in search of the remedy; Hippocrates was in search of the disease.

VI. From Cos to Cöthen.

As soon as the fundamental difference in the interpretation of symptoms by Hippocrates on the one hand and by Hahnemann on the other is realised, the deep gulf between Allopathy and Homoeopathy is apparent. Hahnemann himself was clearly aware of this gulf, but only dimly did he surmise the divine hand which placed him and his work into the setting of his time.

In 1805 he published a small booklet with the title: "Aesculapius in the Balance". In it he wrote the following most remarkable words⁶: "We were never nearer the discovery of the science of medicine than in the time of Hippocrates. This attentive, unsophisticated observer sought Nature in Nature. He saw and described the diseases before him accurately, without addition, without colouring, without speculation. In the faculty of pure observation he has been surpassed by no later physician. Of only one important part of the medical art was this favoured son of Nature destitute, else had he been completely master of his art: the knowledge of medicines and their application. But he did not affect such a knowledge - he acknowledged his deficiency in that he gave almost no medicines (because he knew them too imperfectly), and trusted almost entirely to diet. All succeeding ages degenerated and wandered more or less from the indicated path . . . in this great period of nearly two thousand years the pure observation of disease was neglected. The wish was to be more scientific, and to discover the hidden causes of disease!"

I have quoted this passage at length, because it reveals the dim but strong feeling in Hahnemann that Hippocrates was the pioneer, and that he himself had started to fulfil what Hippocrates had begun. He did not clearly realise that he had actually reversed the Hippocratic path.

Hippocrates was the last son of an old family of priests, regarded in earlier times as having had a divine origin. In the Mystery-temple of Cos he was initiated into the art of healing. But he left the Mystery-temple, stepped out into the open forum of the world and betrayed his initiation. He was the true and rightful contemporary of Plato. As Plato disclosed his mystery-knowledge in the dialogues with his pupils, so did Hippocrates betray his temple-wisdom to his immediate followers. Thus medical science was founded. For the next 2,000 years it lived and worked in search of the hidden causes of disease. It was directed in such a way that man was the centre of its research. Man as the bearer of illness, man as the recipient of the forces of nature.

From the time of the death of Hippocrates in the year 355 B.C. (Plato died in 347 B.C.) until the year 1805, when Hahnemann wrote the above-mentioned essay, a time-cycle of 2,160 years passed by. This period is the exact time-space of one cultural epoch, according to Rudolf Steiner. During it, the art of healing was conducted

according to Hippocrates, and with its close the period of medicine free of any mystery-knowledge came to an end. To mark this finish, Hahnemann was born, and created the new art of healing. He neglected the search for the hidden cause of disease; he found that the symptom is an indication for the medicine and not for the illness. He also placed man in the centre of his research, but for him the human symptoms of any disease pointed outward, to where in nature the remedy can be found.

Is it not a strange writ of destiny that Hahnemann finished his work at Cöthen and Hippocrates started it at Cos? The path of medicine led from the little island in the Aegean Sea to the little town in the heart of Germany. Hippocrates left the silent mysteries behind him and walked out into the radiant light of the awakening power of human thinking. The relation between man and his divine origin gradually disappeared and left him lonely, but gave him the gradual realisation of himself as a person.

As soon as this process had come to an end, Hahnemann appeared. He divined the new path of medicine: Back to the mysteries. He stood in the light of the setting sun, in whose dawn Hippocrates had stepped out. Now the sun has disappeared. Medicine is no longer an art, but a natural science, which often has little to do with the art of healing. Will the outer night be filled with an inner light, that dawns within the human soul? Will the coming physicians be willing to search for the gate of the new mysteries?

The time between Cos and Cöthen has come to an end. The new age is at hand.

VII. Hahnemann and Rudolf Steiner.

One of the greatest of Hahnemann's disciples, the American physician J. T. Kent, published in 1900 a book, "Lectures on Homoeopathic Philosophy". In the very first chapter he describes the discrepancy between the homoeopathic art of healing and the science of medicine of his time. He says⁷: "The doctrine of the vital force is not admitted by the teachers of physiology and therefore the homoeopath sees that true physiology is not yet taught, for without the vital force . . . there can be no cause and no relation between cause and effect."

Rudolf Steiner started soon afterwards to teach the "vital force". He described the etheric body in man and animal and plant, and the etheric forces in Earth and Cosmos.

Kent continues in this first chapter: "The real sick man is prior to the sick body - and we must conclude that the sick man must be somewhere in the portion which is not left behind. That which is carried away is primary and that which is left behind is ultimate . . . We must, to be scientific homoeopaths, recognize that the muscles, the nerves, the ligaments and the other parts of man's frame are a picture, and manifest to the intelligent physician

the internal man. Both the dead and the living body are to be considered, not from the body to life, but from the life to the body."

This also Rudolf Steiner taught. He described the soul and the spirit of man which are prior to the sick body, and in many details he revealed the supersensible nature of the human being.

The fundamentals of a new physiology and pathology were described by Rudolf Steiner, thus starting to fulfil what Kent was asking for. It is in Anthroposophia that the gates to the mysteries, in front of which Hahnemann was standing, are opened. Hahnemann gathered together a vast amount of material in his "Materia Medica Pura". Hundreds of different symptoms are described for each remedial substance. What he left to posterity was the task of filling with meaning and understanding what to him was only a sum of details, difficult to learn and impossible to comprehend.

Under the heading of "Arnica", for instance, a few hundred symptoms are mentioned, such as: Unfitness for exertion, and indifference to business, - Tendency to be frightened, - Absence of ideas, - Pressive pains in the head, principally the forehead, - Eyes cloudy, dull and downcast, - Tingling in the nose, - Loosening and elongation of the teeth, - Respiration short, panting, difficult and anxious⁸. What meaning lies behind all this? Is it really the task of the true physician simply to memorise all these symptoms in order to use them in case of need?

Hahnemann had no answer to this vital and all-embracing question, but Rudolf Steiner indicates the answer. When Arnica causes in a healthy person all these hundreds of symptoms, man and plant must need be in intimate relation. This relation is expressed in the symptoms which arise, when man and plant meet. This, however, is possible only because man as a microcosm resounds to all the different parts of the macrocosmic universe. The melody of this resonance is the unity of symptoms.

All that is now around man was once upon a time within him - the minerals and plants, the clouds and the trees, the animals and all the powers of nature. In meeting again they react on each other, and their reaction is the choir of symptoms.

To recognise this is given only to those who are determined to find the gate to the new mysteries. If man is rediscovered as a spiritual being, living within a bodily frame; if all the living parts of nature are rediscovered as the organs and tissues of the macrocosm, then will the inner dawn within the outer night begin to shine. In the field of medicine Hahnemann pointed to the new spiritual knowledge, which Rudolf Steiner has brought. The contemporary of Goethe indicates the path to the Goetheanum. The future generation of physicians has only one way to go: To take the homoeopathic *Materia Medica* and bring it to the Goetheanum, there to have it permeated by the light of Anthroposophia.

This, however, is an inner way, and the decision to take it rests with man as an individual person.

References.

1. D. Guthrie: *A History of Medicine* (London, 1945)
2. A. Castiglioni: *A History of Medicine* (New York, 1946).
3. The proper translation is: "Be courageous enough to become wise".
4. This quotation, as well as the following ones, is from *Organon of the Rational Art of Healing*, translated by one of the leading English homoeopaths, the late Dr. C. E. Wheeler, in the Everyman Series (Dent).
5. *Organon of the Rational Art of Healing*, paragraph 45.
6. The Everyman volume, mentioned above, includes the essay, "Aesculapius in the Balance". The quotations are from this edition.
7. J. T. Kent: *Lectures on Homoeopathic Philosophy* (4th edition, Chicago, 1937).
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SOME EARLY MEMORIES OF RUDOLF STEINER

Ita Wegman

*An address given on 27th February, 1933, at Arlesheim**

FOR the eighth time since Rudolf Steiner's death, we think of his birthday on the 27th of February.

On this day it is fitting that we should deepen in ourselves remembrances of Dr. Steiner's personality and work, and so let memory-pictures rise before us. This can be done only in part, and each one who tries to give a picture of Rudolf Steiner from what he remembers is bound to say much that is personal. But something of value can be given, in this personal way, to many who did not know Rudolf Steiner. Will friends please forgive me if I choose this way of starting from personal experiences?

It was on a beautiful summer's day that, as a young student of medicine, I visited Rudolf Steiner at Friedrichshafen, near Berlin. He had just become General Secretary of the German Section of the Theosophical Society. My aim was simply to enquire about the theosophical work and to obtain a direct impression of Rudolf Steiner, of whom it was said, in Dutch theosophical circles, that in esoteric matters he went his own way, differently from Annie Besant, who at that time was held in high esteem in those circles. It was also said that he was too German, that in his lectures he dealt over much with German philosophers, which was something new and unaccustomed in the Theosophical Movement, for the latter was more inclined to turn in the direction of oriental teachings.

Rudolf Steiner asked me what I was doing in Berlin. "Studying", I answered, "and learning to know life". He looked at me searchingly, and without saying any more, handed me a syllabus of his forthcoming lectures, as though he would give a certain direction to my "learning to know life". We understood one another very well. I promised to come to his lectures and took my departure. I wondered at the syllabus, and I thought: "This is all German literature and no Theosophy", for the word Theosophy did not occur at all.

I did not go to many of his lectures, but one day, in the Architektenhaus in Berlin, I heard a lecture by him on Goethe's *Fairy Tale of the Green Serpent and the Beautiful Lily*, which interested me profoundly. After the lecture I asked Rudolf Steiner if it was not possible to learn more about esoteric truths. He replied briefly

and significantly, "Come to Motzstrasse 17", naming the day and the hour. I appeared on the appointed day and, in a small circle of people, heard momentous things. Ever since that moment I have known that Rudolf Steiner was and is my teacher, and will be my teacher in the future. As to Theosophy as taught in Holland through Annie Besant, I now found it childish compared with what Rudolf Steiner expounded.

The keen and active work in Berlin and throughout Germany, the marvellous lectures which Rudolf Steiner gave in many towns and cities of that country, laid the foundations of the spiritual movement which took its start from him and has now become known throughout the world under the name of "Anthroposophy".

Having attended the frequent lectures and lecture courses in Berlin for a time, my destiny led me to Switzerland, there to begin my medical studies. Rudolf Steiner had never yet been to Switzerland, and so not many people there were interested in his work. In Zürich I got to know two members of the Theosophical Society. Together with them, I was able to arrange a lecture for Dr. Steiner there, and so it was that Rudolf Steiner made his entry into Switzerland. I mention this because his first arrival there was of great significance. It was the beginning of a series of important visits to Zürich, Basle and Berne, and found its culmination – or, I should rather say, its new beginning – in the building of the Goetheanum on the Dornach hill. The whole teaching on Christology was given in Switzerland, as a preparation for the next stage of the work, which was to proceed from Dornach.

It would lead too far if I were to mention every talk, every important meeting, with Rudolf Steiner. He was interested in everything, and many members will find it hard to imagine that he had the time, then, to take long walks, so as to absorb impressions of the whole district. He paid a visit also to the Villa Wesendonk, near Zürich, and looked at the little summer-house where Wagner composed the beginning of *Parsifal*. His way of doing it made a great impression on me. It was the neighbourhood which in this case chiefly interested him. The austerity and purity of the surroundings were very necessary for the unfolding of the inner richness of Wagner's soul. That was how Rudolf Steiner spoke of it.

A great Theosophical Congress, attended by all the leading Theosophists from everywhere, was held at Munich in 1907, and its significance struck me most powerfully. Annie Besant was there, and one could see already how Rudolf Steiner was taking a different way from hers and Leadbeater's. There was great excitement among her friends. The question that occupied them was – whence did Rudolf Steiner derive his knowledge of the supersensible world, a knowledge they could not ignore? And when Rudolf Steiner himself told Annie Besant that he gained his knowledge from the sun-sphere, passing beyond the moon-sphere, and without needing to put his consciousness into a condition of sleep, this statement was considered heretical,

*Published by kind permission of the Klinisch-Therapeutisches Institut, Arlesheim. A translation of this address was included in *Memories of Ita Wegman* (Anthroposophical Publishing Company, 1948).

proud and presumptuous. Through my connections with the Dutch friends, I had the strange experience of meeting Annie Besant for the first time when the case of Rudolf Steiner was being keenly discussed.

Very soon afterwards Rudolf Steiner sent for me. I knew that this would be a decisive moment in my life : I should have to make up my mind either to follow Rudolf Steiner completely and entirely, or to remain with the Dutch friends. Rudolf Steiner received me earnestly, with a questioning look. Not many words passed between us. I felt that he understood how things were, so I said simply, "I shall stay with you". Then his look became radiant ; he took my hand, and told me important things which I may not repeat. A very old karmic relationship between us was renewed. It was not till many years later that I became conscious of the full import of this meeting.

When, later on, Rudolf Steiner's work so shaped itself that in 1923 he took the step of laying the Foundation Stone of the new Anthroposophical Society, this earlier meeting played its part and made possible the beginning of Rudolf Steiner's medical work with me, within the Anthroposophical Movement. Before that could happen, however, I needed to let all this sink deeply into me and to carry through my studies quietly to the end.



ITA WEGMAN
a youthful portrait

*By courtesy of the Klinisch-Therapeutisches
Institut, Arlesheim*

ITA WEGMAN

M. J. Krück v. Poturzyn

THE news that Dr. Ita Wegman had died came at a time when, all over Europe, people were spending the nights in air-raid shelters. It was a clear, still March evening, with the first trees budding. As I went for a short stroll, before the sirens were due to begin, I thought of the young generation then growing up who would no longer be able to meet Dr. Wegman in her clinic at Arlesheim. On that night, as the bombs fell in earnest, thousands were wondering whether the walls over their heads would hold. During such moments, I felt sure that Ita Wegman, with her courageous certainty of spirit and unerring powers of healing, would be nearer to these multitudes than had ever been possible while she cared for her patients in an earthly body.

There was a moment when I thought I saw her, smiling, near enough to touch: it was in the cellar of a house in Stuttgart, while the bombers were droning overhead. Among the silent adults there, a small Russian girl began to pray – “Dear God, protect us, father and mother, and everybody in this city, and protect also the English airmen above us, so that they get home safely”. Much later I realised why just this prayer must have been spoken straight from Ita Wegman’s heart; she was, in the deepest, widest and highest sense of the words, a citizen of the world: and a doctor to whom the impossible always seemed possible.

Born in Java of Dutch parents, from her earliest childhood she was surrounded by the mysterious life of an Asian people. An Indonesian nurse sang to her, and she was delighted by Indonesian shadow-plays. She could speak Malay as fluently as her native Dutch. And it was in India that she first met a decisive theme in her life – Theosophy.

It was out there in East Java, where her father had a sugar factory, that she first took the reins from the coachman’s hand. She was sent with her sisters to the Dutch school, where she would organise games for the other children, but as soon as these were in full swing, would withdraw into the shadow of a tree and read history. Life in Indonesia was rich in superficial impressions and pleasures, but poor in the spiritual food for which her soul thirsted. The rose garden in the mountains, the flowers in the garden grown from seeds brought from Holland, left her unsatisfied. Her search for something more than this took her to Holland to study. She began with Swedish massage and gymnastics – the start of a career of healing.

Two years later, in 1902, when she was 25 years old, she went to Berlin. On a bright summer afternoon she called on the General Secretary of the German Theosophical Society in the Motzstrasse, to ask about the theosophical work there, and to see the man who, it was

said in Holland, was taking a different esoteric path from that of Annie Besant.*

Three years later, on Rudolf Steiner's advice, she went to Switzerland, took her *Abitur* in one year, and began to study medicine. Switzerland was the third European land she had lived in, German her third European language. Her education was becoming cosmopolitan; she was at home everywhere.

At this point, she made her second important decision. When it became impossible for Rudolf Steiner to continue his work within the Theosophical Society – his occidental Christian esoteric teachings had to become independent of their oriental counterparts – Ita Wegman had to decide whether to stay with her Dutch friends, or to commit herself to Rudolf Steiner's Anthroposophy. She had no doubt which way led to the home of her spirit.† But this was only a beginning.

While the first world war was flaying Europe, the Goetheanum was built at Dornach, and Dr. Steiner travelled from town to town in the service of the Archangel of the Age, working in harmony with the Folk-Spirits, who stand above terrestrial struggle. During this time, Ita Wegman practised medicine in Zürich and opened a little private clinic there.

In 1918, she decided to give this up, and founded another one in Arlesheim, at the foot of the Dornach hill, where Dr. Steiner was now working. When the guns fell silent, seeds had to be planted in the brief breathing-space that was to follow; seeds which would survive the stormy century.

* * * *

At the Christmas Conference of 1923, Rudolf Steiner laid great responsibilities on Ita Wegman. She became one of the five members of the *Vorstand* of the newly constituted Anthroposophical Society; Recorder (*Schriftführer*) of the Esoteric School; and leader of the Medical Section of the Goetheanum. It is not the task of this article to recount all the activities which now fell to Ita Wegman, or to speak of the esoteric standing that was hers: this can be gleaned from many of Dr. Steiner's lectures. No more will be attempted than a sketch-portrait, by someone who was able to meet her on earth, for those who can no longer do so.

She accompanied Dr. Steiner on nearly all his journeys through Holland, France and England. On the sites of the ancient Celtic Mysteries she stood with the great Initiate of the age, who was founding the new Mysteries of the West. During his cycle of lectures at Torquay in August, 1924, Dr. Steiner said "This work of ours together has resulted from the fact that Ita Wegman possesses not only the medical knowledge which every modern doctor acquires, but also intuitive therapeutic impulses

*See Dr. Wegman's own account, in the preceding article, of her first meeting with Rudolf Steiner.

†See, again, the preceding article.

which pass directly from the picture of the illness itself into the spiritual world, and from thence bring back the therapy".

For Ita Wegman it was inspiring to work with the great teacher, preparing the ground for a medicine fertilised from the spirit, and she herself inspired others – doctors, medical students, nurses, curative education workers, medical eurhythmists. All of them, before coming to Rudolf Steiner, had, on his instructions, to present themselves first to her. This was not simply an organisational measure, but the expression of a spiritual law. Each was free to say yes or no; but if it was yes, it implied the recognition of a karmic vocation.

Dr. Norbert Glas has described Ita Wegman as a "great lady" and this she was, in the true meaning of the phrase; a world-citizen such as Rudolf Steiner demanded. At breakfast she would read the newspapers and follow world events every day. She understood all that was human, save one thing – rejection of the spirit. When she encountered this, the doctor in her would at once appear. I remember how once, in the early days of Hitler (who banned Anthroposophy), she said: "I should like to have him in my Clinic and heal him". This was the doctor in her speaking, and it was part of her nature. She never doubted the possibility of healing, and looked on it as a defeat if on any occasion the laws of the body were beyond immediate mastery.

A fellow-worker describes how she once went up the steps of the Arlesheim Clinic late at night, just as Ita Wegman came out of a patient's room, her face streaming with tears. "Frau X has just died", she said. Frau X was a patient who had entered the clinic only a short time before, and whom Ita Wegman had not previously known. Her sympathy was courageous and strong in the spirit, but quite unselfish. She could weep, but in the same moment straighten up to help the next person.

I know of a mother whose only child had died in the Sonnenhof, the Institute for Curative Education allied to the Clinic. Years later Ita Wegman said to her: "O, he is with us", and in her gaze there was such love and confidence that the young mother felt – "She too has lost my child, but the child is still united with her".

* * * *

It is not for me to assess Ita Wegman's abilities as a doctor, but one or two sidelights may be mentioned: A curative eurhythmist at the Clinic came into the house; the light was behind her and her face unrecognisable. Dr. Wegman was coming out of her consulting room and said at once – "You are not well". The girl admitted to having a sore throat, and Dr. Wegman gave her some medicine on the spot and sent her to bed. I myself complained to her once that my urge to write biography was dwindling with the increasing lack of freedom in Germany, and told her that I had taken up weaving instead. She said nothing, although seeming not to agree, and we spoke of other things. But as we parted, she said with a mischievous smile: "You should spin, not weave – then you will

write again". The Fates spinning the thread of destiny, and the writer tapping out biography on a typewriter, had arranged themselves in a flash into a complete therapeutic picture for her.

The greatness of this woman was sometimes felt by people who did not know her. Once, she entered a restaurant in Berlin kept by Russian émigrés. Although not in the least luxuriously dressed, with her light step, and her long brown hair wound round her head in a simple coil, she had a row of waiters, some of them princes by birth, watching silently and with awe the entrance of this unknown woman.

To command respect and wield authority were characteristics born in her. But she could also laugh delightfully, like a child – and also storm. Her anger was tremendous, though never petty or personal, and it would pass without leaving a cloud behind. At one midday meal in the Clinic, where I was a guest, I made her furious with my hotly expressed views. But when I next met her in the road, and was wondering whether I should approach her, she came up with her irresistible charm, slipped her arm with sisterly affection into mine, and we went on to the Clinic.

Her long, slender, but strong hands, on one finger of which was a ring designed for her by Rudolf Steiner, were ever ready, until her dying day, to reach out in reconciliation towards those who had brought her so much grief. Apropos of this ring – one day, a small child at the Sonnenhof came and grabbed the ring from her finger and ran away. Ita Wegman followed him into the house, and called after him, "All right, you can keep it until tomorrow". Apparently, she got the irreplaceable ring back.

She guessed as little as any of us whom she would one day have to nurse. When, in the autumn of 1924, Rudolf Steiner's physical frame, consumed in the service of the spirit, began to give out, he chose her for his doctor and nurse, and she was with him every hour until he died. When we saw her afterwards, her expression and smile seemed to come from another world. But the cup was not yet drained. The storm which was to strike Rudolf Steiner's work, and which he had himself held at bay, now broke over those he had left behind as guardians of his work.

She kept on working, looked after the Medical Section in her charge, gave courses, initiated and encouraged diverse activities in many fields. She even promoted the starting of a restaurant in England, where she believed a spiritually adequate diet to be of special importance. She remained a source of strength for the sick and the healthy alike, an unwavering spur on the road to the spirit, an example of devotion to Rudolf Steiner. But her life was to take a new direction.

In the course of a series of study-tours of historical places in England, Scotland, Greece and Turkey, and after a severe illness in 1934, she went to Palestine. That was the time when out of the same land of Austria from which the great teacher had come, there emerged an adversary of the spirit, to whom millions pledged themselves. Ita Wegman saw that much of what Rudolf Steiner had

planted would have to return to a germinal condition; that a whole generation would have to grow up, and perhaps die, ignorant of the great and glad tidings of the spirit. Heavy of heart, she returned slowly to Arlesheim, by way of Capri and Rome. A new Clinic was started at Ascona – Switzerland was to become a 'world-sanatorium' if everything around should fall sick. She hoped for peace right into the summer of 1939, and suffered from being forced to be merely a looker-on at the march of events. "I should like to be able to travel from country to country and whisper in everyone's ear that there is a spiritual world, that Christ exists", she said.

* * * *

During the years when the furies of war took possession of the spiritual emptiness of mankind, we who lived behind barbed-wire frontiers heard little of her, and anything told of her afterwards was spoken shyly – how, for example, a doctor had once surprised her in a sick-room while she was washing the feet of a poor old woman. She had never been content to live out her own destiny, but had always expended herself royally in enthusiastic devotion to greater tasks; and to this a quiet, priest-like quality was now added.

She lived most of the time at her new Clinic in Ascona, where one could look across the lake to the blacked-out Italian shore. Medicaments were prepared in her laboratory, to be sent, after the war, case after case, over the frontiers, to mitigate the effects of hunger. With her was her English friend, Liane Collot d'Herbois, engaged in painting a series of scenes from the Gospels, and also a set of murals on the walls of the little old chapel on the side of the hill, which the architect and priest of the Christian Community, Professor Fiechter, had made into a resting-place for memorial urns.

I was able to visit her once, in the summer of 1942, the last she spent on earth. Her tall figure in a light coloured dress met me, the beautiful countryside behind her, her hair as brown and her eyes as bright as ever – nor had she forgotten how to laugh. But the war was a sombre background to our talk, and she was preoccupied with the future of Europe. "England will lose India", she said, "but the English will then be the brothers of the Germans". The eminent French journalist Jules Sauerwein had just visited her, and his troubled thoughts about France were still on her mind: her own work in Paris had been reduced to nothing. Of Central Europe she said anxiously, yet hopefully: "If only the soul stays in the landscape". We spoke of her native country, Holland, of Russia, and of Switzerland. Much of what she said has since been confirmed.

Among her fellow-workers the story was circulating of how, during a journey in Greece, she came to a stream swollen in flood, with no bridge in sight. "How shall we cross?" a young woman doctor asked. "I'll tell you, my friend", replied Ita Wegman, "We don't go across, we go through", – and she took off her shoes and stockings. Now, as her searching eye surveyed the shimmering beauty of the Tessin, an oasis of beauty in the summer sunlight,

it seemed to me suddenly that her feet were only just touching the earth, as though her soul were searching for a way to break out of the confining space, to be near the sorrow of the bereaved, the blood of the warriors, the sacrifice of the dying. All the dividing streams between men and nations were swollen, and one could no longer cross, but must needs go through. Six months later, Ita Wegman went from earthly life.

The two modest rooms, quite simply furnished, near her Clinic at Arlesheim, where she had lived for two decades, and where she came for her last weeks and her final eight-day illness, I saw for the first time after her death – for she usually received visitors in the small consulting-room where Dr. Steiner had worked with her. I thought of the many mansions and castles which in her burning enthusiasm, and usually with scarcely a penny of capital, she had put at the disposal of sick people and of children needing special care. I looked at the simple bookcase, the small souvenirs of her journeys, the simple bed, the tiny balcony, and thought that here, too, Ita Wegman had shown herself a true pupil of Rudolf Steiner, who had been himself a wanderer all his life, and had chosen a studio in the wooden building near the Goetheanum for his last earthly bed.

Money had always been round and about her, but for herself she used only a bare minimum; it was carefully guarded, but for others. "Do you know what?" she would say during a journey, "we won't stop for tea today, because Herr X needs a new coat". It did not trouble her in the least that the most splendid tea cost only a fraction of the price of a coat, for her way of thinking – as Dr. Steiner had himself said – was qualitative, never quantitative. Her social conscience was wide awake, and one could be sure that the person in question would somehow get his new coat. At a street collection for our children's home we had taken 300 marks and, overjoyed, I reported this to her. She did not hear properly, and asked – "Three thousand?" – "No, three hundred". But she smiled as gladly as myself, as though a nought more or less made no difference. The *will* counted, not the result; success would come if it was worked for unselfishly.

To-day the flowers at Arlesheim bloom around a Clinic more than twice as big. The children's homes range from Iceland to South Africa, and all who work in them know Ita Wegman's picture, and speak her name. But one after another, the members of two generations which knew Ita Wegman as she worked on earth are passing away. So it may be important for those who remain to collect small sketches of her, that she may become a living picture in our hearts. These lines are an attempt at such a sketch. But it should be remembered that a great tree must be viewed from all sides before it can be comprehended as a whole, and here the words of Heraclitus apply: "The being of the soul cannot be wholly explored, even though one may run in and out of every little alley; so all-embracing is the soul's being."

Translated by John Davy

MARTINGALE BRASSES

They're writ of in the Holy Book,
in Judges Eight, 'tis said:
the crescents and the crowns and trees,
the trefoils and the tumbling seas,
the shells and shields and trellises,
wrought in white gold and red:
when Gideon took the martingales
of Midian and the dead.

'Tis some aver that they are charms
against the Evil Eye:
the stars and beasts and lotuses,
the knots and wheels and lozenges,
the moons and hearts and rosaries:
but who cares if or why,
when bright with shining martingales
a team of Shires goes by.

The old life's passing. If it must,
at least, then, let it die
with martingales aswing, asway,
answering the bright eye of day
with clashing galaxies as gay:
as if, in proud reply
to Fate, the teams who pass for ever,
go, with their heads held high.

H. E. Brading.

THE ART OF THE CAVES AND ITS MEANING FOR OUR DAY

Richard Kroth

THE question has often been asked: What is the reason for the influence and impact of the prehistoric Ice-Age Art on our present culture? Much has been written about this affinity between our present aims and these ancient artistic productions. Since the turn of the century, painters, sculptors and designers have drawn heavily on this material, particularly on the Art of the Caves of France and Spain. They have gained new force and inspiration from the imagery of the earliest art known to man.

In going back to these works and gaining force from them, are we retrograding? It has taken man centuries to evolve to his present state; untold epochs of striving have gone into this battle. Glorious cultures have developed, matured and disappeared, leaving artistic records and remnants of their existence and achievement. We today still live in the afterglow of one of the greatest of these periods, namely the Renaissance; that period which in its essence was a picture of man in balance between the visible world and the world of spirit.

It was the crowning achievement of the Renaissance that man was able to represent visually the depth of the third dimension of space. This was made possible through the introduction of perspective, a mathematical device which anchored man's thoughts and feelings in the world of matter.

Rudolf Steiner often points in his writings to this important fact, dating from the early part of the fifteenth century. It provided the basis upon which man was able, through thinking, to divide inner world from outer perception, calling his attention to the world around him and drawing him deeper into the physical realm. The art of this time is a reflection of this gradual submergence. All artistic creation is a mirror of man's spiritual relationship to the world about him. This impulse in art finally degenerated into the naturalism of the nineteenth century, and a mere reproducing of older art forms.

The reaction was to start in the middle of the century. The French impressionist, Claude Monet, met Japanese prints in the establishment of a Dutch grocer at Zaandam. The grocer wrapped his butter and cheese in them! This imagery of the Oriental world was to affect the artists of Middle Europe deeply. New impulses were awakened through the two-dimensional aspect expressed in Eastern art.

This was rapidly followed by the influx of primitive African and Polynesian works, in which the third dimension is not experienced; for they are created by peoples who are in a more dreamlike picture-consciousness. Freud and others called our attention to the inner



BULL AND DEER, FROM THE LASCAUX CAVES

life of man, expressed in the dream. We gradually became aware of this subjective world and its creative possibilities. To-day all artistic expression is considered entirely subjective.

At the beginning of the twentieth century, artists began to recognize the merits of the Ice-Age Art which has its centre in the regions of Western France and Spain, the seat of the Franco-Cantabrian culture. In this area there are five hundred caves, about one third of which contain paintings, engravings and sculpture. Although no works of art are found in the remaining caves, artifacts have been discovered. Clearly a difference existed between those containing pictures and those used for living quarters.

In France, some of the more famous caves are Les Combarelles, Fonte-de-Gaume, Les Trois Frères and Lascaux. In Spain, the caves of Altamira, Pindal and Castillo are important. The subjects of the cave art are remarkable and have drawn world attention. They are the fauna of their period - the deer, the bison, wild cattle, horses, rhinoceros, mammoth, wild boar and bear. Rare are images of fish, bird or man. Images of plant life are not found. In some cases the animals are drawn in full colour, while others are engraved in line. There are some sculptures in relief and in the round.

These images appear on the walls of the caves, on bone and antlers and on pebbles. Striking is the remarkable living quality and energy portrayed in these works. The life-force captured and mirrored by these primitive people has fascinated and astounded artists, geologists and anthropologists.

It is Ice-Age Man's intimate knowledge of the animal world that has led men such as the Abbé Breuil, Hugo Obermaier and others to conceive of the function of this art as a hunting magic, directly connected with the chase. Consequently, they reason, the animal and its capture were a matter of deep concern to the men of that time, and obviously their prime occupation. Further observation revealed certain characteristics in these drawings, namely, their two-dimensional quality and the super-imposing of animals, one drawing over another, without regard to the already existing drawing underneath. In some examples as many as thirty pictures occupy the same area. A concept of the third dimension with its solid form did not exist visually for the artists.

These drawings show clearly that they were done out of a state of consciousness quite different from our present one. This fact has led modern scholars to the idea that they were the basis of magical practices. It certainly is obvious that the single drawing was not an individual expression, such as is the basis of our modern art. One may legitimately ask whether the artists were really aware of the under-drawing and saw it in our sense.

Siegfried Giedion, in the summer issue of the "Art News" of 1952, in an article on the problem of transparency, primitive and modern, writes with insight on these cave creations: "Primitive man gained magic possession of coveted animals in darkness, with a torch. In

this way his art came into being as a direct response to his inner sight, a creature not knowing himself, but closely connected with the forces of the Cosmos". Giedion here touches on some of the most interesting problems of the cave paintings and their reasons for existing.

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Who were these people of the Ice-Age? What was their state of cognition and knowledge, and what purpose did this cave art serve? These and many other questions have faced modern scholars. It is not without significance that the major discoveries of these caves were made around 1879 and later.

About this time man's consciousness of space and time was to undergo considerable change. One is made aware of the necessity for our age to view again the accomplishments of the past, to evaluate and be inspired by the creations of ages that were once thought of as being so primitive that they did not seem important enough to be considered. Continuous artistic and archeological discoveries call our attention to the fact that ancient man, though different, was not of the primitive origin that Darwinism has led us to believe.

Rudolf Steiner, in his lectures on the development of the earth and its peoples, throws light on this particular region and those who were its early inhabitants. He places their origin in the lost continent of Atlantis, once situated in the region of the Atlantic Ocean which is now bounded on one side by Greenland and North America and on the other side by the British Isles, France and Spain. This continent was completely immersed in fog and mist. It is the land whose disappearance at the end of the glacial upheavals is remembered in myth and legend. We have graphic descriptions of Atlantean man from the writings of Rudolf Steiner and one of his pupils, Ernst Uehli. These people in their physical constitution were not as hardened and solidified as man in our time. They lived in a state of clairvoyant dream inspired by the Gods, not conscious of the outer world around them. No sharp outlines of things presented themselves to their view, nor did they experience *outer* differences between day and night. Their relationship with the Cosmos was direct. They were connected with the Gods as a child in the womb is connected with its mother.

Needless to say, man was not an individual, but functioned as part of a group, under the guidance of Beings of higher rank. Man was gradually to develop individuality and freedom. He was led from Cosmic judgment to human judgment.

Atlantis was the seat of five racial streams. Under the influence of planetary oracles, these streams were sent wandering to different regions of the earth to develop their cultures. Initiates of Saturn wisdom guided their people to the West, to settle those regions which are now the American continents. Others, under the Mars oracle, were led East into Upper Mongolia. Under the guidance of the Venus oracle, groups wandered into South-eastern Asia, there to

establish the Malayan culture. Another stream, under Mercury wisdom, travelled to Central Africa. The seed of thinking was planted in man in the Atlantean Sun Mysteries, under the leadership of Manu. Certain groups were guided to India, to establish the Ancient Indian Aryan culture. A small group of these people, under Jupiter guidance, were led down and across to Ireland, England and the West Coast of France and Spain. These Jupiter-inspired people, at the end of the Ice upheavals, settled and carried out their tasks in the regions of the now famous caves.

They are the Aurignacians, Solutrians, Magdalenians and Perigordians, who over a period of three thousand years, from about 8,000 to 5,000 B.C., left an artistic record of their development in the art of the caves.

Since most of the animals of the times are portrayed, the absence of true images of plants puzzles the scholars of our time; for we must assume that some edible and medicinal plants were sufficiently important to receive the same attention given to the animal world. This problem deepens for those who hold the view that Ice-Age man had relatively the same degree of consciousness and perception that we have - although the absence of plant images could be dismissed by those who take the view that survival under trying conditions made hunting and its magic of prime importance.

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To understand man of that time, we must first examine him as he is today. Anthroposophical knowledge of present-day man may help us to throw some light on Ice-Age man. To-day we have, in addition to the physical body, an etheric or life body, an astral body and an ego. Man at the end of Atlantis did not yet have ego-consciousness. Astral body and etheric body were not so closely united with the physical body as in the man of today.

Ice-Age men were in the process of descending out of a cosmic existence into a more physical state. Their particular task, as Rudolf Steiner pointed out, was to prepare special conditions of earth existence. They were to develop the first germ of a future consciousness through the separation of inner experience from outer life. Up to that time mental image and perception were one. Man, with his whole inner life, lived fully in what he perceived. Mental image had to be separated from perception. Experience in time had to become spatial image. This was accomplished in the Mysteries.

This was a tremendous task for early man, and literally a first step toward self-recognition. It was not until 1413 A.D. that this was possible and man finally was able to separate concept from outer perception. The art of the Franco-Cantabrian caves is to be viewed as a rich and artistic record of early man's education and inner experience. His teachers make their appearance in the rare half-man and animal pictures that have been titled by anthropologists as "magicians". These teachers selected their pupils, gave their instructions and initiations underground, inaccessible and away from

the everyday life of the times.

One can view these palaeolithic caves as temples, as has often been suggested by men such as the Abbé Breuil and others. Ancient man lived actively in his etheric and astral body, both extending far beyond the then existing physical limits. Outlines of living things were not yet experienced as fixed in space, least of all the plant world. Only much later in evolution was it possible for man really to make an image of this. Bodily outlines were seen in the etheric and astral forces. These were in constant change, depending on the will and desire.

This is a state of cognition difficult for us to visualize. Man had first to draw the physical limits of his own hands. This is recorded for us in the earliest paintings in the caves. They are the negative images framed in red or black, and were produced by laying the hand on the cave wall and blowing color over it. This was an exercise in contraction into the physical body and a visual experience of its limits as image.

This seems childish to us, but must have been an astounding experience to people who lived in the formative life element.

By contracting into the physical body in darkness, man was able to create an outline of that which he shared with the animal world – the physical body and the life of desires. This was an awakening through Art. Rudolf Steiner tells us that Art came out of the Mysteries. He draws our attention to this in his lectures on pedagogy; "When we draw, we really create walls or barbed wires, with which we intercept what wants to destroy or deform us from within outwards and prevent it from working too quickly. In drawing, the process is a more intellectual one. The old mystery teachers would always have used animal forms as an expression of what rises up out of man and must be transformed by man."

If we observe warm-blooded animals, we become aware that the life-forces play themselves out in the horizontal position, in connection with gravity. Animals are bound to the earth; self-consciousness is not their lot; the upright position is denied them. They live in a state of dream and are part of the life of the Cosmos.

Ice-Age man left a magnificent pictorial record of that life, mirrored in the animal world. This life of will is expressed in the animal forms as instinct. Cosmic will in the etheric body is expressed in the rhythmic forces of preservation and reproduction; will, in the soul life, is expressed in desires. Animal instinct is pictured in the remarkable search for line. Preservation of the species is graphically represented in motion and rhythms that so fascinate the artist of today. Desires are portrayed in the numerous animal species represented.

Two types of animals seem of particular importance to the cave artists. They are the bull and the deer. (See illustration). Special emphasis is laid on the representation of head, antlers and horns. In the deer, the antlers are organs of sensing in connection with light. In his bony protuberances the deer shares something with the plant

world. The antlers grow upward, against gravity, toward the light, and are shed annually. It is in the deer and elk drawings that we see an image of nerve-sense experience, in connection with the sun rhythms. The decorated and perforated reindeer antlers are ritual paraphernalia of this cult-wisdom.

The bovine family, related to the deer, are also ruminants, yet they represent quite different cosmic forces in the animal world. Their horns have different physical constitution and are not shed yearly. They are sense-organs for lunar rhythms and for influences connected with fructification and birth. The bull is an image of the metabolic will-system in nature. Degenerated remnants of this wisdom remain to this day in Spain in the spectacle of the bull fight, where man in outer show overcomes the will-nature through thought and cunning.

In the cave paintings, the arrows and lances shown on various sections of the animal images are markers, indicating areas of vital organic activity. The many mysterious signs, tectiforms, comb-like structures and decorative spots, often arranged in rhythmic rows, are visible symbolic expressions of formative etheric experience. The spiral forms and the so-called macaroni patterns of crossed lines are images of astral experience. Bodily tattooing – as well as decoration – in later peoples has the same origin; only then the human etheric and astral bodies are outwardly represented as adornment.

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Ice-Age Art with its crude beginnings, which reached magnificent heights, is a schooling in visualization of life-processes in time. Time, in these images, becomes space. The magical representation of time expressed in two dimensions has influenced the modern artist – for in these works he feels a kinship. Is he not also seeking the experience of the forces of nature, the processes in time?

In the gradual development of thought, aided by perspective, man has gained a materialistic view of the world. Western man has torn himself loose from the Cosmos in his thinking, imbued his soul and etheric body with weight, gained abstract knowledge of this world in sharp outlines. Through this he gained freedom and individuality, yet he has deadened his sense-perception of the qualitative experience of life. Since 1879 man must out of his own will-forces awaken his soul-life to consciousness, in order to establish a new connection with the Cosmos. He can no longer wait to be guided into the future.

Ice-Age man lived in the forces of nature atavistically. Through the animal world he awakened to his own soul and will-nature in his art. Thus he prepared the way for ego-consciousness: for the inner experience of the Cosmic Sun, the Christ, which much later on, in the Grail Mysteries, centred in the same regions.

Man today, through spiritual knowledge, through Anthroposophy, can again establish a conscious connection between the physical and spiritual worlds. Then his art will find new and living impulses.

THE TIME-PHILOSOPHY OF RUDOLF STEINER

Owen Barfield

TRUTH for the medieval philosopher did not consist of the presence within the mind of man of an accurate mental copy of some purely external reality. In order that it might light up, the thought of man had first, as M. Etienne Gilson has well expressed it, to "become conformed to the being of the thing". The mind had, he says, "to be able to become all things in an intelligible manner". How different from ours then, must have been the whole picture of the relation of man to the universe, which was latent in the background of the medieval mind! When the *form* of a thing in nature lit up as *species* in his own individual intelligence, it was, for medieval man, a temporary and partial fusion of macrocosm with microcosm. Truth was nature re-forming herself in the mind of man; and this re-forming was somehow inseparable from the notion of *naming* of the word, of speech, of utterance whether vocal or silent.

As long as thinking remained within the bosom of the word, it could go on holding *species* and *form* together. But it did not remain there. In the 17th century, there arose the new Natural or Experimental Philosophy, as it was called, which was at first regarded as a junior and rather comic branch of philosophy. Then it began to be called Natural Science, and then just "Science"; and by this time it had come to be regarded as a way of thought in its own right. By the middle of the 19th century many people had come to regard it as the *only* valid way of thought, of which academic philosophy was a junior and rather comic branch. The London Library was founded in 1841 and, until a month or two ago, if you wanted to get out a book on Philosophy, you had to go to the section marked "Science" and walk along it until you came to the letter "P".

This Natural Science led to that picture of the world with which most of us have been familiar since childhood. It assumed a world consisting of 'nature' as a process going on by itself, a kind of machine, strictly governed by the laws of mechanical causality, and, set over against this, the observing mind of man. And even this observing mind was no more than an accidental flicker of consciousness hovering over the grey matter in his skull. On the one side you had nature and on the other side - man. Only the other side was not there. Man was reduced to zero. Man *himself* was nothing more than a fleeting chain of pictures, pictures imprinted somehow on his physical brain - very shadowy pictures of a very solid world.

Science, then, was growing and developing by confining its attention exclusively to the form and structure of nature, without seeking

to know anything of the mind of man. At the same time philosophy proper, academic philosophy, began to confine its attention more and more exclusively to the mind of man, without seeking to know anything of nature. If the Greeks produced philosophies of Being, and the Middle Ages philosophies of the Word, the 'classical' philosophies (as they are beginning to be labelled) may properly be called philosophies of the Mind. The history of European philosophy, from Descartes onward, might indeed be loosely described as a steady progress, or transition, from Philosophy to Psychology. It went on concerning itself more and more exclusively with the *inside* of man's experience of the world. John Locke distinguished between the primary and secondary qualities of the objects we see, or seem to see, about us, and placed the secondary qualities such as colour, not in the objects themselves, but in the perceiving apparatus of man.

Moreover, philosophy came increasingly under the influence of the natural science which was developing, alongside of it, such theories as the molecular structure of matter, and was at the same time investigating the brain and the nerves and the physical sense-organs. The microscope and the telescope were steadily improved and employed with greater and greater effect; and one may reflect how these instruments have the effect of cutting off, as it were, the microcosm from the macrocosm. The contrast between the appearance and what was believed to be the "reality" of nature, grew sharper and sharper. Men began to talk of the 'impressions' of the senses, and before long Hume was maintaining that thoughts themselves were no more than faded sense-impressions.

Then, from the philosophy of Hume men turned again to Science and asked what it had discovered about the senses. And in its reply Science went much further than Locke had done. Locke had distinguished primary from secondary qualities, but according to the biological theory of "specific nervous activity", or "specific sense-energy", the quality of *all* the impressions of the senses was determined, not by the outer stimulus, not by the nature of the object perceived, but by the nature of the sense-organ itself. Finally, Kant created that structure of Transcendental Idealism which was the most widely accepted, certainly the most influential, philosophical view current in the 19th century. There was, it was held, a sort of Iron Curtain between nature and the human mind. On the one side of it, the reality behind the appearances of nature, the things in themselves which could never be known; and on the other side the mind and senses of man, which created, in the act of perception, that artificial world of space, and of appearances in space, by which it seems to itself to be surrounded.

It was this kind of view of the world, this Iron Curtain, which was predominant, which was almost triumphant - and above all in Central Europe - when Rudolf Steiner began to think. This - and, in the world of science, the Darwinian theory.

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In the course of the many books he wrote and lectures he gave, Steiner said many harsh things about modern natural science. He also said many very flattering things. Sometimes they may seem rather hard to reconcile. Perhaps the answer lies in this: that the *basic* response of his mind to the typical scientific and philosophical outlook of his day was not negative. It was positive. It was not, fundamentally and in its inspiration, *critical* – but complementary. For he said this. He pointed out a consequence of the scientific doctrine of mechanical causality which had been rather overlooked. If the inwardness of nature and the inwardness of man were really united in the way that Greek, and to a lesser extent medieval, thought suggested; as long as man's motives and actions were determined from outside himself in the way that, for instance, ancient astrology envisaged; if the human microcosm was a centre, into which irradiated centripetally an unbroken influence from the macrocosm; if nature re-formed herself in man every time he thought or perceived, then man could not really experience himself as a free and undetermined being.

It was quite true that mechanical causality had reduced man himself, man the spirit, to a kind of zero. But by the very fact of doing so it had made him free. He might call himself nothing, but that nothing was free. Indeed it was free *because* – so far at least as nature was concerned – it was nothing. Or you could put it this way: If man exists *at all*, then he is free.

And now as to the doctrine of evolution, which had revolutionised biology in the latter part of the 18th and the early 19th century. Rudolf Steiner criticised very sharply, not the doctrine of evolution, but the Darwinian theory of natural selection, which is quite a different thing. For that theory is really a desperate attempt to fit into the essentially timeless framework of mechanical causality, the completely incompatible notion of *metamorphosis* – of the gradual change of one form or species into another. And to do this, Biology had to call in the aid of chance and make that the prime mover of the whole process; just as Physics is beginning to call in the aid of chance to-day.

Steiner, as I say, criticised the Darwinian theory, but once again this criticism is not the really essential thing. The essential thing is what he *added*. These vast vistas of time, down which not only Biology, but Geology, Astronomy, Archaeology and other sciences were inviting him to look, were a comparatively recent experience for man. When Steiner was born, most people still believed the world to be less than 6,000 years old – though of course the fight was on. And what Steiner said to men in effect, was this: 'This new dimension, these vistas of time down which you are now for the first time gazing, this new picture in your minds of a gradual, aeon-long evolution of your own body, is indeed an all-important advance in knowledge. So important that things can never be the same

for you again. But you have left out half the picture – and the more important half. You have left out the evolution of consciousness'.

It has been well said that Rudolf Steiner "reached a different level of time-consciousness" from the ordinary man's. He certainly claimed the power to recover past events in their true time-dimension; and those who are willing to contemplate that time-dimension and allow it to work on them know how it involves a much deeper understanding of the significance of those events. We are sometimes asked to say "in a few words" what Anthroposophy is. It is of course impossible. But let us in this context say that the kernel of Anthroposophy is *the concept of man's self-consciousness as a process in time* – with all that this implies. It is hopelessly inadequate, but I think it is true. How often Steiner opened a lecture by briefly depicting an older type of consciousness, a clairvoyant condition in which man and nature, or man and the spirit in nature, were still united in something the same way as animals (so some biologists and some psychologists have said) are united with the spirit in nature to-day; so that in the manifestations of what is called "instinct", although the animal acts consciously, yet in a sense it is not the animal itself which is acting, but the spiritual archetype acting through it. Dr. Steiner contrasted this with man's gradual emergence into the sharp, narrow and detached self-consciousness, which he enjoys to-day, (if "enjoy" is the right word).

It is just this kernel, this concept of *process*, which has as yet found no real acceptance, no real understanding, anywhere outside the Anthroposophical Movement. Is it because it is really rather difficult to grasp? We shall see, later on, that there are true and important links arising here and there between the anthroposophical view and other contemporary ways of thought. But nowhere have I found any real grasp of this central fact, that self-consciousness, that *subjectivity itself*, is an historical process. There are hints of it perhaps in Jung; and sometimes some of the anthropologists – Durkheim, for instance, or Lévy-Bruhl, with his "participation mystique" – seem to imply it. But sooner or later they drop some remark which shows that at the bottom of their imaginations they still believe that man has always, in fact, been what the Phenomenologists would call "an embodied self in Nature" – neither more nor less of a self than he is to-day. They show that they do not really believe that man's consciousness ever *was* a part of nature's any more than it is now. But only that he made a mistake and thought it was – a very different thing.

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We must now try and look for a little while at some of the things which have been happening in the realm of philosophical enquiry in our own century and especially in the second quarter of it. Quite recently there has been a sharp change of perspective, so that many

people talk of all philosophy before about 1930 as a sort of closed chapter which they call 'classical' philosophy. According to this way of looking at it, the gulf between let us say the idealism of Bishop Berkeley on the one hand and the materialism of Karl Marx on the other is far less wide than the gulf that yawns between either of these two 'classical' philosophies and, say, Existentialism or Logical Positivism.

What has happened in philosophy to make people say this? It is this. Beneath all the philosophical conflicts, the Western mind, especially during the last three of four centuries, has been haunted by a certain picture of a contrast between the universe as it is on the one hand and, on the other, the universe as it is perceived by man. At the back of that mind, sometimes more, sometimes less fully realised and expressed, there has hovered the picture of nature as consisting of a more or less unreal tapestry of sense-perceptions hung in front of, and concealing, a reality of a quite different order. This is the background picture to the outlook of classical philosophy and science, just as the dualism of macrocosm and microcosm was the background-picture to the outlook of medieval philosophy. Previous philosophies have sought in one way or another to resolve and explain this contrast. They have wrestled each in its own way with the problem which F. H. Bradley took as the title of his book, the problem of *Appearance and Reality*. Whereas to-day it is being said that there is no such problem to wrestle with. That is the difference; that is the break.

Now at first sight it may seem that in one place at least, the break came earlier. It might, for instance, be said that a dualism of appearance and reality is already excluded from the philosophy of materialism - I mean the ordinary classical materialism, the good-old 19th century Rationalism, which developed into Behaviourism and of course into Marxism, the view that reality consists of matter and nothing else. It is quite true that materialism excludes any conception of a *mental* or noumenal reality, set over against the world which our senses reveal to us. But the odd thing is that classical materialism has retained the dualism, or a sort of spectre of it, in its own materialist form. For, thanks to that marriage between physical science and philosophy in the 18th and 19th centuries, to which I have already referred, classical materialism does picture nature as made up of a most misleading surface of solid appearances, and, secondly, beneath these, a reality of a very different order - a reality consisting of waves, or particles, or quanta, or what you will.

Modern materialism, however, has taken a very different turn. So different that it can no longer really be called 'materialism', though it is in the same tradition. It is a kind of Metamaterialism. Or we may call this line of philosophical thought - the kind that is quite uncritical of physics and physiology and starts by swallowing it whole - "Scientism". Medieval philosophy was a philosophy of the active word; and the typical modern Scientism - out of Wittgenstein through Russell to Ayer and Ryle - springs from a total loss of all sense of the active word. It analyses, not experience but meaning -

the meanings of words. And it finds that nearly all logical propositions are tautologies; or, to put it crudely, that logic is bunk. The conclusion is that all philosophy, or at all events, all metaphysics, is meaningless.

It is not a question, for instance, whether there is such a thing as substance, or whether the mind is distinguishable from the body. Merely to *ask* such a question is to use words in the wrong way. It is as if someone were to ask you when you said you had been to a meeting: Where was Miss X sitting?, and were to add a question - and where did *the Meeting* sit? People have imagined that there must be something called the Mind, simply because grammatically the word "mind" is a noun. They have supposed that each person has his own private, "inner" experience, but in actual fact he has nothing of the sort. Not even a fleeting chain of shadowy pictures or ideas - only arrested impulses to action. Unfortunately (they add) the nature of language is such, that he can hardly avoid *talking* as though he had some sort of inner world. And therefore he has come to believe it. But it is not really so at all. The thing was very well put by Mr. C. S. Lewis in a Preface, when he pointed out that, if these thinkers are right, the whole history of human thought up to date has consisted of "almost nobody making linguistic mistakes about almost nothing". Whether it is called Logical Positivism, or Linguistic Analysis, or by some other name, the burden of its doctrine is, that man has no inside.

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Metamaterialism or Scientism, then, abolishes the classical contrast between appearance and reality by affirming that words used in this way simply have no meaning. Now let us turn to the opposite extreme. We have seen philosophy proper, as distinct from Scientism, turning steadily into psychology - dealing more and more with the inner experience of man and considering that more and more as something cut off from the outside world. And now you get a transition from classical psychology to what I will call "metapsychology", because I am not sure whether it ought to be called psychology, psycho-analysis or psychiatry. Freud, who was beginning to be talked of in Steiner's youth, is the best known exponent. It is rather a relief after Linguistic Analysis. Here there is no doubt at all about man having an inside. It may not be a frightfully jolly place when you get to it, but it is there all right. "Modern man", as Jung expressed it in his book, *Modern Man in Search of a Soul*, "can no longer refrain from acknowledging the might of the psychic forces within him. That distinguishes our time from all others . . ." The Unconscious, as Freud and Jung have conceived it, really is like a sort of *place*, an interior space where there are, shall we say, all sorts of goings-on. Philosophically, however, it has very little connection with the outside world of man's conscious experience.

And what of the realm between? What of philosophy proper? For both the extremes I have mentioned are really something else.

Here and there, a few philosophers *did* call a halt to the uncritical acceptance of physics and physiology as the basis of psychology; they did attempt a real criticism of science and scientism. There was, for instance, the school of Phenomenology founded by Husserl, an Austrian philosopher who was born two years before Steiner and, like him, came under the influence of Brentano.

I select this for mention, because Husserl is acknowledged by the Existentialists (especially by Sartre), as one of their principal sources. Husserl pointed out that such theories as that of 'specific sense-energy', to which I referred earlier, can never really be used as the foundation for a dualism of Appearance and Reality. To do so is a fallacy; for it is to forget that the theory itself – the theory, that is to say, which seeks to prevent us from relying on the senses for an accurate account of the real nature of the world – is itself based on an uncritical acceptance of that very account as accurate. For it is by means of the senses that we investigate the brain and the sense-organs.

This, of course, was the very criticism which Rudolf Steiner brought to bear. I do not regard him as the unacknowledged founder of every significant movement of thought which has taken place since his day. At the same time I take note of the fact that Husserl's *Logische Untersuchungen* appeared in 1900 or 1901, some ten years after Steiner had developed the same criticism of the growing claims of Scientism in his *Truth and Science*. (He afterwards repeated it in the better known *Philosophy of Spiritual Activity*).

The point of the "phenomenological reduction", as this critical approach to science has been called, is that it rules out the rationalist-Marxist attempt to project a man's own self and to see it as placed *within* the system of causality. At the same time it claims to destroy the tapestry image – the cleft between appearance and reality – and, with this it takes away, apart from faith or revelation – or something else – the last hope of some ideal and inward unity of man with the Absolute *behind* the curtain of the senses. A little earlier I remarked that the system of mechanical causality implies that "if man exists at all, he is free". Well, *ex-sistere* means in Latin to "stand outside", and Existentialism points out that man's existence as a conscious being consists precisely in this standing outside the world of nature and causality. For if he attempts to conceive himself as a part of that machinery, or indeed a part of anything, then, whether he likes it or not, the self, which is *doing the conceiving*, remains as much aloof as ever.

Between the very moment of consciousness and all else whatsoever, including any number of remembered or empirical selves, there exists, for Sartre, "an irreducible gulf of Non-being". Man does exist, then, and he is free. But this fact of his existence gives him no content, no inside. Man's existence is not anything which can be effectively analysed or discussed. It can only be *lived*. It is behaviour that counts. For "man is only what he is doing".

Aquinas said that in God existence and essence, or being, were one and the same. For Existentialism, man is a being for whom existence precedes essence. There are no values, unless he makes them; and he himself has no being, until he makes it with his own will and the actions that proceed from it. It is like old times to find the Existentialists – particularly Heidegger – grappling once more, like any Socrates, with the old problem of Being and Not-being. Sartre, by a kind of audacious philosophical *coup*, actually *equates* human consciousness with Not-being. As in science, so in philosophy, the classical 'model' of a detached mind observing a pre-established world has been shaken. For the observer finds his own volition inextricably involved with the phenomenon – only not now as part of it, but rather as its complement or cause. We seem to have been passing from philosophies of the Mind to philosophies of Behaviour, Will and Being.

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Broadly speaking, then – and I am speaking throughout very broadly indeed, not expounding or refuting anything, but only *describing* in very broad strokes – broadly speaking, in Existentialism you have the acutest possible awareness of that zero-point of its own being to which humanity began reducing itself when it first began to think of the "laws of nature". And what is more important, an equally acute awareness of the practical and moral consequences. Existentialism has made a sort of virtue of the zero-point. It is frankly apprehensive of that "gulf of Non-being" – and, even more so, of the liberty which results from it. Its key-word is *Angst* or *angoisse*, – "dread", as it is usually translated. Thus, Karl Jaspers writes of "the dizzy consciousness of myself in liberty". And Sartre, going further still, describes man as a being who is "*condemned to freedom*".

There is not space here to contrast the Christian Existentialism of Kierkegaard and Marcel with the non-Christian or atheist variety best known from the work of Sartre. What is common to them both is a quality hard to convey descriptively, though it is at once felt on impact. I mean a weighty, almost crushing, sense of *responsibility* in face of the universe. Wherever he looks, the Existentialist sees a poster inscribed with the words, "It all depends on me". And he takes the words to heart. Read a few pages of Kierkegaard, and you are suddenly brought up with an almost horrifying shock: "Good heavens – this man really means what he says!" And then, just possibly, you may feel rather ashamed of yourself.

It is out of this *feeling* of responsibility, and not from any categorical imperative, that Marcel develops the striking paragraphs on fidelity in his book, *Being and Having*; pointing out that, in a changing personality, fidelity is a function of freedom and a condition of self-development, and not, (as is widely and erroneously assumed to-day) a clog on both.

I think Existentialism may well owe some of its flavour to the lonely experiences undergone by so many responsible and trusty human beings in Resistance Movements in the days when torture was a daily occurrence. Sartre has suggested as much in a moving passage. And I suspect that Existentialism appeals, as it would have done to no other, to a generation uneasily aware that man is not only free and independent enough, but now also probably powerful enough, to destroy the earth, if he chooses.

I am convinced also that it appeals to young people because of its bracing contrast with all that "depersonalisation" of man, by which they are surrounded alike in the intellectual and in the social sphere. They grow up in a world where man is treated more and more as "a thing among things". And then Existentialism comes to them - not pleadingly, cap and hand, and saying: "Perhaps after all man is not merely a thing among things". Not a bit of it. Existentialism says very brusquely indeed: "Man is *not* a thing among things". It says: "Only the dence of a lot of very muddled thinking could ever have supposed man to be a thing among things". It even says: "On the contrary, it is only because man is *not* a thing among things, that the things themselves have any existence".

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If we try to illuminate the three streams of contemporary speculative thought, which I have sought to distinguish, with the light of Anthroposophy, this is much the same as trying to see them in the new time-dimension. They are Metamaterialism (exemplified in Linguistic Analysis), Existentialism and Metapsychology.

In the case of Linguistic Analysis, the time-dimension is already there in the true nature of language itself. That is, of course, for anyone with the slightest feeling for language. If you look at all closely at the *history* of the meanings of words, and then reflect on the part which the active, image-forming faculty has played in it - well, that is the end of Linguistic Analysis. I am told its exponents affirm that "they are not interested in etymology". And I am not surprised to hear it. I do not suppose a Crystal Palace is much interested in dynamite.

I think nevertheless that, as the twentieth century grows older, there will be more and more people of this way of thinking. And I cannot help wondering if the increasing phenomenon of "word-blindness" in children (which appears to prevent them from "reading" a word, as distinct from seeing a number of letters) is a hint to us that more and more human beings are being born to whom such an outlook will make a quick and easy appeal. Is not this connected with the loss or absence of just that symbolising, image-making faculty which is present in "the active word?" Well, I suggested that the decline of medieval philosophy indicated a sort of "falling out of

the word". It seems that it is possible to fall *right* out of it! And here one begins to understand the enormous importance which Rudolf Steiner attached to Eurhythmy and Speech-formation.

In language, if it is felt historically, in the history of meaning, we see the time-process of self-consciousness most intimately displayed. For the history of meaning is the inner surface of the history of thought. In language, as it develops and changes through the course of its history, we can watch a cosmic intelligence gradually descending and incarnating as human intelligence. We behold the microcosm emerging from the macrocosm - and seeking now to return thither on its own wings. And from this it is not such a very long leap of the understanding to feel, at work beneath the history of meaning, as it emerges from the past into the present and future, something which is not often referred to nowadays - I mean the true *substance*. What then is substance? Rudolf Steiner, with his highly developed faculty for recovering past events in their time-dimension, was able to reveal that it is none other than the Spiritual Hierarchies and their interweaving activity in the world of nature, in history, in the individual soul. The Spiritual Hierarchies are the inner side of the inner surface of the history of thought. Their activities and relations have been displayed by Steiner in many books and lectures, but nowhere perhaps so fully and yet so succinctly as in the series of *Leading Thoughts*, which were about the last thing he wrote before his death in 1925.

There are many currents of contemporary thought from which it is not such a very long leap to conceive the Spiritual Hierarchies as active in all three spheres of nature, history, and the individual soul. Read, for instance, that profound and original book by Douglas Harding, published in 1952, *The Hierarchy of Heaven and Earth*. To-day it is a far shorter leap - for all sorts of people - than it must have been 30, 40, or 50 years ago. Or consider the third sphere - the life of the individual soul: thanks to the growth in popularity of Metapsychology, numberless otherwise sceptical minds are conditioned to accept, with a complaisance which I often find surprising, this notion of 'the Unconscious' as an integral and positive part - a sort of new dimension - of the human being. I wonder what John Stuart Mill would have said to anyone who had used the term "the Unconscious" as the subject of a verb implying sentience. "The Unconscious longs . . . the Unconscious strives . . ." and so forth. We have seen something of how the Jungian school of psychology has passed *through*, so to speak, those merely physical echoes - the spectral secretions and excretions which originally made up the Freudian Unconscious - into their non-physical sources, the archetypes in a so-called 'Collective Unconscious'. We have seen, perhaps, something of the renewal of the human faculty of creating and apprehending symbols, which is associated with that school. Read a little of Groddeck if you want to experience this in its most luxuriant form. We have heard the habitation of those archetypes

referred to as "the spiritual world or the Collective Unconscious - whichever you prefer". You may have wondered if this was justified. For does it not imply that what the lecturing biologist called "the spiritual world" is merely a metaphor; that he was not talking about an objective reality, but of some kind of purely subjective goings on within the Self of man?

Let us hear what Rudolf Steiner has to say in a brief extract from those same *Leading Thoughts* :—

To ordinary self-observation, the inner world of man reveals only a portion of that, in the midst of which it stands. Intensified experience in consciousness shows it to be contained within a living spiritual Reality.

The experiences of the human soul reveal not only a Self but a world of the Spirit, which the Self can know by deeper spiritual knowledge as a world united with its own being.

This brings us to the paradox - or, to use a word which has become popular in modern theology, the 'tension' - at the core of Anthroposophy. It is the thing which makes it so difficult to explain to a newcomer without giving him the impression that one is quibbling or compromising. "Nature", says Dr. Steiner elsewhere in the *Leading Thoughts*, "will indeed exist in man; but it will be an echo in human experience of the Divine relation to the Cosmos which prevailed in the earlier stages of cosmic evolution". Are we talking about a Spiritual World, or the "echo" of a Spiritual world?

Descartes called man a "thinking substance". To-day, when physical science, ignoring the time-dimension, resolves "things" into empty space (empty, that is, of what classical Science called "matter"), and when philosophy, ignoring the time-dimension, reduces the mind and self of man to not-being, we may well ask of both man and nature: "What is your substance, whereof you are made?" Is it the same substance that underlies both thought and things?

Merely to answer 'yes' to this question - leaving out the time-dimension - is no truer than to answer 'no'. For our thoughts - at all events those that can be expressed in words - are *in* the time-dimension and cannot apprehend the true nature of Being in abstraction from it. Such is the teaching of Anthroposophy, which leads us, in Steiner's words, "to overcome the idea of an undefined Spirituality, pantheistically conceived as holding sway at the root of all things". For substance is none other than the Spiritual Hierarchies and their activities and relations. "We are led," he says, "to a conception that is definite and real, capable of clear ideas about the Spiritual Beings of the Hierarchies. For the reality is everywhere a reality of Being. Whatsoever in it is not Being, is the activity that proceeds in the relation of one Being to another."

It is these Beings, then, and their activities and relations that we shall seek to descry behind nature, behind history and in the life of the individual.

To be an anthropophist and to accept the spiritual Hierarchies as a fact does not mean believing in a sort of external divine staircase, like the one at the end of the Second Act of the Opera *Hansel and Gretel*. But neither does it mean accepting them as a poetic or allegorical symbol for the subjective workings of the human mind. If you say, Well, it must mean one or the other, the answer is, No. The answer is, that you have left out the time-dimension. In the time-dimension, and only there, can we understand how the Hierarchies are truly hierarchies and yet how, to-day, their life is the substance of our own wills. For the mind and the senses, the world is their finished work, from which they have withdrawn their being. In the individual human will they have their *present* existence.

I have spoken of the burden, the sense of responsibility felt by the Existentialists, for whom the unsupported, personal will carries the whole weight of the Universe. If we really accepted with our hearts as well as our minds that the substance of our wills is the lower Spiritual Hierarchies - just as "matter" is the deepest sacrifice of the highest Beings of all - should we feel the weight of that responsibility *more*, or *less*, than they do? Should we feel more or less "dread" than Sartre does when he reflects on the liberty to which he is "condemned"; when he is appalled by the thought that "his choice could be otherwise?"

But even when we have grasped this, when we have overcome the contradiction of the being and not-being of the Hierarchies by taking the time-dimension into ourselves, there remains another paradox at the heart of the paradox we have just surmounted. For the whole burden of this article has been that the first half of the historical process of man's self-consciousness involves its complete severance, not only from the world of nature but also, and along with that, from the Divine World which gave him birth. For this, as we saw, was the condition and the price of his freedom. But this involves reducing man, as man, to an absolute zero. But how can a zero exist? How - and we may ask the Existentialists this - can it exist even as naked will or as a bare potentiality of being, called "consciousness?" Their answer, as far as I can make out, is that it cannot really, and yet it does. And that the whole affair is a merciless and a cracking strain; the final words of Sartre's principal book are: "Man is a useless passion".

All the same, we should not underrate the Existentialists. For, if we are, or if we wish to become, truly anthroposophists and not mere snappers-up of unconsidered esoteric trifles, we shall know, and we shall feel, that there *is* really a gulf of Not-being to be leaped across, that there is really a zero-point to be turned, and to be turned not by just making pretty patterns with our thoughts, but by will, by action, by trusty behaviour, by the 'fidelity' of which Gabriel Marcel has written so movingly, by the courage to which Rudolf Steiner again and again exhorted his followers. And if we ask whether there is any resolution to *this* paradox, and whether there

is any Being to whom we can look for help in this cosmic dilemma, the answers which Anthroposophy gives are, that in the time-dimension there is one spiritual link between the 'existing' microcosm and the living macrocosm of the remote past, out of which it sprang. One link remains unbroken; namely the rhythm of man's repeated lives on earth. Man's life on earth is a link which supports his existence, without infringing his freedom, because (and after all we cannot quite avoid a paradox) it is broken from time to time - by death. And that there is one Being of the Hierarchies, to whom he can look for help, and yet remain free, because that Being's help is given by way of gesture and example rather than by way of interference (if one may use the term with reverence). Lastly, that there is Another greater than he, beyond all the Hierarchies, whose help is of a different order, because He offers us His Substance; because He offers us the substance of the macrocosm, and bids us make it our own. In No. 54 of the *Leading Thoughts*, Rudolf Steiner wrote:—

1. In ideation man lives not in Being, but in Picture-being - in a realm of Non-being - with his conscious Spiritual Soul. Thus is he freed from living and experiencing with the Cosmos. Pictures do not compel; Being alone has power to compel. And if man does direct himself according to the pictures, his doing so is independent of them; it is in freedom from the Universe.
2. In the moment of such ideation man is joined to the Being of the Universe by that alone which he has become through his own past: through his former lives on Earth, and lives between death and new birth.
3. Only through Michael's activity and the Christ-Impulse, can man achieve this leap across the gulf of Non-Being in relation to the Cosmos.

Note: The above article is a revised and shortened version of a lecture given at Rudolf Steiner House in March, 1953, as the last one of a series entitled *Fifty Years of Anthroposophy*.

THE BEARERS

Joy Mansfield

AS we came to the church, they were just about to lift down the coffin from the hearse. We stood still: solemn eyed and hushed the children watched. There were awkward heavings as the bearers adjusted their positions. The sight held a kind of pain for me, and if it had been possible, I would have liked to have walked quickly on my way.

But then they were ready, and slowly they began to move up the church path with their burden. Immediately all was changed. I stood unable to take my eyes away, for the scene had been transformed into one of solemn beauty, quite unexpected to witness there in our village. I did not know who had died. I did not know who the bearers were: but the manner in which they moved filled me with awe and wonder.

They trod carefully, adjusting their steps to one another, not faltering for an instant. But somehow, in some subtle way, every line of their bodies spoke tenderness, and every movement had meaning.

They had to climb a little up the path, and for those who watched, this accentuated the strength that had to go into each step. One felt the solidness of the earth, its depths, its stillness, the pull it makes on each of us to return to it. In the coffin was a human body soon to be laid for ever to rest. One felt the longing of the coffin for the earth. Only the strength of the bearers kept it for this short space of time above in the sun and warmth - their strength and their tenderness which willed to give the body a fitting burial.

Silence rested on us all. Almost I seemed to hear beyond it a glorious choir of voices, a mighty hushing of angels' wings. Ordinary Midland men in black suits, the bearers moved with the beauty the Greeks must have had by natural right, and, as once the Greeks, they too for this short time had living knowledge of the earth and also of the bright, free, sunlit sky arching above their bowed heads. Bearing the dead, their own life became a thing of greater worth. The unspoken contrast seemed to flow as tenderness into their movements tenderness and compassion as if speaking

"Our friend who is dead has lost all, all of this. He has lost the sight of the gaunt rocks and the clean sands and the bare worn pebbles in the stream - of the grassy places and the flowery places - of the shining fur of the young animal and the brilliant wings of the butterfly. He has lost the feel of soft air on the cheek, and of wild winds blowing through the hair. He has lost the scents and the tastes of the earth"

But there was more than this, a quality hard to describe. A complete forgetfulness of self in the face of this great event which had fallen upon another human being, a raptness, a feeling towards the friend who had died.

They reached the church door. The following little group of mourners seemed to walk like puppets. Then all entered in. We went on our way

* * * *

For many days after I often found myself wondering about the nature of this solemn beauty I had witnessed. Beauty of movement of a more ordinary kind, founded on external grace or skill, gave rise to a very different sensation. As in the beholding of a blossoming tree, delight and anguish would be mingled, and there would come a burning desire to grasp at it and hold it firm, as consummation of the full forces of the past. But in one's heart one always knew that from that moment it must necessarily begin to fade.

How often does one have such feelings with little children, and how often does one long to hold time still! The dimpled waving fingers and circling wrists of a tiny baby, the gesture of a toddler stretching his arms to be picked up, offering a flower to his mother, little girls dancing on grass, pretending to be butterflies. . . . Where has it come from? one wonders. How soon will it vanish? What will come in its stead? And by six or seven it has usually vanished – nearly all of it – and already the children begin to move like most of the inhabitants of the modern world, stiffly and with little grace.

In Grecian times, to live at all must have been to live in beauty – walking, running, standing, carrying, every movement must have been harmonious. How unbelievably ugly would the world we know seem to an ancient Greek, and seeing how we slouch and stride and waddle along the streets, might he not wonder if these indeed were men and women, or rather a higher kind of animal?

But that special quality of movement, which for a brief space of time had rested on the coffin-bearers in a Midland village, had in its essence been born out of human feeling and that alone. The proportions of the body, the conscious skill, had had nothing to do with it. It had been something belonging especially to our age, remote from any experience the ancient Greeks could have had, though sharing a living awareness of the depths of the earth and the widths of the sky. The quality in it had seemed to point out towards the future, to a time of greater consciousness, spirituality and tenderness. It had left no sadness, but a longing and yearning forwards.

* * * *

I wondered about the movements of Eurhythmy. In his lecture-course, "Eurhythmy as Visible Speech", Rudolf Steiner said these words: "In every branch of eurhythmic activity it is necessary above all that the personality, the whole human being, of the eurhythmist should be brought into play, so that Eurhythmy may become an expression of life itself." This must be the aim of every eurhythmist, but until

the actual technique and knowledge of the art has become so great that in a way it ceases to be important, it must be hard indeed to achieve. Often one sees beautiful Eurhythmy which frees and loosens one as one watches, but it is rare that real awe is roused and held. But once at least I could remember feeling it, when suddenly, quite unexpectedly, the ordinary bounds of Eurhythmy seemed overstepped and human feeling flowed through into the movements, transcending them with a most moving gentleness.

I wondered about the stern and spiritual movements of the Bothmer gymnastic exercises. They did not belong essentially to the past, as does ballet or most ordinary dancing, but they contained the past, and they stood there like a kind of recapturing of the pure Greek beauty of the human form – almost as if seen through the eyes of an angel who had helped to raise up the body of man and now stood contemplating what he had done, seeing that it was good. They seemed to call one forward to a far, far distant future, and yet to stand with one like the germ of what must one day be; as the knowledge that we must die stands close to each of us, and yet the actual fact of death is far, far from our experience.

But the feeling evoked by that small group moving up the church path had belonged to the present, to the very stuff of our lives here and now. All unconscious, the bearers had created a scene of solemn beauty, which for me was something I would not forget.

I had received a most precious gift, I felt. To whom did I owe it?

Rudolf Steiner has often described how the heavenly worlds now long and strive to help mankind. When our actions are suddenly thus transformed, lit up by a uniquely human quality of beauty, are not the gods in some way speaking to us, offering us spiritual aid? And should we not strive to be more awake to such living messages, even if their appearance is fleeting – in a gesture, a wave of farewell, a smile, a step

Should we not hold these pictures in our memories and cherish them? Surely they must speak to us of a future far more splendid and full of grandeur than we can conceive, confer healing, grant hope?

BOOK REVIEWS

Percept Without Concept: the Mescaline Experience

The Doors of Perception. By Aldous Huxley. (Chatto & Windus, 6/-)

CAN the supersensible experiences of the drug-taker really point the way to the "other world", or do they merely provide the illusion of escape from the sordid facts of everyday existence? This is the question raised by Aldous Huxley's description of what happened after he had put himself in the care of two reliable observers and then "swallowed four-tenths of a gramme of mescaline dissolved in half a glass of water and sat down to wait for the results."

An hour and a half later, he tells us, he was seated at his study desk and gazing at "a bunch of flowers shining with their own inner light and all but quivering under the pressure of the significance with which they were charged." "Fortuitous and provisional," he explains, "the little nosegay broke all the rules of traditional good taste. At breakfast this morning I had been struck by the lively dissonance of its colours. But that was no longer the point. I was not looking now at an unusual flower arrangement. I was seeing what Adam had seen on the morning of his creation - the miracle, moment by moment, of naked existence."

Summing up these experiences, he says: "Visual impressions are greatly intensified and the eye recovers some of the perceptual innocence of childhood, when the sensum was not immediately and automatically subordinated to the concept. Interest in space is diminished and interest in time falls almost to zero Though the intellect remains unimpaired, and though perception is enormously improved, the will suffers a profound change for the worse."

In these few sentences, taken from the earlier part of the book, are contained the essence of the kind of experience which Mr. Huxley is recommending to others. The descriptions of his enhanced perception are entirely in accord with his description of himself - "I was now a Not-self, simultaneously perceiving and being the Not-self of the things around me". This experience of egolessness is perhaps the most important factor in a theme which is both fascinating and dangerous. Fascinating, because the descriptions are so vivid and ring so true. Dangerous, because the immensely heightened perceptions are too readily taken to be the ultimate reality.

Let us consider for a moment the function of the Thinking Self in the process of perceiving and knowing*. First, it is we ourselves who make the distinction between "I" and "world". If the awareness of the Thinking Self is suppressed, this distinction begins to disappear and perception tends to revert to something more elemental and less individual.

Secondly, we can have individual knowledge of anything only in so far as we can use our thinking to form concepts and to apply these to at least some of the multitudinous percepts with which our senses

provide us. It is all too often forgotten that percepts by themselves remain sterile and meaningless until we fertilize them by finding and applying the appropriate concepts, thereby weaving relationships between them. (Aldous Huxley describes how "To-day the percept had swallowed up the concept.") Fixed and merely conventional concepts will choke and deaden our powers of perception. Fresh and living concepts will awaken us to quite new percepts. The forming and applying of new concepts is a very great labour.

Thirdly, the pictures and sometimes words which can present themselves to us in the form of visions and hallucinations, and even those which can come as the result of deliberate spiritual exercises, are, to begin with, mere percepts. We cannot convert them into knowledge until we have formed the appropriate concepts. The labour of doing this is immeasurably greater than that of forming concepts for the things we can ordinarily see and touch. It demands mobile thinking directed by highly trained will-power. Just as a mirror-illusion can deceive us until we can move about and touch the mirror and locate the objects which are reflected in it, so an inner vision or supersensible impression must remain *mere image*, mere percept, until we have developed the inner powers of orientation, the concepts, which will enable us to penetrate, touch and communicate with the living reality behind the image. This is the faculty which Rudolf Steiner called "Intuition", and it calls for a supreme development of inner will-power and presence of mind.

Any influence, therefore, which inhibits or paralyses the will, effectively prevents us from transforming our impressions, mere percepts, into real knowledge. Further, a premature glimpse through the "Door in the Wall", such as may be forcibly induced by drugs or other external influences, is likely to become so fixed in the memory that it forms a real obstacle in any subsequent path of inner knowledge.

Mr. Huxley makes no mention of the process by which new knowledge is obtained, and, like most other thinkers of to-day, does not appear to consider *consciously directed thinking* as an activity worthy of any deliberate study. With some justification he welcomes relief from "that half-opaque medium of concepts, which distorts every given fact into the all too familiar likeness of some generic label or explanatory abstraction", but in being content to leave it at that he is surely pouring the baby away with the bathwater, for it is precisely the purified, heightened conceptual activity that can transform the highly-charged but mute significance of the naked percept ("on the very brink of utterance") into the flow of life-giving, action-inspiring understanding.

For Mr. Huxley, mescaline seems to have transported his perception back to the Garden of Eden, but for others it can evidently open the window to Hell as soon as to Heaven. Here is a passage from the account of another guinea-pig who took mescaline in the cause of medical research: "Other experiences were terrible. I seemed to be caught like a wasp in the sordid brown treacle of a man's anger. I saw a wild figure chopping off heads, because it was so funny to see

*See Rudolf Steiner: "The Philosophy of Spiritual Activity."

them fall. Worst of all, I came upon 'the lost,' squatting, grey-veiled, among grey rocks, 'at the bottom,' unable to communicate, alone beyond despair."*

Mr. Huxley's essay is a fascinating, intelligent and highly cultured account of his impressions of a state of consciousness brought about by taking mescaline, and his descriptions fall readily into line with the teachings of the great spiritual leaders and mystics of the past. But in spite of all his plausible arguments, one is left with the conviction that to recommend the general use of such a drug to "relieve and console our suffering species" can in the long run be nothing but a profound disservice to mankind. Moreover, there is more than one passage in the book which leads one to suspect that in his heart of hearts Mr. Huxley knows this too.

Michael Wilson.

*"Mind and Mescaline: A Sceptical Guinea-pig", by Rosalind Heywood: (Manchester Guardian, 29th May, 1954).

Spiritual Healing

A Doctor Heals by Faith By Christopher Woodard. (Parrish, 12/6)

IN recent years a number of books have been published about Spiritual Healing, and in those which I have read personally I have found one thing in common: they all create a very strong atmosphere, which makes the books extremely readable. Indeed they are difficult to put down, and this sustained interest is mainly due to a technique much favoured today - the description of individual case-histories. Many successful books by doctors are simply a string of more or less arresting cases, and social studies of every kind use the same methods.

These dramatic miniatures from other people's lives are as compelling as are all true stories, but they are also, perhaps necessarily, simplifications, in that the people are only two-dimensional. The story itself is also high-lighted, and conveyed in a series of telling glimpses, with an emotional appeal, rather in the way to which we have become accustomed when seeing a film.

Although this method may be quite legitimate in itself, it can create the illusion that we know all that there is to know about a particular case. In fact, we usually have not nearly enough information to be able to judge for ourselves the reasons for what has taken place. What we do learn is the barest outline of what happened, together with the narrator's own opinion as to why it happened.

Dr. Christopher Woodard's book, "A Doctor Heals by Faith" is unusual in that it is written by a doctor with a specialised practice - he has a clinic in Wimpole Street for the treatment of soft-tissue injuries in sport - and it combines the fascination of the medical case-book with the attraction of a religious faith which works, and produces visible results here in the physical world.

In the first chapter Dr. Woodard gives a brief outline of his life. Born in 1913, the son of an Anglican priest, he grew up a practising

Christian, and became a doctor with a sense of vocation. In connection with his spiritual development, the book would gain from a more exact chronology. He tells us little about the growth of his faith in the power of prayer; and he passes over in two short paragraphs what must have been about seven years of study and effort before he actually qualified, and got swept into the last war as a Surgeon-Lieutenant in the Navy. It is also not quite clear what proportion of the cases he describes belong to the period following the illness and recovery of his little son - that is, the last two-and-a-half years before the book was written.

Unlike some other healers, who have to ask their patients to drop all physical methods of treatment, Dr. Woodard believes that every means available should be used, but that these methods must be combined with "guidance". Most of his patients were in fact already in hospital when he was called in to help.

Above everything else he believes in the power of prayer, and he has many interesting things to say about the atmosphere of quiet and calm, the absence of fuss and tension, which are necessary before the healing power can work.

One of the most unusual chapters is that in which Dr. Woodard mentions his experience of work at Milton Abbey, where he was for a short time the Resident Medical Officer, and then goes on to give his own picture of the ideal Healing Sanctuary. He discusses the problem of the co-operation between priest and doctor, the difficulties of nursing and domestic staff, and the importance of a healthy diet, including whole-meal compost-grown bread and fresh vegetables.

One obvious danger inherent in books of this kind is that readers may wonder if they have done everything possible to help some beloved persons. "If only I had thought differently," they may say to themselves, "then their lives might have been saved, and they might still be with us on earth." In reality it is never valid for anyone to make such a statement. The problem of death is the problem of destiny, and the destiny of each individual person must be approached differently, and with the humble desire to try to understand.

In truth, beauty and goodness three healing streams are available for the use of mankind. The doctors search for *truth* and try to apply it. In light, colour and sound, the *beauty* of the world streams with healing and refreshing power into the life-forces of man, and the artist holds fast these fleeting moments of beauty, turning them into objective memories. The Christian spiritual healer seeks to contact the sphere of *goodness* in the Name of Christ. All three have their place.

In this book Dr. Woodard writes as doctor and healer. A time may come when the artist will also play his part more consciously in the healing of the sick. Then hospitals will once more become mystery centres, where science, religion and art work together in closest harmony.

Kalmia Bittleston.

Shorter Notices

A Scientist of the Invisible. By A. P. Shepherd. (Hodder and Stoughton, 12/6d.)

There has long been a call for such a book as this: a general introduction to Rudolf Steiner's life and work, written especially for those who know little or nothing about either. Canon Shepherd has taken great pains to meet the needs of such readers, not by glossing over difficulties and strangenesses, but by discussing them in the light of his own experience. He tells in brief the story of Dr. Steiner's life; proceeds to describe the various aspects of his teaching, its relation to modern thought and its practical applications; and concludes with a valuable chapter on ways of approach to Anthroposophy and its relevance to the ailments and anxieties of the contemporary world. Although the book is not meant primarily for anthroposophists, they will find it helpful in many ways, for after a time it becomes easy to take Anthroposophy too easily, so to speak, and Canon Shepherd provides both an excellent "refresher course" and a stimulus to fresh thinking and renewed endeavour. He has accomplished a very difficult task with remarkable success.

C. W.

Rudolf Steiner Enters My Life. By Friedrich Rittelmeyer. (Christian Community Press, 10/6d.)

Ever since it first appeared in English, twenty-five years ago, this book has proved to be one of the most helpful introductions to Rudolf Steiner's work; it has been out of print for some time and a new edition is most welcome. It is not a treatise, but essentially a human story—the story of how Dr. Rittelmeyer, having reached in middle life a distinguished position as a Protestant Minister in Germany, came to know Rudolf Steiner, first through his writings and then personally, as teacher and friend. It was an exacting as well as a deeply rewarding experience; for Dr. Rittelmeyer it meant the loss of much of his reputation in the outer world, and the barring of doors which had previously been wide open to his writings. He describes with unpretentious sincerity the various stages of his pilgrimage; his doubts and uncertainties; his meetings and conversations with Dr. Steiner, and finally the decision which led him to join (and to become the first leader of) the newly-founded Christian Community in Germany. The reader gains some vivid impressions of Rudolf Steiner; and of what Anthroposophy can mean for a modern, highly-educated man who approaches it critically, but patiently, and finds it gradually answering his needs.

C. W.

Hidden Treasures in the Psalms. By Rudolf Frieeling. Translated by M. C. Cotterell. (Christian Community Press, 10/6d.)

The Psalms of David are an inexhaustible mine of wisdom; but in any modern language the greater and deeper portion of that wisdom is inevitably concealed below the surface-meaning which its words subsequently acquired, often to the exclusion of all else. It can be patiently and laboriously unearthed only by continual reference to the original Hebrew, wherein so many even of the commonest words were rich in spiritual overtones, and it is a work for which the help of Spiritual Science is badly needed. The title of this little book is therefore well-chosen. Based on the Spiritual Science of Rudolf Steiner, it deals more particularly with fifteen out of the hundred and fifty Psalms, including the 23rd and 104th; and it furnishes a good introduction to the deeper levels of interpretation.

At the same time there is no question here of the 'detective' approach, or of treating the text of the Psalms merely as a fascinating occult cipher to be decoded with the help of a key. The author never loses sight of their devotional significance and moral grandeur, nor is he indifferent to the sublime poetry to which they so often rise. The book treats first of the class which he calls the Nature-psalms, then of those which deal with Sin and Grace, and finally with the apocalyptic Psalms 37 and 24, in a manner which many anthroposophists and many who are not anthroposophists are sure to find both helpful and enlightening.

O. B.

Infantile Paralysis: Its Recognition and Treatment. By Dr. W. zur Linden. (New Knowledge Books, 1/6d.)

Dr. zur Linden, a leading anthroposophical doctor in Germany, has had exceptional experience in treating polio with scorodite, the mineral remedy indicated by Rudolf Steiner, in conjunction with other remedies and methods which he has found helpful during the various stages of the disease. In this booklet, written expressly for lay readers, he describes briefly how polio should be regarded from an anthroposophical point of view and gives useful advice to parents and others on how to take precautions against it, how to recognise it, and how to care for sufferers.

C. W.

Colour and the Human Soul. By Gladys Mayer. (New Knowledge Books, 2/6d.)

Miss Mayer, having lived and worked with colours for many years as painter and teacher, shows how they enter into human experience, and how a meditative study of them can lead towards the kind of perception which Rudolf Steiner called Imagination. She considers briefly Goethe's treatment of colour, and emphasises what a recovery of this approach could mean for overcoming "the greyness of the mechanised industrial world". Miss Mayer writes with the conciseness and clarity that spring from a real mastery of the subject.

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C. W.

The Riddle of Goethe's Faust. By Arnold Freeman (Sheffield Educational Settlement, Shipton Street, Sheffield, 6, 2/6d.)

Goethe was very much more than a poet ; he was scholar, scientist, sage, seer ; he had a message of immense significance for modern mankind. The author of this little book is not concerned with Goethe as a poet ; the task he seems to have set himself is that of throwing light upon "What Goethe has to say". In this limited aim he succeeds extraordinarily well. He has written a book for which we English people have long been waiting—a book that enables the "general reader" to enter into Goethe's wonderful drama—not only Part I but also Part II—with understanding and enjoyment.

L. T. G.



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