AN APPROACH TO CONTEMPORARY QUESTIONS
IN THE LIGHT OF ANTHROPOSOPHY

The Golden Blade

Books reviewed will include the new editions of Rudolf Steiner's *Christianity as Mystical Fact* and *The Tension between East and West; Honest to God*, by the Bishop of Woolwich; and *The Last Four Lives of Annie Besant*, by Arthur H. Nethercot.

Edited by Arnold Freeman and Charles Waterman

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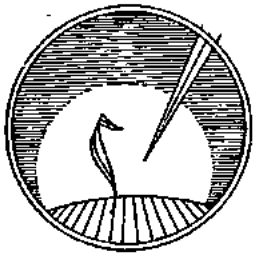

Anthroposophy, a way of thought rather than a body of dogma, springs from the work and teaching of Rudolf Steiner (1861–1925). He spoke of it as "a path of knowledge, to guide the spiritual in the human being to the spiritual in the universe".

The aim of this Annual is to publish writings which bring the outlook of Anthroposophy to bear on questions and activities relevant to 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".

Faith, Love, Hope: I

THE THIRD REVELATION TO MANKIND

Rudolf Steiner

*Two Lectures (hitherto untranslated) given at Nürnberg, December 2–3, 1911.**

These lectures were given by Rudolf Steiner during a period of intense productive activity, involving many journeys. In March and April, 1911, he had given fundamental lectures in Prague and in Italy. In June he gave in Copenhagen the short but pregnant course on "The Spiritual Guidance of Humanity." In August the first performance was given in Munich of his second Mystery Play, "The Soul's Probation." In October the course "From Jesus to Christ" was given in Karlsruhe; here he gave the fundamental spiritual concepts for the understanding of the Resurrection of Christ. With the exception of the course on St. Mark's Gospel, which followed in September 1912, the great courses on the Gospels had already been given during the preceding years, from 1908 onwards. Dr. Steiner had lectured also in many places about the renewed experience of the Christ in the twentieth century; in the Karlsruhe course he described in detail the work of Christ as lord of human destiny—a theme taken up again in these Nürnberg lectures.

For some years the most significant figure among the group of students of Rudolf Steiner resident at Nürnberg had been Michael Bauer, the friend and biographer of the poet, Christian Morgenstern. Not long before these lectures were given, Michael Bauer had come to know Dr. Friedrich Rittelmeyer, who had become widely known in Germany as a preacher and pastor, working from Nürnberg. Through Bauer, Rittelmeyer came to Rudolf Steiner himself.

These lectures may well have been among the first by Rudolf Steiner that Rittelmeyer could have heard. Certainly we may find in them an indication of the great mysteries of destiny that worked in these encounters, and which led towards the foundation, eleven years later, of the Christian Community. For example, Rudolf Steiner describes in these lectures the meaning of the altar in early Christianity.

The theme of Faith, Love and Hope appears in a wonderful way in the second Mystery Play. At about this time Rudolf Steiner gave lectures under this title in other places also, for example in Vienna.

A. B.

THIS evening and to-morrow evening we are going to attempt a coherent study of the being of man, and of his connection with the occult foundations of the present time and the near future.

From various indications I have given here you will have grasped that to-day we are, to some extent, facing a new revelation, a new announcement to mankind. If we keep in mind the recent periods of man's evolution, it may well be that we shall best understand what is approaching if we connect it with two other important revelations. In doing so we shall be considering, it is true, only what has been revealed to mankind in times relatively near to our own.

* From a shorthand report, unrevised by the lecturer. Published by permission of the Rudolf Steiner-Nachlassverwaltung, Dornach, Switzerland.

These three revelations—the one now to come and the two others—may be best understood when compared with the early development of a child. Observing the child rightly, we find that on its first coming into the world it has to be protected and cared for by those around it; it has no means of expressing what is going on within it or of formulating in thought what affects its soul. To begin with, the child cannot speak, cannot think; everything must be done for it by those who have received it in their midst. Then it starts to speak. Those who watch it attentively—this is mentioned in my book, *The Education of the Child*—will know that first it imitates what it hears; but that in the early days of talking it has no understanding which can be attributed to thinking. What the child says does not arise out of thought, but the other way round. It learns to think by talking; learns gradually to apprehend in clear thought what previously it was prompted to say out of the obscure depths of feeling.

Thus we have three successive periods in the child's development—a first period when it can neither speak nor think, a second when it can speak but not yet think, and a third when it becomes conscious of the thought-content in what it says. With these three stages in the child's development we may compare what mankind has gone through—and has still to go through—since about 1,500 years before the Christian era.

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The first revelation of which we can speak, as coming to mankind during the present cycle of time, is the revelation proceeding from Sinai in the form of the Ten Commandments. Anyone going more deeply into the significance of what was revealed to mankind in these commandments will find great cause for wonder. The fact is, however, that men take these spiritual treasures so much for granted that little thought is given to them. But those who reflect upon their significance have to own how remarkable it is that in these Ten Commandments something is given which has spread through the world as law; something which in its fundamental character still holds good to-day and forms the basis of the law in all countries, in so far as, during the last 1,000 years, they have gradually adopted modern civilisation. Something all-embracing, grand, universal, is revealed to mankind as if in these words: There is a primal Being in the spiritual world whose image is here on earth—the Ego. This Being can so infuse His own power into the human ego, so pour Himself into it, that a man is enabled to conform to the norms, the laws, given in the Ten Commandments.

The second revelation came about through the Mystery of Golgotha. What can we say about this Mystery? What can be said was indicated yesterday in the public lecture, "From Jesus to Christ". It was shown there how we have to trace back all men in their bodily nature to the original human couple on earth. And

as we can understand men in their bodily nature only as descending through the generations from this couple, so, in order rightly to understand the greatest gift coming to our ego, we have to trace this fact, that must sink more and more into our ego during earthly existence, back to the Mystery of Golgotha.

It need not here concern us that in this connection the old Hebrew tradition has a different conception from that of present-day science. If we trace back men's blood-relationship, their bodily relation, to that original human couple, Adam and Eve, who once lived on earth as the first physical personalities, the primal forebears of mankind, and if we must therefore say that the blood flowing in men's veins goes back to that human pair, we can ask: Where must we look for the origin of the most precious gift bestowed on our soul, that holiest, most valuable gift, which accomplishes in the soul never-ending marvels and makes itself known to our consciousness as something higher than the ordinary ego within us? For the answer we must turn to what arose from the grave on Golgotha. In every human soul that has experienced an inner awakening there lives on what then arose, just as the blood of Adam and Eve continues to live in the body of every human being.

We have to see a kind of fountain-head, a primal fatherhood, in the risen Christ—the spiritual Adam who enters the souls of those who have experienced an awakening, bringing them, for the first time, to the fullness of their ego, to what gives life to their ego in the right way. Thus, just as the life of Adam's body lives on in the physical bodies of all men, what arose from the grave on Golgotha flows in like manner through the souls of those who find the path to it. That is the second revelation given to mankind; they are enabled to learn what happened through the Mystery of Golgotha.

If in the Ten Commandments men have received guidance from outside, this guidance may be compared to what happens to the child before it can either speak or think. What is done for the child by its environment is achieved by the old Jewish law for all mankind, who until then have, as it were, lacked the power of speaking and thinking. People, however, have now learnt to speak—or, rather, have learnt something that may be compared with a child's learning to speak: they have gained knowledge of the Mystery of Golgotha through the Gospels. And the way in which they first understood the Gospels may be compared with how a child learns to speak. Through the Gospels there has come to human souls and human hearts some degree of understanding for the Mystery of Golgotha, which has found its way into human feelings and perceptions, and into the soul-forces arising in us when, for example, we allow the deeply significant, intuitive scenes and pictures drawn from the Gospels by great painters to work upon us. It is the same with traditional pictures—pictures of the adoration of the Child by the Shepherds or by the Wise Men from the East; of the flight into

Egypt, and so on. All this leads back in the end to the Gospels; it has reached men's understanding in such a way that they may be said to have learnt to speak, in their fashion, about the Mystery of Golgotha.

In this connection we are now moving towards the third period, which may be compared with how the child learns the thought-content in its own speech and can become conscious of it. We are approaching the revelation which should give us the full content, the thought-content, of the Gospels—all they contain of soul and spirit. For at present the Gospels are no better understood than the child understands what it says before it can think. In the context of world-history people are meant to learn through Spiritual Science, to reflect upon the thoughts in the Gospels; to let the whole deep spiritual content of the Gospels work upon them for the first time. This indeed is connected with a further great event which mankind can feel to be approaching, and which they will experience before the end of this twentieth century. This event can be brought before our souls in somewhat the following way: If once again we enter into the nature of the Mystery of Golgotha, we realise that those elements of the Christ which rose from the grave of Golgotha have remained with the earth, so that they can directly affect every human soul, and can in each soul awaken the ego to a higher stage of existence. Speaking thus of the Mystery of Golgotha we may say: Christ then became the Spirit of the earth and since that time has remained so. In our day, however, a change in relation of the Christ to men is coming, an important change connected with what all of you have come to know something about—the new revelation to men of the Christ.

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This revelation can also be characterised in another way. For this indeed we must turn to what happens when a man goes through the gate of death. (This is something that could not be described in books, but must now be spoken of.) When a man has passed through the gate of death, has experienced the backward survey over his previous earthly life and has come to the point when his etheric body is laid aside and the time has come for his Kamaloka, he is first met by two figures. Usually only one is mentioned, but to complete the picture—and this is a reality for every true occultist—we must say that before his Kamaloka the man is confronted by two figures. What I am now telling you holds good, it is true, only for men of the West, and for those who, during the last 1,000 years, have been connected with Western culture. The man after death is confronted by two figures. One of these is Moses—the man knows quite clearly that it is Moses who stands before him, holding out the tables of the law. In the Middle Ages they spoke of Moses "with his stern law". And in his soul the man is keenly aware of how far in his inmost being he has transgressed against this law.

The other figure is "the Cherubim with the flaming sword", who pronounces judgment on these transgressions. That is an experience a man has after death. Thus, in accordance with our Spiritual Science, it can be said that there is a kind of settlement of the man's karmic account by these two figures—Moses with the stern law and the Cherubim with the flaming sword.

In our time, however, a change is approaching, an important change which can be described in this way. Christ is becoming Lord of Karma for all those who, after death, have experienced what has just been discussed. Christ is entering upon His judgeship. Let us look more closely into this fact. From the world-conception of Spiritual Science we all know that a karmic account is kept of our life; that there is a certain balancing of the deeds standing on the credit side of the account—the sensible deeds, the fine deeds, those that are good—and, on the other side, the bad, ugly, lying deeds and thoughts.

Now it is important, on the one hand, that in the further course of a man's earthly life he should himself adjust the balance of this karmic account. But this living out of the result of his good and splendid deeds, or those that are bad, can be done in many different ways. The particular adjustment in our future life is not always determined after the same pattern. Suppose someone has done a bad action; he must compensate for it by doing a good one. This good action, however, can be achieved in two ways, and it may require the same effort on the man's part to do good to a few people only as to benefit a considerable number. To ensure that in future, when we have found our way to Christ, our karmic account will be balanced—inserted in the cosmic order—in such a way that the settlement of it will benefit as many people as possible—that will be the concern of Him who in our time is becoming Lord of Karma—it will be the concern of the Christ.

This taking over by Christ of the judging of a man's deeds is a result of His direct intervention in human destiny. This intervention is not in a physical body, but on behalf of those men on earth who will increasingly acquire the capacity of perceiving Him. There will be people, for instance, who, while carrying out some deed, suddenly become aware—there will be more and more cases of this from now on, during the next 3,000 years—of an urge to refrain from what they are doing, because of a remarkable vision. They will perceive in a dreamlike way what appears to be an action of their own; yet they will not be able to remember having done it.

Those who are not prepared for such a thing to happen in the course of their evolution will look upon it merely as imagination run wild or as a pathological condition of the soul. Those, however, who are sufficiently prepared through the new revelation coming in our time to mankind through spiritual science—through, that is, this third revelation during the latest cycle of mankind—will realise that all this points to the growing of new human faculties

enabling men to see into the spiritual world. They will also realise that this picture appearing to their soul is a forewarning of the karmic deed that must be brought about—either in this life on earth or in a later one—to compensate for what they have done.

In short, people will gradually achieve, through their own efforts, the faculty for perceiving in a vision the karmic adjustment, the compensating deed, which must come about in future. From this fact it can be seen that in our time, too, we should say, as did John the Baptist by the Jordan: Change your state of soul, for the time is coming when new faculties will awake in men.

But this form of karmic perception will arise in such a way that here and there the figure of the etheric Christ will be directly visible to some individual—the actual Christ as He is living in the astral world—not in a physical body, but as for the newly awakened faculties of men He will manifest on earth; as counsellor and protector of those who need advice, help or solace in the loneliness of their lives.

The time is coming when human beings, when they feel depressed and miserable, for one or other reason, will increasingly find the help of their fellows less important and valuable. This is because the force of individuality, of individual life, will count for more and more, while the power of one man to work helpfully upon the soul of another, which held good in the past, will tend constantly to diminish. In its stead the great Counsellor will appear, in etheric form.

The best advice we can be given for the future is, therefore, to make our souls strong and full of energy, so that with increased strength, the further we advance into the future, whether in this incarnation—and certainly this applies to the young people of to-day—or in the next, we may realise that newly-awakened faculties give us knowledge of the great Counsellor who is becoming at the same time the judge of a man's karma; knowledge, that is, of Christ in His new form. For those people who have already prepared themselves here for the Christ-event of the 20th century, it will make no difference whether they are in the physical body, when this event becomes a widespread experience, or have passed through the gate of death. Those who have passed through will still have the right understanding of the Christ-event and the right connection with it, but not those who have thoughtlessly passed by this third great forewarning to mankind given through Spiritual Science. For the Christ-event must be prepared for here on earth in the physical body. Those who go through the gate of death without giving even a glance into Spiritual Science during their present incarnation, will have to wait until their next before gaining a right understanding of the Christ-event. It is an actual fact that those who on the physical plane have never heard of the Christ-event are unable to come to an understanding of it between death and rebirth. They, too, must wait until they can prepare for it on their return to the

physical plane. When, therefore, their present incarnation ends at death, these men in their essential being remain unconcerned in face of the mighty event referred to—the taking over of the judgeship by Christ and the possibility of His intervening, in an etheric body, directly from the astral world in the evolution of mankind, and His becoming visible in various places.

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It is characteristic of human evolution, however, that old attributes of men, not closely connected with spiritual evolution, gradually lose significance. When we consider human evolution since the Atlantean catastrophe we can say: Among the great differentiations prepared during the Atlantean Age, present-day men have become accustomed to those of race. We can still speak, in a certain sense, of an old Indian race, of an old Persian race, of an Egyptian or a Graeco-Latin one, and even of something in our own time corresponding to a fifth race. But the concept of race in relation to human evolution is ceasing to have a right meaning. Something that held good in earlier times will no longer do so in the sixth culture-epoch which is to follow our own—namely, that it is essential to have some spatial centre from which to spread the culture of the epoch. The important thing is the spreading of Spiritual Science among men; without distinction of race, nation, or family. In the sixth culture-epoch those who have accepted Spiritual Science will come out of every race, and will found, throughout the earth, a new culture no longer based on the concept of race—that concept will have lost its significance. In short, what is important in the world of Maya, the external world of space, vanishes away; we must learn to recognise this in the future course of our spiritual-scientific movement.

At the beginning this was not understood. Therefore we see how, when we read Olcott's book, *The Buddhist Catechism*, which once did good service, we have the impression that races always go on like so many wheels. But for the coming time such concepts are losing their significance. Everything subject to limitations of space will lose significance. Hence anyone who thoroughly understands the meaning of human evolution understands also that the coming appearance of Christ during the next 3,000 years does not entail Christ being restricted to a body bound by space, nor limited to a certain territory. Neither will His appearance be limited by an inability to appear in more than one place at a time. His help will be forthcoming at the same moment here, there, and everywhere. And as a spiritual being is not subject to the laws of space, anyone who can be helped by Christ's direct presence is able to receive that help at one end of the earth just as well as another person at the opposite end. Only those unwilling to recognise the progress of

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We have now described the facts concerning the third revelation and how this revelation is already in process of throwing new light

These lines belong on P. 8, after the asterisk.

mankind towards spirituality, and what gradually transforms all the most important events into the spiritual—only these persons can declare that what is implied by the Christ-being is limited to a physical body.

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on the Gospels. The Gospels are the language, and, in relation to them, Anthroposophy is the thought-content. As language is related to a child's full consciousness, so are the Gospels related to the new revelation that comes directly from the spiritual world—related, in effect, to what Spiritual Science is to become for mankind. We must be aware that we have in fact a certain task to fulfil, a task of understanding, when we come—first out of the soul's unconscious depths, and then ever more clearly—to discern our connection with Anthroposophy.

We must look upon it, in a sense, as a mark of distinction bestowed by the World-Spirit, as a sign of grace on the part of the creative, guiding Spirit of the world, when to-day our heart urges us towards this new announcement which is added, as a third revelation, to those proclaimed from Sinai and then from the Jordan. To learn to know man in his entire being is the task given in this new announcement—to perceive ever more deeply that what we are principally conscious of is sheathed around by other members of man's being, which are nevertheless important for his life as a whole.

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It is necessary for our friends to learn about these matters from the most various points of view. To-day we will begin by first saying a few words about man's inner being. You know that if we start from the actual centre of his being, from his ego, we come next to the sheath to which we give the more or less abstract name of astral body. Further out we find the so-called etheric body, and still further outside, the physical body. From the point of view of real life we can speak about the human sheaths in another way, and to-day we will take directly from life what can, it is true, be learnt only from occult conceptions, but can be understood through unprejudiced observation.

Many of those who, on account of their so-called scientific world-conception, have become arrogant and overbearing, now say: "The ages of faith are long past; they were fit for mankind in their stage of childhood but men have now progressed to knowledge. To-day people must have knowledge of everything and should no longer merely believe." Now that may sound all very well, but it does not rest on genuine understanding. We must ask more questions about such matters than merely whether in the present course of human evolution knowledge has been gained through ordinary science. These other questions must be put: Does faith, as such, mean anything for mankind? May it not be part of a man's very nature to believe?

Naturally, it might be quite possible that people should want, for some reason, to dispense with faith, to throw it over. But just as a man is allowed for a time to play fast and loose with his health without any obvious harm, it might very well be—and is actually so—that people come to look upon faith merely as a cherished gift to their fathers in the past, which is just as if for a time they were recklessly to abuse their health, thereby using up the forces they once possessed. When a man looks upon faith in that way, however, he is still—where the life-forces of his soul are concerned—living on the old gift of faith handed down to him through tradition. It is not for man to decide whether to lay aside faith or not; faith is a question of life-giving forces in his soul. The important point is not whether we believe or not, but that the forces expressed in the word 'faith' are necessary to the soul. For the soul incapable of faith become withered, dried-up as the desert.

There were once men who, without any knowledge of natural science, were much cleverer than those to-day with a scientific world-conception. They did not say what people imagine they would have said: "I believe what I do not know." They said: "I believe what I know for certain." Knowledge is the only foundation of faith. We should know in order to take increasing possession of those forces which are forces of faith in the human soul. In our soul we must have what enables us to look towards a super-sensible world, makes it possible for us to turn all our thoughts and conceptions in that direction.

If we do not possess forces such as are expressed in the word 'faith', something in us goes to waste; we wither as do the leaves in autumn. For a while this may not seem to matter—then things begin to go wrong. Were men in reality to lose all faith, they would soon see what it means for evolution. By losing the forces of faith they would be incapacitated for finding their way about in life; their very existence would be undermined by fear, care, and anxiety. To put it briefly, it is through the forces of faith alone that we can receive the life which should well up to invigorate the soul. This is because, imperceptible at first for ordinary consciousness, there lies in the hidden depths of our being something in which our true ego is embedded. This something, which immediately makes itself felt if we fail to bring it fresh life, is the human sheath where the forces of faith are active. We may term it the faith-soul, or—as I prefer—the faith-body. It has hitherto been given the more abstract name of astral body. The most important forces of the astral body are those of faith, so the term astral body and the term faith-body are equally justified.

A second force that is also to be found in the hidden depths of a man's being is the force expressed by the word 'love'. Love is not only something linking men together; it is also needed by them as individuals. When a man is incapable of developing the force of love he, too, becomes dried-up and withered in his inner being.

We have merely to picture to ourselves someone who is actually so great an egoist that he is unable to love. Even where the case is less extreme, it is sad to see people who find it difficult to love, who pass through an incarnation without the living warmth that love alone can generate—love for, at any rate, something on earth.

Such persons are a distressing sight, as in their dull, prosaic way, they go through the world. For love is a living force that stimulates something deep in our being, keeping it awake and alive —an even deeper force than faith. And just as we are cradled in a body of faith, which from another aspect can be called the astral body, so are we cradled also in a body of love, or, as in Spiritual Science we called it, the etheric body, the body of life-forces. For the chief forces working in us from the etheric body, out of the depths of our being, are those expressed in a man's capacity for loving at every stage of his existence. If a man could completely empty his being of the force of love—but that indeed is impossible for the greatest egoist, thanks be to God, for even in egoistical striving there is still some element of love. Take this case, for example: whoever is unable to love anything else can often begin, if he is sufficiently avaricious, by loving money, at least substituting for charitable love another love—albeit one arising from egoism. For were there no love at all in a man, the sheath which should be sustained by love-forces would shrivel, and the man, empty of love, would actually perish; he would really meet with physical death.

This shrivelling of the forces of love can also be called a shrivelling of the forces belonging to the etheric body; for the etheric body is the same as the body of love. Thus at the very centre of a man's being we have his essential kernel, the ego, surrounded by its sheaths; first the body of faith, and then round it the body of love.

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If we go further, we come to another set of forces we all need in life, and if we do not, or cannot, have them at all—well, that is very distinctly to be seen in a man's external nature. For the forces we need emphatically as life-giving forces are those of hope, of confidence in the future. As far as the physical world is concerned, people cannot take a single step in life without hope. They certainly make strange excuses, sometimes, if they are unwilling to acknowledge that human beings need to know something of what happens between death and rebirth. They say: "Why do we need to know that, when we don't know what will happen to us here from one day to another? So why are we supposed to know what takes place between death and a new birth?" But do we actually know nothing about the following day? We may have no knowledge of what is important for the details of our super-sensible life, or, to speak more bluntly, whether or not we shall be physically alive. We do, however, know one thing—that if we are physically alive the next day there will be morning, midday, evening, just as

there are to-day. If to-day as a carpenter I have made a table, it will still be there to-morrow; if I am a shoemaker, someone will be able to put on to-morrow what I have made to-day; and if I have sown seeds I know that next year they will come up. We know about the future just as much as we need to know. Life would be impossible in the physical world were not future events to be preceded by hope in this rhythmical way. Would anyone make a table to-day without being sure it would not be destroyed in the night; would anyone sow seeds if he had no idea what would become of them?

It is precisely in physical life that we need hope, for everything is upheld by hope and without it nothing can be done. The forces of hope, therefore, are connected with our last sheath as human beings, with our physical body. What the forces of faith are for our astral body, and the love-forces for the etheric, the forces of hope are for the physical body. Thus a man who is unable to hope, a man always despondent about what he supposes the future may bring, will go through the world with this clearly visible in his physical appearance. Nothing makes for deep wrinkles, those deadening forces in the physical body, sooner than lack of hope.

The inmost kernel of our being may be said to be sheathed in our faith-body or astral body, in our body of love or etheric body, and in our hope-body or physical body; and we comprehend the true significance of our physical body only when we bear in mind that, in reality, it is not sustained by external physical forces of attraction and repulsion—that is a materialistic idea—but has in it what, according to our concepts, we know as forces of hope. Our physical body is built up by hope, not by forces of attraction and repulsion. This very point can show that the new spiritual-scientific revelation gives us the truth.

What then does Spiritual Science give us? By revealing the all-embracing laws of karma and reincarnation, it gives us something which permeates us with spiritual hope, just as does our awareness on the physical plane that the sun will rise to-morrow and that seeds will eventually grow into plants. It shows, if we understand karma, that our physical body, which will perish into dust when we have gone through the gate of death, can through the forces permeating us with hope be re-built for a new life. Spiritual Science fills men with the strongest forces of hope. Were this Spiritual Science, this new revelation for the present time, to be rejected, men naturally would return to earth in future all the same, for life on earth would not cease on account of people's ignorance of its laws. Human beings would incarnate again; but there would be something very strange about these incarnations. Men would gradually become a race with bodies wrinkled and shrivelled all over, earthly bodies which would finally be so crippled that people would be entirely incapacitated. To put it briefly, in future incarnations a condition

of dying away, of withering up, would assail mankind if their consciousness, and from there the hidden depths of their being right down into the physical body, were not given fresh life through the power of hope.

This power of hope arises through the certainty of knowledge gained from the laws of karma and re-incarnation. Already there is a tendency in human beings to produce withering bodies, which in future would become increasingly rickety even in the very bones. Marrow will be brought to the bones, forces of life to the nerves, by this new revelation, whose value will not reside merely in theories but in its life-giving forces—above all in those of hope.

Faith, love, hope, constitute three stages in the essential being of man; they are necessary for health and for life as a whole, for without them we cannot exist. Just as work cannot be done in a dark room until light is obtained, it is equally impossible for a human being to carry on in his fourfold nature if his three sheaths are not permeated, warmed through, and strengthened by faith, love, and hope. For faith, love, hope are the basic forces in our astral body, our etheric body, and our physical body. And from this one instance you can judge how the new revelation makes its entry into the world, permeating the old language with thought-content. Are not these three wonderful words urged upon us in the Gospel revelation, these words of wisdom that ring through the ages—faith, love, hope? But little has been understood of their whole connection with human life, so little that only in certain places has their right sequence been observed.

It is true that faith, love, hope, are sometimes put in this correct order; but the significance of the words is so little appreciated that we often hear faith, hope, love, which is incorrect; for you cannot say astral body, physical body, etheric body, if you would give them their right sequence. That would be putting things higgledy-piggledy, as a child will sometimes do before it understands the thought-content of what is said. It is the same with everything relating to the second revelation. It is permeated throughout with thought; and we have striven to permeate with thought our explanation of the Gospels. For what have they meant for people up to now? They have been something with which to fortify mankind and to fill them with great and powerful perceptions, something to inspire men to enter into the depth of heart and feeling in the Mystery of Golgotha. But now consider the simple fact that people have only just begun to reflect upon the Gospels, and in doing so they have straightway found contradictions upon which Spiritual Science alone can help to throw light. Thus it is only now that they are beginning to let their souls be worked on by the thought-content of what the Gospels give them in language of the supersensible worlds. In this connection we have pointed out what is so essential and of such consequence for our age: the new appearance of the Christ in an etheric

body, for his appearance in a physical body is ruled out by the whole character of our times.

Hence we have indicated that the Christ, in contradistinction as it were to the suffering Christ on Golgotha, is appearing now as Christ triumphant, Christ the Lord of Karma. This has been foreshadowed by those who have painted Him as the Christ of the Last Judgment. Whether painted or described in words, something is represented which at the appointed time will come to pass.

In truth, this begins in the 20th century and will hold good until the end of the earth. It is in our 20th century that this judgment, this ordering of Karma, begins, and we have seen how infinitely important it is for our age that this revelation should come to men in such a way that even concepts such as faith, love, hope, can be given their true valuation for the first time.

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John the Baptist said: Change your mood of soul, the Kingdom of Heaven is at hand. That is, take to yourselves the human ego that need no longer abstain from approaching the spiritual world—a saying which points clearly to what is here in question, namely, that with the event of Palestine the time came for the supersensible to pour light into the ego of man, so that into his ego the heavens are able to descend. Previously, the ego could come to men only by sinking into their unconscious. But those who interpret everything materialistically say: The Christ, reckoning with the weaknesses, errors and prejudices of His contemporaries, even foretold, like the credulous people of His time, that the millennium would be realised or that a great catastrophe would fall upon the earth. Neither of these events, however, came about. There was indeed a catastrophe, but perceptible only to the spirit. The credulous and superstitious, who believe Christ to have foretold how His actual coming would be from the clouds, interpreted His meaning in a materialistic way.

To-day, also, there are people who thus interpret what is to be grasped only in spirit, and when nothing happens in a material sense they judge the matter in just the same way as was done in the case of the millennium. How many indeed we find to-day who, speaking almost pityingly of those events, say that Christ was influenced by the beliefs of His time and looked for the impending approach to earth of the Kingdom of Heaven. That was a weakness on Christ's part, they say, and then it was seen—and remarked upon even by distinguished theologians—that the Kingdom of Heaven has not come down on earth.

It may be that men will meet our new revelation, too, in such a way that after a time, when the enhancement of men's faculties is in full swing, they will say, "Well, nothing has come of all these predictions of yours", not realising that they just cannot see what is there. Thus do events repeat themselves. Spiritual Science is

meant to gather together a large number of people, until fulfilment comes for what has been said by those with a right knowledge of how during this century the new revelation and the new supersensible facts are appearing in human evolution. They will then continue their course in the same way, becoming ever more significant throughout the next 3,000 years, until important new weighty facts are once more revealed to mankind.

Faith, Love, Hope: II

TOWARDS THE SIXTH EPOCH

Rudolf Steiner

YESTERDAY we tried to gain a conception of the importance in human life of what may be termed the supersensible revelation of our age. We indicated that this was to be reckoned the third revelation in the most recent cycle of mankind, and should, in a certain sense, be regarded as in sequence to the Sinai revelation and the revelation at the time of the Mystery of Golgotha. We ought not to look upon this feature of our age as something affecting us merely theoretically or scientifically; as Anthroposophists we must rise to an ever fuller realisation that men, in their evolution, are neglecting something essential if they hold aloof from all that is being announced to us now and will be announced in the future. It is quite appropriate that at first the external world should pass this by, or even treat it as sheer fantasy; and quite natural also that, to begin with, many people should not pay attention to the harmful consequences of disregarding what is here in question. But Anthroposophists should be clear that the souls in human bodies to-day, irrespective of what they absorb at present, are approaching an ineluctable future. What I shall have to say concerns every soul, for it is part of the whole trend of change in our time.

The souls incorporated to-day have only recently advanced to the stage of that genuine ego-consciousness which has been in preparation during the course of evolution ever since the old Atlantean period. But for the people of those ancient days, up to the time when the great change was intimated by the Mystery of Golgotha, this ego-consciousness was gradually freeing itself from a consciousness of which present-day people no longer have any real knowledge. To-day modern men generally distinguish only between our ordinary condition of being awake and the state of sleep, when consciousness is in complete abeyance. Between these states they recognise also the intermediate one of dreaming, but from the present-day standpoint they can regard it only as a kind of aberration, a departure from the normal. Through dream-pictures certain events from the depths of the soul-life rise into consciousness; but in ordinary dreaming they emerge in such an obscure form that the dreamer is scarcely ever able to interpret rightly their very real bearing on deep supersensible processes in his life of soul.

In order to grasp one characteristic feature of this intermediate state — a state well understood in earlier times — let us take an ordinary dream of which a scientific modern investigator of dreams, able to interpret it only superficially and in a materialistic way, has

made a regular conundrum. A highly significant dream! You see, I am taking my example from the science of dreams, which—as I have mentioned before—has to-day been given a place, little understood though it is, among sciences such as chemistry and physics. The following dream, a characteristic one, has been recorded. I might easily have taken my example from similar, unpublished, dreams; but I would like to deal with one which raises certain problems for present-day commentators, who have no key to such matters.

Now the case is this. A married couple had a much beloved son, who was growing up to the joy of his parents. One day he fell ill, and his condition worsened in a few hours to such a degree that, at the end of this one day, he passed through the gate of death. Thus for the ordinary experience of this couple, their son was abruptly snatched from them, and the son himself torn from a life full of promise. The parents, naturally, mourned their son. During the months following there was a great deal in the dreams of both husband and wife to remind them of him. But, quite a long time—many, many months—after his death, there came a night when his father and mother had exactly the same dream. They dreamed that their son appeared to them saying he had been buried alive, having only been in a trance, and that they merely had to look into the matter to be convinced that this was true.

The parents told each other what they had thus dreamed on the same night, and such was their attitude to life that they immediately asked the authorities for permission to have their son's body disinterred. In such matters, however—conditions being as they are—authorities are not easily persuaded; the request was refused. The parents had this further cause for grieving.

Now the investigator who gave his account of the dream, and could think of it only in a materialistic way, was faced with great difficulties. To begin with it is very easy to say: Yes, this is quite intelligible. The parents were thinking so much about their son that it is obvious they would both have dreamt of him. But the puzzling thing was that they should have had the same dream on the same night. The investigator finally explained it in a remarkable way which is bound to seem very forced to anyone reading it. He said: We can only assume that one parent had the dream, and the other, hearing it when awake, got the idea that he (or she) had dreamt it also. To present-day consciousness this interpretation at first seems fairly obvious, but it doesn't go very deep. I have expressly mentioned that for anyone well-versed in dream-experiences there is nothing unusual in several people having the same dream at the same time.

Let us try now to look into this dream-experience from the point of view of Spiritual Science. The results of spiritual investigation show how a man who has gone through the gate of death lives on as an individuality in the spiritual world. We know, too,

that there are definite connections between every thing and every being in the world, and that this is evident in the link that unites those who have departed with people still on earth, when the latter lovingly concentrate thoughts on their dead. There is no question of there not being a connection between those on the physical plane and those who have left it for the supersensible world. There is always a connection when thoughts are turned at all to the dead by those left on the physical plane—a connection that may continue even when their thoughts are directed elsewhere. But the point is that human beings, organised as they are now for life on the physical plane, are unable when awake to become conscious of these bonds. Having no knowledge of a thing, however, does not justify denying its existence; that would be a very superficial conclusion. On that basis, those now sitting in this room and not seeing Nuremberg could easily prove there is no such place. So we must be clear that it is only because of their present-day organisation that men know nothing of their connection with the dead; it exists all the same.

However, knowledge of what is going on in the depths of the soul can occasionally be conjured up into consciousness, and this happens in dreams. It is one thing we have to reckon with when considering dream-experiences. Another thing is the knowledge that passing through death is not the sudden leap imagined by those knowing nothing about it; it is a gradual transition. What occupies a soul here on earth does not then vanish in a moment. What a man loves, he continues to love after his death. But there is no possibility of satisfying a feeling which depends for its satisfaction on a physical body. The wishes and desires of the soul, its joys, sorrows, the particular tendencies it has during incorporation in a physical body—these naturally continue even when the gate of death has been passed. We can therefore understand how strong was the feeling in this young man, meeting with death when quite unprepared, that he would like to be still on earth, and how keen was his longing to be in a physical body. This desire, working as a force in the soul, lasted on for a long, long time during his Kamaloka.

Now picture to yourselves vividly the parents, with their thoughts engrossed by this beloved dead son. Even in sleep the connecting links were there. Just at the moment when both father and mother began to dream, the son, in accordance with the state of his soul, had a particularly keen desire that we may perhaps clothe in these words: "Oh! If only I were still on earth in a physical body." This thought on the part of the dead son sank deep into his parents' soul, but they had no special faculty for understanding what lay behind the dream. Thus the imprint of the thought on their life of soul was transformed into familiar images. Whereas, if they could have clearly perceived what the son was pouring into their souls, their interpretation would have

been: "Our son is longing just now for a physical body." In fact, the dream-image clothed itself in words they understood—"He has been buried alive!"—which hid the truth from them.

Thus, in dream-pictures of this kind we should not look for an exact replica of what is real in the spiriutal worlds; we must expect the actual objective occurrence to be veiled in accordance with the dreamer's degree of understanding. To-day it is the peculiar feature of the dream-world that—if we are unable to go into these matters more deeply—we can no longer regard its pictures as faithful copies of what underlies them. We are obliged to say: Something is always living in our soul behind the dream-picture, and this picture can be looked upon only as a still greater illusion than the external world confronting us when we are awake.

It is only in our time that dreams are appearing to people in this guise; strictly speaking only since the events in Palestine, when ego-consciousness took on the form it has now. Before then, the pictures appeared while men were in a state different from either waking or sleeping—a third state, more like the one prevailing in the supersensible world. Human beings lived with the dead in spirit far more than is feasible nowadays. There is no need to look back many centuries before the Christian era to realise what a countless number of people were then able to say: "The dead are certainly not dead; they are living in the supersensible world. I can perceive what they are feeling and seeing, what they now actually are. This holds good also for the other Beings in the supersensible world; those, for instance, whom we know as the Hierarchies."

Thus, for human beings in certain states between waking and sleeping, these were experiences of which the last degenerate echoes linger on in dreams. Hence it was very important that men should then feel this disappearance of something they once possessed. In that traditional epoch of human evolution, when the great events were taking place in Palestine, there was indeed cause for saying: "Change your mood of soul; quite different times are coming for mankind." And among the changes was this—that the old possibility of seeing into the spiritual world, of personally experiencing how matters stood with the dead and with all other spiritual beings, was going to pass away.

The history of those olden days offers ample evidence of this living with the dead—notably in the religious veneration arising everywhere in the form of ancestor-worship. This was founded on belief in the reality and activity of those who had died. And whereas it continued almost everywhere during the transitional period, men's experience was this, though perhaps not put clearly into words: "Formerly our souls could rise to the world we call that of the spirit, and we were able to dwell among the higher Beings and with the dead. But now our dead leave us in quite

another sense; they disappear from our consciousness and the old vivid contact is no more."

We come here to something exceptionally difficult to grasp, but the intelligent mind, the intelligent soul, can learn to do so. It was the early Christians who felt most vividly the loss of direct psychical contact with the dead, and it was this that made their worship of God so full of meaning, so infinitely deep and holy. They compensated for what was lost by the reverent feeling they brought to their religious ceremonies; when, for instance, they sacrificed at the graves of their dead or celebrated the Mass, or observed any other religious rite. In fact, it was during this period of transition, when consciousness of the dead was seen to be wanting, that altars took the shape of coffins. Thus it was with a feeling for mortal remains of this kind—unlike that of the ancient Egyptians—that the service of God, the service of the spirit, was reverently performed. As I have said, this is something not easy to understand. We need, however, only observe the form of an altar, and allow our hearts to respond to this gradual change in men's whole outlook, and feeling and understanding will then arise for the change and its consequences.

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We see, therefore, that slowly, gradually, the present state of the human soul was brought about. From indications given yesterday it can be gathered that what has thus come into being will again be succeeded by a different state, for which people are already developing faculties. The example I gave you yesterday of how a man will see, in a kind of dream picture, his future karmic compensation for some deed, means the re-awakening of faculties that will lead the soul once more to the spiritual worlds. In relation to earthly evolution as a whole, the intermediate state when the soul has been cut off from the supersensible world, will prove to be comparatively short. It had to come about for men to be able to acquire the strongest possible forces for their freedom. But something else of which I have spoken was bound up with the whole progress of human evolution—that only in this way was a man able to acquire a feeling of the ego within him; to have, that is, the right ego-consciousness. The farther men advance into the future, the more firmly will this ego-consciousness establish itself within them, always increasing in significance. In other words, the force and self-sufficiency of men's indviduality will be increasingly accentuated, so that it becomes neecssary for them to find in themselves their own effective support.

Thus we see that the ego-consciousness men have to-day does not go back as far as is usually imagined. Only a few incarnations ago, men had no ego-feeling such as is characteristic of them to-day. And as the ego- feeling is intimately connected with memory, we need not be surprised that many people should not have begun, as

yet, to look back on their previous incarnations. Because of the undeveloped state of this feeling for his ego during early childhood, a man does not even remember what happened to him then; so it seems quite comprehensible that, for the same reason, he is unable yet to remember his earlier incarnations. But now we have come to the point when man has developed a feeling for his ego, and the forces are unfolding which will make it necessary in our coming incarnations to remember those that have gone before. The days are drawing near when people will feel bound to admit: "We have strange glimpses into the past, when we were already on the earth but living in another bodily form. We look back and have to say that we were already then on earth." And among the faculties appearing more and more in human beings will be one which arouses the feeling: It can only be that I am looking back on earlier incarnations of my own.

Just think how in the human souls now on earth the inner force is already arising which will enable them, in their next incarnations, to look back and to recognise themselves. But for those who have not become familiar with the idea of re-incarnation this looking back will be a veritable torment. Ignorance of the mysteries of repeated earthly lives will be actually painful for these human beings; forces in them are striving to rise and bear witness to earlier times, but this cannot happen because all knowledge of these forces is refused. Not to learn of the truths now being proclaimed through Spiritual Science does not mean neglecting—let us say—mere theories; it is on the way to making a torment of life in future incarnations. In these times of transition, accordingly, something is happening; the slow preparation for it can be gathered from our second Mystery Play, "The Soul's Probation," where we are shown earlier incarnations of the characters portrayed—incarnations of only a few centuries before. The event was then already in preparation; and now, thanks to the wisdom of cosmic guidance, human beings will be given positive opportunities of making themselves familiar with the truths of the Mysteries.

At present comparatively few find their way to Spiritual Science; their number is modest compared with that of the rest of mankind. It may be said that interest in Anthroposophy is not yet very widespread. But, in our age, the law of re-incarnation is such that those now going through the world apathetically, ignoring what experience can tell about the need for exploring the riddles of life, will incarnate again in a relatively short time, and thus have ample opportunity for absorbing the truths of Spiritual Science. That is how it stands. So that when perhaps we see around us people we esteem, people we love, who will have nothing to do with Anthroposophy, are even hostile towards it, we ought not to take it too much to heart. It is perfectly true, and should be realised by Anthroposophists, that refusing to look into Spiritual Science, or Anthroposophy, means preparing a life of torment for future

incarnations on earth. That is true, and should not be treated lightly. On the other hand, those who see friends and acquaintances they care for showing no inclination towards Anthroposophy can say: "If I become a good Anthroposophist myself, I shall find an early opportunity, with the forces remaining to me after death, to prove helpful to these souls"—provided the living link we have spoken of is there. And because the interval between death and rebirth is becoming shorter, these souls, too, will have the opportunity of absorbing the Mystery-truths that must be absorbed if torment is to be avoided in men's coming incarnations. All is not yet lost.

We have, therefore, to look upon Anthroposophy as a real power; while on the other hand we must not be unduly grieved or pessimistic about the matter. It would be mistaken optimism to say: "If that is how things are, I need not accept the truths of Spiritual Science till my next incarnation" If everyone were to say that, when gradually the next incarnations come, there would be too few opportunities for effective aid to be given. Even if those wishing for Anthroposophy can now receive its truths from only quite a few people, the situation will be different for the countless hosts of those who, in a comparatively short time, will be eagerly turning to Anthroposophy. A countless number of Anthroposophists will then be needed to make these truths known, either here on the physical plane, or—if they are not incarnated—from higher planes.

That is one thing we must learn from the whole character of the great change now taking place. The other is that all this has to be experienced by the ego so that it should rely increasingly upon itself, becoming more and more independent. The self-reliance of the ego must come for all souls; but it will mean disaster for those who make no effort to learn about the great spiritual truths, for the increasing individualism will be felt by them as isolation. On the other hand, those who have made themselves familiar with the deep mysteries of the spiritual world will thereby find a way to forge ever stronger spiritual bonds between souls. Old bonds will be loosened, new ones formed. All this is imminent, but it will be gradual.

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We are living at present in the fifth post-Atlantean period, which will be followed by a sixth and then by a seventh, when a catastrophe will come upon us, just as one came between the Atlantean and post-Atlantean periods. When the lectures on the Apocalypse were given here in Nuremberg, you heard a description of this coming catastrophe, of how it will resemble and how it will differ from the one in old Atlantis.

If we observe life around us, we might express the particular feature of our age in this way: The most active element in human beings to-day is their intellectualism, their intellectual conception

of the world. We are living altogether in an age of intellectualism. It has been brought about through quite special circumstances, and we shall come to understand these if we look back to the time before our present fifth post-Atlantean culture-epoch, the Greco-Latin, as it is called. That was the remarkable period when human beings had not reached their present state of detachment from the outer manifestations of nature and knowledge of the world. But at the same time it was the epoch in which the ego descended among men. The Christ-event had also to happen in that epoch, because, with Him, the ego made its descent in a special way.

What then is our present experience? It is not just of the entering-in of the ego; we now experience how one of our sheaths casts a kind of reflection upon the soul. The sheath to which yesterday we gave the name of "faith-body" throws its reflection on to the human soul, in this fifth epoch. Thus it is a feature of present-day man that he has something in his soul which is, as it were, a reflection of the nature of faith of the astral body. In the sixth post-Atlantean epoch there will be a reflection within man of the love-nature of the etheric body, and in the seventh, before the great catastrophe, the reflection of the nature of hope of the physical body.

For those who have heard lectures I am giving in various places just now, I would note that these gradual happenings have been described from a different point of view both in Munich and in Stuttgart; the theme, however, is always the same. What is now being portrayed in connection with the three great human forces, Faith, Love, Hope, was there represented in direct relation to the elements in a man's life of soul; but it is all the same thing. I have done this intentionally, so that Anthroposophists may grow accustomed to get the gist of a matter without strict adherence to special words. When we realise that things can be described from many different sides, we shall no longer pin so much faith on words but focus our efforts on the matter itself, knowing that any description amounts only to an approximation of the whole truth. This adherence to the original words is the last thing that can help us to get to the heart of a matter. The one helpful means is to harmonise what has been said in successive epochs, just as we learn about a tree by studying it not from one direction only but from many different aspects.

Thus at present it is essentially the force of faith of the astral body which, shining into the soul, is characteristic of our time. Someone might say: "That is rather strange. You are telling us now that the ruling force of the age is faith. We might admit this in the case of those who hold to old beliefs, but to-day so many people are too mature for that, and they look down on such old beliefs as belonging to the childish stage of human evolution." It may well be that people who say they are monists believe they do

not believe, but actually they are more ready to do so than those calling themselves believers. For, though monists are not conscious of it, all that we see in the various forms of monism is belief of the blindest kind, believed by the monists to be knowledge. We cannot describe their doings at all without mentioning belief. And, apart from the belief of those who believe they do not believe, we find that, strictly speaking, an endless amount of what is most important to-day is connected with the reflection the astral body throws into the soul, giving it thereby the character of ardent faith. We have only to call to mind lives of the great men of our age, Richard Wagner's for example, and how even as an artist he was rising all his life to a definite faith; it is fascinating to watch this in the development of his personality. Everywhere we look to-day, the lights and shadows can be interpreted as the reflection of faith in what we may call the ego-soul of man.

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Our age will be followed by one in which the need for love will cast its light. Love in the sixth culture-epoch will show itself in a very different form—different even from that which can be called Christian love. Slowly we draw nearer to that epoch; and by making those in the Anthroposophical Movement familiar with the mysteries of the cosmos, with the nature of the various individualities both on the physical plane and on the higher planes, we try to kindle love for everything in existence. This is not done so much by talking of love, as by feeling that what is able to kindle love in the soul is prepared for the sixth epoch by Anthroposophy. Through Anthroposophy the forces of love are specially aroused in the whole human soul, and that is prepared which a man needs for gradually acquiring a true understanding of the Mystery of Golgotha. For it is indeed true that the Mystery of Golgotha came to pass; and the Gospels have evoked something which yesterday was likened to how children learn to speak. But the deepest lesson—the mission of earthly love in its connection with the Mystery of Golgotha—has not yet been grasped. Full understanding of this will be possible only in the sixth post-Atlantean culture-epoch, when people grow to realise more and more that the foundations for it are actually within them, and out of their innermost being—in other words, out of love—do what should be done. Then the guidance of the Commandments will have been outlived and the stage reached that is described in Goethe's words: "Duty—when one loves the commands one gives to oneself." When forces wake in our souls which impel us to do what we should through love alone, we then discover in us something that must gradually become widespread in the sixth culture-epoch. Then in a man's nature quite special forces of the etheric body will make themselves known.

To understand what it is that must come about increasingly in

this way, we have to consider it from two sides. One side has certainly not come yet and is only dreamt of by the most advanced in spirit; it is a well-defined relation between custom, morals, ethics and the understanding, intellectuality. To-day a man may be to a certain extent a rascal, yet at the same time intelligent and clever. He may even use his very cleverness to further his knavery. At present it is not required of people to combine their intelligence with an equal degree of morality. To all that we have been anticipating for the future this must be added—that as we advance, it will no longer be possible for these two qualities of the human soul to be kept apart, or to exist in unequal measure. A man who, according to the reckoning-up of his previous incarnation, has become particularly intelligent without being moral, will in his new incarnation possess only a stunted intelligence. Thus, to have equal amounts of intelligence and morality in future incarnations he will be obliged, as a consequence of universal cosmic law, to enter his new incarnation with an intelligence that is crippled, so that immorality and stupidity coincide. For immorality has a crippling effect upon intelligence. In other words, we are approaching the age when morality and what has now been described for the sixth post-Atlantean epoch as the shining into the ego-soul of the love-forces of the etheric body, point essentially to forces having to do with harmonising those of intelligence and morality. That is the one side to be considered.

The other side is this—that it is solely through harmony of this kind, between morality, custom, and intelligence, that the whole depth of the Mystery of Golgotha is to be grasped. This will come about only through the individuality who before Christ-Jesus came to earth prepared men for that Mystery, developing in his successive incarnations ever greater powers as teacher of the greatest of all earthly events This individuality, whom in his rank as Bodhisatva we call the successor of Gautama Buddha, was incarnated in the personality living about a hundred years before Christ under the name of Jeshu ben Pandira. Among his many students was one who had at that time already, in a certain sense, written down a prophetic version of the Matthew Gospel, and this, after the Mystery of Golgotha had been enacted, needed only to be given a new form.

There have been, and will continue to be, frequent incorporations of the individuality who appeared as Jeshu ben Pandira, until he rises from the rank of Bodhisatva to that of Buddha. According to our reckoning of time this will be in about 3,000 years, when a sufficient number of people will possess the above-mentioned faculties, and when, in the course of a remarkable incarnation of the individual who was once Jeshu ben Pandira, this great teacher of mankind will have become able to act as interpreter of the Mystery of Golgotha in a very different way from what is possible to-day. It is true that even to-day a seer into the supersensible

worlds can gain some idea of what is to happen then; but the ordinary earthly organisation of man cannot yet provide a physical body capable of doing what that teacher will be able to do approximately 3,000 years hence. There is, as yet, no human language through which verbal teaching could exert the magical effects that will spring from the words of that great teacher of humanity. His words will flow directly to men's hearts, into their souls, like a healing medicine; nothing in those words will be merely theoretical. At the same time the teaching will contain—to an extent far greater than it is possible to conceive to-day—a magical moral force carrying to hearts and souls a full conviction of the eternal, deeply significant brotherhood of intellect and morality.

This great teacher, who will be able to give to men ripe for it the profoundest instruction concerning the nature of the Mystery of Golgotha, will fulfil what Oriental prophets have always said—that the true successor of Buddha would be, for all mankind, the greatest teacher of the good. For that reason he has been called in oriental tradition the Maitreya Buddha. His task will be to enlighten human beings concerning the Mystery of Golgotha, and for this he will draw ideas and words of the deepest significance from the very language he will use. No human language to-day can evoke any conception of it. His words will imprint into men's souls directly, magically, the nature of the Mystery of Golgotha. Hence in this connection also we are approaching what we may call the future moral age of man; in a certain sense we could designate it as a coming Golden Age.

Even to-day, however, speaking from the ground of Anthroposophy, we point in full consciousness to what is destined to come about—how the Christ will gradually reveal Himself to ever-higher powers in human beings, and how the teachers, who up to now have taught only individual peoples and individual men, will become the interpreters of the great Christ-event for all who are willing to listen. And we can point out how, through the dawning of the age of love, conditions for the age of morality are prepared.

Then will come the last epoch, during which human souls will receive the reflection of what we call hope; when, strengthened through the force flowing from the Mystery of Golgotha and from the age of morality, men will take into themselves forces of hope. This is the most important gift they need in order to face the next catastrophe and to begin a new life, just as was done in this present post-Atlantean age.

When in the final post-Atlantean epoch our external culture, with its tendency to calculation, will have come to a climax, bringing no feeling of satisfaction, but leaving those who have not developed the spiritual within them to confront their culture in utter desolation—then out of spirituality the seed of hope will be

sown, and in the next period of human evolution this will grow to maturity. If the spirit is denied all possibility of imparting to men's souls what it can give, and what the Anthroposophical Movement has the will to convey, this external culture might for a short while be able to hold its own. Ultimately, however, people would ask themselves what they had gained and say: "We have wireless installations—undreamt of by our ancestors—to transmit our thoughts all over the earth, and what good does it do us? The most trivial, unproductive thoughts are sent hither and thither, and human ingenuity has to be strained to the utmost to enable us to transport from some far distant region, by means of all kinds of perfected appliances, something for us to eat; or to travel at high speeds round the globe. But in our heads there is nothing worth sending from place to place, for our thoughts are cheerless; moreover, since we have had our present means of communication, they have become even more cheerless than when they were conveyed in the old snail-like fashion."

In short, despair and desolation are all that our civilisation can spread over the earth. But, in the last culture-epoch, souls who have accepted the spiritual in life will have become enriched, as if on the ruins of the external life of culture. Their surety that this acceptance of the spiritual has not been in vain will be the strong force of hope within them—hope that after a great catastrophe a new age will come for human beings, when there will appear in external life, in a new culture, what has already been prepared spiritually within the soul.

Thus, if we permeate our whole being with Spiritual Science, we advance step by step, in full consciousness, from our age of faith, through the age of love and that of hope, to what we can see approaching us as the highest, truest, most beautiful, of all human souls.

Translated by Violet Watkin.

The Life and Work of George Adams: an Introduction

Olive Whicher

"*Quand la science saura, la réligion pourra.*" Edouard Schuré.*

AS an iceberg, floating in the sea, shows only in very small part, so in like manner the description of this man's life will be only a small part of the great whole. I write thinking of his many friends, some of whom have asked for a biography, but perhaps more of those who know little of the history and geography of the Anthroposophical Movement, to which so great a part of his life was devoted, believing that it is those who come with the forces of the future in their souls, who will carry on his work; for he, like Rudolf Steiner, was born, as the saying goes, "before his time." His friends were a multitude, many distinguished, many quite unknown. They all contributed to the many-coloured tapestry of his life, so I refrain from mentioning names wherever possible.

George Adams von Kaufmann was born on February 8, 1894, not, like his sister, in Australia, but soon after his parents had moved to Maryampol in eastern Galicia, the part of Poland which belonged to the old Hapsburg Monarchy. It was a Slavonic region on the frontier of which Rudolf Steiner was born and lived as a child. Very soon the family settled in the village of Solotwina, near the little Ruthenian or Ukrainian town of Stanislawòw in the foothills of the Carpathian mountains, where his father was an early pioneer in the oil industry. Solotwina remained the family home until towards the end of the second World War when, shortly before his father's death, the country was overrun by the Russians.

His father, George von Kaufmann, came from a German family on the paternal side; his father had been the Hanoverian consul in Melbourne. His mother was from a well-established Birmingham family named Adams, living in Edgbaston. His father had married this young English girl and, full of adventurous spirit, had carried her off with him to Australia and thence to Poland. Von Kaufmann was a virile, masterful man, of a very practical nature. He had an active, choleric will, which in his zeal could be ruthless and even cruel. At the same time he was an idealist and a deeply religious man, and had above all a great regard for the philosophy he found expressed in the works of Ralph Waldo Emerson.

The marriage came to grief when George was about 2½ years old. The young wife was childlike and poetic and quite unpractical. Full of love towards her children, she delighted with them in the

* Translation by George Adams: "When science reaches maturity of knowledge, religion will again have vital power."

flowers and the birds, but was unfitted to run the kind of household in a foreign land required by her husband. She was very unhappy, and in the end he sent her back to England, closing his mind to any attempts at reconciliation. George and his sister Kate, and a baby boy who then died, were deprived of their mother, who completely disappeared from their lives until, as a grown man, George found her again in England in the 1930's, a few years before she died.

Von Kaufmann married a second time—a gay and spirited young German girl. "Solotwina Mother", as she came to be called, together with her own boy,* who was born when George was seven years old, brought a strong and beautiful German element into the home, surrounding the two older children too with care and love, enriching their lives with the width of her personality.

Their father was proud of his British nationality and wished the children to be educated accordingly; English was the language mainly spoken at home. George learned some German as he went along, which he perfected later on; Ruthenian he heard all about him, picking up enough to understand the dialect of the peasants; Polish also, but he only learned it thoroughly when in England during the second World War he worked as an interpreter. He himself attributed the easy mobility and versatility in the realm of language, with which in later life he mastered many languages, including Russian, to his early upbringing in these Slavonic parts, where, as he said, he breathed in the atmosphere of a land which through the prevailing social relationships was permeated with the forces of various languages and dialects but not bound to any one in particular. It is, however, significant for his life that in all this variation of the spoken word which surrounded the little boy, it was through English above all that the creative, formative processes of language came to him. A series of English governesses looked after the education of the two older children until, when George was eleven years old, his father took him to England and, looking for a good, non-conformist education for his son, finally settled him in Mill Hill School.

As a little boy George was shy and very melancholy; sadness or hard words quickly moved him to tears. His sister tells of how in their childhood games and quarrels he would use his fists in retaliation, but was never the aggressor. Small and slight of build, with a large head and great round eyes, he looked out on the world around him and dreamed his way into it. He experienced the comings and goings of a hospitable household, with wide interests and international business connections, and also the simple life of the Ruthenian villages—a life deeply rooted in the soil.

Through his father, the boy must have seen the effects of a

* Augustus William von Kaufmann, who changed his name to Mann. He joined the Rudolf Steiner educational movement in its early beginnings in England and continues to work at Michael Hall School in Sussex.

determined and creative will upon a sleeping land and its undernourished population, where all the work was still done by hand or with primitive methods. Though afraid of his choleric father, who often lost his temper, he loved and respected him, admiring his adventurous, pioneering spirit.

There were the never-to-be-forgotten drives in the sleigh, wrapped in furs, through the glistening, snowbound countryside, perhaps to the distant town, where the eastern Jewish shopkeepers, bearded and ringletted, plied their trades among the Ruthenian peasantry. At other seasons the drives would be in the carriage or buggy over indescribably rough roads, where it might be necessary to ford a river so deep that with the cracking of the whip the horses would be urged through the rising water and the passengers would have to hold their feet high up out of the stream.

The rivers and streams, and the various ways of crossing them, either by fording or often when on foot by balancing along a log bridge high above the torrent with only a thin wire or not even that to hold on to, remained as a vivid memory in later life. At such times, or when he was allowed to drive the horses himself, the boy was glad to show his father that he had no fear. Even in quite recent years George Adams would ford a mountain stream, barefooted, with a heavily laden rucksack, over stones and shingle, leaping from rock to rock and balancing with surprising strength and skill against the force of the flowing water. His love of walking barefoot, which he often did for hours in his beloved mountains, remained with him all his life. He loved to feel the earth under his feet, which were hardened to its touch, and to experience them as sense-organs which found their way, even in the dark, over the earthy paths.

Even as a very little boy George was passionately fond of natural things. His sister tells of the little collections he would make of rocks and stones and flowers and little things he found. He loved to wander for hours, not understanding why he should come home for meals, in the beautiful Carpathian country, a land of light and birchtrees, and on the nearby mountains' great virgin pine forests. Wild flowers abounded in summer and hard frosts and sunlit snow in winter, with the streams now rushing in torrents, now trickling in the sunburnt sand. There was a day when as quite a little boy he had been allowed to go off alone in the snow and was later found exhausted and half-conscious and brought home. His father encouraged independent undertakings.

Often in later life he would walk or climb to the limit of his endurance in his eagerness to reach the many summits or cover the many miles he had set before him. By preference he would always leave the path and strike across open country, meeting each obstacle as he came to it. To follow him up a mountainside, scrambling from rock to rock, from slope to slope, pushing up through the undergrowth and at last reaching the summit, was to climb a

mountain the hard way. And then to go down behind him, to see the amazing speed at which he would run down a steep mountain-side at the end of a long day, was an experience in itself.

He had a great friend in his sturdy, surefooted mountain pony. They would struggle up through the forest to where, on the heights, the trees gave way to great boulder-strewn open spaces; it was as though a great giant had been at play. The rocks were covered with a beautiful, brilliant greenish lichen. It was wonderful to lie on the rocks in the warm sun, perhaps to camp there or simply bivouac for the night and watch the marmots and the mountain goats. Wolves too were not unknown in those mountains, and the wild boar, but they rarely came near a man.

Sometimes from afar he would hear the sound of singing—a man's voice singing a Ruthenian peasant song with a sturdy rhythm. Describing it years later, he would sing it too, with wonderful enthusiasm. The singer was the overseer, directing drilling operations from the derrick at the oil-well. Perched above the borehole, he could see the men heaving together at the great wooden beam of the primitive drilling mechanism, and he controlled the rhythm and speed of their movement by the rhythm of the song! George remembered too the disastrous moments, when the flow of oil was not to be contained, when in a mighty upward surge it carried derrick and gear with it into the air and might continue to flow for days before being controlled.

Such were the experiences of man's life on Earth which came to meet the child born into a country at the threshold of East and West. In later life he was unceasingly thankful for the forces he received in childhood, which he felt he retained to a very great degree, giving him the particular quality of strength he needed for his life. It was to be a life of sustained striving, inspired by vigorous spiritual ideals; it rarely took the easy way, always striking away from the accepted, orthodox paths, and often meeting with a great lack of understanding. Rarely did he speak of the obstacles with which his path was beset, but always, with deep thankfulness, of the great goodness and wonder of life.

Until the turn of war made it impossible, he often returned to this land of his childhood, and for the whole of his life it was to the majesty of the high mountains to which he returned for a renewal of strength in body and soul. Poised as he was, as a man, in a body of exceptional beauty and stature, with a springing, resilient gait, it was the open, childlike countenance, beaming with pleasure and love, over which would come the stern, sad look of the spirit who has touched eternity, which spoke to the hearts of so many men and women and endeared him to them.

At public school, George was unhappy. Intelligent and quick to learn, he was well above the average intellectually; physically he was slow and he developed late. He disliked the compulsory

AT SOLOTWINA.
2½ YEARS OLD

HARROGATE.
SUMMER 1935

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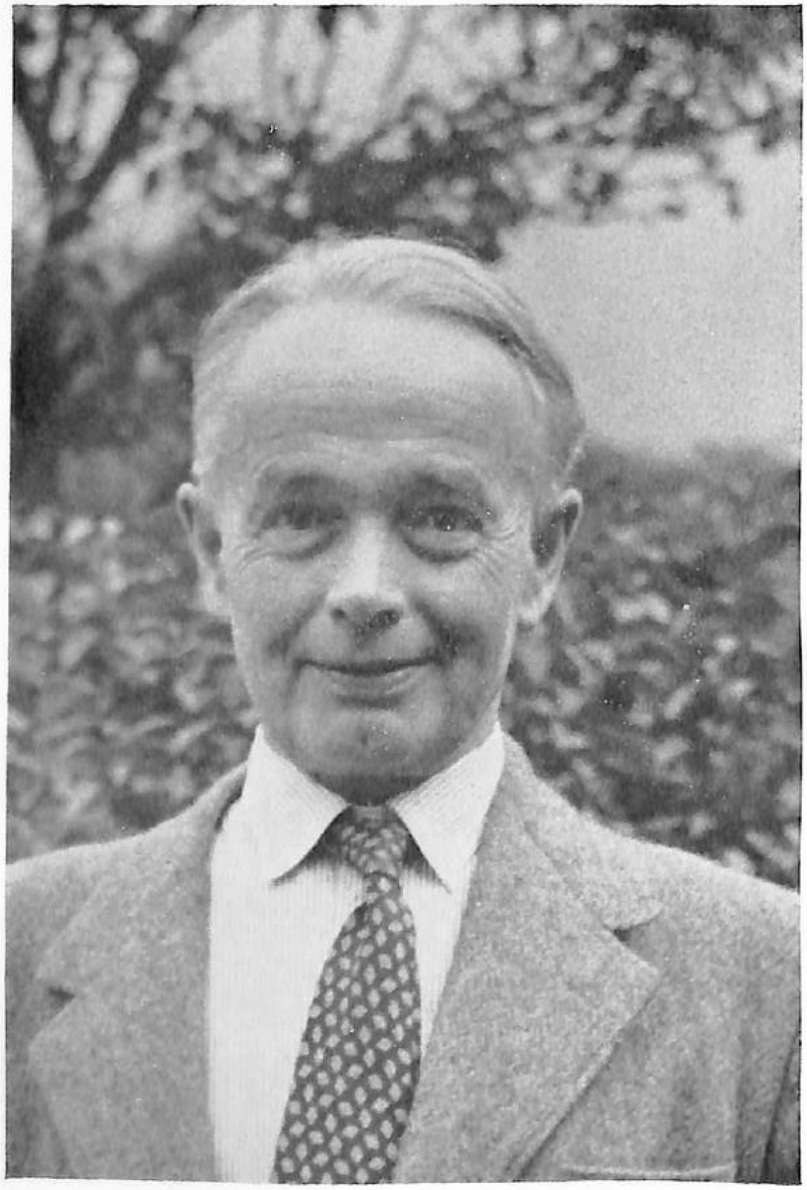

CLENT, SUMMER 1956

From a snapshot by Theodor Schwenk.

organised games intensely and was not athletic. He was conscious of his large head and small body and he suffered under the tendency to brutality of the English public school, with its fagging system. As a cadet he was a very good shot. There were highlights apart from his intellectual successes, such as shooting for the School at Bisley, or when once, in a field with a master and a group of boys, they were surprised by an attacking bull, and little von Kaufmann held a rearguard action while the rest scrambled to safety, and then he saved himself, too.

Almost every holiday, even at Christmas and Easter, he returned home to Poland alone—more than two days and two nights by train across Europe—which he greatly enjoyed. The further east, the more primitive the journey became, until, after the last stage through the Polish country, crowded among the local peasants and the Jews in the wooden compartment with seats all round the walls and an extraordinary profusion of luggage and farm produce, children and animals, in the central space, he would be met by his father at the little station. Then would come the joy of riding, perhaps on horseback, perhaps with the family in the carriage or in the sleigh, the last three hours or so of the long journey, enjoying the familiar smell of the horses and the welcoming countryside.

His father was glad to recognise his son's outstanding mental ability, but was often very impatient with him, for in practical matters he was slow and sometimes awkward. A story he liked to tell, never minding to bring the laugh upon himself: when as a little boy he was eating the local peasant bread which had large holes in it, his father teased, "Don't eat the holes, Georgie, they're bad for you!" And little George puzzled long and often over the problem of how to eat the bread without eating the holes! This childlike picture was typical of the man. He always took things and people at their face value, with no ulterior thoughts or motives; he looked honestly at all the facts as he saw them, believing only what he could see for himself; and he was never at home with satire. It was one of the qualities which made him such a sound scientific thinker.

CAMBRIDGE

From Mill Hill School he won a scholarship to Cambridge, and in 1912 went up to Christ's College to read Chemistry. Here he was in his element. His great eagerness for knowledge and his wide interests in life were satisfied. He used the opportunities to the full and led an active social life as well as a studious one, making many contacts with his fellow human beings towards whom he had always an abounding sense of love. He came to be known as one of the most capable thinkers in Cambridge at that time and gained an honours degree in the science tripos, staying up to do research in chemistry.

At Cambridge the two great themes which were to be the underlying motives for his life came to meet him and began to take

shape in his mind: the social problems of our time, and the spiritual renewal of a one-sidedly materialistic science.

He plunged deeply into the world of social reform, of social ethics, and freedom of thought and expression, and was active in the pacifist movement during the first World War. Knowing all men as equals before God and always respecting the right of the other man to his own opinions and beliefs, he experienced acutely the evils of class distinction, coupled with capitalism, with its restrictive tendency to rule by domination and to hold back the growing urge for the recognition of individual human rights. He was really, as he put it himself, a few days before he died, a militant revolutionary.

In his studies at the University his attention became focussed on the need to overcome monism in scientific thinking. He saw the deeply rooted monism in science to be its strength, stemming from the belief that the whole universe must be explicable on a simple principle — that of the atom — pervading all things. He admired the tenacity and perseverance in research in modern science and the integrity of scientific thinking. But he saw that science, having found in one form of thought the key to a wide range of phenomena, was tending more and more to erect this thought-form into a principle to which all other scientific thoughts must conform. Deeply as he respected all his life what he regarded as an essentially spiritual striving, he was already confirmed in the belief that the universe is not only one, but manifold, and that the forms of thought which underlay the science of his time were insufficient to compass the living whole. As he often said later, if bound to one type of fundamental thought-form—the analytical one, leading to the atom —we lose the faculty of looking at other aspects of nature with fresh, childlike vision, and of discerning in the language of phenomena other ideas, and other forms of wisdom.

Seeking along new paths and inspired especially by the works of A. N. Whitehead among others, he was helped by a number of his contemporaries, among them Bertrand Russell, and the mathematician G. H. Hardy, whom he once described as "a poet of pure mathematics". He was led to change his syllabus in mid-stream to include a certain amount of mathematics. For this he was always grateful, because he came to see that essential to, and still more basic than, the necessary fundamental changes in the mathematical approach to phenomena which were already taking place— including, for instance, the work of Einstein—were the new thought-forms to be derived from the school of geometry variously known as projective geometry, modern (as distinct from ancient) synthetic geometry, or, as it was called among nineteenth-century writers, the "geometry of position."

Dating back to the seventeenth century, modern geometry flowered in the early nineteenth century through the work of French

geometricians: Poncelet, Gergonne, Michel Chasles and others; Jacob Steiner in Switzerland; Moebius, Plücker and von Staudt in Germany; Cayley, Sylvester and W. K. Clifford in England, to mention but a few of the brilliant thinkers all over Europe to whom, as a child of its time, projective geometry was born.

This geometry does not take its start from the forms of thought which were hitherto regarded as the first essential of all spatial notions, namely those of *length* and of the *right angle*, upon which are based the cubical forms fundamental to the architecture of earthly space. In the new geometry these concepts are not primary, but secondary; for it penetrates the space-creative *process*, apprehends "space in becoming", before it reaches the condition in which, so to speak, it — or its contents — can be weighed and measured.

The basic law in the new geometry, known as the "Principle of Duality" (as point is to plane, so is plane to point, with the straight line mediating in perfect balance between the two), admits of an original concept of all space and spatial processes, far deeper and more potent than the old Euclidean concept, and comes near the realm of all-prevailing archetypes.

Propounded, like most of contemporary mathematics, in a highly abstract form and therefore unobserved by many even mathematically gifted scholars, this geometry has remained rather hidden and obscure; its significance had not dawned. It has until now had comparatively little influence on scientific thinking generally, although the deep connection of projective geometry with mechanics is one of the main themes in the early work of A. N. Whitehead, notably in his *Universal Algebra* (Cambridge University Press, 1898). As we well know to-day, the immense attractions which for many reasons lay in the analytical field have drawn scientific thought and the resulting technical developments arising therefrom along one-sided and as such often questionable channels.

To a soul, a thinker, poised as this one was, more lightly in the saddle of the intellect, akin in the depths of his being rather to the spirit of movement than to that of form, and seeking with a fire of idealism the harmony between the outer world of natural science and a fuller, more spiritual world of inner experience, there seemed to be in modern projective geometry a ground whereupon there stood for pure, disinterested thought a doorway open to other, more balanced modes of cognition. I quote from an article* written many years later a passage reflecting in his own words what may have been the quality of experience which at that time foreshadowed what for him was to come:

"To an imaginative mind the wisdom and beauty of the structural relations of space revealed at this level can be over-

* *Space and Counterspace:* George Adams, M.A., in *The Faithful Thinker*, Centenary Essays on the Work and Thought of Rudolf Steiner (Hodder and Stoughton, London, 1961).

whelming. I think in this connection Herbert Spencer came as near as he ever did to that feeling of abysmal awe and wonder which is the natural response of the human soul when face to face with the spiritual world. Spencer was even stunned by the reflection that before there was anything at all of the concrete sense-perceptible world, whether evolved or created, throughout all eternity the sublime truths and harmonies revealed by projective geometry must have been prevailing."

He proceeds in this article to quote from Spencer's essay entitled "Ultimate Questions" (*Facts and Comments*, 1902):

> There is one aspect of the Great Enigma, to which little attention seems given, but which has of late years more frequently impressed me. . . . Perhaps the question may in later years be raised, as it has been in myself, by some of the more conspicuously marvellous truths, now grouped under the title of "The Geometry of Position". Many of these are so astounding that but for the presence of ocular proof they would be incredible; and by their marvellousness, as well as by their beauty, they serve, in some minds at least, to raise the unanswerable question—How come there to exist among the parts of this seemingly structureless vacancy we call Space, these strange relations? . . . We are obliged to recognise these as having belonged to Space from all eternity. And then comes the thought of this universal matrix itself, anteceding alike creation or evolution, whichever be assumed; and infinitely transcending both, alike in extent and duration; since both, if conceived at all, must be conceived as having had beginnings, while Space had no beginning. . . . Of late years the consciousness that without origin or cause infinite Space has existed and must ever exist, produces in me a feeling from which I shrink.

Such words echo the feelings experienced some years earlier by another modern thinker and expressed years later in his autobiography. In *The Story of My Life* Rudolf Steiner was to write of the relief and wonder that dawned on his soul when as a youth he met the thought-forms of projective geometry, which unlocked for him the prison of a finite and rigid conception of space. Here was the realm in which George Kaufmann (in his republican spirit he soon discarded the "von") was to work for most of his life.

At the outbreak of the first World War in 1914, the student at Cambridge found himself thrown upon his own resources and for the duration of the war was cut off from his home in Poland. It was at this time that a friend in the Theosophical Movement put into his hands Rudolf Steiner's *Occult Science*, which he read right through during an unforgettable holiday by the sea. To quote again his own words, written (in German) many years later: "The work impressed me because, contrary to other books I had read which came from the side of Theosophy, this book did not in any way attempt to keep in line with the accepted ideas of modern science; yet at every turn the author illumined the ground upon which he stood with complete scientific clarity. With this book one knew where one was and felt: the author experiences the

scientific spirit from within, and respects it. All that was connected with the spiritual content of the book—it was the English edition, with a photograph of Rudolf Steiner sitting with clasped hands, looking the reader straight in the eyes, yet at the same time gazing far away into space—made an impression of timelessness upon me. It seemed to speak from beyond the bounds of all recountable time."

It was at this time that George Kaufmann was actively involved in the idealistic struggle on behalf of pacifism, which for him, with his British nationality and German name, took a very real form. He was in prison twice as a conscientious objector, and had to be removed from prison after hungerstrike. There was an occasion when, true to his own convictions, he walked out of a guardroom when no one happened to be looking, and lived for some time with friends—as he said, "out of sight, out of mind." It was in connection with the movement for conscientious objection that he met his friend, Mary Fox, who was a member of the Quakers. She was later to become his wife.

THE MEETING WITH RUDOLF STEINER

In 1916 he joined the "Emerson Group" in London of the Anthroposophical Society, and he took the first opportunity after the war to visit Rudolf Steiner in Dornach, Switzerland. This was at the end of September 1919.

The immediate cause of his visit was his burning interest in Rudolf Steiner's ideas for social reform and concerning his book *The Threefold Commonwealth*. He has written (in German) at some length of this episode in his life in the article, "Rudolf Steiner in England," contained in the book of collected recollections by students of Rudolf Steiner, *Wir erlebten Rudolf Steiner* (Verlag Freies Geistesleben, Stuttgart, 1956).*

While waiting to meet Rudolf Steiner, he was allowed to help at the as yet primitive stages of the great wooden carving at which Rudolf Steiner in his spare time was working. This is a statue of the Christ—the "Representative of Man"—between Lucifer and Ahriman, the Devil of Light and the Lord of Darkness. As George Kaufmann stood on the scaffolding hacking the rough wood with mallet and chisel, Rudolf Steiner came up the steps to meet him and held out his hand. This was the encounter with the man to whose service the whole of the rest of his life was devoted; with and for him he went through great experiences and hard trials.

From the first he was struck by Rudolf Steiner's universality and many-sidedness. In the years to come he had many opportunities of experiencing the immense width of his personality; in the above-mentioned article he describes Rudolf Steiner as the

* Translated in full as a special number of *The Golden Blade*, 1958.

simple friend and adviser, and the Initiate from Timeless Realms.

In private conversations he was able to speak of personal difficulties and ideals, questions concerning the great social struggle going on among mankind and also concerning his own scientific aspirations. He experienced the deep silence which shone from Rudolf Steiner's countenance, the impression he gave of absolute quiet as he listened, so that it was as though all depended on oneself as to what one said and how one formulated it. And he knew the wonderful warmth and encouragement which came from Rudolf Steiner and, above all, the way he left everything to the freedom of the individual. He describes how, at his own request, Rudolf Steiner gave him guidance on the spiritual path, and a morning and evening meditation based on the opening words of St. John's Gospel, which he said would be entirely within his own freedom to undertake. Other actions, he said, however much they may appear to be the result of a free decision, are nonetheless partially determined by one's destiny, whereas the meditation is the *one* entirely free deed in the course of the day.

Concerning the career of scientific research upon which he was about to embark, George Kaufmann received from Rudolf Steiner confirmation and encouragement. Rudolf Steiner also emphasised the significance of the thought-forms of projective geometry for science. But under the immediate impression of the war years and of the social breakdown in middle and eastern Europe, the social problems seemed of first importance; in their first and also in subsequent meetings Rudolf Steiner directed him at first towards tasks in the social rather than, to begin with, in scientific fields. In later years he thought that this was probably because Rudolf Steiner saw the need in him of a greater spiritual maturity to counterbalance what might then have been a far too intellectual approach to the scientific questions at his heart.

Thus it was that for some years George Kaufmann's life took a turn which appeared to leave aside his scientific career. Early in 1920 he and Mary Fox were married in Berlin on their way to join the English and American Quakers in the Friends' War Relief organisation working in Poland, where the population was suffering from hunger and typhus. In the autumn of 1920 they were both present at the opening of the First Goetheanum, the uniquely built wooden building, intended to express in forms of art the cosmic Word speaking to men in our age, which had been erected during the war years under Rudolf Steiner's direction by many members of the warring nations.

THE ANTHROPOSOPHICAL MOVEMENT

In England, George Kaufmann joined with friends in the attempt to bring to life the ideas of the Threefold Commonwealth, which proposed to try to change the close interdependence of the three

main spheres, the spiritual or cultural, the sphere of rights, and the sphere of economics. It was an effort which—also in the hands of Rudolf Steiner on the Continent—was destined to founder. From it remained, however, the educational movement of the Rudolf Steiner Schools, which has since grown world-wide, and in connection with which—as well as the work in Curative Education—the name of Rudolf Steiner is known more than in any other context.

From this time on, men from many countries and walks of life were coming to Rudolf Steiner for help and inspiration towards the change they felt to be urgently necessary in modern times in their various vocations, if life were to become more spiritual again, but in a truly modern sense. Thus there arose new ventures in art and science. Besides bringing new inspiration to all the artistic work, the work in social science, in education and curative education (the two should not be confused with one another), Rudolf Steiner gave indications and fostered new developments in medicine, agriculture, nutrition and in research generally into the realm of life. He always waited for the free initiative to come from those who sought renewal in their own specialized fields. On his own initiative, however, in an incredible zeal of untiring and continuous activity, he gave out more and more as time went on, the results of his own spiritual investigations as a seer into the worlds of the Spirit. Not spiritualism, nor indeed any "ism" unless made so by his followers, came from the word of Rudolf Steiner, but the Wisdom of Man and of the Universe—"Anthroposophia," as he came to call it, reluctantly having to give it a name—the spiritual teachings embodied from the past in the many world-religions and reaching also to the far future, but now to be set in the context of our modern, scientifically minded age.

Into this great work, and in particular to the task of introducing it into England, George Kaufmann threw himself unstintingly. He had to experience his father's lack of understanding and distrust of the direction he was taking, even his actual hostility towards the work, disappointed as he was that his son should, as he thought, be throwing away the chances of a brilliant career. Towards the end of his life, however, before the second war parted them, his father became reconciled to his son's chosen way of life. In the fortunes—or misfortunes—of business, he was no longer well-to-do; George Kaufmann was forgoing a remunerative career, so from the early beginnings of his work for Rudolf Steiner he lived in very different financial circumstances. He and Mary Kaufmann were always able to live in a simple, modest way, helped by the friends who wished to sustain them in their wholetime work for the Anthroposophical Movement.

For Mary there began the long years of work as librarian and translator, devoted to the needs of the many English friends who found their way into the Movement. George worked, now in

England, now in Dornach where he spent a great deal of his time. Gipsy spirit as he always was, he was tied to no spot on earth and rarely had a home really his own. He will be remembered by thousands all over the world, a loved figure with his rucksack always on his back, even when dressed for lecturing, to carry perhaps a single book—he loved to have his hands free. In the very early days in Dornach, before he enjoyed the continued hospitality of his friend, Dr. Vreede, he sometimes lived in a little cave on the wooded hillsides above the Goetheanum, climbing back alone to his starry solitudes at night.

Untiring and unceasing in his efforts, travelling, lecturing, interpreting, he was a moving spirit in the effort to help build up the anthroposophical work and the forms it should take in many countries and particularly in England.

Here it was that an outstanding feature of his whole life arose. He found a remarkable aptitude for interpreting Rudolf Steiner as he spoke or lectured. From all accounts this must have been something quite out of the ordinary; he would stand up, so young a man, at intervals in a lecture divided into three parts, and repeat again in beautiful English and with the utmost devotion, almost word for word what Rudolf Steiner had just spoken in German in a lecture of vast spiritual content. He made a few pictorial notes of his own creation and for the rest relied on his prodigious memory and spoke with great vitality and confidence. In all he interpreted about 110 lectures, besides many conferences and conversations. For him and for those present it was an unforgettable experience, and Rudolf Steiner never failed to express his great gratitude, for, as he once insisted, he knew this work of interpreting to be a sacrifice—"*ein grosses Opfer*"—on the part of the one who performed it with such enthusiasm.

THE FOUNDATION STONE

During the night in which 1922 passed over into 1923 there came the moment when he stood with many friends by Rudolf Steiner as they watched the First Goetheanum, the tremendous work of love, rise up in flames, to be totally destroyed as an earthly form. George Kaufmann witnessed Rudolf Steiner's undaunted courage and faith in the ultimate victory of the Spirit, as he went on with his work without a moment's break, redoubling his energies, while his inspiration grew.

Then, at the end of that year, there came the planting of the Spirit for which the great building, with its Pentagon-Dodecahedron as foundation stone, had stood on Earth, into the social working together of men. Between 24th December 1923 and 1st January 1924 George Kaufmann was present in Dornach, with members of many nations, when Rudolf Steiner "laid in the hearts of the members" the Foundation Stone of a new-formed Anthroposophical

Society. On Easter Monday, a few months before, Rudolf Steiner had said:

> We have not to content ourselves with vaguely humanistic dreamings, looking only for the unity in all things. . . . It is essential for us human beings so to partake in the World-process that we experience the living passage from unity to trinity—from the One to the Three—and then again from the Three to the One. For in achieving the faculty . . . to apprehend the archetypal Three—*die Urdreiheit*—in all existence, we receive this into the prevailing mood and condition of our soul. We realise that all life is based on the activity and interplay of primal trinities of being. . . . And then we have an inspiration—an impelling force at once of Nature and of the Spirit—to bring the threefold ordering into all life, the life we see and recognise around us and, too, the life which we ourselves bring forth in action. In the last resort it depends on the bringing-in of this Threefold Impulse, whether the forces of disintegration and decline in mankind's evolution can now be transmuted into forces of new life and resurrection.

Upon this impulse Rudolf Steiner founded the Anthroposophical Society, and in his opening words, from which the following words are taken, he drew attention to it:

> To give the Anthroposophical Society a form such as the Anthroposophical Movement needs for its true cultivation, was the purpose of the Christmas Foundation Meeting at the Goetheanum. . . . A Society of this kind can have no abstract guiding lines or statutes. Its real basis is already given: it is the insight into the spiritual world, which we call Anthroposophia. In this a large number of human beings are finding content and inspiration for their ideals in spiritual life. The union in a society with others of like mind is what their souls are needing. For in the mutual give and take in spiritual matters, human life unfolds its truest essence. It is natural and right that those who want to make Anthroposophia an integral part of their life should desire a Society through which to foster it.
>
> Yet, rooted as it is in the knowledge that has been gained of the spiritual world, this is but the root. The branches and the leaves, the flowers and the fruits of Anthroposophia grow into every field of human life and action. . . . Thus it begets a multitude of practical and vital tasks; but these can only find their way into the wider circles of mankind if fostered and developed first in a Society.

The actual "Laying of the Foundation Stone" took place on Christmas morning, 1923. A Foundation Stone in an ideal and spiritual sense, the ground in which it was laid was the hearts and souls of those united in the Society; as Rudolf Steiner said, *it* was *itself* to be the mood and spirit springing of its own accord from the anthroposophical way of life. He gave it outer form and shape in a long verse or meditation, based on the Threefold nature of Man—Head, Heart and Limbs—in his relationship to the cosmic Trinity. It is the Foundation Stone of Wisdom, Love, and Deed. To quote Rudolf Steiner again:

> There could be perceived . . . and brought from the Spiritual Worlds while the dread storms of war were surging through the world . . . that Threefoldness of Man whereby throughout his being—in spirit,

> soul and body—he can now call to life in a new form the "Know thyself" . . Man will perceive and comprehend this Trinity of Being and thus know himself: free individual Man within the wielding work of the Gods throughout the Cosmos, working as individual Man within the "All-World-Being of Man" for the World's future. Out of the signs of the present Time he will thus renew the word of the ancient Mysteries: "Know thyself!" *

This epitomizes Rudolf Steiner's task in this incarnation, his new and original contribution in the renewal of the Mysteries. Amid the Mystery Wisdom of all time was to be set in modern form the knowledge of Threefold Man. Close to Rudolf Steiner in this task—not in the intimate way in which many of his followers were close to him, but in this, the essential spirit of his mission—stood the human being of whom we are now telling.

This was during the three last years of Rudolf Steiner's life—when towards the end he was regularly giving four or five lectures a day, besides personal interviews—during which he was in England five times and often for quite long periods. George Kaufmann had occasion to witness the direct way in which Rudolf Steiner spoke of spiritual things in England, where he experienced a 'spiritual realism' among people who, having overcome their agnosticism or their spiritual pride, were ready to receive at its face value what the spiritual teacher had to tell, listening silently, without great need for discussion. The Britisher's feeling of himself as an individual, his capacity for extreme tolerance, even in the heat of a battle, and his childlike receptivity for something new gave Rudolf Steiner the opportunity to make some of his most important revelations in England. He spoke in England, for instance, of the Celtic Mysteries, of the Mystery of the Archangel Michael, the renewal of the Mystery of Golgotha. From England he awaited the initiative of men and women who work directly out of a particular aspect of modern consciousness which he called the 'Consciousness or Spiritual Soul.' There came the great lecture cycles, under titles such as *True and False Paths of Spiritual Investigation; Evolution of the World and Man; The Spiritual Ground of Education.*

In the above-mentioned article, "Rudolf Steiner in England," insight is given into how Rudolf Steiner approached and what he expected from Great Britain, as distinct from what might arise for the future out of the forces of the continental countries.

THE SCIENTIFIC TASK

Involved as George Kaufmann was in all this, he had not abandoned his scientific ideals. He heard Rudolf Steiner repeatedly and urgently calling for a new and active thinking, speaking of the need for bridges to be built between spiritual and natural science and

* This and the preceding quotations are from the little book entitled *The Foundation Stone*, by George Adams (Anthroposophical Publishing Company, London, 1957).

between the different sciences themselves, which were becoming more and more specialized and materialistic, remote from a relation to life.

For instance, on one occasion he said it would be necessary to have qualified doctors of medicine, well-versed in higher mathematics, for there were fundamental discoveries concerning the metamorphoses of the human organism, which would be attainable only by such combination. He also often referred to projective geometry as affording an excellent training for the required mobility of thinking.

Again and again Rudolf Steiner brought mathematical and spatial concepts to bear in his descriptions of living matter and its behaviour, of the way in which living organisms are imbued with forces which work in an opposite way from the rigid, centric forces which prevail in the inorganic world—the etheric or ethereal forces, or, as he called them, the sunlike forces, in contrast to those of earthly gravity.

He described the Earth as a living organism, the plant life covering a given region opening like a kind of sense organ to the universe, as though the Earth were opening her eyes to the cosmic influences in summer and withdrawing again in winter. The vegetative life expresses itself quite differently when exposed or not to the intensive working of the sun's rays, at one time unfolding into form and growing more complex, at another concentrating even into a point, becoming centred in itself, in seed or germ:

> We may describe this contrast truly as a law of nature . . . In all this there is a quality of expansion and of contraction, or gathering into a centre. Here we begin to apprehend the relationships of space itself in a directly qualitative aspect. This is the very thing which we must practise in the development of our ideas, if we would make essential progress in this sphere.*

In the medical handbook, *Fundamentals of Therapy*, by Rudolf Steiner and Dr. Ita Wegman, concerning the "Phenomena of Life," it is described how living things have an altogether different orientation from those in the inorganic realm. Whereas the latter are entirely subject to the forces of gravity, radiating outward from the essence of material substance, in the phenomena of life the living substance appears to be lifted away from the gravitational field, and is subject to forces working from without inward, from the periphery towards the relative centre:

> It is, indeed, only as a constituent of the Earth-body that any substance has the nature which chemistry discovers in it. And when it comes to life, it must cease to be a mere portion of the earth; it leaves its community with the earth and is gathered up into the forces that ray inward to the earth from all sides—from beyond the earthly realm.

* *The Relationship of the Different Realms of Science to Astronomy*, 1–18 Jan., 1921.

He describes these forces as being, not *radial* in quality, but *planar* rather than point-centred ones, coming in towards the Earth from all sides, working in interplay with the forces from the Earth, plastically moulding and interpenetrating the earth forms as they arise.

SPACE AND COUNTERSPACE

He spoke not only of forces working in an opposite spatial manner, but of *an opposite kind of space*, which he related to the Sun, saying that such a concept of space and its forces, added to and complementing the old concepts, was essential for a true understanding of all kinds of natural phenomena. Of the nature of the Sun and its forces, in polar relation to those of the Earth, he said that this will never be understood with the ideas derived from Cartesian Geometry and the three dimensions of space as we know them:

> You may conceive that the inside of the Sun, as we are wont to call it, is of such nature that its phenomena are not driven from the centre outward but on the contrary . . . . that the processes go inward and, so to speak, gradually lose themselves towards the central point to which they tend, just as phenomena that issue from the Earth lose themselves outward in expanding spheres, into the wide expanse . . . .
>
> Only when we enter thus into the qualitative aspect, only when we we are prepared, in the widest sense of the word, to unfold a kind of *qualitative mathematics*, shall we make essential progress . . . . Here I should only like to add that there is a possibility, notably for pure mathematicians, to find the transition to a qualitative mathematics. Indeed this possibility exists in a high degree in our time. We need but consider Analytical Geometry with its manifold results in relation to Synthetic Geometry—to the real inner experience of Projective Geometry. True, this will only give us the beginning, but it is a very, very good beginning. . . .

Rudolf Steiner called this space of the Sun the *Gegenraum* or "Counterspace" and saw in it the source of those forces which bring vitality to the Earth. He called them, according to an older terminology, *ether* forces or *etheric* forces, or sometimes *ethereal* forces. The Sun-space is *hollow*—empty physically but filled with light and life. The forces of space and counterspace are interwoven over the Earth, and in their interplay life comes into being. He urged the mathematicians and scientists among his audiences to make every effort to come to grips with these scientific tasks, if the onesidedly materialistic phase of science is to be overcome. Moreover, he saw clearly that *until such changes come about in scientific thinking and in the forms of civilisation based upon it, mankind will find no solution to the social questions.*

To a mind imbued with the thought-forms of Projective Geometry, Rudolf Steiner's lectures, even the most profoundly esoteric of his communications, awaken thought again and again along these lines. What might otherwise be difficult to understand becomes easier with such thoughts at one's command, with a

schooling in the laws of polarity and metamorphosis, and with conceptions which in all exactness contrast with rigid, self-contained, and essentially centric forms and processes. Rudolf Steiner's meaning in those years was often obscure to his hearers, perhaps all the more when he held concentrated courses for scientifically trained audiences. On one occasion, coming out of a lecture, George Kaufmann heard a colleague behind him say that it would be a hundred years before people would begin to understand what Rudolf Steiner was meaning. Towards the end of his life, he himself said to a colleague that the difficulty did not lie in finding the *answers*; they were there in multitude in the new mathematics, but that the difficult thing was *to ask the correct question* of nature—a most characteristic utterance.

On March 30, 1925, Rudolf Steiner died, leaving his followers shocked and disunited. There followed years of intense work, with many disappointments. When in England, George Kaufmann travelled round, lecturing to groups, small and large, rejoicing in the warm and friendly hospitality he received in many homes and bringing to them unforgettable experiences. At Dornach he worked in the School of Spiritual Science, established there by Rudolf Steiner and led after his death by the five remaining persons with whom, besides himself, he had created a 'Vorstand,' or leading body of men and women: Albert Steffen, Marie Steiner, Dr. Elisabeth Vreede, Dr. Guenther Wachsmuth, and Dr. Ita Wegman.

In 1932 George Kaufmann was elected a Member of the London Mathematical Society. He was a Member for life of the Chemical Society.

It was particularly Dr. Elisabeth Vreede who supported and greatly encouraged George Kaufmann in his scientific work. In February/March, 1933, in the perodical *Natura*, published by the Medical Section at the Goetheanum, under the leadership of Dr. Ita Wegman, George Kaufmann first published his essay *Von dem aetherischen Raum* (Raum and Gegenraum). It was followed shortly afterwards by an English translation.* It put forward for the first time the theory of space and counterspace, based on modern projective geometry in the light of Spiritual Science. This is the preliminary statement of an entirely original contribution to scientific thinking; George Kaufmann's researches led him to believe that it had not hitherto been attempted. Some years later, and quite independently, Professor Louis Locher-Ernst, of Winterthur and of the Goetheanum in Switzerland, undertook the same work and came to the same conclusions, set out however in a more axiomatic and mathematical form.

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* In the Quarterly Review "Anthroposophy," Michaelmas and Christmas, 1933, *Physical and Ethereal Spaces* by George Adams Kaufman, M.A. (Cantab.). Early in 1964 this article will be published as a booklet with illustrations by the Verlag Freies Geistesleben, Stuttgart, and it is hoped soon to republish the English translation.

In 1933 there appeared in English the booklet entitled *Space and the Light of Creation*, and in 1934, published by the Mathematical-Astronomical Section at the Goetheanum under the leadership of Dr. Vreede, the voluminous work *Strahlende Weltgestaltung*, Synthetic Geometry in the light of Spiritual Science. It was to have been followed by a second volume containing the developed work on the theory of Physical and Ethereal Spaces; in fact, this did not appear until years later, and then in a quite different form.

Indeed, this work fell at that time into the calamitous gap caused by the breaking asunder of Rudolf Steiner's followers after his death, which took final effect in 1935. Two of the original Vorstand members, Dr. Wegman and Dr. Vreede, had to leave the Vorstand, and at the same time a number of members were excluded from the Society in Dornach, including George Kaufmann, whose militant spirit in the cause of tolerance and respect for the freedom of the individual led him into the forefront of the controversy. A great split divided the Movement in Dornach and spread in consequence throughout the Societies of the various countries.

George Kaufmann's work at the Goetheanum was dropped and his book was never reviewed. His work being so far mainly expressed in the German language, its full significance was not understood in England, even though it shone through the lectures and courses for which he was always so much in demand.

In March, 1935, just before George Kaufmann returned from the final disastrous meeting in Dornach, I came into the Movement. In these weeks the Anthroposophical Society in Great Britain suffered the loss of its Chairman, D. N. Dunlop, a deeply spiritual leader and friend. He also was one who experienced the community of all men, and in the obituary* George Kaufmann wrote of him at that time there shines through much that can also be said of his own destiny. In D. N. Dunlop's passing, he lost a valued friend.

I, too, had had *Occult Science* put into my hand—by the librarian I later knew to be Mary Kaufmann—and had read it avidly, always with the feeling that I must read it as quickly as possible, in order to recall what I already knew. In a very short time I had met George Kaufmann and was working with him. He was for a brief period Secretary of the Anthroposophical Society in Great Britain, and I had just completed a secretarial training in English, French and German, so it was naturally supposed that I was working as his secretary. In fact, I was helping him in certain concerns for the Movement with which he was then engaged, and very soon saw the eagerness with which at every possible moment he would turn to his scientific work.

At once he began to teach me the truths of projective geometry, and I saw how fundamental these thought-forms were to the teach-

* *Our Community* in Anthroposophical Movement. Vol. XII, No. 7.

ings of Spiritual Science. Trained neither mathematically nor scientifically, I had always loved geometry, and he taught me systematically through the years—not algebraically, but pictorially, as was always his method—first projective geometry and then his further development from it, the science of physical and ethereal spaces. I resolved to help him to develop this work further and to make it more accessible to others. For the remaining 28 years of his life I worked with him in this task, to which more and more of his time was to be devoted.

Untiringly he widened and deepened his access to Spiritual Science and continued to lecture and give courses generally. Among the titles of articles written at this time, the following show in what directions his spirit moved: *The Mysteries of the Rose-Cross, Christ in the Power of Memory and in the Power of Love, Souls of the Nations, Christ and the Earth* . . . .

Now, at the end of his life, a great amount of material remains, as witness to his indefatigable labours—geometrical models, files of notes, manuscripts which he did not think fit for publication—many beginnings, apart from his published works. It was his great concern towards the end of his life—*how* much he had only begun and not been able to finish. He never tired of working, disliking to sit idle even for a few minutes, unless engaged in interesting conversation. Walking was always his relaxation; he passionately enjoyed good music, and loved a good film, but if time and money permitted he would walk and climb in the high mountains, choosing the granite. He kept abreast of the news and all the topical questions, otherwise he worked most of all day and almost every day; even on a holiday there would often be work or an accumulation of correspondence. It was his life, and he loved it. He was at once the most serious and the most gay of companions. He would often burst into a sally of Ruthenian or Russian song, and his boisterous laugh was always just under the surface—it competed with the sound of nailed shoes on the pavements which revealed the vigour of his stride. People would often look back, to take another look at the man. His long memory held an abundance of jokes; he loved fairy-tales and to repeat simple and obvious things as though at that moment they were quite new to him.

THE SECOND WAR

In the pre-war years George Kaufmann was acutely aware of the disasters impending through the increasing growth of reactionary and dictator governments, and he was appalled at the compromising and dilatory way in which the democratic countries, particularly the British, were dealing with the situation. At the outbreak of the second World War he volunteered for non-combatant military service and was sent—as Captain Kaufmann—to Oldham, as interpreter in a war prisoner's camp. It was a refreshing experience, and this strangely serious and warm-hearted companion, with

his uncompromising attention to the detail and spirit of his duties, evidently puzzled and endeared himself to the hard-headed Manchester business men who were his colleagues. A belated following up of his German connections led, however, after about six months, to his resigning his commission. It was as a result of this experience that in 1940 he changed his name to George Adams.

He spent the rest of the war years in London, as monitor for the Polish overseas broadcasting service sponsored by the B.B.C. At this period he learned several Slavonic languages all at the same time, as one would learn to master a theme with its variations, or the related keys in music. He made many interesting friends among his colleagues at Bush House, British and Slavonic. During the acute stages of the war he was active in Civil Defence, with regular hours on duty, when he would be called out at night into London's burning streets. He so much enjoyed the ready wit, the comradeship, and the essentially human philosophy of his cockney colleagues.

He kept in close touch with anthroposophical activities and continued throughout the duration of the war to read in London and elsewhere the Lessons of the Esoteric Class—lectures of the 'First Class of the School of Michael,' established by Rudolf Steiner—the responsibility for and true conduct of which, in England, had been given to him by Dr. Wegman after Rudolf Steiner's death. He sustained this work until three years before his death.

THE PLANT BETWEEN SUN AND EARTH

Amid all his many activities he still worked hard at his scientific tasks. In fact, the war years gave him added opportunity, freed as he was from general anthroposophical lecturing. The B.B.C. required what amounted to only two days and a night each week, and he spent a great deal of time in the Reading Room of the British Museum—a much-loved place of work throughout his life. Our collaboration continued. He was seeking a renewal of the thought-forms of chemistry and physics by applying the theory of physical and ethereal spaces, and working to develop this science further. He was held spellbound in his researches into thermodynamics. Honest thinker as he was, he felt that his own academic training hindered as well as helped him. A number of times he tried to teach me the fundamentals of chemistry and physics; he even set up a small experimental laboratory at Rudolf Steiner House in London. But he was constantly held back in this field, experiencing his own thinking still too tied to the accepted analytical concepts.

For two years after the war we worked in a large room in Rudolf Steiner House, supported by a grant from the Anthroposophical Society in Great Britain. At last the importance of his scientific work was beginning to be recognised. During this time it transpired that the plant world was to be the central theme of our work. For years we had watched the plants, knowing that the

secret was there, but knowing also that there is no spiritual reality in superimposing a theory on the phenomenon. As followers of Rudolf Steiner's Goetheanistic methods, we knew that the phenomenon must *reveal* its secret, its underlying Idea, to the awakened eye.

And so it was that one day in the spring of 1947, walking in Regent's Park past the freshly budding hedges, George Adams suddenly stopped and literally shouted at me, "*There* it is! Of course it *is* an ethereal space!" And he continued to describe in geometrical terms how the sprouting shoot—the associated group of little planar leaves, or a single leaf, opening out conically from the growing point, becoming ever larger as they diminish in vitality—is indeed a physical manifestation in living substance of a process which is *really* taking place in an 'ethereal space'—in fact, in the space and with the forces of the 'growing-point.' Such a 'point,' like a seed or a germinating embryo, is small physically, yet mighty ethereally! It was an exact analogy to the concept derived from higher mathematics.

From this moment the work on plants developed rapidly; each morning after sleep it had grown apace—even as it is with the growing plant. We studied botany systematically. Very soon, once the key was given, we saw how in the polarity of root and shoot the lemniscatory process, which always arises in the interplay of forces and forms of space and counterspace, was again and again being revealed through the gesture of the forms, as a *process* in the development of the higher plant. The wild plants taught the secret.

It was the Dandelion which first revealed itself as the embodiment of a lemniscatory process. The gesture of its form—roots piercing the dark soil radially, leaves enveloping with their outspread planes the sunlit hollows into which the flowers will grow; and between these two, at the transition from soil to light and air, the primal node or hypocotyl. This latter, even in the inner structure of the higher plant, is a crossing point at the changeover from root to shoot.

To understand this, one must know the lemniscate (or figure-of-eight curve) developing as the outcome of a functional process in continuous movement, taking place in an alternating rhythm of contraction and expansion between two opposite types of focus—indeed, between an earth-like and a sun-like focus. The same mathematical process will result in all manner of variation or metamorphosis of the original form. Projective geometry provides a much more fundamental and qualitative approach to metamorphosis in the living kingdoms of nature than does the mere study and comparison of the finished forms, for it not only allows of a more qualitative understanding of the form itself, but also of the formative principles underlying it. Moreover, it suggests a quite new approach to the understanding of the behaviour of living substance in plant and animal. It inspires, for instance, the thought that per-

haps in the space around a growing point, virgin substance—substance which was not as yet earthly substance—is, as it were, precipitated, growing forth into physical manifestation in the germinating centres. The Dandelion gives an almost child-like picture of the 'Sun' which shines within these hollow spaces. In truth, all life arises in the interplay of Sun-forces with the Earth.*

It is, scientifically, a daring pronouncement, requiring the courage of great conviction. But the discovery was made by one whose years of thinking in terms of polarity and metamorphosis had opened his eyes to other aspects of the gesture of natural forms. Without this it is hard for the would-be scientist to look with renewed insight, and it was a long and difficult task to bring this work into a fit form for publication on an accepted scientific level. Always scientifically sceptical, and a strictly honest thinker, George Adams shrank from a too easy or imaginative description, even to help the reader over difficult mathematical passages. Through the very enthusiasm of the way he spoke, he was always able to carry his audiences with him, though as time went on he found it more and more difficult to set down in print the results of his so widely ranging researches.

THE GOETHEAN SCIENCE FOUNDATION

In 1947 George Adams moved to the Midlands of England. His friends there, Friedrich Geuter and Michael Wilson, brought this about; they were founders of the Sunfield Children's Homes at Clent, near Birmingham, founded on Rudolf Steiner's indications for Curative Education. Michael Wilson had long been keenly interested in Goethean theories in science, particularly in optics and colour, and George Adams and he had often hoped that one day the chance might come to work together.

The chance was given at the time of Mrs. Theodora Wilson's death. Michael Wilson had already been freed from some of the responsibility for the Homes, at Fried Geuter's suggestion. Now he, together with George Adams, formed a Trust: the Goethean Science Foundation, to support a new endeavour. For all these years we have indeed been grateful for this Foundation, and for a wonderfully quiet place in which to live and work. A few months later Mary Adams left her beloved Library at Rudolf Steiner House and was invited as librarian to the Sunfield Children's Homes, where she still works as a well-loved friend. At about this time George Adams took the opportunity which was offered to rejoin the Society in Dornach. This he did individually, as an expression of goodwill and of his determination to work with all friends where this was possible.

In Clent the work on plants continued, becoming in fact a further development of Goethe's Theory of the Metamorphosis of

* See George Adams and Olive Whicher: *The Plant between Sun and Earth*, §§ 16–30.

Plants, together with some collaboration with Michael Wilson in researches in the field of optics and the theory of colour. In these fields no work was published from our side, though many seeds lie dormant.

It is beyond the scope of this article to deal in any measure with the results of George Adams' unceasing endeavours in various branches of science to direct scientific thinking into more spiritual channels. The work on the plant, published under our joint authorship, will speak for itself to the interested reader. In 1949 there appeared *The Living Plant and the Science of Physical and Ethereal Spaces*; in 1952 *The Plant between Sun and Earth*, with black and white and coloured illustrations; in 1960 in German a much fuller work, *Die Pflanze in Raum und Gegenraum: Elemente einer neuen Morphologie*, illustrated in black and white. A folder of coloured illustrations, already printed for this book but not included, is at the time of writing just appearing, entitled *Pflanze, Sonne, Erde*.* It is accompanied by a short text, which it is hoped also to print in English. We worked closely together writing these books, both in the text and in the illustrations, sometimes sharing chapters. I helped to shorten and simplify his overlong manuscripts; he controlled my too unscientific statements and put my German into shape, and there is very much of his work in the geometrical drawings.

In 1951 George Adams visited America. From that year onward we were often on the Continent, especially in Dornach, in connection with the work of the Natural Scientific and the Mathematical Sections at the Goetheanum, and with the mathematician, Dr. Georg Unger who, in 1956, founded in Dornach the Mathematisch-Physikalisches Institut, of which George Adams was an enthusiastic supporter. He contributed to its journal† some of his fundamental researches into physics, notably in mechanics. We also collaborated with Dr. Alex Leroi, of Arlesheim, in connection with his work on cancer research and treatment.

THE LAST TASK

There remains only the brief word which can be written about what for George Adams was of the deepest concern and to which he devoted the last of his forces in this life. Arising out of the work with our friends on the Continent and in particular through our connection with Dr. Leroi, there came into being a research centre in the Black Forest, controlled by a small number of people who formed themselves into the *Verein für Bewegungsforschung*

* The books in English were published by the Goethean Science Foundation; those in German by the Verlag Freies Geistesleben, Stuttgart.

† *Mathematisch-Physikalische Korrespondenz*, published by Dr. G. Unger, Mathematisch-Physikalisches Institut, Dornach, Schweiz, Oberer Zielweg 34.

(Society for Research into Movement). The main object in the first place is in connection with research into the true nature of water and its behaviour. George Adams' work is regarded by these friends to be essential to their work. Theodor Schwenk, who as a trained experimenter in hydrodynamics has for some years directed research in the laboratories of the Weleda in Germany, the Swiss pharmaceutical firm established under the guidance of Rudolf Steiner, leads the experimental work in the new Foundation, established in 1961. Its sponsor is Dr. Hanns Voith, of the firm of Voith in Heidenheim. He first met George Adams when as a young man he was interpreting for Rudolf Steiner in the First Goetheanum.

Little or nothing can yet be said of this work, for it is in its beginnings and results will be published in due course. It was George Adams' life-long desire to see the new theories concerning the forces of space and counterspace put into practice technically. The aim in this particular aspect of the work is to find methods of purifying and revitalizing exhausted and contaminated water, based not on chemical methods, but on an advanced development of the old method of allowing or causing water to *move*, so that it may purify itself. George Adams' work consists in finding ways of movement for water, taking into account not only its relation to gravity, but also its inherent anti-gravitational nature. To this end the theory of physical and ethereal spaces and forces is being used in experimental work. It was another courageous undertaking.

In August, 1959, George Adams had suffered a serious coronary occlusion, from which he recovered unexpectedly well. (One of his activities, while lying in hospital for six weeks in Ripon, was to learn by heart all the verses in their sequence of Rudolf Steiner's *Calendar of the Soul*.) His illness changed the rhythm of his life, but the last three years were, more than any, full of achievement and promise. In 1961, the Rudolf Steiner Centenary year, his activities were redoubled and included three lectures to large audiences at the Goetheanum, in Stuttgart and London. We travelled back and forth between the Black Forest and England, more or less dividing our time between the two.

George Adams' physical strength gradually lessened; his spiritual stature and his great inner vitality and unbounded love of life increased. Conserving his forces, he nevertheless worked very hard; he could never become an invalid—rather than that, he wanted to go on, even into the Beyond.

THE SOCIAL QUESTION

He was always grateful for whatever life brought, with all its setbacks and many trials, and above all for its hospitality towards him. He described how he experienced an inflow of vital, life-giving forces when enjoying the kind hospitality which was so often extended to him throughout life. "Many beings!" was a favourite

exclamation, accompanied perhaps with a great sigh, his head in his hands, which was always a sign of his overwhelming feeling of thankfulness. Many beings had indeed accompanied him through life. Few, if any, of his friends know how widely his ever positive and integrating influence extended among the human beings whose destiny it was to meet him.

George Adams not only *thought* the Sun-spaces and Sun-activities, but he *lived* them; he tried to unite the worlds of the light and the worlds of the darkness and so find the ultimate Balance. He was an intensely individual person and he had a great need to return to the silence of being quite alone; yet his love and sympathetic activity extended on all sides. Many have experienced how, when asked a question, he would sit silent for so long, but the answer, when it came, was gathered, as it were, from the whole realm out of which the question was asked; it did not spring from his own immediate reaction, from his own centre; and he never answered dogmatically. His counsel was much sought in committee, because he would come to decisions taking in the whole circle of possibilities; weighing-up the situation, he would include also the point of view of those with whom he might have been in opposition, and he often helped to avoid the ego-to-ego clashes which arise from a too self-centred 'point of view.' Imbued as he was with the kind of thinking and experiencing which comes from a spiritualised geometry and mathematics, his consciousness of the interweaving of *planar forces*, working towards a common goal, as well as of earthly point-centres, tending to thrust out at one another, told him the *real* meaning of Brotherhood—of the community where each stands as an individual, yet all are interwoven in the Whole.

The time is past when kings rule by decree from a central throne. Neither, however, is it in the true spirit of our time for individual initiative to be levelled to a grey uniformity. In the forms of social life to be sought in the future, *individuals* must work side by side, yet achieving a common accord. United in the circle of their activity, they will work together in freedom, each with his own task, yet always conscious of the common bond. Such groups or communities will be really like 'Sun-centres.' Just as Rudolf Steiner describes the Sun as receiving into itself the cosmic influences of the worlds of planets and stars, to pour it all forth again in bounty upon the Earth, so too will it be in the forming of social life among men. Like the tangents of a circle, interwoven with one another, the individualities forming a community—such as a 'Vorstand' or a College of Teachers—will form a 'Sun-centre,' and from the forces thus engendered, our social undertakings will flourish and grow. Our conception of Threefold Man will be more truly spiritual, and out of this will arise the understanding necessary for the building of a new social order, that of the Threefold Commonwealth.

At the end of his life George Adams made the revision of a partial

translation he had made in earlier years of *Occult Science*. Mary Adams helped him by translating the remaining two chapters. With her help, too, he published *Verses and Meditations* (Anthroposophical Publishing Co., London) with an introduction and notes, Rudolf Steiner's original words being set side by side with a beautiful English rendering, their intention and use being explained in the introduction in eloquent fashion. He often said how for his scientific work he needed to return again and again to the well-springs of Anthroposophia, and referred to the way Mary Adams had so often helped him by producing just at the right moment a word or a lecture or other reference.

The long, cold winter of 1962-63 put an extra strain on his heart, including as it did three journeys to London in the bitterest of the weather.

"NOW THE DAY IS OVER"

The last four weeks of his life were spent in Edgbaston, Birmingham, in the house of Dr. Lothar Marx and his family. Longing to regain his strength to return to the Continent, he was forced to rest. Active in spirit, he read a great deal and was planning for the future of our scientific work. He learned of the death of Guenther Wachsmuth and concerned himself about the writing of a suitable tribute to him. Often gay and with his usual humour, he was however deeply concerned for our Movement and also for all that was going on in the world at large.

On what proved to be his last afternoon, he was reading a lecture* in which Rudolf Steiner is saying that one of the most essential aspects of Spiritual Science will be the awakening of man to the knowledge that in his life of feeling and willing he is closely united with the world in which the so-called Dead are living, though in his present-day consciousness he is unaware of this in his thinking. In reality this world is around us, just as the chairs and tables of the physical world are around us when we are asleep, though we are not conscious of them. A time will come when for the understanding of history on earth men will reckon with the forces of those who have passed through the Gate of Death and are in the life between Death and Rebirth. The knowledge of the united existence of *all* humanity in this way, he says, will give a new shade of meaning to the whole of the cultural life of mankind in times to come. Commenting on Rudolf Steiner's description of the way this conscious awareness could arise between an individual Soul on Earth and a Soul in the Spiritual World, George Adams said, "Isn't it wonderful that this, too, is a lemniscatory process!"

He had to see his forces waning, particularly in the last two days. As so often in his life, in moments of fatigue he would rejoice in simple things. A children's hymn had come into his

* Lecture III in *Earthly Death and Cosmic Life*, Berlin, 1918.

mind; he had learned the words by heart and liked us to sing them softly together, when he did not sleep:

Now the day is over,
Night is drawing nigh;
Shadows of the evening,
Steal across the sky. . . . .

During the night, the last verse had just sounded into the silence that followed:

Glory to the Father,
Glory to the Son;
And to Thee, blest Spirit,
Whilst all ages run.

It was in the early hours of March 30, 1963, the anniversary of the day on which Rudolf Steiner died. The weight of his body fell from him; the wings of his Angel had borne him aloft to take him back to the Sun-spheres, from whence he will return with renewed forces to take up again his task on Earth.

To quote his own words, written in 1953 in a *Golden Blade* article entitled *The Threefold Structure of the World:* "So too the gate of death: when man looks out into the starry spaces, not as mere physical emptiness but as the ocean of the ethereal, he will relate himself in a quite different way to that future moment when his ethereal body will be released from physical anchorage and on the wings of the expanding ether he will sail forth again into the spiritual realm whence he came."

* * *

O thou who lived among us
And as friend
To every soul and creature, plant and stone
Thy love of thought and heart and will outpoured;
Go thou thy way in fields of Spirit-land,
Climb thou the Heights thy striving Spirit scanned
From this Earth's vantage-point.

Wide-spread in Encircling Round
And God's good Time,
Look in upon the Seed thou sowed on Earth.
Into the 'budding cups of light' upheld
By those who ever with thee Earth's path trod
Pour down thy light-filled, Christ-endowèd Love,
That men may know the Sun!

Goethean Science Foundation,
Clent, Stourbridge, Worcs.

Scientific Progress and the Threshold

John Waterman

ON a number of occasions when Rudolf Steiner spoke about the first world war, he emphasised that it was part of an evolutionary process—a process certainly not complete when the war ended.

Only by understanding the nature of this process, he said, could men hope to bring some order and harmony into human evolution. Otherwise, civilisation would stumble from one social catastrophe to another.

The second world war was a further such catastrophe, and since then, mankind seems to have been balancing precariously on the brink of still greater disasters. Thus Rudolf Steiner's demand that we should understand contemporary events is more urgent than ever.

Steiner sometimes summed up the essence of the situation by saying that humanity as a whole is beginning to "cross the Threshold." (See e.g., *Vergangenheits und Zukunftsimpulse im Sozialen Geschehen*, Dornach, 5–14 April, 1919).* It is a simple phrase for a very complex process.

How is this process related to the turbulent events of our time? In the last years of his life, Rudolf Steiner gave, not so much an answer to this question, as an indication of how to answer it. He created the vast carving now in the Goetheanum: the central Christ figure stands upright, holding Ahriman and Lucifer in a dynamic balance, as though to create a central space where the human individual can breathe the air of true freedom.

Steiner also called the central figure "The Representative of Humanity." The carving makes visible the spiritual ideal to which humanity must hold while crossing the Threshold. The essence of this ideal is the creation of a central realm where the human individual can stand upright and experience freedom, while the forces of Lucifer and Ahriman are held in balance. This realm can be sustained only with the help of the "Sun of Christ" (in the words of the Foundation Stone verse). It is a realm within the human soul—but in the lectures cited above Steiner says that as humanity crosses the threshold, the soul will need the support of a corresponding balance in outer social forms.

Behind many of the tumultuous events of to-day, one can discern a kind of battle swirling round this central realm, both within individuals and in society. In these same lectures, Rudolf Steiner describes the first world war as a symptom of just such a struggle.

He traces the conflict back to the time of Goethe and Schiller, when the culture of central Europe achieved a certain flowering. But the Goethean impulses were not truly recognised and taken up

*Six lectures, of which only the fifth has been translated, under the title of "Spiritual Emptiness and Social Life", in the *Golden Blade*, 1954.

by the world at large, and the culture began to decline. Behind this decline, and to an important extent responsible for it, was a kind of alliance between certain Ahrimanic and Luciferic influences.

Steiner describes how the Luciferic impulses were at work, in particular, in the great houses of the landed aristocracy of central Europe, typified by the house Hapsburg. In this aristocracy there still lived unchristianised forces from the old central Europe, before the forests were cleared. In contrast, powerful Ahrimanic impulses were active in the industrial revolution, with its emerging proletariat and expanding factory towns.

It is an alliance between these Ahrimanic and Luciferic streams which has gradually eroded the Goethean culture and destroyed the old central Europe. This destruction has reached a certain climax in our century. Steiner describes the first world war as part of this destructive process, and a direct outcome of an "alliance" between the impulses at work in the old landed aristocracy and in the new industrial society.

To-day, we can look back on the second world war as a further act in this drama. For the effect of this convulsion was to carry the destruction of central Europe to a certain conclusion. Hitler's declared intention was to create a kind of super-Central Europe. But the outcome of his actions was the establishment of the Iron Curtain. The war ended with the old Central Europe sliced in two, and the two halves have been drawn apart into the orbits of Moscow and Washington.

But, as the old Central Europe declined, a new impulse was born in it: Rudolf Steiner brought Spiritual Science into the world. The cultural impulses of Goethe and Schiller were reborn in a new form, not as part of a geographically limited culture, but as the starting-point of a new culture for mankind as a whole.

At the same time, there are signs that the Luciferic-Ahrimanic alliance which eroded Goethean culture is manifesting in new forms, which we must learn to recognise. In particular, I believe that the "alliance" is coming to expression in the remarkable linking of science and industry which is so characteristic of the past few decades, and which is having such far-reaching effects on our society. The main purpose of this essay is to develop this suggestion.

*

Until recently, science was still a remote, largely academic activity, pursued by small numbers of scholarly men. Its ideal was pure knowledge, understanding of nature for its own sake.

In Britain, this tradition of academic science continues to be remarkably strong. The most brilliant scientists still tend to gather in universities and pursue "pure" research, even though the facilities and the pay may be relatively poor. The pure scientists are widely regarded—and often regard themselves—as the aristocracy of the scientific community.

In contrast, applied scientists and engineers tend to be regarded as a kind of proletariat of science. Although engineering is now a highly scientific profession, the word "engineer" still vaguely suggests a man with a spanner and dirty blue overalls, "good with his hands" but not specially good with his head.

"Pure" science has created a vast conceptual edifice, a grandiose picture of the world which has a certain shining splendour. It conveys the impression that there are very few dark corners of ignorance left, and that these will soon be banished. But it is undoubtedly a Luciferic light that conveys this god-like sensation of understanding almost everything.

The technologist, by contrast, is interested in scientific concepts not for their elegance or beauty, but for their utility. He is less concerned to understand the world than to control it. He judges a theory by the ease with which it can be tested in practice and set to work. It matters little whether an idea is "true" so long as it is useful. This habit of regarding ideas as a source of power rather than of understanding bears the unmistakeable signature of Ahriman.

During the last 30 years, however, science and technology have entered into an increasingly intimate alliance. The modern engineer has become highly dependent on the findings of laboratory research, while the "pure" scientists, in demanding ever more elaborate equipment, are increasingly dependent on first-class engineering.

Thus the scientific technology which is now gathering speed has emerged from a fusion between two originally very different streams: the "disinterested" pure scientists, rooted in the universities, and the "practical" engineers, descendants of the old craftsmen whose work has been transformed by the industrial revolution. It is a fusion of forces that start from the head with forces that originate in the will.

This fusion has been stimulated, almost created, by social and poilitcal events of the twentieth century. This becomes particularly clear if one examines two particular developments, the atomic bomb—which emerged from "pure" science—and the rocket missile, which emerged from advanced engineering.

During the first decades of this century, the major adventure of pure science was the dissection of matter into atoms and sub-atomic particles. This work was centred almost entirely in Europe, especially in Copenhagen, Cambridge, Göttingen, Berlin, Vienna, Rome and Paris.

When one reads of the life of atomic physicists at these centres during the 1920s, one is reminded a little of the cultural flowering in the time of Goethe. They formed an idealistic international community, burning with enthusiasm and richly endowed with remarkable individuals.

The rise of Hitler cast a shadow over their lives, for many—including Albert Einstein—were Jews, and were forced to flee.

With Einstein's departure for America, it was widely felt that the centre of gravity of science had moved from Central Europe to the West.

The crucial discoveries which led to the release of atomic energy were made towards the end of 1938, just as Europe was heading into war. The wartime atmosphere of fear and distrust then provided precisely the right atmosphere for translating these academic discoveries into practice—even though many of the scientists involved had begun to realise what this would imply.

The war-time Manhattan Project for developing the bomb brought together, for the first time, some of the most outstanding physicists and some of the best engineers in the world. The "aristocrats" of science found themselves allied with the driving energies of practical men of action, engineers and generals.

It is nevertheless true to say that in the release of atomic energy, the *conceptual* advances were primary; translating the concepts into practice was secondary. The atomic bomb is an "aristocratic" achievement.

In contrast, the giant rockets, which were also pioneered in wartime, when German engineers developed the V-2, are primarily achievements of technology. They embody few new concepts, but a great deal of "know-how." They call for a kind of industrialised craftsmanship, and individuals have emerged with a certain genius for making these complex machines work.

Since the war, these two products—the most refined products of "pure" science and of engineering respectively—have themselves become allied. The linking of rocket and atomic bomb has created the weapon which dominates the military and political scene to-day.

It is just this combination which sustains the Iron Curtain, and produces a kind of paralysis across Central Europe. The alliance between science and technology, stimulated in particular by the activities of Hitler, has rigidified the division of Central Europe.

But the alliance has also released a surge of new discovery and invention which is profoundly affecting society. In this connection, it is worth looking more closely at the effects of rockets and atomic energy, for they reveal a curious and instructive polarity.

When an atomic bomb explodes, it produces a fireball which shines with a kind of terrible glory. It is as though something of the Luciferic light which illumines the concepts behind it should shine forth directly for a brief moment. In its outward aspect, the atomic bomb can seem an inspiration of Lucifer.

Yet in the way it is used, and in its consequences, it is entirely the instrument of Ahriman. It is the most total instrument of power ever wielded by man. One may feel that its by-products, the radioactive debris, have an ageing effect on the earth, and that "fall-out" is a kind of physical counterpart of the fear which these weapons inspire. It has given rise to new military strategies—the "balance of terror", "graduated deterrence", etc.—which have a kind of

mechanical but totally inhuman logic. The end—"defending freedom"—is held to justify the means—almost complete mutual destruction.

With the large rockets, the situation is reversed in a curious way. In their outward aspect, these devices appear as a wholly Ahrimanic inspiration. They combine a fantastic yet controlled power in their engines with a cold electronic "brain" in their guidance systems. A rocket engine looks like a kind of mechanical digestive tract, which swallows fuel at a furious rate and produces great jets of flame, like a violent impulse of will, to drive the rocket upwards. In the nose, mechanical eyes and feelers peer into the sky, sense the movements and acceleration, and set the machine precisely on course.

Yet the use of rockets for space exploration is impelled by a child-like but burning enthusiasm. The rocket engineers see the exploration of space as a vast new step in the evolution of man, which will establish him as master beyond the limits of his planet. It is almost a religious impulse—to make man a kind of god—which fires the space enthusiasts.

This child-like enthusiasm is particularly apparent in the Russian approach to space exploration. Eminent Russian Academicians will indulge in flights of futuristic speculation which make western academic scientists squirm inwardly.

The machinery of the Soviet State, with its tendency to centralised authority and its emphasis on groups rather than on individuals, clearly derives from an Ahrimanic impulse. But this has been grafted, like a kind of mechanical armour, on to a people whose inward impulses are deeply religious—a religiosity which Lucifer can attempt to lead astray.

In America, there is in some respects an opposite situation. The outward ideals of American society are treated almost as religious principles. "Freedom" and "democracy" are ultimate virtues, "Communism" is totally evil. Yet America has pioneered mass-production, developed mass-persuasion by advertising and propaganda to a fine art, and elevated mechanical efficiency into a major virtue. The most powerful Ahrimanic impulses are clearly at work within American society.

The aim of these remarks is not to criticise American or Russian society, but to underline what seems to be a fundamental characteristic of the Luciferic-Ahrimanic "alliance." Wherever the one impulse is more outward, the other is to be found working more inwardly, and *vice versa*. Let us now consider where this alliance, in so far as it is expressed in scientific technology, may be leading.

*

The triumph of pure science (the release of atomic energy) and the triumph of engineering (the exploration of space) have transformed the status of science in the eyes of politicians the world over. Science, both pure and applied, is now seen as the major

source of power, both military and economic. The national purse strings are wide open, and scientists are allied with massive industrial resources as never before.

This is why the atomic physicists can plan and build vast machines such as the "synchrotrons" near Geneva and at Brookhaven in America, for probing still further into the anatomy of matter.

Since the 1940s, atomic physics has become bewilderingly complex, and has raised more new problems than it has solved. But there are signs that the next five years will bring important new developments, in which the still vaster machines now being planned will play a part.

One of the most remarkable facts about atomic physics is that although it is now dealing with entities of almost unimaginable smallness, and intervals of time where a millionth of a second seems as long as a day in ordinary life, new facets of this "universe within" are continually opening up. Atomic research is a kind of exploration into the "infinities within."

This exploration coincides with an opposite one—the immense effort to break out into space and explore the planetary system. But whereas atomic research must wait on new concepts to make progress, space research is dependent on new technology.

Yet here there is a remarkable paradox. For it is the effort which is apparently centred in the conceptual life which has released mighty physical forces; while the effort which is centred in technology is producing considerable conceptual upheavals.

Space research has begun to change our picture of the universe in quite far-reaching ways. The nineteenth century universe was dark, cold and silent. Hot balls of gas were scattered through this space, and some of them were circled by a few lumps of rock called planets.

Since then, but especially in the past five years, space research has been rapidly filling this "void" with all kinds of surging, interweaving forces.

The focus of attention is now the "magnetosphere"—a volume of space surrounding the earth where the earth's magnetic field predominates. It is found to be egg-shaped, and it interacts, especially at its outer surface, in a very sensitive way, to influences from the sun. The earth, with its magnetosphere, is now pictured as enfolded within the atmosphere of the sun, and as living in a complex community with it.

The understanding of this interrelationship is only in its beginnings—but it belongs to the approach to the Threshold. The time is passing when humanity needed the experience of total isolation in the universe.

Space research is to-day abolishing this isolation in purely physical terms, and it seems certain to cause similar upheavals in

scientific ideas about the nature of the moon, the planets, and perhaps even the stars.

The efforts to send men into space and to the moon may produce the most far-reaching conceptual upheavals of all. There are already some small signs that men orbiting the earth experience changes in their perceptions. Two of the American astronauts have reported what seems to be a greatly enhanced acuity of vision, which is not so far explained in ordinary terms. Such experiences may be dismissed as hallucinations. But if ventures further into space have more far-reaching effects on consciousness, the scientific picture of the human mind could be profoundly changed. At present, ideas about consciousness have a nineteenth century character—static, mechanical, unchanging.

Meanwhile, one must ask what may emerge from the exploration into the "infinities within." This must be entirely speculative —but I think one should be prepared for the possibility that atomic energy is not the last of the forces to be released from this exploration into matter. There are indeed hints in some of Rudolf Steiner's writings of far-reaching discoveries still to come. (See, for instance, the lecture, *Was tut der Engel in unserem Astralleib?* (Zürich, 9 Oct., 1919).[1]

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Rudolf Steiner sometimes spoke with great earnestness of the danger that mankind could cross the Threshold without becoming aware of the fact. Yet this is just what the scientific-technological alliance could help to achieve. For it is beginning to reveal spiritual realities in such a way that they are interpreted by men in purely material terms. Through space research, mankind is now becoming aware, for instance, that the earth is intimately interwoven with the rest of the universe. Through atomic research, he is becoming aware that thoughts—concepts—can release mighty forces. Yet the "thoughts" which release atomic energy are held to be "neutral," no different from thoughts about the familiar world of nature we perceive with our senses; and the forces of the "magnetosphere" are regarded as fundamentally the same as those found at ground level.

In "The Spiritual Guidance of Mankind," Rudolf Steiner describes how humanity must cross the threshold in a two-fold way. During life, most people can survey only the waking hours between birth and death. Crossing the threshold means, in a certain way, beginning to survey the realms before birth and after death. It is striking that science and technology are bringing a kind of caricatured encounter with these two thresholds.

The great effort of applied science and technology to explore space is impelled by a Luciferic dream, which urges man to find his

[1] *The Work of the Angels in Man's Astral Body* (Rudolf Steiner Press).

way into those shining realms from which he descended at birth. It is an effort to return to "the heavens."

The spacemen crouch in their curious womb-like capsules and undergo a kind of initiation. One can even suspect that these space flights include a physical caricature of spiritual ordeals. Is it far-fetched to see the experience of greatly enhanced gravity during the initial acceleration, so that each part of the body weighs four or five times more than normal, as a kind of ordeal by earth? Then, suddenly, the astronaut is floating weightless, as though in a vast ocean, undergoing an "ordeal by water." As he circles the earth, he must also keep control of his soul life, hold back fear, and calmly observe what is happening. He must survive a trial in the astral-soul element, an ordeal by "air." His "initiation" is completed with an "ordeal by fire," as he plunges back into the earth's atmosphere and survives the heat of re-entry.

In contrast, the emergence of atomic energy, the product of "pure" science, has brought mankind as a whole face-to-face with death. Until now, each individual had to come to terms with his own forthcoming death. To-day, atomic weapons force men to contemplate the possibility of the death of humanity. But this, too, is a caricature of what should be a spiritual process. In connection precisely with the destruction of Goethean culture in Central Europe, Rudolf Steiner said that in order to cross the Threshold, mankind must undergo a spiritual death, so that something new may be born.

It is the aim of the Luciferic-Ahrimanic "alliance" to divert mankind's attention from a real spiritual evolution which he is embarking on, so that he crosses the Threshold unawares. Instead of penetrating spiritually beyond death and before birth, his attention is being diverted by spectres of physical death and dreams of a mechanical exploration of the heavens.

Why is it that pure science brings a kind of encounter with death, while applied science generates an urge to escape from the earth?

In a Christmas lecture, *Die Zwei Weihnachtsverkündigungen*[1] (1.1.21) Rudolf Steiner describes the origins of the faculties now used for pure and applied science. The mathematical thinking of to-day, he says, derives from the clairvoyant faculties used by the Three Kings to perceive the approaching birth of the Christ. They were faculties on which a true astrology was based, so that the sages from the East could look outwards at the stars and perceive the spiritual realities working behind them. To-day, Rudolf Steiner says, these faculties manifest as a purely inward ability to think mathematically. Pure science, mathematical science, is thus a metamorphosed remnant of the mighty faculties of the Kings.

[1] Translated in the collection of eight lectures on *Christmas* (Rudolf Steiner Press).

The Shepherds, unlike the Kings, received their summons to the Nativity while asleep. Rudolf Steiner tells us that they possessed clairvoyant faculties connected more with the metabolic pole of man, so that, looking inwards and downwards, they drew their visions from a deep connection with the earth.

These faculties manifest to-day in all materialistic experiment. Technology and applied science, with the outward-going urge to manipulate the earth, make use of a metamorphosed remnant of the faculties of the Shepherds.

In the Oberufer Christmas plays, the Kings are usually represented as two older men and one younger; the Shepherds, in contrast, include two younger and one older.

This indicates how the spiritual stream represented by the Kings, who draw their wisdom from the stars, is more connected with the forces of old age. While the Shepherds, who call on the earth-mother for their knowledge, are more linked with the forces of youth.

To-day, the pure scientists, who have inherited a remnant of the faculties of the Kings, are leading mankind towards a materialistic encounter with death, towards the threshold which lies at the end of human life. While the technologists, using metamorphosed Shepherd faculties, are striving with child-like enthusiasm to carry mankind into the heavens, using a kind of mechanical womb. This caricatured initiation threatens to distract attention from a spiritual crossing of the Threshold into the worlds which lie before birth, and may bring great conceptual confusion about the nature of extra-terrestrial realms, the moon, planets and stars.

This may help us to understand Rudolf Steiner's statement, in the Christmas lecture quoted above, that the pre-Christian Shepherds and Kings faculties work to-day in opposite directions. Before the Mystery of Golgotha, it was the Kings who were concerned with the stars. And they could use their faculties to perceive the forces working from the stars down on to the earth, the forces which lead souls from the heavens into earthly incarnation. Thus they could see the "Star" of their previous spiritual teacher, Zarathustra, as it approached the earth for its most important incarnation.

To-day the faculties of the Kings work inwards, carrying human thought deep into matter, where death-bringing forces are encountered.

The Shepherds' faculties were drawn from deep within the human being, and revealed something of the life of the etheric body of the earth. But to-day the remnants of these forces are urging mankind to escape the earth and explore the stars—although in a purely physical way.

It is clear enough that in this great metamorphosis of the King-faculties to mathematical thinking, and of Shepherd-faculties to the instincts of applied science, much has been lost. For the Kings

were above all *wise*, while the Shepherds possessed great powers of reverence and devotion.

Pure science to-day is a structure of knowledge without wisdom. Indeed, the whole concept of wisdom has become very dim. But even now, the word still implies the *passage of time*, a certain period of ripening.

It is characteristic of modern science that there is no place for such ripening processes in its activities. A scientist who has an idea hastens to publish it, even in the most tentative form, so that it may be registered as "his," and credited to his academic account.

The haste and pressure which dominate even the "purest" science to-day ensure that new theories and ideas for experiments are poured into the world without considering their implications.

Applied science, on the other hand, often displays a certain brutality—the opposite of reverence and devotion. There is something breathtaking about a huge machine like a jet engine. But in such a machine, metals and other materials are placed under strains which would have instantaneously shattered the gentler machines of earlier times.

In the application of science to agriculture, pest-control and the like, a similar brutality is often apparent. And in medical and surgical experiments, it is now becoming possible to manipulate and interfere with living processes in unprecedented ways. Scientists often feel instinctively that there are limits beyond which such interference may not go. But lacking the soul-forces of devotion and reverence, such qualms seldom advance to a clear perception of moral realities, and are easily dissected by intellectual arguments.

It is a central characteristic of Rudolf Steiner's spiritual science that it calls for both reverence and wisdom. It can come alive in the soul only when supported by these two forces. Wisdom is the fruit of meditation—and the essence of meditation is repetition over a period of time. Concepts which are released too soon into the world cannot further the evolution of humanity; but if they are allowed to grow old in the right way, they can mature into a kingly wisdom.

In "Knowledge of the Higher Worlds", however, Rudolf Steiner emphasises that every step in knowledge must be accompanied by three steps in morality. The moral path begins, so to speak, with reverence and devotion. Rudolf Steiner has emphasised their special importance in childhood for the development of the moral life later on.

If pure science and applied science are to help humanity to cross the Threshold, they must summon these two qualities—wisdom and reverence—to their aid. These are the forces which can dissolve and redeem the Luciferic-Ahrimanic alliance which is now at work in such subtle and complex ways within scientific thinking and scientific doing.

This fact is summed up by Rudolf Steiner in the final lines of the Foundation Stone Meditation. The Light which enlightens the wise heads of Kings can mature knowledge into wisdom. The Light which brings warmth to simple Shepherds' hearts can purify the will-forces of childhood, so that they become the basis of moral deeds.

The last lines of the Meditation are a prayer that this Light should imbue our hearts and heads, so that our deeds on earth may bear fruit, so that human evolution may follow the right path.

In his book on the Foundation Stone, Zeylmans van Emmichoven has described how in this fourth section of the Meditation there is a metamorphosis of the Christ statue which was mentioned at the beginning of this essay.[1]

The statue shows the Representative of Humanity holding the Luciferic and Ahrimanic beings apart in a dynamic balance, so that they can no longer form an alliance. They can act only so that their forces can be transformed through the Light Divine, the Sun of Christ, into positive fruits for the evolution of humanity.

In the Meditation, Ahriman and Lucifer are not mentioned, for, as Dr. Zeylmans says, they are here, in a sense, already overcome. But the process through which this victory is achieved is explicitly described.

There are thus to be found in the Christ statue and in the Foundation Stone Meditation a profound source of help for meeting the most central and pressing problems of our times. The Meditation can help us understand how the hasty concepts of pure science must be replaced by thoughts which are ripened meditatively into wisdom, so that humanity is not led by Ahriman to a premature and purely physical encounter with death. It shows, too, how warmth of heart is needed to generate reverence for the earth which is the only basis for a truly moral technology. This warmth can redeem the Luciferic dreams of using technology to escape from earth into the eternities of space, and transform them into ideals which can truly serve the spiritual realities of man's nature and his destiny on earth.

[1] *Der Grundstein*, F. W. Zeylmans van Emmichoven, 2nd ed., Verlag Freies Geistesleben, Stuttgart, 1962. A translation has lately been published by the Rudolf Steiner Press. See in this connection the chapter, "The New Isis."

The Lord's Prayer

Adam Bittleston

THERE must be very many people at the present time who seldom or never pray. This applies not only to those who have ceased to believe in traditional Christianity, and have found no other faith in which prayer would have a necessary place; many who continue to believe, and many too who have struggled through to a fresh understanding of Christianity, either find themselves continually failing in their efforts to pray, or are uncertain about the real nature of prayer. When the Bishop of Woolwich, in his booklet, *Honest to God*, described how little all the devotional books to which he has turned in the course of years have helped him, he was probably the spokesman of many in our time. It seems that something has happened comparatively recently which has profoundly shaken men's confidence in their capacity to pray.

Man faces a universe that appears to have extended to an immensity beyond all imagining in space and in time. There seems no reason to suppose that what goes on in the consciousness of one small human being can reach to any Spirit, or have any significance for the universe. And there is a widespread feeling among modern men that were they able to find a God behind this majestic universe, it would be fantastically presumptuous to press upon Him their personal needs and wishes.

On the other hand, there is a deep longing to communicate in some way, to reach out beyond the narrow human consciousness with all its restlessness and anxiety. And we see that many turn hopefully towards some form of meditation or concentration, some method that seems to promise a means of transcending everyday perceptions, everyday thoughts and feelings. Countless people search in the past for examples, which might reveal how this is to be achieved. And yet there is always the doubt whether any teaching from the past will meet the new questions and difficulties that are arising in the present.

It would be quite superficial, however, to suppose that in earlier centuries men everywhere found it quite natural and easy to pray. There is evidence of the contrary where we would perhaps least expect to find it. There were civilisations in the ancient world which were little concerned with private prayer; but among the Israelites there is ample evidence of a great tradition of prayer going back to their beginnings as a people. And yet it is plain that the disciples of Christ Jesus, men steeped in this tradition, found prayer, in practice, very difficult. At the outset of their discipleship they receive, according to St. Matthew, far-reaching instruction about prayer in the Sermon on the Mount. And yet at a much later stage, after the Transfiguration, one of the disciples says, according to St.

Luke: "Lord, teach us to pray, as John taught his disciples." And St. Matthew, St. Mark and St. Luke agree in describing the tragic failure of the disciples to support their Lord in prayer at Gethsemane.

In both St. Matthew and St. Luke versions of the Lord's Prayer are given, as part of the essential instruction about the achievement of true prayer. And in both Gospels the context shows that it is possible to learn from the Lord's Prayer what kind of asking is right and justified; in what sense, in fact, petition to God is to be understood as part of man's duty.

In the Sermon on the Mount it is said, just before the words of the Lord's Prayer are given: "Your Father knows what you need before you ask Him." And the teaching on prayer given in Luke 11 is summed up in the words: "If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask Him." Thus the Lord's Prayer is distinguished from an asking which has the purpose of expressing what we need. In so far as it is a matter of asking, it is an expression of our willingness to be changed, to make ourselves ready to receive the Holy Spirit.

But here men of the present encounter a whole bundle of difficulties. Although through the centuries the Lord's Prayer has given infinite comfort and support, experience shows that very few people to-day feel at all sure about its meaning, once they really begin to consider it. And how many people to-day, whether members of a branch of a Christian Church or not, are prepared to speak with confidence about the Holy Spirit? An outstandingly able and practical Christian recently devised what he regarded as an essential Creed, in which there was no mention of the Holy Spirit—and he was prepared to defend this omission.

If we seek a teacher in our time whose whole conception of the world is filled with faith in the Holy Spirit, and who is able to describe in clear ideas the relation of the Spirit to individual man, we can find him in Rudolf Steiner. And it is in his work that we can discover the resolution of many dilemmas confronting human beings when they try to pray at the present time. For Rudolf Steiner is both able to look back into the past, to the great teachers and founders of religions, with the most intimate comprehension; and also most thoroughly aware of the conscious and unconscious effects which scientific thought has had upon man's relationship to the Divine in recent times.

Relatively early, before most of the great cycles of lectures which have since become widely known, Rudolf Steiner gave a lecture on the Lord's Prayer, in Berlin on January 28, 1907. It was printed soon afterwards, and has been much read and translated. A few years later, when he spoke in detail about the life of Jesus, he showed that the Lord's Prayer is deeply rooted in the experiences among the teachers of the Jews, among the pagan religions in the

wider environment, and among the communities of the Essenes, which life brought to Jesus of Nazareth before the Baptism in Jordan.

Dr. Zeylmans van Emmichoven, in the last edition of his book, *Der Grundstein* (now available in English), has described how intimately the great meditation given by Rudolf Steiner at Christmas, 1923, as Foundation Stone of the Anthroposophical Society he then inaugurated, is related to the Lord's Prayer. And we learn of his daily use of a version of the Prayer during his last illness.

THE SEVENFOLD FORM

In the Berlin lecture Rudolf Steiner gave as a form, which could indicate the basic structure of the prayer, a triangle above a square. The triangle stands for the first three petitions: "Hallowed be Thy Name, Thy Kingdom come, Thy Will be done, on earth as it is in heaven." He described these petitions as concerned with elements of the human being which are still to be developed, of which man as yet has only the first beginnings. These elements Rudolf Steiner sometimes called, particularly in the earlier years of his teaching, by eastern names—*Manas, Buddhi, Atma*. He used also names in German, which can be rendered literally in English as Spirit-Self, Life-Spirit, Spirit-Man. In their completeness, these will represent the ultimate spiritualisation of what he described as the astral body, the ethereal body, and the physical body.

The square stands for the remaining petitions, from "Give us this day our daily bread" onwards. These he relates to the physical body, the ethereal body and the astral body as they are in our present experience, and to the central element of human individuality, the Ego.

Such relations can come to have effective meaning for us only when the terms used for the elements of man's being cease to appear remote and abstract, and grow to have a rich and immediate content. This can happen only when we see how they illuminate human life in the most varied ways, helping us to understand every kind of experience which we can encounter, from apparently trivial everyday things to the mysteries of birth and death.

If, then, these relationships are remembered when the Lord's Prayer is used, it is evident that it will become something like a meditation upon man's being, bringing before the spirit's eye what we are and what we can become. But it may seem as if it would then lose its character as a prayer, something spoken to a Divine Power who is thought of as listening to what goes on in the human soul. It may be felt, too, that in this way a great deal of the direct simple meaning of the Prayer will be abandoned.

Yet for those who feel themselves to have lost the capacity for prayer, this may be the necessary way towards a renewed sense of contact with the spiritual world; to dwell at first on something that is regarded simply as an idea, or as a sequence of thoughts, upon

which the mind seeks to concentrate all its attention. And if the thought or sequence of thoughts has been well chosen, we can begin to observe that there is a quickening process going on within us, which concerns parts of our being of which we are not generally aware. And while the physical body gives us to-day a sense of relative isolation from all other things and beings, these more subtle, invisible elements of man's being are interwoven with the active powers of the spiritual world, and tend to remind us that our isolation is very much an illusion. However simple and incomplete our practice of meditation may seem to us, there may well come moments when we can become confident that a power of the spiritual world is indeed gazing down upon what is happening in our souls.

Rudolf Steiner spoke—as did the works attributed to Dionysius the Areopagite and the general mediæval tradition—of nine ranks of spiritual beings, the heavenly Hierarchies. Of these the nearest to man are the Angels, guardians of individual men, the Archangels, inspirers of communities, and the Archai, who bring the impulses for whole civilisations. In studying the Lord's Prayer we are particularly concerned with these beings, because it is they who have gone on ahead of man in the development of the qualities to which the first three petitions refer. And the more these petitions come to life for us, the more our consciousness is gradually drawn into that realm where the creative power of these spirits is at work.

It may seem as if such a line of thought were quietly abandoning any claim that man can pray to God, and substituting a prayer which can be shared in some way with an Angel or Archangel. But the true Spirits of the Hierarchies are to be thought of, as the Bible often shows, as organs of the Divine. Where a human being has good hearing and is attentive, we do not complain that we cannot speak to him, but only to his ears. The Angels are messengers of God; and what they hear, is heard by the Ground of the World, the heavenly Father.

NAME

The first petition, "Hallowed be Thy Name", is related by Rudolf Steiner to the purified astral body, the Spirit-Self. We grow aware of the astral body in the first place through the ever-changing life of our wishes and emotions. But in the Nürnberg lectures on *Faith, Hope and Love*, Rudolf Steiner says that the essential nature of the astral body is to be found in Faith; not a faith regarded as an alternative to knowledge, but one which makes knowledge real and effective. We meet at the present time chiefly a kind of knowledge which remains something external, both to the thing known and to the knower; a piling up of information which gives power without participation. A hallowed or beloved name belongs to a process of knowledge through which the knower can enter and share the life and purpose of the being named. Here thought does

not remain a shadowy picture received from outside; it is an active and selfless use of our inner resources, that they may reveal to us the meaning of the world, which would otherwise remain a great unanswered question.

"Our Father, Who art in the heavens" must become and remain an empty phrase if human knowledge in general is without life; and in particular, if space and time remain for us a bare framework, unrelated to the events and beings they contain. The difficulties about a God "out there in space" arise because our general conceptions of space are barren and undifferentiated; the New Testament can speak of "the heavens" and even number them (as St. Paul does when he speaks of "the third heaven") because the space around the earth was thought of as growing more and more transparent for the spiritual realms which indeed permeate everything, but are veiled by the solid matter of earth.

In our age, the Archangel Michael battles with the forces which would darken the astral body of man, so that a redeemed human thinking can achieve living conceptions of space and time, in which the Divine is revealed. In this way the soul can come to honour again the Name of a Father Who is both the origin of all things, and Who continually grants and sustains the freedom of His creatures. It is such a Father as this, and not the tyrant figure against which Blake and Shelley and many others have rebelled, that Christianity originally proclaimed—as in the parable of the Prodigal Son. The first petition of the Lord's Prayer looks towards growing knowledge of this Father, and faith in Him; it is indeed an asking, yet one which can be fulfilled only through man's active knowledge and faith.

KINGDOM

Living knowledge brings man into the realm of the Angels, who bear within them the Spirit-Self, as man will do only in the far future. It is the Archangels, who are the guardians not only of individuals, but of whole communities, who reveal in the present the nature of Life-Spirit. The first beginnings of Life-Spirit are developed by men not as separate individuals, but by their share in what exerts its effect upon communities; Rudolf Steiner gave as examples the effect of great works of art or of true religious rituals.

In every enduring human relationship some transformation of the ethereal body comes about; and where the relationship lives in freedom, there is a beginning of the "Kingdom." Rudolf Steiner describes in the Nürnberg lectures the basic quality of the ethereal body as Love; thus in the absence of Love the forces that sustain human existence wither, as the astral body grows dark without Faith. Insight into these facts would have the most far-reaching effect on human civilisation; and in one sense these petitions of the Lord's Prayer are concerned with the growth of this insight.

It is relevant, however, to ask at this point: "Who is meant in the Lord's Prayer by 'we'"? The "our" of "Our Father" is taken up explicitly in the last four petitions; but it is implicit also in the first three. It is through us that these things are to happen; all of them involve in some way a Christian community. If we are praying or meditating alone, it is easy to substitute "me" unconsciously, particularly in the last three petitions. And if we try to strengthen our awareness that "we" is really meant, how widely should it be extended? To all humanity, living and dead? Or should we take, to have a more concrete picture, the circle of those human beings we actually know?

Once there was a "we" to which each human being felt himself belonging, by nature: those who shared the same blood. For the people of Israel, "we" had long meant quite definitely the descendants of Abraham, Isaac and Jacob. But when the Lord's Prayer was given to Christ's disciples, a community was growing up among them which stood in a certain radical contrast to the community of the blood; it was based on free decision, which involved indeed an increasingly drastic rejection of the authority of those who by their descent were priests and leaders in Israel. The "we" of the "Our Father" cannot be meant to shut anyone out; but the community in it is founded not on natural relationships but on the power of the soul to recognise Christ.

It will be good to think of this both in a way that extends over a great multitude, of the living and of the dead, and also to apply it sometimes to a quite specific small group of people, even of two or three. Wherever the individual "I am" is able to transcend itself, in the light of Christ, in friendship and compassion, the Kingdom draws near.

WILL

In the third petition, the rhythm of the Prayer alters; there are added, to the four words in Greek which echo the structure of the previous petitions, six more, which can be literally rendered in the order of the Greek, "as in heaven, also on earth." ("Heaven" is here singular, not plural as at the beginning of the Prayer. This is usual where heaven and earth are directly compared.) The word "earth" prepares for the transition to the sentences that are concerned with the tension of our present existence. Yet the third petition as a whole reaches out to the greatest prophetic vision of all: to the ultimate reconciliation of all being in God, the new Jerusalem.

The words "Thy Will be done" have sometimes been understood as if they meant that everything that is happening is in accordance with God's will, and should be accepted in this sense. But the context, in the Sermon on the Mount, makes it abundantly clear that the primary sense is quite different; men are in every way failing to do God's will, or setting themselves against it. The Sermon

on the Mount ends with the contrast of the two houses, built on rock and on sand; the man who carries out in action what Christ has described, and the man who does not—whose fall is great, a tragedy in the sight of the universe.

The exercise of the human will involves Nature with it. The earth can be redeemed by human actions, or given more completely into the power of the adversary. Man's physical body and surrounding Nature are not as separate as they appear; they share one another's destiny. They are both permeated by the great Hope for man's growth to spiritual maturity; that he may become inwardly, what is already implicit in the Divinely ordered form of the temple of his body.

It has widely been taken for granted, during recent centuries, that stone, plant and animal exist only to satisfy human needs; that they have, so to speak, no hopes of their own. Human work everywhere is shaped almost entirely according to this presumption. It does much to make our economic life the spiritual prison which it is. And yet everywhere men long to treat stone, plant and beast with reverence for their own characters and needs; to carry out a will based not simply on human desires but in accordance with the cosmic order.

Those hierarchical beings who are beyond the Archangels, the Archai, have the innermost kinship with such objective, world-serving will. They work to bring into each succeeding civilisation selfless and universal purposes. In fiery devotion they span the immense abyss, from highest heaven to depths of earth, stirring the passing days that they may remember the beginning and the end.

To serve these Spirits of the Ages does mean for individual men a sacrifice; not a fatalistic acceptance of outer conditions, but the putting aside of personal aims to admit impulses of the will that are more than personal. These may stand in the strongest contrast to the existing environment, and yet serve the real needs of the world; we can find examples of service to the realm of the Archai in the combination of vigorous independence with patient devotion by such personalities as John the Baptist or Joan of Arc. The third petition includes both contemplation of this kind of greatness, and the facing of those hindrances with which the following petitions are concerned in particular.

BREAD

The fourth petition, which seems so straightforward, is in reality the meeting-place of all the mysteries of the Prayer. It is only in appearance that the nourishment of the physical body is a simple thing. The greatest wisdom was used in the ancient world to develop the plants which could serve human nutrition in a way that the wild plants could not do. And behind every loaf of bread there is a network of rights and relationships of the most complex kind; rights over the use of land, over the use of human labour, and the control

of money. All this is direct and visible; but every plant also draws into itself much that is invisibly present in the whole earth; the consequences of human thoughts and feelings, the conditions of the elemental spirits. Unconsciously we eat human injustice, and the grief of the earth. Never was a human being able to be aware of all that was entailed, when he took bread into his hands, until the coming of Christ. Only He was able to raise and break the bread with full consciousness of the Father's presence in earthly substance, and with full recognition of human guilt.

Since early Christian times, there has been a strong conviction that the fourth petition of the Lord's Prayer is connected with the Eucharist. And this has been influenced to some extent by a mysterious word which we find in the original Greek at this point, both in St. Matthew and in St. Luke, and nowhere else in the New Testament or in Greek literature. It is the word translated "daily", but of which the meaning in fact remains uncertain—it may be "for the coming day", or perhaps "that is due to us." Certainly there lies in it some contrast to the aspirations described in the parable of the Rich Fool (Luke 12, 16), the man who planned greater barns to contain his reserves of food for his own use, for years to come, and whose soul was required of him that same night. If men are to be aware that bread comes to them from the Father, they can claim only what is needed, without excess, and for the immediate future. And they will see that the bread is rightly shared. In the Eucharist we have the archetype and the source of a true will to share the gifts of heaven among men.

The words of the Lord's Prayer are placed in St. Luke's Gospel within a remarkable sequence of pictures (Luke 10, 23 to 11, 13). Before, come the story of the Good Samaritan and the account of Jesus at the house of Martha and Mary. Immediately after the Prayer, comes the parable of the Friend at Midnight. These pictures have all to do with care given by human beings for each other's physical needs. The Good Samaritan cares for the battered body of the man who fell among thieves; Martha is busy with the work entailed in hospitality; the friend when he is disturbed in bed is asked for loaves. And Jesus goes on to speak of the son who asks his father for food. But then in conclusion—"How much more will the heavenly Father give the Holy Spirit to those who ask him?"

We have here a wonderful alternation between the needs of the body and the needs of the soul. Martha in her concern about bodily needs is forgetting that they can be served rightly only if the soul can listen to the spirit. To ask for bread is not just to claim a physical service; it is to call upon the Holy Spirit in the soul of the other. The fourth petition of the Lord's Prayer is indeed asking that humanity should not starve; but this asking implies much more —that man's social life, his economic relationships, his understanding of soil and plant and of human nutrition, should all be blessed

by the light of the Holy Spirit. Without this men will not really be fed; their bread will become stone. Into the fourth petition there shines from one side the glory of the Name, the Kingdom, and the Will; from the other there works the tragedy with which the rest of the Prayer has to deal.

FORGIVENESS

The more individualised human beings become, the more their behaviour to one another sets riddles which have to be answered. We have often the greatest difficulty in understanding those people in particular whom our destiny has brought nearest to us. Few people can look back over the years without seeing that others have felt injured or neglected by them; and that they themselves have suffered injury or neglect. How intensely grievances are remembered can vary to some extent according to the constitution of the ethereal body, by which our power of memory is sustained; but it is rare for a man not to have any sense of bitterness about the deeds of others.

But when a man is confronted by his ethereal body as a whole, as happened to those who received the baptism of John, and happens after death, then the debts owed to him are dwarfed in contemplation of the debts he owes. Towards the whole universe he is immeasurably in debt. In St. Matthew's Gospel, not long after the account of the Transfiguration (Chapter 18, 23), there is a parable where a servant is described who owes his King an immense debt, the equivalent in our reckoning of millions of pounds. In response to his pleading, he is forgiven; and as he goes out, he seizes a fellow-servant by the throat, and puts him in prison, for a debt of a few pounds. This parable describes the true cosmic proportions, with which the fifth petition is concerned. But in ordinary life they are not easily seen; the ethereal body is settled too firmly into the physical.

And yet part of this stubborn ethereal body, which is so hard to change, has a boundless capacity of mobility and freedom. It can dive down, as it were, at our bidding into any form or pattern with which the world presents us; it can make it possible for us to share the grief or joy of other beings. Something of this power shows itself already in our fantasy, our waking dreams; intensified, it can show itself in the comprehension of a destiny quite different from our own.

In our time, through the work of Rudolf Steiner, the mysteries of Karma, the working of destiny through repeated early lives, are becoming accessible to human understanding. We can learn how debts incurred in one life on earth can really be paid in a subsequent one. But the process of Karma, as described by Rudolf Steiner, is not a mechanical one; the grace and forgiveness of God, and the mutual love of human souls, have continually their effects within it. It is coming about in our time, as Rudolf Steiner described

in the Karlsruhe lectures, *From Jesus to Christ*, and again in the Nürnberg lectures, that Christ becomes manifest as Lord of Karma, enabling men to work out their personal destinies in the way that serves best the need of all humanity.

When we refuse to forgive, we set the barrier of our minds against this work of Christ; we claim repayment in our way, in our time, instead of accepting the healing of destinies through Him. We hold on to the knots in our ethereal bodies, instead of allowing them to be loosened.

When we achieve forgiveness, we are making use of the deepest essence of the ethereal body, its origin in cosmic Love. And we prepare ourselves to meet the shining stream of Light, the heavenly power of forgiveness, which awakened the soul of Paul on the road to Damascus.

TEMPTATION

Endless questions and uncertainties surround to-day the sixth petition. How is it possible that God should lead us into temptation? And is not temptation the common lot of everyone, which we should not seek to escape?

To begin with, it is necessary to see exactly what "temptation" means. The Greek word is *peirasmos*, which is related to our words "experiment" and "experience"; it means a testing, a trying out. The same word is used to the disciples at the tragic moment in Gethsemane when they are asked to remain awake: "Pray that you may not enter into temptation." What sort of test is it, before which the disciples may stand at that moment? It is the testing of their faith; and this is the fundamental meaning of *peirasmos* for the early Christians. In persecution, before the threats of the powers of this world, before destinies which seem too hard to be borne, faith is tested; and the faith, even of a Peter, can fail.

Here we are concerned with the basic quality of the astral body. What are more generally described as temptations, the many wishes which beset us, have their power because of the weakness of faith. "Your heavenly Father knows that you have need of all these things"; the astral body that is filled with faith is able to wait and trust.

For what then does the sixth petition ask? The same experience, which is for one human being an agonising temptation, may be for another a grief patiently accepted. The events that led up to the Crucifixion deeply troubled the faith of the disciples, but there is no sign that for any moment the Mother of Jesus was shaken in this way. When human beings can see the purpose of an event in the light of eternity, however great their sorrow, their faith need not be affected at all.

It would be great presumption to believe oneself able to meet all events in this way; but we can pray for each other, that we may find a light upon our destinies, which enables us to see enough of

their meaning that we do not fall into despair. The Greek of the sixth petition strongly emphasises *into*, the direction in which the path grows continually darker. Pride inevitably leads us in this direction—as Mary says: "He has scattered the proud in the imagination of their hearts." The community of Christians humbly asks to be shown the way which leads into light.

The words of the sixth petition may not seem to be saying this. Many would prefer it if they stood in a positive form: lead us out of temptation. But that they were originally given in the difficult form in which we know them is no accident. Through the apparently negative words something immensely positive is being said; that the soul of man will once more find the eternal light. The words of St. Paul, after he had long pondered the Lord's Prayer, show that this interpretation is seeking in the right direction: "Therefore let anyone who thinks that he stands take heed lest he fall. No temptation has overtaken you that is not common to man. God is faithful, and He will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it." (I Corinthians, 10, 13.)

EVIL

The last petition is related by Rudolf Steiner to the core of man, the "I am." It is by the power of this central element within us that the other members of our being may find their gradual purification; not that man's ego by itself can accomplish this, but from this source the essential decision must come. In the Gospels, the Christ asks again and again of human beings whom He is prepared to heal, for their own consent and participation, their active will to receive healing. Much is given indeed to those who receive it unconsciously, for whom others may speak; but increasingly through all history decisions are given into the hands of individual men.

It is possible for man to choose the work of destruction, rather than to act in harmony with those beings to whom he owes his own origin. By making this choice, he gives himself into the service of spirits who have already for long ages worked as enemies of the Divine. Their intention is to make of man something utterly different from that original heavenly purpose, to which the fundamental structure of his physical body bears witness. "The evil" of which the seventh petition speaks is a conscious alliance with the destroyer of manhood, the being of whom Christ says, "he was a murderer from the beginning."

It may seem as if evil of this kind was very remote from ordinary humanity. But this is an illusion. Self-knowledge leads everyone to the insight that the darkest evil is latent within him, and could come to expression. The decision to follow the Christ does not in itself make this impossible; at the Last Supper, when He speaks of the betrayer, the disciples have to ask, "Is it I?"

Nevertheless, to ask for liberation from the evil is not to seek something which cannot be given on earth. The "I" is endangered by evil because it is incomplete; its emptinesses give the evil an opportunity. When it is truly filled to overflowing from within, the destroyer can find in it no place. In St. John's Gospel, this is shown in the description of the beloved disciple, whose head rests on the breast of Jesus. He can ask about the betrayer, because evil has no longer any hold upon him. Through his "I" there streams the fulness of the spiritual Sun.

THE SPIRIT CHILD

At the end of the Lord's Prayer we are brought into a region of peace, where a great promise for the future comes close to the present. The Divine ideals of the first three petitions are united in the one, the centre of our being, the "I" that is still a child within us, and yet makes the greatest purposes its own.

In ancient pictures of the Raising of Lazarus, he is often shown wrapped like a baby in swaddling clothes, and yet standing upright. Christ has summoned him from the dark tomb, calling him by name. Lazarus is entering a new life, as one born again "from above." Far more concretely than it is usually understood, the receiving of the power of Christ is a new childhood. What is achieved in us within the first three years of life in a way that is beyond the grasp of our consciousness, when we learn to walk, to speak and to think—all this is to be learned afresh, as inward spiritual powers, by the Christian soul.

We use the capacities developed in childhood in a strongly personal way. We form our own opinions, we like to hear ourselves talk about them, we walk where we want to walk. But there comes the time when we recognise how fundamentally our thinking needs to be transformed, our own pet opinions set aside. When we try to face our tasks as Christians, we see that it is not enough to speak as we have been accustomed to do, and that our outward journeying is empty and senseless, unless there is an inward journeying as well.

And this is the good reason for finding prayer difficult. It is a right feeling that forbids us to speak in prayer just as we speak in ordinary conversation. The insistent, restless voice of our our minds has first to grow quiet; and to let a new voice be summoned out of the depths of our being. In the Gospel of St. John, Christ says to the disciples that they are to keep His words; and the keeping that is meant is not just an external obedience or remembering, but an inner identification with what He has said, a learning to feel it spoken within us by the being that is far more truly ourselves than what we usually call "I." When they received the Lord's Prayer, the disciples were being prepared for the rebirth of the Word within them, the voice that can join without dissonance in the speech of

the Hierarchies. To use the Lord's Prayer is to accustom oneself to a rhythm, which sounds for the soul in the spiritual world, in which it shares during sleep and after death.

It is evident that in such prayer *asking* becomes something very different from simply pressing a personal need. Not that human needs have no place in the angelic conversation; they are known in their full extent. But a light falls upon them, from the other side of being. It begins to be possible for man to join with the Hierarchies in the fulfilment of those petitions, which come from the depths of his own heart, and yet contain the Will of God.

Capricorn

The tempest cannot daunt
Him as he scales
The cliff. No mountain trails
Lead to his haunt.
On craggy height he stands,
Erect and gaunt
Against the snow,
Scanning the distant lands
Below.

There fertile valleys feed
A docile breed
That men have taught to do their will.
Stay with your rocks instead,
Proud mountain goat.
Your air is chill,
Pasture is scant
And you know want—
But you may wander like the clouds that float
About your head.

Anthony Taffs.

Religion in the Round

Kenneth Bayes

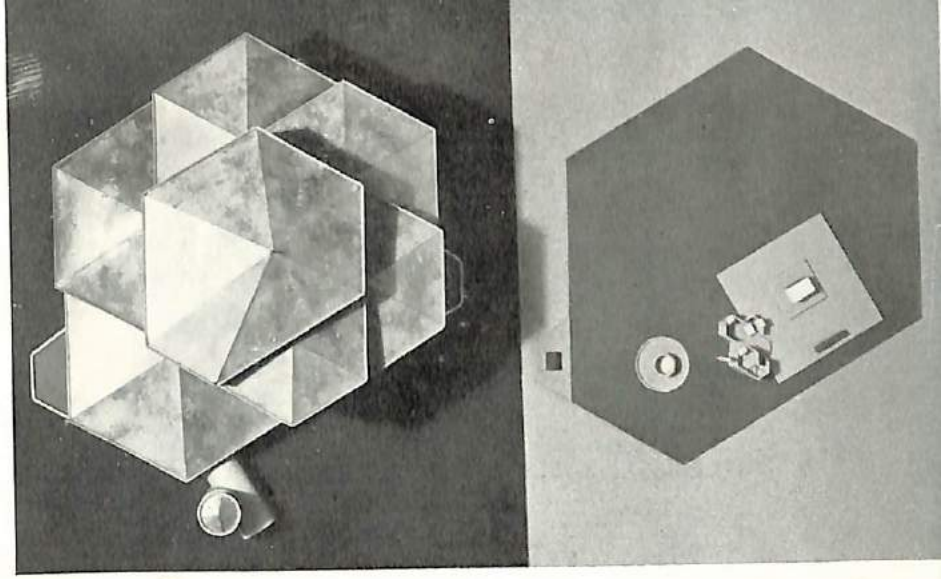
THOSE who experienced the clean cold air that blew through architecture in the nineteen thirties, whatever their subsequent views, have never quite lost the sense of missionary zeal associated with the word "functionalism." The highest praise was that a building should be suited to its purpose and that nothing extraneous in the way of "style," decoration, mannerism, should hide its dedication to simple utility. At its best this architecture had a classic purity; at its worst a plain sterility. This was a period of functionalism in the obvious and naive sense.

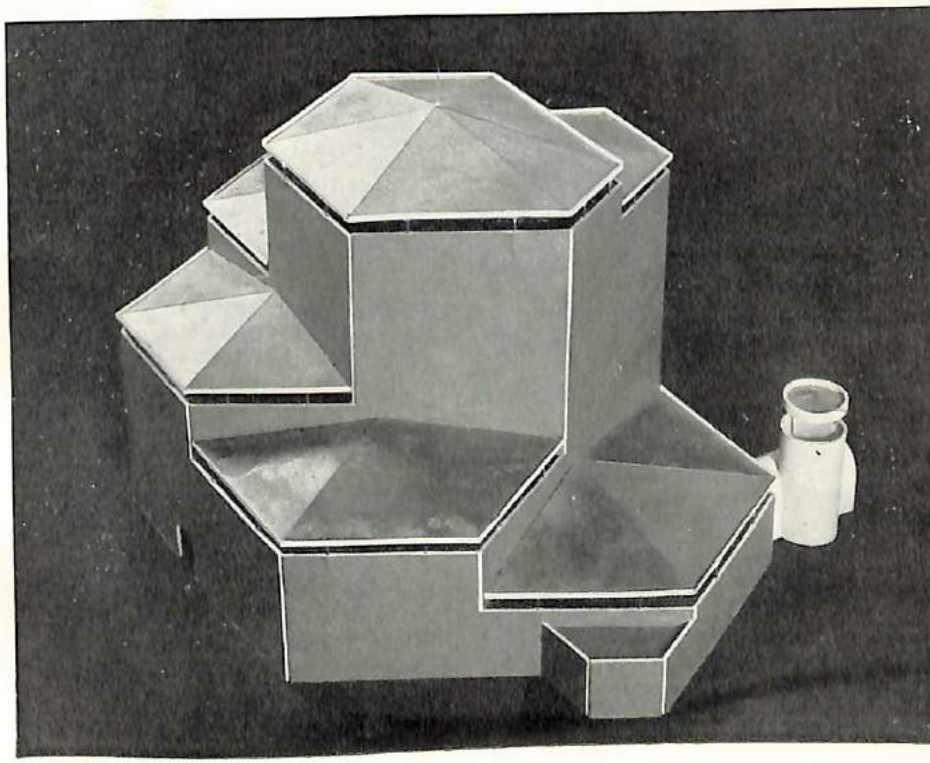
But there is also a deeper form of functionalism. To take a simple example, a functional kitchen, in the superficial sense, pays attention only to efficient planning and equipping as a working space, and leaves all else as plain and negative as possible. In the deeper sense, the function of a kitchen includes satisfying the *feelings* of the housewife as well as her practical activity, and this may introduce materials which would otherwise be excluded—natural timber instead of plastic, decorative ceramic instead of plain tile, and so on.

It is this functionalism on a feeling level, as distinct from the purely utilitarian, which distinguishes a great deal of post-war architecture. It is now more often accepted that buildings should express and serve their emotional as well as their practical use.

This may be taken one step further. For instance, Rudolf Steiner showed how the form and material of a building could express the inner nature of what takes place within—a kind of functionalism on the level of spirit. It does not exclude the other functionalisms which have been described—one may say at body and soul levels—but requires far greater creative and spiritual activity to achieve. Thus a railway station, to take an example, would express not only the linear planning of railway tracks and platforms, the form best suited to the quick and easy circulation of passengers and similar points of use, but also the inner spiritual nature of the experience of travel and of the engines that make it possible.

Steiner took this deeper aspect of functionalism very seriously and his descriptions of his first Goetheanum building are often from this point of view. For instance, when speaking about the shape of the inside of the auditorium and the carving of the walls and columns, he used the analogy of the nut and its shell. Just as, he said, the shell of a nut takes on its internal shape according to the convolutions of the kernel, so the internal shaping of his building was dictated by the inner nature, the formative forces, of all that would take place in the building—the mystery plays and the lectures.





One of the most imaginative of the churches illustrated in "Towards a Church Architecture". A project for St. Matthew, Perry Beeches, Birmingham, by Robert Maguire and Keith Murray, 1959. Interesting plan shape with an ascending progression of roofs to the highest hexagon over the sanctuary. The altar is freestanding, the baptistry in a separate space but visible from the "eucharistic room".

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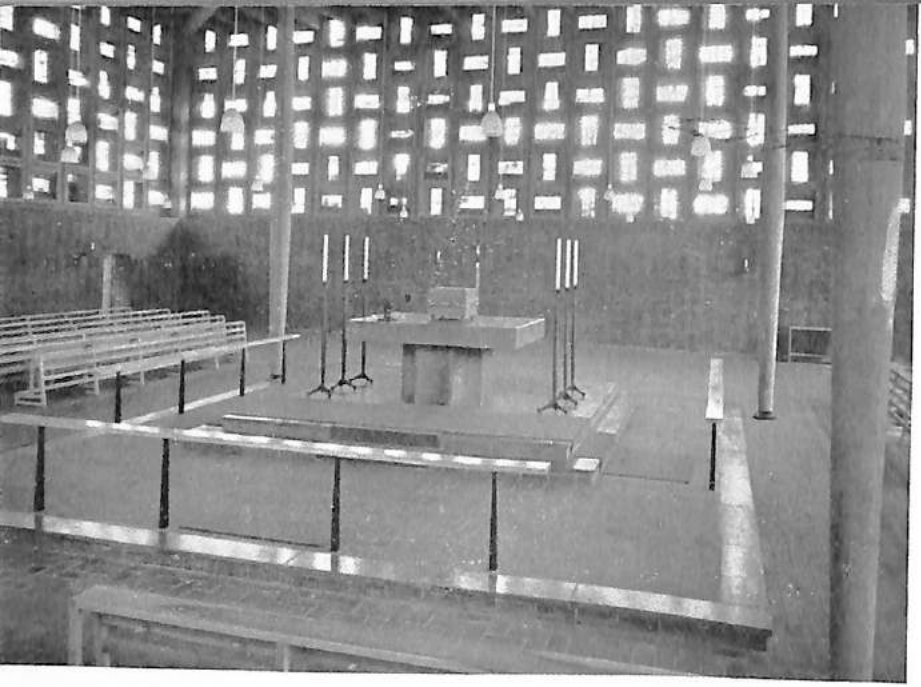
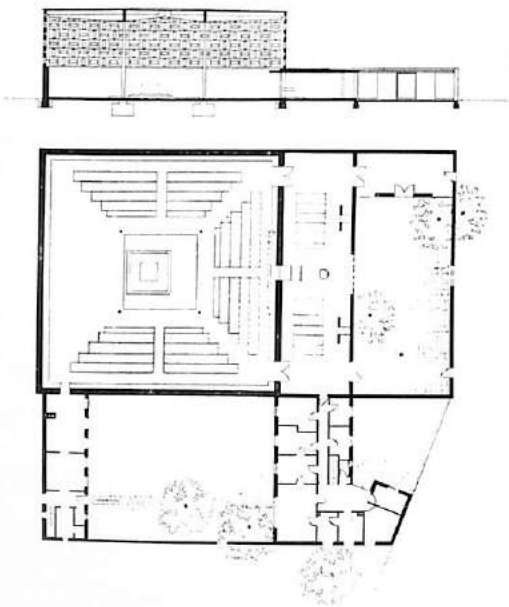
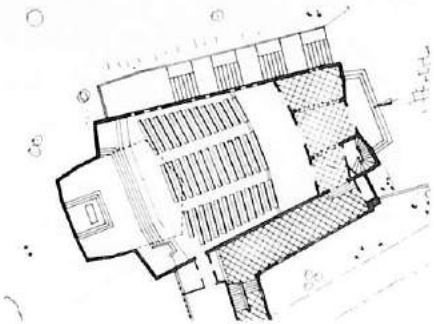
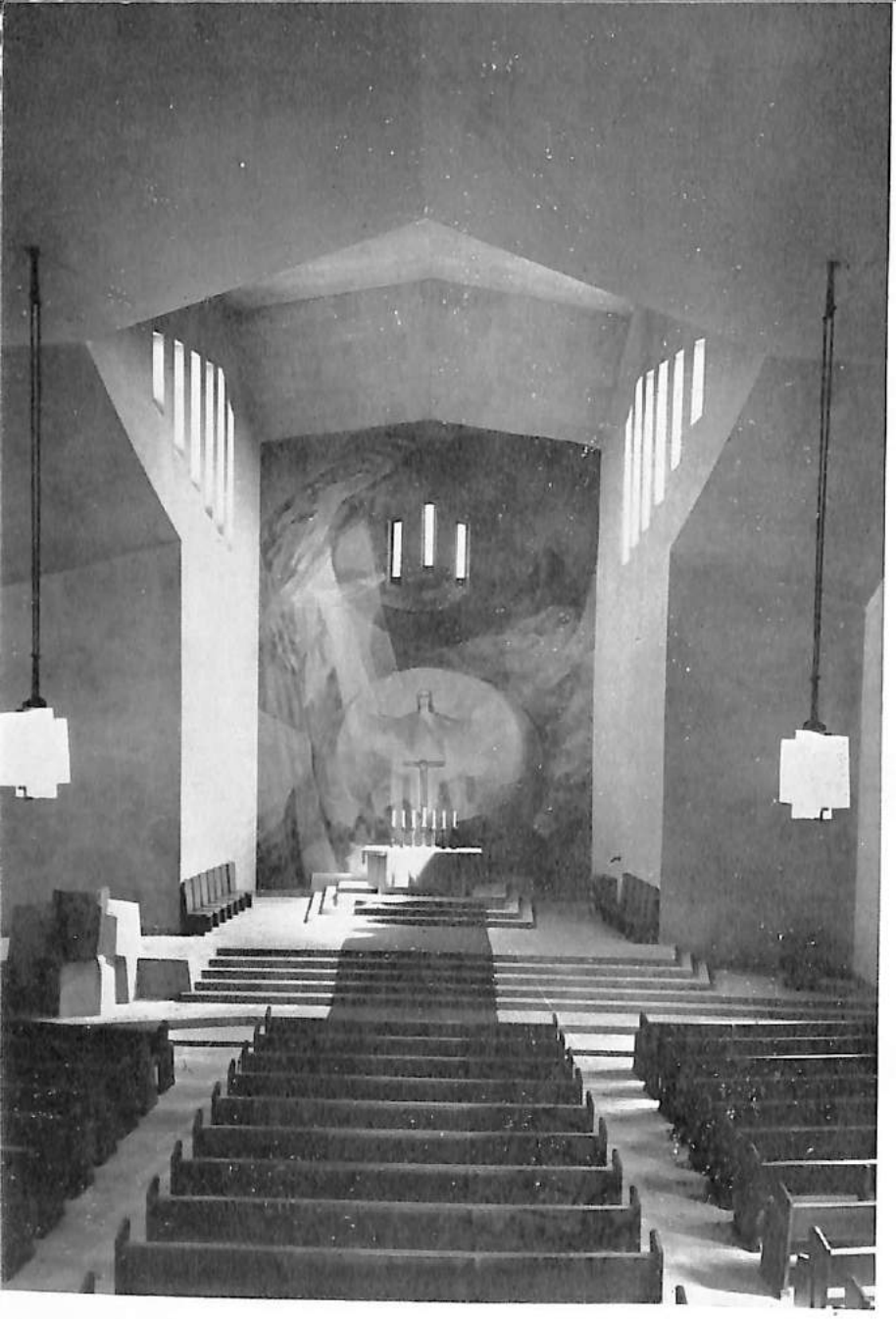




Church of the Holy Family, Oberhausen, by Rudolf Schwarz. (From "Towards a Church Architecture"). A typical plan for a central altar with congregation on three sides. The area to the east of the altar (unfinished in photograph) is for the ministers and choir.



The Church of The Christian Community in West Berlin. 1963. by Helmuth Lauer and Rex Raab. The two elements of sanctuary and nave are clearly expressed on plan and elevation. But their interpenetration has been expressed with a subtlety of planes which suggests something of the mystery of this threshold and makes a unity of the building as a whole.



The church of The Christian Community in West Berlin. The orientation is strictly east-west; the light from the coloured windows about midday falls softly on the altar. The windows and the mural are by Arne Klingborg.

The first Goetheanum was a building with a purpose of a specifically spiritual nature and the resultant forms can be seen (now, sadly, in photographs only, as it was burnt down in 1923). These were the forms which, as Rudolf Steiner conceived them, were right for a building of this purpose. But when it came to the boiler house for the central heating, he found it impossible to include this within the same architectural concept as the main building. He saw the function—the inner being one might almost say—of heating as so different from that of imparting spiritual knowledge as to be irreconcilable within the same building—within the same architectural forms. He therefore separated the boiler equipment and put it in a building of its own; a building of unique form, but absolutely different from the architecture of the main building. It was this form that expressed—Steiner considered—the innner nature of what took place within a boiler house. This, of course, was a remarkable achievement: first to know and understand what takes place spiritually when power is produced by combustion, then to be able to see what architectural form will artistically express it. Even when this has been done for us, it is difficult enough to understand it.

Steiner had a similar approach to the significance of historical styles. He particularly related this to church architecture—the subject of this article—and showed how the different architectural styles expressed the relationship of man, at that time and in that place, to the spiritual world, to his God or Gods.*

The Greek temple Steiner describes as being like an altar, forming a unity with the whole countryside around it. It stood there as the "dwelling place of the God." It was not to be entered any more than one enters an altar; it was the altar in the "church" of the countryside, a dwelling place of the God giving confidence to the observers that the spirit was among them. Then the early Christian church separated the building from the countryside. It was complete in itself and the land was no longer a part of it. The spirit now came to man from the chancel where the altar stood, no longer in the everyday life of the countryside, but protected by the building and its precincts from outer activity.

Steiner then sees the Gothic as bringing men within the church to an even closer connection with the spirit; the community brings into the sanctuary not only the personalities of its individual members, but also their individual work. "We feel," Steiner says, "as if the work performed in the environment has passed into the architectural forms and rises to the spirit like a prayer, a folding of the hands."

It was Steiner's conviction that "a real advance in architectural conception must come to pass again in our times and that this is

* See the lectures given at Dornach in June, 1914, and translated as *Ways to a New Style in Architecture* (at present out of print but available in the library at Rudolf Steiner House).

possible only if the nearness to the spirit which was achieved to an ever-increasing extent from the period of the Greek conception of architecture onwards to that of Gothic building—if this nearness is gradually transformed into a complete union with the spirit. This means that buildings which should now be dedicated to *life in union with the spirit* must *in their very form* express an inner correspondence with the spiritual."

Rudolf Steiner attempted to express this "inner correspondence with the spiritual" in the first Goetheanum, and in this context we can see the importance of separating the boiler house from the main building. If architecture is to develop in this way, the need to understand the spiritual significance of what goes on in a building and of perceiving an appropriate architectural form for it will require an architectural sensibility of a completely new kind—a level of creative activity belonging essentially to the future but having a beginning in our own time.

The Goetheanum was not a church, and a study of its form is not appropriate here. But a church is a building "dedicated to life in union with the spirit," and the principle of architectural development towards a closer involvement with the spirit is very relevant. Do we see any sign of this in modern church architecture?

There has been a great deal of church building since the war, in many countries, and it has sometimes seemed to be used by architects largely as an excuse for exuberant self-expression. A church has been regarded as a "monumental" building, in the sense of non-functional, and this has resulted too often in a disregard of architectural good manners. However, inappropriate as some of these buildings may have been as churches, they have often produced exciting and stimulating architecture: the post-war scene would have been poorer without them. And in some cases—for example, the chapels at Ronchamp by Le Corbusier and at Massachusetts Institute of Technology by Saarinen and Niemeyer's cathedral in Brasilia—they are significant both as architecture and as churches.

But it is natural that there should be a protest against the striking and spectacular for its own sake, especially where the proper functioning of the church is jeopardised. This finds expression in the architecture of the new liturgical movement within the Christian Church. These—both the movement and the architecture—are described in a book, *Towards a Church Architecture*, edited by Peter Hammond,* consisting of ten essays, half by churchmen (Anglicans, Roman Catholics, and Presbyterians) and half by architects.

Peter Hammond combines the profession of priest with a training in art and is therefore particularly qualified to write the first essay, which introduces the subject with clarity and understanding. An indication of the full significance of the liturgical movement is given in the following passage: "In fact, the whole basis of the liturgical movement has from the earliest days been doctrinal and pastoral. So far from being concerned only with outward observances and ceremonial frills, this movement of reform and renewal has led in the course of the last fifty years to a radical reassessment of the whole content of the Christian faith. The movement is concerned with the fundamentals of doctrine: with issues no less basic than those which were at stake in the controversies of the sixteenth century: the resurrection and the paschal mystery as the central theme of the Christian message; the theology of the Church, the Bible and the sacraments; the activity of the Holy Spirit; the character and function of the Christian layman; and the nature of the Christian assembly as the mystery of the Church realised in one particular place and time.

"It has led to so many practical reforms, has reached out to so many points on the periphery of the Church's activity, precisely because it goes theologically deep. It affects our whole understanding of the Christian mystery; it touches the life of the body of Christ at its deepest and most hidden levels. Based as it is on a far more critical appreciation both of early Christian tradition, and also of its development during the Middle Ages, than was attainable four hundred, or even one hundred years ago, the liturgical movement is the latest and by far the most promising attempt that has yet been made to cure a sickness which has vexed the whole body of the western Church—Catholic and Protestant—for many centuries."

Charles Davis, a Roman Catholic priest, puts his approach to church architecture in the following way (and there is a substantial measure of agreement between all the contributors on basic principles): "The obstacle to good church architecture is a wrong idea of a church, that divorces it from its proper purpose and substitutes a borrowed sublimity for its own sufficiently exalted meaning. . . . To make one's first aim in building a church the expression, in stone, brick or concrete, of some religious theme, such as the kingship of Christ, is to make church architecture trivial because of social irrelevance. The architect is not there to indulge his poetic imagination, even if he finds his inspiration in the Christian faith. He is called upon to design a building to serve the particular needs of a particular social group. If his design is based on an adequate functional analysis and is directed by a genuine insight into what, after all, is a most sacred purpose, it will have of itself an appropriate religious significance and can do without the weakening effect of a superadded symbolism. . . . But the general principle that a church exists for the liturgy is beyond doubt, and it is lamentable that it should still receive so little attention, compared with the supposed claims of conventional religious feeling. . . .

"A church is not a complicated piece of sculpture or a shrine of

*The Architectural Press, London, 30/-

religious art, giving form to a religious message and intended to have an impact on all, irrespective of whether they take part in Christian worship or not. A church has as definite a social purpose as a school. This purpose is on a higher level; it is heavier with meaning, with intellectual and emotional potential; further, it is proper to a particular community that stands apart from other men. But it is none the less a clearly defined purpose that demands analysis in a detailed programme and excludes any display of extraneous religious emotion. Since its purpose is sacred, a church must have a sacred character. Church architecture can never be exactly equated with secular architecture; its purpose lies in a higher order, and so it makes peculiar demands on the insight and skill of architects. But a genuine quality of sacredness will not be given to a building by adventitious religious symbolism or by a trite repetition of what is popularly regarded as religious in tone, but it will come—when it does come—by a working out with sympathy and understanding of the problems involved in designing a building for the Christian liturgy. . . .

"Now, a new understanding of the liturgy leads inevitably to a fresh way of looking at the churches in which it is celebrated. That is what has happened; and the spectacle offered by our existing churches is depressing. A neglect of the liturgy and a defective understanding of it resulted in churches but imperfectly adapted to the needs of the liturgy and, indeed, has often put many obstacles in the way of its proper celebration. It would be unfair to blame the architects. The fact is that, until recently, no architect would have received a sound fundamental analysis of a church on which to base his work.

"The churches reflect only too well the inadequate grasp of the liturgy that prevailed so long. So, efforts of the liturgical movement to restore a vigorous liturgical life had to include attempts to promote a new church architecture."

*

As a reforming impulse within the churches — its crossing of sectarian boundaries is itself significant — the liturgical movement is of great importance. From the re-thinking of fundamentals only good can come—the insistence that the communal celebration of the Eucharist is the centre of Christian activity, the "rediscovery" of the altar, the active participation between the priest at the altar and the congregation, the position of the sermon (the "Word") within the pattern of the whole—this is the process of discovering what the Church *is*, what is the "kernel of the nut." The new attitude to the central liturgical act is certainly towards the closer involvement of man with spiritual reality, mentioned earlier as a necessity for our time.

When it is discovered what the Church really is, then the "shell" can be designed to suit the "kernel."

The main effect of this movement on the plan of the church is that the altar has a new importance. In all the churches illustrated in the book this is expressed by the altar being brought out into the same space as the congregation. In many cases it is freestanding, with the priest celebrating from behind and the congregation seated round three sides. In this connection we may remind ourselves that until the 9th century the "basilican ordering", with the priest facing the congregation from behind the altar, was common practice. But at the same time we should ponder on the reason why it then changed. It would certainly seem a necessity to-day to bring the altar and all that goes on there "into the open", so that it can be experienced in the fullest possible consciousness by each individual. It is also true that Christian worship is a communal activity and that each individual must be aware that he worships with others.

However, this does not necessarily mean that in order to participate in what takes place at the altar it is helpful to meet the eyes of the congregation on the other side of the church. It is interesting to compare this trend with the current fashion for theatre "in the round"—the stage brought into the auditorium, instead of behind the proscenium arch. It seems right that many of the trappings of church architecture and furnishings are discarded and that there is a new simplicity, dignity and honesty. This is all in tune with the modern need. But there is a danger that this particular manifestation, the freestanding altar, may be as transitory a phase as the freestanding stage in the theatre.

But in spite of the practical disadvantages of the freestanding altar (and that other weakness of many modern churches—excessive visual exposure to the outside, whether to a forest as in Siren's delightful chapel in Finland, or to a campus as with Mies van der Rohe's Chicago chapel, both illustrated in the book), this architecture seems to have many of the attributes, both good and bad, of the early functional architecture. Its form is derived from considerations of fitness for purpose. This goes a long way, given architectural sensibility, towards a good building.

But a church, perhaps even more than any building, should be an expression of the deeper functionalism which has been mentioned earlier. Surely we are beyond the "plain brick boxes with no tricks" stage—a typical between-the-wars slogan, but apparently the new motto of the architects of the new liturgical movement. It is good for an architect to be given a clear brief, but that alone cannot produce great architecture.

It is right no longer to hide the altar behind the eikonostasis. But this new movement reasserts the central truth of the *mystery* of the Resurrection: it does not dismiss it with rational argument. One may say, to use phrases of Steiner's, that it reinstates the "Cosmic Christ" after centuries of subservience to the "historical Jesus." Why then should it rationalise, to such a degree, its architecture?

There may be many reasons for this. It is partly perhaps that, difficult as it is to celebrate the Christian mystery at the altar in a way suited to modern man, it is even more difficult to bring that mystery further down into incarnation and express it in brick, concrete and timber, in stained glass, sculpture and fresco, in a modern way. For the time being it may be necessary to provide just the simple setting in which the liturgy can work. But if we accept this, it must be with the realisation that it is not the final answer.

It would seem that the liturgical movement has gone a long way in discovering the "kernel" of the modern church, but that the architects have hardly begun to find the "shell" to suit it, in the sense of the spirit. They have so far concentrated on the physical functional, perhaps also the soul or feeling functional to a certain degree—but hardly beyond this.

The Christian Community, a Church also belonging truly to the present time, with a renewal of the sacraments, has gone deeply into the question of the right form for a modern church. Its members, like those of the new liturgical movement, seek through the Eucharist to achieve a living community of free individuals. They, too, in church planning, are faced with this vital question of the position of the altar and the subtle relationship of the priest to the congregation. But being new and free of tradition, they can perhaps more easily adhere to some of the older forms and practices where these are seen to be true—there is no temptation to be different for its own sake.

For instance, in the new Christian Community church in West Berlin, the altar is placed within its own sanctuary, but in clear and full view of every member of the congregation. Although there should be full co-operation between priest and congregation, and both must be equally active within the ritual, there should also be recognition of the essential difference between the two activities. It is necessary to be conscious of the existence of two worlds, the material and the spiritual, and to know that the altar is the threshold between them.

In the design of this church an attempt has been made, not unsuccessfully, to convey, architecturally, a feeling of these two worlds and of the mystery that can lead across the threshold from one to the other. Without losing the unity of the whole, the essential duality of nave and sanctuary, and the importance of their meeting-point, are clearly expressed in this building in a subtle and satisfying way.

In these alternatives—the freestanding altar with the priest behind, and the "altar of God" with the artistic representation of Christ behind and the priest in front—can perhaps be seen the two lines of descent of the origin of the Eucharist. For there are two ways of regarding the altar, as the table of the Last Supper and as the tomb of the Resurrection. From the first point of view, one can

rightly see the priest standing behind the table and welcoming the congregation which is around him to come and join in the sacramental meal. But the altar as the tomb continues the early Christian tradition, still prevalent in the Eastern Church, of Christ having revealed the form of the Eucharist during the forty days of His Resurrection. In this conception, behind the altar can stand only the resurrected Christ.

There are other details of church furnishings which are also in question by the churches—for instance, the necessity for both lectern and pulpit. These, for the reading of the Gospel and the preaching of the sermon, are traditionally kept apart. It would seem that this may not be just an arbitrary matter, but signifies the real difference between the universal Word and the personal word. The alternatives, of delivering both from the altar or both from a pulpit/lectern, although now adapted in some churches, would not seem so inwardly right. A further alternative, one adopted by the Christian Community, is for the Gospel to be read from the altar, emphasising its importance in the liturgy, and the sermon from the pulpit—eliminating the lectern altogether. There is also the question of the exact position of the pulpit in relation to the altar—of importance when the sermon is part of the Communion service.

The position of the font is another point which has been reconsidered in many churches. The traditional position at the west end is impracticable if the congregation for a baptism is large and the seats are fixed facing the altar. The font is now sometimes placed at the east end, in a formal relationship to altar and pulpit; it may even be made mobile and wheeled from the west to the east when needed!

What is the answer to the problem of present-day church architecture? It is certain that the imitation of past styles, however watered down and "modernised," is not the right answer. Nor, much as is the pleasure it gives, is the riotous exuberance of a Gaudi. Nor, much as the reason for the austerity is appreciated, is the economical "genuine liturgical shed" of the liturgical movement. That is the negative side. The positive answer will come from an understanding of this situation, together with—and this seems to be the most vital ingredient—a deep understanding of the mysteries of Christianity in relation to the freedom of man.

Architects of the future will then develop a church architecture which will be "functional on the level of the spirit," the forms of which will have resulted, not simply from the external working of the liturgy, but also from an inner penetration of its essential being.

Emerson, Rudolf Steiner, and the Fire in the West

Virginia Moore

RALPH WALDO EMERSON'S life was a quiet conflagration. His Journal shows how the fire kindled. In 1820, when he was seventeen:

> I find myself idle, vagrant, stupid and hollow. . . . If I do not discipline myself I shall suffer severely from remorse. . . . Avert it, heaven!

At eighteen:

> I must prepare myself for the great profession I have purposed to undertake. I am to give my soul to God.

And at twenty, in ironic self-excoriation, for already he had a desire to work quite consciously upon himself:

> Melons and plums and peaches . . . and the bugle all day long. These are the glorious occupations which engross a proud and thinking being, running his race of preparation for the eternal world.

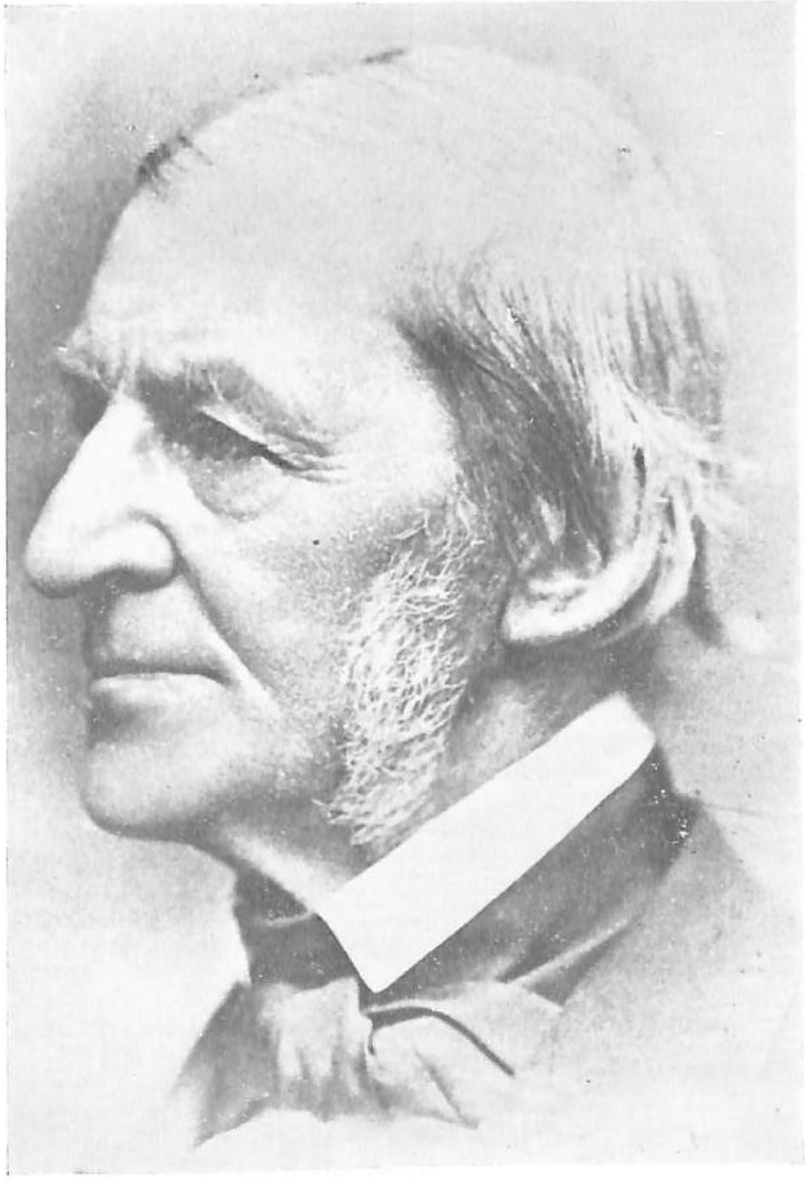
The fire was concealed. Neighbours saw only a long, lean, large-nosed Boston Yankee, looking like a benevolent eagle, who devoured literature and walked in the woods.

He was walking towards his destiny.

After graduating from Harvard, he followed his father into the Unitarian ministry. Then, shaken by the death of his young wife Ellen, he asked himself what he was doing in this post of "famine" and "pale negations." Were the churches feeding man's moral nature? Very little; that seemed the terrible truth. Plagued by doubts, he resigned his pastorship of the Old North Church; and presently sailed to Europe not so much to see its sights as to meet some of its great men. Virtue he loved, and virtue inhered in human beings. A year later, stimulated by talks with Landor, Coleridge, Wordsworth and, above all, Thomas Carlyle at Craigenputtock in Scotland, he came back to Massachusetts, bought a house in the village of Concord, married Lydia Jackson (renamed Lidian) and, to earn a living while preserving his freedom, set up as a lecturer.

An outwardly uneventful but inwardly exciting life.

His first book, a 95-page anonymous *Essay on Nature*, was a manifesto of his essential philosophy; a kicking away of Newton's physics and Locke's psychology of sensation, indeed of the whole rationalistic, mechanistic, deterministic universe then in vogue; a tocsin for those who would see God face to face, and experience first-hand the presence and power of the spirit. In the beginning



RALPH WALDO EMERSON, 1803–1882

United States Information Service.

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was not matter but consciousness, he held. "Nature is the incarnation of thought." Therefore it had something to say to man *morally*; and man, authentic man, each free, self-reliant, creative individual, could learn to manifest what he was in potentiality, to change himself, to grow. The objective was wholeness. "The reason why the world lacks unity and lies broken and in heaps," says Emerson, "is because man is disunited with himself."

Everyone, including the scientist and the religious person, must learn to use all his faculties; use both reason and insight, perception and love, and be "resolute to detach every object from personal relations." Only such a "faithful thinker" could do what must be done: "kindle science with the fire of the holiest affections," so that God could "go forth anew into creation." "Nurtured by unfailing fountains," man had the ability to "draw at his need inexhaustible power."

The small book had a sizeable impact.

Soon Emerson and such kindred spirits as Henry Ripley, Bronson Alcott, Theodore Parker and William Ellery Channing had formed a loose-knit group which would come to be known as the Transcendental Club. Emerson, its acknowledged spokesman, called it the "party of the future," meaning of hope and moral regeneration. Meeting at irregular intervals, they talked about Plato's great thesis, mind over matter; about Oriental wisdom; about the superiority of the qualitative over the quantitative; about the blindness of materialists who think causes lie in objects, in the senses, rather than in thought, will, love, imagination, inspiration, intuition; about nature as an ascending spiral saturated with divinity; about the "thing-in-itself" of the German idealists, and the "inner light" of the Quakers; about people's need of people, and the fecundity of solitude.

It was meditation in solitude that bred Emerson's Phi Beta Kappa address at Harvard in 1837, "The American Scholar," in which he spoke of the resources, obligations and glory of a mind devoted to truth; and his address before the Divinity School of Harvard in 1838 in which, while exalting moral strivings, he shook his audience to its foundations. "A Daniel!" cried one man leaping to his feet. And another, "We are all dead men!"

But his message also stirred up stubborn opposition from dry-minded traditionalists led by the Rev. Mr. Andrews Norton, Harvard Professor of Divinity and "pope" of the Unitarians. Periodicals bristled. New England was raked by storm.

In 1841 Emerson, eye of the hurricane, published *Essays, First Series*, a consolidation of his lectures on the nature of the universe and man; proving once again that there was no more fat on his mind than on his body, and that he wished to say only quintessential things. "The simplicity of the universe is very different," he says, "from the simplicity of the machine," being alive, and taking its reality from the spirit. But even the material world—"shows,"

appearance only—had its meaning; this symbol, this "cipher of the world." Behind lay a vast purpose, and absolute justice. "All things are moral." A perfect equity adjusts its balance in all parts. Hence reincarnation and karma; hence the "law of compensation." "Every act rewards itself. . . . You cannot do wrong without suffering wrong," and must "pay at the last your own debt." Therefore the crucialness of freewill; Emerson stresses the will. "He who does a good deed is instantly ennobled; he who does a mean deed is by the action itself reduced." And again: "Ordeal by performance is the test of all intention." The scheme of things was hard but rewarding: a continual challenge.

> Be, and not seem. . . . Let us . . . learn that truth alone makes rich and great. . . . We are the photometers, we the irritable goldleaf and tinfoil that measure the accumulations of the subtle element. We know the authentic effects of the true fire through every one of its million disguises.

Know how? By the "presence of the eternal in every perishing man," by man's highest principle, his true self, guarantor of his perfectibility, the means by which, gradually, his lower nature can be purified and redeemed. "We grant that human life is mean, but how did we find out that it was mean? . . . Man is a stream whose source is hidden."

This book (along with a second series of essays, and *Representative Men* and his poetry) was a trumpet call that roused wills and gave a sense of largeness. It quickened a counter-movement to Ameria's growing materialism.

America, the far West: land where, as Albertus Magnus once noted, earth-forces "work upon the body as a magnet upon iron"; where matter, so to speak, is densest, and gravity triumphant.

The ancient Book of Enoch, quoted in the New Testament, tells how angels took the patriarch to the West and showed him

> . . . a great mountain of hard rock . . . and in this mountain . . . four abysses . . . , three dark, but one bright and with a fountain of water in its midst. . . . And I saw a burning fire that ran without ceasing.

Rock: matter at its densest. Water: soul's refreshment. Fire: that of suffering, that of judgment, that of the spirit.

Emerson knew this mountain, fountain and fire; knew that, though materialism was not confined to America, being a world phenomenon, here the world-issue, primacy of matter or spirit, was coming to a head. His comment while speaking of heroes: "There is fire enough to fuse a mountain of ore."

And when he described another running fire, he described himself:

> Beware when the great God lets loose a thinker on this planet. Then all things are at risk. It is as when a conflagration has broken out in a great city, and no man knows what is safe, or where it will end.

Fame did not alter this dangerous man's way of life. He still gave himself in love and humility to nature, books and people.

And he had a new friend, a neighbour fourteen years his junior but already showing signs of genius, Henry Thoreau, a sturdy character rapidly becoming as dear to him as his Transcendentalists.

Meanwhile he was loyal to such old friends on his library shelves as the shapers of the Vedas, Zoroaster of the great Gathas, the Hermetists, Heraclitus, Pythagoras, Plato, Plotinus, Iamblicus, Proclus, Plutarch, Paracelsus, Henry More, Boehme, the German idealists (especially Kant, Fichte and Schelling) and, most important, Johann Wolfgang von Goethe.

His knowledge of Goethe had begun, early, when his older brother William, returning from theological studies in Germany, recommended the great German. So strong was Emerson's admiration that he would have visited Weimar on his trip to Europe if Goethe had not forestalled it by dying. As it was, he heard Goethe praised by Coleridge and Carlyle, and on his return to America he read—in a little clearing in the pine woods by Walden Pond where the "waterflies seemed full of happiness"—the rest of Goethe's fifty-odd volumes.

And felt an ever closer kinship.

For Goethe, too, despised juiceless learning; Goethe, too, saw nature as descended from the highest, and art as nature transformed from what it was to what it might be; saw everything ensouled: an apostle of life. Writing at a table in the middle of his library, dropping his pages one by one to the crimson carpet, Emerson could look up at a small bronze mantel-bust of Goethe. To think that, working on opposite sides of the ocean, they had both swung towards a new method of knowledge, one which proceeded not by abstract theorizing but by observation, meditation and, above all, a sense of responsibility to the *whole*. It was an unbreakable bond: *aes triplex*.

Emerson's allegiance to Goethe was lifelong. Near fifty he wrote in his Journal:

> Goethe is the pivotal man of the old and new times. . . . If you have not read Goethe or the Goetheans you are an old fogy, and belong with the antediluvians.

And noting his century's chief cultural events: "Goethe was the cow from which all their milk was drawn."

A comparison of the two men shows further agreements and some differences. Emerson's sense of kinship was well-founded, not only for the reasons given above but because both had an almost boundless capacity for wonder, and stood, amid partialness, for the complete man. On the other hand, Goethe had a wider range of genius; wrote not only poetry and essays, like Emerson, but also novels, short stories, plays (including the great *Faust*), and scientific works on such subjects as the metamorphosis of plants,

human morphology and (challenging Newton) light and colour. Which is to say he had a universality not shared by Emerson.

But in philosophy Emerson walked unique. Here he entered a door closed to Goethe; explored (though not systematically) the problem of what constitutes the world and man, bringing up to full consciousness in the process (as discussed) innumerable questions having to do with the ego, the self, the eternal entelechy of man, along with related problems of the will as one of the functions of that higher being. "Obey thyself. . . . There is a great responsible Thinker and Actor working wherever a man works." Man, to be truly man, must be his own taskmaster (as Vergil tells Dante to be "king and bishop" over his own soul).

Moreover, having experienced the higher self from within, Emerson was able to see it in others, with the result that he conceived a passion for mankind and would have "died for the universe." For he believed that individuality had a purpose beyond itself; that all men were brothers. "The soul stipulates for no private good; that which is private I see not to be good." And further, "A man is born . . . to suffer for the benefit of others like the noble rock maple which . . . bleeds for the service of man."

Now anyone familiar with Rudolf Steiner's exposition of what he calls the "Consciousness Soul"—the level of development mankind is just beginning to attain, the "kernel" of consciousness, or "soul within the soul," living above the sensations and passions while devoted to impersonal truth—can see that Emerson not only speaks about but *from* this Consciousness Soul; that he was one of its great pioneer representatives.

Which poses the question of his relationship to Dr. Steiner (born when Emerson was fifty-eight, and twenty-one when Emerson died in 1882).

On the basis of Steiner's bond with Goethe, and Emerson's own, that question would be in order. The perfection with which Emerson illustrates the Consciousness Soul, and the ardour with which he worked for it, have made the question more pressing.

Did Emerson, while looking back to Goethe consciously, look forward unconsciously to Steiner?

Perhaps the best means of throwing light on the question is a point-by-point comparison:

Though Emerson lived and preached the Consciousness Soul (without calling it that), he was quite unable to do what Steiner did: describe in detail man's past, present and future stages of development, thus characterising more precisely and *placing* the Consciousness Soul.

Though Emerson believed in the "shining relations between all things" and invoked a vital universe, he could not, like Steiner, on the basis of supersensible cognition, explain the earth's changing conditions, in space and time, in relation to sun and planets.

Though Emerson anticipated Steiner's affirmation of a huge intelligible pattern of history with "subtle links" binding the ages together, he stopped short of discussing in depth, as Steiner did, those links and their connections with the hierarchies.

Though Emerson saw reincarnation as integral to the design, he was without Steiner's power to elaborate, with examples, how karma works.

Though Emerson had a total respect for the sound esoteric literature within his experience, indeed laid it under contribution, and would have instantly understood Steiner's warning that "for every one step taken in pursuit of higher knowledge, take three in the perfecting of your own character," and though he believed staunchly in the possibility of true vision ("we distinguish the announcements of the soul, its manifestations of its own nature, by the term *revelation*, for this communication is an influx of the divine mind"), citing the *daimon*-illuminations of Socrates, "union" of Plotinus, conversion of Paul, aurora of Boehme, and other "blastings by excess of light"—still he seems to have had only glimmers of certain higher faculties which Steiner deals with exhaustively.

And though Emerson extolled balance to the skies, he did not, like Steiner, go on to call a balance between thinking, feeling and willing a prerequisite for love in Christ's sense.

And so forth.

Obviously there are vast differences in kind and degree.

Nevertheless, when one considers Emerson's central drive, and countless insights in harmony with Anthroposophy, it becomes strikingly clear that the relationship between Ralph Waldo Emerson and Rudolf Steiner is no casual one.

Nor is the consanguinity, at whatever remove, lessened one jot by what has been called Emerson's revolt against Christianity. Emerson did not revolt against Christ, only against narrow sectarianism, against rationalism usurping the rightful place of a higher cognition, against decay and "wasting unbelief," against denial of the stupendous truth that man has a stake in divinity. Though he did not, with Steiner, call the Event of Golgotha the hinge upon which all history swings, he recognised it as enormously consequential; and bowed before Christ, saying, "Alone in all history he estimated the greatness of man." Speaking of the fire of the spirit:

> Socrates believed in man's moral nature and knew and declared the fact that virtue was the supreme beauty. He was capable therefore of enthusiasm. Jesus Christ existed for it. He is its Voice to the world.

Moreover, Emerson places love where Christ places it: first. Here is the beginning of an intense little poem:

Give all to love,
Obey thy heart;
Friends, kindred, days,
Estate, good-fame,
Plans, credit and the Muse—
Nothing refuse.

True, Emerson praises the nobler pagans; in fact Plutarch became for him a kind of "tuning-key." But his eye for the wisdom of the ages confirms rather than disqualifies him as a Christian in a sense compatible with Steiner's teachings, for no-one has recognised more cordially than the founder of Anthroposophy the truth that some non-Christians have abounded in spiritual perception; that an elevated paganism can be more truly Christian than a pinched and bloodless "Christianity"; and that an earnest seeking after the truth has more value than the shuffling of warmed-over stereotypes—this in line with the Book of Revelation's message to the Laodiceans: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Really Emerson's discontent with historical Christianity is a species of proof that he strove towards a purer, larger, "cosmic" Christianity; at its threshold stood poised, expectant; ready, or almost, to step through the barrier.

But in spite of evidence of a significant tie between Emerson and Steiner, some of which has the earmarks of preparation and completion, one hesitates to call Emerson a forerunner; the word is too strong. Steiner would have taught in the same way if Emerson had never lived; and though the latter undoubtedly was a major factor in changing the spiritual climate of America in the general direction of what would later be taught as Anthroposophy, who can estimate the degree of his influence or its total results?

But something else is pertinent.

To-day most literate Americans, if asked to name the greatest writers of the United States, would place Emerson somewhere among the first five: a fact of import in a country peculiarly threatened but potentially blessed by its preoccupation with the deadnesses of materialism.

In a 1919 lecture, "Spiritual Emptiness and Social Life" (printed in the 1954 *Golden Blade*), Dr. Steiner puts the curse-and-bless paradox in this way:

> We must recognise that since the middle of the 15th century the spirit has to be brought to birth through encountering what is dead. . . . Men who are impelled to live earnestly with natural science and to discern what is deathly, corpse-like, in it, they will make it possible for the spirit itself to come alive in their souls. Natural science exists far more for the purpose of educating men than for communicating truths about nature . . . devoid of spirit though it is. . . . And so it was only in the recent past, in the era after Goetheanism, that the spirit glimmered forth. . . .

And he makes virtually the same point in the 1920 lecture cycle, "Imperialism," when he explains an advantage-in-disadvantage, the "Mystery of the West." Because preoccupation with externals engenders "dead thinking," he says, the Anglo-American world is from a spiritual standpoint a kind of vacuum, but, thanks to this very condition, the *principle* of the vacuum must begin to work: namely, a vacuum invites the entrance of something new and different; in the West's case, pure spirit.

It is this reversal, in America, for which Emerson stands.

His efforts may appear to have failed, inasmuch as to-day philosophic Naturalism, with its denial of God, soul, immortality and true freedom, dominates most American "higher education"; and, outside the universities, materialism often seems to be on a rampage. But materialism by its nature is flamboyant and noisy, the spirit quiet; and for those with eyes and ears there is ample testimony that, deep down in millions of Americans, there lives, conscious or unconscious, a fierce unslaked thirst for the spirit; a longing for transformation of the material into the moral; for a community of souls transcending race and place; for immensities: Emerson's "perfect circle" around which one can always—*ad infinitum*—draw another. Fortunately the "Emersonian" stream flows on, its volume often underestimated.

"Against life," Emerson can still be heard saying, "what can death do?"

In essence it is Steiner's message to the West.

Interestingly enough—for it reveals something about their relationship—these two spoke, each in his way, of the other. Emerson said:

> I look for a Teacher who shall follow so far these shining laws [of the spirit] he shall see them come full circle . . .; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that the Ought . . . is one with Science, with Beauty and with Joy.

There are other ways of describing Rudolf Steiner, but this would serve.

On his side, Dr. Steiner once remarked (as reported on excellent authority) that upon Emerson's writings, so correct are they as far as they go, the whole of Anthroposophy could be built up. And in his Kalevala lecture of 1914 he called Emerson's *Representative Men* "one of the greatest achievements of the spiritual strivings of mankind"; and Emerson himself "noble"—"one of the greatest spirits of the nineteenth century."

We can leave it there.

Knowing About Thinking

Alan Howard

FOLLOWING upon the article in the *Golden Blade* last year—"Thinking about Knowing"—a reader sent in the following questions, which the Editors have asked me to answer:

Can anyone elucidate, with concrete examples, what *is* meant by

1. **Pure thinking;**
2. **Sense-free thinking; and**
3. **Thinking without the instrumentality of the brain?**

Do the higher modes of cognition—Imagination, Inspiration and Intuition—fall into any of these categories?

Have we to do here with different levels of reality?

To attempt to answer these questions thoroughly could lead us very much farther than I have allowed myself to go; but the following, such as it is, contains, I believe, the gist of what is involved. As it has none the less spread itself out into a small article, for which some sort of a title seemed necessary, none other seemed so appropriate—or so inevitable—as what appears above!

*

In October, 1909, Rudolf Steiner gave a course of lectures in Berlin on "The Christ-Impulse and the Development of the Ego-Consciousness." Just before these lectures Dr. Carl Unger had already spoken on "The Ego and the Non-Ego and its Comprehension of Itself according to the Theory of Knowledge." Dr. Steiner referred to this lecture of Unger's in the opening words of his own course, saying: ". . . the way in which Dr. Unger spoke of the Ego we call the form of Pure Thought."

Fortunately that lecture has been preserved for us in an essay, together with two others by the same author, in a little book entitled *Die Grundlehren des Geisteswissenschaft*. An English translation exists under the title, *Principles of Spiritual Science on an Epistemological Basis*; and for anyone who does not "disdain the application of strenuous intellectual exertion in the effort to attain higher knowledge" I know of no better example of Pure Thinking in the whole field of anthroposophical literature—with the exception, of course, of Steiner's own books on the subject.

Of these, *The Philosophy of Spiritual Activity* is the supreme example. One cannot read this book without thinking; and as the book itself—at least, the first part of it—is almost entirely *about* Thinking, one is consequently all the time thinking about Thinking. And that is Pure Thinking. What the book itself so strongly recommends—the observation of Thinking—is all the time being

done through the very act of reading it; and when those "two pillars of all man's spiritual striving"—Observation and Thinking—coincide, as they must do here, we are unquestionably in the midst of pure thought.

It will follow then that "sense-free" Thinking is what Pure Thinking must also be by its very nature; and can only really be an alternative term for the same thing. For what can Thinking at first think about but its own activity and its results, if the senses cannot or are forbidden to contribute?

There is, however, a variant of Pure Thinking for which the term "sense-free" might be more appropriate. This is when we think about the results of spiritual scientific research. The spiritual investigator *observes* spiritual facts and beings. We think about them. He actually *sees* them; but he does so with organs (senses) which he cannot at first assume us to possess. Therefore he puts his observations in the form of concepts which we think about. And as long as we do so, bearing in mind that we are thinking about something to which our ordinary senses have no access whatsoever, then we do so with what cannot be anything else but "sense-free" Thinking.

*

Thinking is the most intimate activity of our human experience. The whole nature of ourselves as beings is bound up with the "naive-realistic experience of Thinking." In the final analysis, I am only I because I can think I, although my thinking is by no means confined to so narrow a field. I can also think, as has been said, about Thinking itself; and when I do, I discover that Thinking transcends both the I as thinking-subject, and I as object of Thinking. It is a primary, universal activity. It neither originates in, nor is exhausted by, my experience of it; for I myself exist as a thinking being only by the grace of that which thinks in me.

IT thinks;
IT thinks me;
I think.

I am the last, not the first, step in this universal cosmic process which I discover in myself.

But this is not all I can find out about myself. In the total experience of self I know also that I am intimately connected with a particular body which has all kinds of organs and processes. Some of them are quite obvious to me; of others I know nothing at all, save that I must have them, since they are part and parcel of the make-up of all human beings. Among these others is a brain. Now it is quite conceivable that all sorts of things go on in my brain when I think; but it is absolutely inconceivable that in my most direct and intimate apprehension of myself as a thinking being I should identify myself with a (to me) secondary and

altogether unconscious activity, going on in a medium that I know of only by repute—my brain. The fact that external observation and the instruments it uses can discover all kinds of movements going on in my brain when I think, adds nothing to *my* experience of Thinking in any other place than in *me*. I often quite involuntarily get up and walk about when I think, or scratch my head, or rub my chin, but no one would describe these movements as Thinking—I, least of all. They merely accompany Thinking. They do not initiate it; nor do the movements which go on in my brain.

Thinking must first of all be grasped in its purely spiritual nature as something taking place in the human Ego which has become conscious of itself. Whatever other relation it may have to movements or processes in an observable medium pertaining to the Ego, is, for that Ego, a subsidiary phenomenon. Therefore all talk of the brain as something that thinks is simply putting the cart before the horse. *I* think; and because I have a brain, the spiritual nature of the world is transmitted to me in the form of *thoughts*. The brain is an organ of intercourse between me and the world of spirit. The spirit approaches from the one side, I from the other. We *re-cognise* each other in *thoughts*. This is why Steiner so often speaks of thoughts as *shadows* of spiritual beings, not those beings themselves; and why he said that a lecture like Unger's referred to above could not have been given two or three thousand years ago, for "there would have been no human brain capable of being an instrument for translating these truths into such thoughts."

We must make the distinction between Thinking and thoughts; and realise that in Thinking we have an activity which is not fettered to a physical organ like the brain, but which uses that organ *as a means for apprehending the spiritual world in thoughts*. Only thus shall we be able to see how Thinking, by strengthening its own independent activity, can become a means of direct access to the spiritual world. For if Thinking really were fettered to the brain, if Thinking were just a function of a physical organ, then all talk of *spiritual cognition* would be meaningless.

This leads us directly over from Thinking to higher cognition.

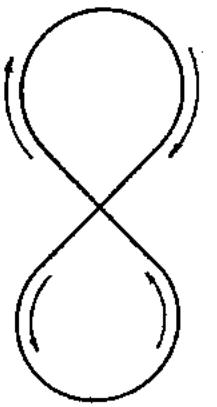
I apprehend myself in the first place as I by an act of Pure Thinking. If I want to know more about myself and the kind of world I as such inhabit, then I can only think further about it. But in so doing something else steps in which begins slowly to alter the whole character of the thinking experience. In that "further thinking" one comes into the sphere of that special form of Pure Thinking known as Meditation nad Concentration; and with it the beginning of those higher forms of cognition known as Imagination, Inspiration and Intuition. It is impossible of course to add anything to what Steiner has said about Imagination, Inspiration and Intuition; but it is possible, just because of all he has said about

Thinking, to see how they are, one might say, the logical outcome, the living spiritual development of what has been described. For Thinking by its own nature takes one to that limit beyond which Thinking alone cannot go. It is that limit of which Steiner speaks in the first of his *Leading Thoughts*, where he says that if we "would observe *how* we become conscious of these limits, we would find in the very consciousness of those limits the faculties to transcend them."

For, fundamentally, all knowledge is one; and "there is, in truth, no difference between esoteric knowledge and all the rest of man's knowledge and proficiency."

As human beings, "limited" at first to the naturally endowed senses given us at birth, the world is to begin with pure picture-consciousness. We experience a world of images—"Imagination" at a lower level of experience. Gradually, as our Thinking begins "to weave its threads from being to being," we *hear* Nature *speaking* to us in concepts and ideas. We have, on this same level of experience, risen to "Inspiration." And finally, when in the experience of objective knowledge-consciousness, we do not allow ourselves to remain knowing beings, indifferent to the world we know, but enter with the full warmth of our being into the being of the world we know; when, as Steiner says, "we reach up with our feelings to the farthest possible extent into the region of the ideal," then we begin actually to live in the being of the world and nature. And this is "Intuition," the source of all scientific and æsthetic creativity, on that lower level.

But this is not the end of all cognitive experience open to man. It is but the cross-over point in the lemniscate—that figure in geometry which is in two parts but is enclosed in one whole continuous line, and which, if we imagine ourselves following along the outside of it in one part, carries us *without a break* into the inside of it on the other, and vice-versa.



Similarly, so-called sensible and supersensible cognition are but two parts of one whole, in which what is inner here is outer there. What "encloses" the two apparently separate spheres, what is the "one continuous line" is pure "spiritual activity"; and when a man, therefore, begins to think about Thinking itself, he reaches that cross-over point at which, if he can sustain himself with sufficient energy, he must ultimately pass over to supersensible cognition. For what we call Knowledge here is but a special case of Knowledge

in general; and sense-cognition itself is possible only as the prerequisite and presupposition for supersensible cognition.

And so the question about "different levels of reality" really answers itself; save only (to quote Steiner's illustration to his first *Leading Thought*) that what is for "the fish that swims up to the limits of the water, and must needs return because he lacks the physical organs to live outside this element," an absolute barrier, is for man a challenge and an opportunity. Though man also lacks the organs "to live outside" his cognitive element *as yet*, what he has matured in the power of intuitive thought contains within it the germs of other organs which will carry him far beyond his present environment. But those organs are spiritual organs; ond only the recognition of Thinking as the preconditioning "spiritual activity" for them will enable him to find in that same Thinking the possibility of "the faculties to transcend those limits."

Baconian Science

"Come on!" said Bacon, spitting on his hands.
"O.K.," I said, "this fellow understands."
"Come, lads! Let's build the world in a new style."
"Right-ho!", I said, "we'll give the thing a trial."

* * *

"Three hundred years we've worked for you, you blighter!
It's getting darker; not, as you said, lighter.
Boys! We've been had! I am a dupe, a slave!
This thing we're all so busy with's our grave."

Arnold Freeman.

BOOK REVIEWS

The Christian Mystery

Christianity as Mystical Fact and the Mysteries of Antiquity. By Rudolf Steiner. Translated from the German and with Notes by E. A. Frommer, Gabrielle Hess and Peter Kändler. Introduction by the Rev. Alfred Heidenreich, Ph.D. (Rudolf Steiner Publications, Inc., West Nyach, New York. 35/-).

MANY works by Rudolf Steiner have been republished in various countries to commemorate the centenary of his birth: this new translation of *Christianity as Mystical Fact* is the fifth volume in the American centennial series. It is to be warmly welcomed, for the book is one of the most important of Rudolf Steiner's early works and this new edition, annotated and indexed by the translators, has been undertaken with considerable care.

First published in 1902, when Dr. Steiner was 42, the book incorporated lectures given by him in Berlin during the winter of 1901–2. Since then many further editions have appeared and translations into several European languages have been made. In the second German edition, of 1910, the author alluded in a Preface (happily included in the new edition) to these translations as being symptomatic of "the great longing of the present day to understand the essence of Christianity in the sense of this book." He also made reference to the fact that Edouard Schuré had so thoroughly agreed with the standpoint of the book that he had himself undertaken the translation into French. Rudolf Steiner rated very highly the understanding and the sympathy of the author of *Les Grands Initiés*, and it is noteworthy that when Schuré wrote of Steiner in his memoirs he described him as "a personality whose accumulative store of knowledge exceeded everything that had hitherto been garnered from the treasury of esotericism."

A remarkable century was dawning when these two men were so deeply concerned to bring to the western world some comprehension of the ancient Mysteries and of the principle of initiation upon which they were based—a principle which Rudolf Steiner believed had gradually come to a pause in the nineteenth century but which must now enter life again in a new form. In *Christianity as Mystical Fact* the new form is not defined; in this book he wished to show the role of the ancient mysteries—particularly those of Greece and Egypt in their connection with Judaism—and also the role of the Essene and Theraputae communities in the preparation for the Christian Mystery. He saw them as the soil in which the unique seed of Christianity could germinate and he was emphatic that the seed must be seen as a unique and independent entity. In accordance with the teaching of St. Paul, the Christian Mystery was to him that revelation "which was kept secret since the world began but is now made manifest." It was the manifestation on the stage

of the world's history of the cosmic mystery, presaged and prepared for by great initiates through the ages and now become a *fact*.

Rudolf Steiner describes the dramatic change that took place through this event; the whole spiritual and psychological life of man became altered by it, for what had once been experienced in the dark secrecy of the Mystery Schools through spiritual training, through cult and ritual, was now enacted before all men.

In *Christianity as Mystical Fact*, Rudolf Steiner wrote in some detail of the main purpose of pre-Christian initiation, whose echo is to be found in the myths and legends of the ancient world. The training of the neophyte was to effect in him a transformation; he was to learn to become a "different" man. He was taught that there are different levels of Being and of understanding, and in climbing this stairway leading to spiritual wisdom and knowledge he did not remain the same; he learnt that he must rise from the temporal to the eternal—that he must "die and become", he must awaken the divine within himself.

Side by side with the Mystery Schools existed the religion of the people, directed by the priests. Very few of the people were chosen to be neophytes of the Mysteries: much was demanded of a pupil; the dangers on the path were grave and they were recognised. But with the Mystery of Golgotha a new era opened; the Incarnate Saviour became the Hierophant and all men could participate. "It must have weighed on the heart of Jesus like a nightmare," Rudolf Steiner wrote, "that among those standing outside there may have been many unable to find the way. He wished to lessen the gulf between those to be initiated and the 'people'. Christianity was to be the means by which everyone would find the way. If anyone is not yet ready, at least he is not cut off from the possibility of sharing, to a certain degree unconsciously, in the stream flowing through the Mysteries."

Through faith every man could now share in the same spiritual stream and believe in the existence of the Divine, personified in the Son of Man. And by faith he could save his soul. But there remained for the Christian mystic a path of initiation whereby he could consciously perceive what is contained in the mystery of Golgotha. It is this conscious sharing in the mystical content of Christianity, in the light of the evolution of the Christ Impulse, that constitutes the path of the initiate to-day.

The concept of grace was ever-present in Steiner's teaching, and insistence on the development of Being—of moral qualities—which should keep in advance of the increase in knowledge. Though he did not minimise the value of faith, he foresaw that in the present dilemma of mankind faith itself would seek for knowledge and the bulwarks of tradition and of exoteric Christianity would not easily stand against the inroads of new scientific discovery. Esoteric knowledge was becoming a necessity of life, not to be reserved for the few but given to the many. But it must be couched in such

terms by the Initiate who gave it that the normal intellect of the time could comprehend it. Spiritual knowledge for the present age, he wrote, "must be able to justify itself before the scientific mode of thinking of the time."

From his very early years he had been faced with the problem of relating his own natural "clear-seeing" of the spiritual world with the phenomena of the physical world—he had sought untiringly and in considerable loneliness of soul to justify the reality of his "world of light" and to bring it into harmony with the world of sense. One of the first means of justification had come to him when, as a little chorister and server in a village church, he had found through the liturgy a way of mediation. All that he received in this way had been to him a matter of "vital happiness."

A few years later, as an adolescent, he became deeply immersed in philosophy and in attempting to build up within himself purely objective thinking—thinking free from any influences from the realm of feeling. A further step was made in trying to establish a harmony between such a mode of thinking and the teachings of religion. Study of the history of the Church, its symbols and its dogma, became to him a "vital matter", for through them he came to realise how the human spirit can find its way consciously into the supersensible.

These early experiences were the precursors of many others of the utmost significance in the evolution of Rudolf Steiner's life and work, prior to the writing of *Christianity as Mystical Fact*. During the first years of his maturity he had had difficulty in establishing a relationship to traditional mysticism. His own experience of spiritual reality gave him a certain kinship with the great mystics, yet his approach to such reality was dissimilar. While they, for the most part, rejected thought in favour of feeling, his constant preoccupation lay in finding the way to the goal and content of mystical experience without loss of the activity of thinking—for thought itself, he had perceived, was an activity of the spirit.

His book, *The Philosophy of Spiritual Activity*, written when he was in his early thirties, expressed "the results of spiritual observation according to the method of natural science." His many years of work spent in editing and interpreting Goethe's scientific writings gave him—as is becoming a well-known fact—much help in the evolution of his own spiritual experience.

But he was to go much further yet. Towards the end of the century he went through what he describes as a revolution in his inner life. Up to this time he had been more at home in his "world of light" than in the sense world. But now this became changed and his capacities for observing the sense world were vastly enhanced. He believed that the sense world had something to reveal to him which it alone could reveal. The practice of meditation, which he had long followed, now became indispensable to his mental life and the new demands upon it. To relate knowledge

obtained through sense-perception to his perception of the spiritual became an exercise in which he found the whole man participated, in thinking, feeling and willing. This formed a basis for the practice of self-observation and for an ever-increasing knowledge of man and the eternal nature of the ego. The chapter in his autobiography describing this revolution is one of the most arresting in the book for it heralds the new epoch in his life.

But before this new epoch was entered upon, Rudolf Steiner went through some very severe battles in his soul-life, lasting from the close of his work on the Goethe archives until the production of *Christianity as Mystical Fact*. It has been asserted that certain expositions on Christianity he gave during this time were different in view from those he gave later. He asked, however, that it should be noted that when he used the word Christianity in these expositions he had in mind what he termed the "beyond" teaching in the creeds—a teaching which refers to a world of spirit beyond the powers of man to attain without the help of revelation. To him, the idea that there were barriers between the cognitional powers of man, when they were rightly developed, and spiritual knowledge was meaningless. Furthermore, the idea that the moral life must proceed from precepts enjoined by authority from without was in opposition to his own teaching of ethical individualism—as expressed in his *Philosophy of Spiritual Activity*. To him the moral life should proceed "not by way of precepts obeyed but out of the unfolding of the human soul and spirit, wherein lives the divine."

The real content of Christianity he was seeking he did not find in the creeds, but it was, he says, beginning germinally to unfold within him, and during his time of testing he was able to advance further only when he brought before his soul the evolution of Christianity. After the time of testing he submerged himself in Christianity and "in the world in which the spiritual speaks thereof". At about the turn of the century the germ increasingly unfolded, until finally he found that the evolution of his soul rested upon the fact that he "stood before the Mystery of Golgotha in most inward, most earnest joy of knowledge." The time had now come when Rudolf Steiner was to lay the first foundations of his Anthroposophy, his great—perhaps unparallelled—synthesis of religion, science and art of which the Mystery of Golgotha formed the centre.

It is of benefit to the reader of *Christianity as Mystical Fact* to have some inkling of how this book came into being and to realise that it is not merely one more of the many scholarly attempts to find links between pre-Christian mysticism and the origins of Christianity, but a work arising from the spiritual experience of an Initiate, expressed in terms of objective thought. Rudolf Steiner made the point that he had received nothing from the ancient mysteries: "What I possess of spiritual knowledge," he wrote in his autobiography, "is entirely the result of my own researches. When

any knowledge has come to me, then only have I set it beside whatever of the 'ancient knowledge' has already been made public from any source, in order to point out the harmony in mood and, at the same time, the advance that is possible to contemporary research."

Though more than half a century has passed since the lectures contained in *Christianity as Mystical Fact* were given, the need for their teaching on the essence of Christianity has increased with the passage of the years. We are indebted to the translators and publisher of the new edition of the book for bringing to the English-speaking public at this time a version competently prepared and produced. It is a matter of regret, however, that the title of the book, chosen by Dr. Steiner with special care, has been abbreviated on the cloth cover to *Christianity*.

Dr. Steiner made use of a large number of quotations from pre-Christian and early Christian literature and in this edition the best translations from sources readily available have been given. For example, we find in the extracts from Plotinus that both Stephen McKenna and the Bohn edition have been drawn upon and in the case of a little story from the *Hagigah*, the text from *The Soncino Talmud* has been included. Brief and skilful biographical and descriptive notes on some of the figures mentioned in the text have been made, ranging from Aeschylus and Hippolytus to Harnack and Renan. Of special value are the reference notes to the various works of Philo of Alexandria from which Rudolf Steiner quoted many passages.

Mildred Kirkcaldy.

Social Forms and Human Needs

The Tension Between East and West. By Rudolf Steiner. Introduction by Owen Barfield. (Hodder & Stoughton, 21/-)

ON railway bookstalls paperbacks on yoga abound; bishops seemingly banish God from Christian discourse. London Underground passengers are offered courses of Deep Meditation (why *deep*—to keep up with freeze or X-rays?). Behind all this there broods the great armed "peace" that mocks former aspirations to "one world." Domestic social conflicts underline the misunderstood variety of our lot. Few of the major works of Rudolf Steiner could be more appropriate to this situation than the present volume—a new translation of the fourteen lectures he gave at the International Congress of the Anthroposophical Movement in Vienna in 1922.

The value of the book is not as a prop to policy or in the ready display of "answers" to burning questions. Its purpose has a wider significance: no less than to lift the social imagination to the

level where insight can begin to fashion the new forms required. In addressing the large Congress audience, Steiner set himself two main tasks: to outline the evolution of human consciousness as a passage from the ancient East to modern West and to discuss the connections between this process and the development of social structures.

The first five lectures, *Athroposophy and the Sciences*, take up the first task. The exposition leads from ancient Oriental forms of knowledge, here exemplified by yoga—a method no longer appropriate—to the scientific outlook of the West, whose inner logic demands, in Steiner's argument, a further step to a science which can view the spirit with the same clarity and precision as mankind has learnt to apply to what is outwardly measureable. Apart, therefore, from any other consideration, this first part is a valuable introduction to Steiner's science of the spirit, and moreover it is devoid of technical occult terms. Issued by a well-known London publisher to follow up the recent Centenary of Rudolf Steiner's birth, time and choice could not be better met.

The experience of the ancient oriental led him to regard the world around him as an echo of what he recognised as spirit within him. This echo he called *maya*—illusion. But the westerner has his *maya* too: his involvement in the senses drowns his inner life, which then appears as a mere reflection of what is outside. His inner life is thus reduced to 'ideology"—a reflection of outer circumstance, conditioned by economic or other factors. But the inert character of western thinking holds out the prospect of freedom. Shadows cannot compel: choice becomes possible. Against such a background Steiner describes those methods of inner training and self-discipline by which, without sacrifice of the positive achievements of the West, knowledge can be transformed into a vital penetration "into the external rhythm of the world," responding intimately to its processes. With a wry acknowledgment of the effect it may have on the susceptibilities of his audience, he characterises the *artistic* quality of living thinking which is capable of being developed into precise spiritual research.

In the second half, *Anthroposophy and Sociology*, the spectrum ranges once again from East to West; from a form of society originally rooted in religious practice to the land where the proper business of its citizens is—business. Theocracy was a god-given form, received through the spiritual inspiration of those trained to exercise cultural and spiritual leadership. In the womb of theocracy the secular State was born, and became the cockpit of right and might during the long centuries of Greece, Rome and their medieval afterglow. In our own time we are in labour with the birth of the economy as an autonomous sphere of activity to stand beside the political realm of law and rights and the independent life of spiritual and cultural endeavour.

In clearly distinguishing these three spheres of human activity and the differing relationships they embody, Steiner saw the main hope of reconciling present social divisions. Institutions inherited from the past come from instinctive sources. Community cannot be found by hanging on to or returning to forms which once had community within them.

It is often forgotten that social life begins when two men meet. What relationship does their encounter embody—is it instinctive, relying upon past forms, or prescribed by ideology, an abstract system? Steiner points out that, while we may rationalise our experience of each other by describing external appearances and inferring from these the existence of another self resembling our own; in fact we directly experience the other individual through an intuitive perception akin to the methods of spiritual research he has been describing.

This means that if we are to avoid the pitfalls of external programmes and the prescriptions of ideology, the institutions required to serve human relationships must spring directly from an insight into the nature of the human being. Such relationships assume reality when they can follow the three principal needs of every man. Do we meet in freedom when the spirit is our business, in awareness of each other's humanity when like meets like in democratic parley, in co-operation when the world's work is to be done?

These relationships are daily woven in and through us: in so far as we actively distinguish them, we begin to transform the monolithic national State, whose tendency is to gather every walk of life under its wing, into a society founded on the harmonious interplay of autonomous spheres of activity. Where law and rights are in question, democratic forms must prevail. Where the individual spirit is to be cultivated, fully independent institutions are required: education may be deemed a right, but it does not then follow that the State should organise it. The emerging economic realm has yet to fashion the forms of association that will enable it properly to discharge its responsibilities without falling into individualist chaos or rigid centralism—or resting in an uneasy posture facing both ways at once!

Current trends in the West and in Russia throw a curious sidelight upon this last aspect. The "capitalist" West experiments with economic planning without so far evolving adequate forms, Russian economic planners warmly debate whether to use the capitalist criterion of the return on capital as a yardstick of efficiency for economic units, instead of relying wholly on meeting or exceeding production targets.

For long ages the spiritual life of mankind was nourished from the East. The culture of the West, despite obvious divergences, is in some measure a last metamorphosis of this original source. What now wells up in Europe and the West as struggling individual will, as it emerges in democratic demands and economic thrust,

has to be ennobled to new levels of consciousness, both individual and social. Mutual understanding between East and West awaits this transformation. Western ideology and technology are received as either very mixed blessing ("neutralism," so ominously regarded in the West, appears to be an expression of this) or become the sinews of a new, materialist "theocracy."

Here the questions begin—not only those posed by the underlying polarity of East and West, but by the more subtle resolutions of it through the agency of Europe, and Middle Europe in particular. To some comprehension of these Steiner tried to rouse his audience in Vienna in 1922, before the darkest tendencies of West and East united in Hitler's grim tyranny, and later in Owen Barfield's telling phrase from the Introduction, "the interval between East and West [was] reduced, in Berlin, to the thickness of a wall." The reader must be left to pose these questions to himself: certainly he can find no firmer foundation than in this book upon which to build an understanding of the curious cross-currents, smouldering antagonisms and occasional happy encounters of the twentieth century.

He will be aided in his exploration by an excellent Introduction, setting the occasion of the lectures and relating them to subsequent events, a serviceable index and a fluent English translation, by Dr. B. A. Rowley, which makes the best it can of a fairly literal rendering. Perhaps the day will come when a translator will be expected to render the discoursive content of a lecture into his own, compact, English prose.

John Salter.

Dr. Robinson's Religion

Honest to God. By John A. T. Robinson, Bishop of Woolwich. (S.C.M. Press paperback, 5/-).

DR. Robinson's book is far better than the rather confused article in which he tried to summarise its message in the *Observer* last February. Without that publicity, it might not have so quickly become a best-seller, but it would certainly have been widely read and discussed, for it gives simple and honest expression to a way of thinking about Christianity which—both in its insights and in its limitations—reflects a trend of the times.

The roots of this way of thinking are in the Continental theology developed by Tillich, Bultman and Bonhoeffer (from all of whom the Bishop quotes extensively), but in this country also it now has some influential exponents. Its essential feature is that it accepts the current scientific world-picture and asks how much of Christianity, or of any religion, can remain valid in an atmosphere very different from that in which all religions grew up. The old conflicts

between the findings of science and Biblical chronology, or between the Genesis story and Darwinian evolution, are assumed to belong to the past. The conflict now is both deeper and less sharply defined: it is a conflict of credibilities.

Following Bonhoeffer, the Bishop asks whether the concept of God as indicating any sort of personal Being, existing "out there" in the cosmos, is either credible or necessary for modern minds. Science can tell us—or in time will be able to tell us—all that can be reliably known about the realms of nature, and to suppose that behind nature there is any kind of "supernature" is to indulge in a form of mythological thinking which we ought to have left behind.

So where can God still be found? In the depth of our own being, Dr. Robinson replies, quoting Tillich. And he goes on to insist that where the "God within" comes to active expression is above all in personal relationships, the communion of friends.

One reason—I would say the fundamental reason—why this view of religion gains a widely responsive hearing to-day is that it corresponds fairly closely to the outlook which comes most naturally to the "onlooker consciousness", the mode of consciousness typical of our epoch, the epoch of the Consciousness Soul. To this mode of consciousness (from which modern science has arisen) it must seem that the universe is empty of the Divine.

A further effect of this stage in the evolution of consciousness is that personal relationships acquire a somewhat new character. The old distinctions of rank and class are no longer taken for granted; the uniforms that marked them tend to disappear. People no longer meet on the basis of everyone "knowing his place"; they tend to meet nakedly as persons; with the result that personal relationships become both more exacting and potentially more fruitful.

Hence it is not surprising that many people to-day, if they accept the scientific world-picture, should find the heart of religion in personal relationships, and there need be no quarrel with that emphasis in itself. In our epoch religion has to be based not on authority but on experience, and personal relationships are something that people can deeply experience and believe in, even if they believe in little else. Here, too, they experience something that should always be central for Christianity, as it was for the early Christians, who impressed the world by their life of fellowship. "We know that we have passed from death into life, because we love the brethren."[1] But an *exclusive* emphasis on personal relationships, and the assumption that the "supranatural" must be illusory—this means in effect, that nature and the earth and the entire outer cosmos are to be relinquished by religion and handed over to science; a procedure thoroughly in line with the aims of the Ahrimanic powers.

Dr. Robinson quotes the New English Bible rendering of a well-known passage from Romans, VIII, 38–39, but with an

[1] 1 John, III, 14.

omission indicated by dots. St. Paul's conviction, he says, is that "there is nothing in death or life . . . . in the world as it is or the world as it shall be, in the forces of the universe, in heights or depths—nothing in all creation that can separate us from the love of God in Christ Jesus our Lord." The omitted words here are "in the realm of spirits or superhuman powers." Presumably they are omitted because they point to that supranatural realm which the Bishop wishes to relegate to mythology. In the Authorised Version the words are "nor angels, nor principalities, nor powers". And the Greek text makes it clear that St. Paul was here referring to members of the Hierarchies—Angeloi, Archai, Dynameis. There would seem to be no place for the Hierarchies in Dr. Robinson's religion.

Of course, he is not alone in that. The Hierarchies, even if not dismissed as an antique superstition, are effectively absent from most modern expositions of Christianity. But his book can help one to realise what this loss means. The Hierarchies mediate between the transcendence and the immanence of the Divine. Without them, God may come to signify something so lacking in transcendence that immanence becomes merely inwardness, hardly distinguishable from the best in human nature. That is the direction in which Dr. Robinson's religion leads. Or, at the opposite, Barthian, extreme, the Divine may be so lacking in immanence that God becomes wholly transcendent, remote from and hardly approachable by sinful man.

Dr. Robinson affirms with evident sincerity that he remains a faithful Christian, but he is in fact expounding an "onlooker consciousness" form of religion without recognising this for what it is—not a religion that has at last emerged from the mists of mythology and superstition into a clear rational daylight, but one that reflects a particularly limited—and in some essential respects a darkened—phase in the evolution of consciousness. If this limited kind of religion came to be generally accepted, Christianity would tend, I think, to fade into Humanism; of which Rudolf Steiner said that it emerged as an outlook only when a true picture of man had been lost.

Nevertheless, Dr. Robinson has written a book which seems to me attractive, and in some respects valuable. Attractive, because it is honest and modest, written out of the heart of the author's searchings and perplexities. Valuable, because it brings out very pertinently the effects which the onlooker consciousness of our epoch is having on religion, and will continue to have unless the prisoners of this consciousness come to realise their situation and to wish for light.

C. W.

Mrs. Besant and Theosophy

The Last Four Lives of Annie Besant. By Arthur H. Nethercot. (Rupert Hart-Davis, 42/–.)

THE preface to this work opens as follows: "In presenting this second volume of the life of Annie Besant, I should perhaps begin by apologising for its delayed appearance. Many of the reviewers of *The First Five Lives of Annie Besant* in the United States, Canada, Mexico, Great Britain, France, Germany and India, kindly ended their reviews by expressing their keen anticipation of the promised quick completion of the biography. The necessity, however, of reducing the voluminous material for what might well have become two more volumes into the present more manageable single volume has somewhat postponed the projected date of publication.

"Next I wish to repeat my thanks to the many people all over the world who have helped me, through the contribution of information, interviews, letters and criticism, to arrive at as complete a portrayal of this extraordinary, many-sided woman as is possible for a non-theosophist who did not know her personally. . . ."

As the reviewer of the book, I feel I have some advantage over its author. To some small extent, at any rate, I did know Annie Besant personally. I was there on the stage, even if nowhere near the centre of it, during one of the most spectacular of her many lives.

In the second decade of the nineteenth century I was a young man in my twenties striving valiantly to grope my way to some real grasp of the scheme of the universe. Though I was never a member of the Theosophical Society, I was very much interested in all the stirring things that were at that time taking place in it. I was on intimate terms with my brother Peter Freeman, for 25 years President of the Welsh Branch of the Society. It is mentioned in this book how in the Committee Room of the House of Commons he presided over a meeting addressed there by Annie Besant to "many Members of the Commons and the Lords."

I heard Mrs. Besant lecture many times. I vividly recall one occasion (mentioned in this book) when she spoke at the City Temple in the days of the "New Theology." The Rev. R. J. Campbell introduced her as "the greatest platform orator of our time." If he had said "the greatest woman of our time," that vast audience would—and with some reason—have been equally ready to accept his verdict.

I once went to see her personally. I recollect her telling me, among other things, that she had seen a Yogi in India walk through the air over an abyss.

I helped to arrange a public lecture for her in Sheffield, where I was warden of an educational settlement. The subject she chose for herself was "The Reconstruction of a Shattered World." If I

was ever so to speak "illusioned" about her as a thinker, this lecture went far to disillusion me. As we went by taxi from the lecture-hall to the hostel of my Settlement (where she stayed the night), I turned to her and said: "There wasn't much Theosophy in your lecture." She replied: "It was all Theosophy." What I meant was that there was not much philosophic profundity of thought. It was nothing but the superficial Socialistic sort of thing she contributed to "Fabian Essays in Socialism," along with Shaw and Webb and the rest of them.

It has, however, never been held that to write a good biography it is a *sine qua non* to have known the subject of it. . . . Mr. Nethercot has done what every good writer of a biography is called upon to do. Seeing that he is by no means a devoted admirer of his heroine, and not a member of the Theosophical Society, it is altogether admirable that he has so patiently accumulated and so well arranged the vast mass of material upon which the writing of such a life as that of Mrs. Besant—or rather, as he prefers it, "The Nine Lives of Mrs. Besant"—is perforce based.

Whatever we may think about this and that in her personality and career, Annie Besant was, as Mr. Nethercot says, "an extraordinary woman." The thing that especially strikes one about her is her many-sidedness—and the phase-upon-phase in her life. To deal so fairly, so comprehensively, so effectively with all these aspects of his subject, is unquestionably a remarkable achievement.

Sub specie æternitatis, all the same, the book is a failure. . . . On p. 77 there is a paragraph devoted to Rudolf Steiner. It begins: "Perhaps the most puzzling and provocative of the minor figures to come into Annie Besant's life at this time was that of Rudolf Steiner." Mr. Nethercot speaks, too, of Steiner's "rather feminine face." . . . By what is said—and far more by what is not said in this book—I feel that Mr. Nethercot is very far from expanding to the full heights and depths and widths of his subject-matter. . . . It is an interesting task to read consecutively Annie Besant's Autobiography (dealing with the first half of her life) and then Rudolf Steiner's (dealing with the first half of his). We get a feeling of "*thin-ness*" in the first case and of "*thickness*" in the second. . . . Let us get at some view of what was at issue between these two personalities.

The Theosophical Society was founded in 1875 by Col. Olcott and Madame Blavatsky. Its declared objects were:

1. To form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste or colour;
2. To encourage the study of comparative religion, philosophy and science;

3. To investigate unexplained laws of nature and the powers latent in man.

Mrs. Besant (converted to Theosophy by reading Blavatsky's "Secret Doctrine") joined the Society in 1889. Madame Blavatsky was the first President. When she died in 1891, Col. Olcott became President. On his death in 1894, Mrs. Besant became President. She remained President until her own death in 1933.

Mrs. Besant had stupendous gifts. She was by no means despicable as scholar and thinker. She could speak; she could write; she could organise. She had immense self-confidence and courage. She was for doing things in a big way. In her, the Theosophical Society found an arch-propagandist. Under her tremendous leadership, it looked—at the turn of the century—as if the Theosophical Movement might well play a large part in human affairs. (Edison became a member of the "T.S." towards the end of the nineteenth century. Later on, persons of the calibre of Edward Carpenter and W. B. Yeats were very much indentified with the Theosophical outlook).

Presently Mrs. Besant's Theosophy took into itself a new content. Depending very considerably on the clairvoyance of C. W. Leadbeater, she began to proclaim the immediate advent of a "Supreme Teacher." Leadbeater had discovered a young Indian boy—usually known as "Krishnamurti." In some sort of way he managed to make this boy believe that he was destined to be—or at any rate that he was to be the vehicle for (it was never made very clear)—a World-teacher. THE World-teacher. To an audience in London (for example) Mrs. Besant on one occasion declared: "The Supreme Teacher will again ere very long be incarnate upon earth, again made manifest living and walking among us as last He walked in Palestine." She brought into being an organisation called "The Order of the Star in the East" to prepare for His Coming. In due course she made it known that He would manifest Himself through Krishnamurti at Benares. (My brother Peter was among those who went in 1911 from all parts of the earth to prostrate themselves).

Lady Emily Lutyens was one of the most intimate and most trusted of those working with Annie Besant. In her recent book, *Candles in the Sun*, she describes how ill-at-ease Krishnamurti became in private in the rôle for which he had been cast. She mentions many episodes, such as the following: "Mrs. Besant went into Krishnamurti's room as soon as they got back to the Castle and informed him that it was a powerful black magician whom she knew well who had spoken through him"—to which Krishnamurti replied, 'If you really believe that, I will never speak again'." Lady Emily says in one place: "From that time onwards, whenever Krishna said anything unacceptable, Wedgwood [one of the leading Theosophists] maintained that it was "'The blacks' speaking through him."

Lady Emily resigned from the Society in 1930. In her "Letter

of Resignation" she said: "It must be apparent to the meanest intelligence that there is a complete cleavage of thought and of action between the leaders of the Theosophical Society and the majority of its members and Krishnaji [Krishnamurti]—the teacher whom they themselves proclaimed and so eagerly awaited." As is well-known, Krishnamurti in due course repudiated all pretensions to any such part as that for which Mrs. Besant and Charles Leadbeater had cast him.

There presently appeared in the Society a volume called *Man: Whence? How? Whither?* We are told by the authors (Leadbeater and Besant) not only all sorts of things about personages who have been the central forces in human affairs: some of them such relatively minor beings as Julius Cæsar, Lao-Tse and Plato; most of them leading members of the Theosophical Society ... Leadbeater out of his limitless clairvoyance tells us about our planet in "Early Times on the Moon Chain." We are informed: "There is a hut in which dwells a Moon-man, his wife and children: these we know in later times under the names of Mars and Mercury, the Mahaguru (Gautama Buddha) and Surya (the Lord Maitreya, the present Bodhisattva, the supreme Teacher of the World). A number of these monkey-creatures live around the hut and give to their owners the devotion of faithful dogs; among them we notice the future Sirius (Leadbeater); Herakles (Mrs. Besant), Alcyone (Krishnamurti) and Mizar (Mityananda), to whom we may give their future names for the purpose of recognition, though they are still non-human."

We are told that in the "Sixth Round on the Moon Chain," these non-humans emerge as primitive men. "They are living on an island and food has run short, so that in his first fully human life, Herakles (Mrs. Besant) appears on the scene engaged in a vigorous struggle with another savage for the corpse of an eminently undesirable-looking animal."

Leadbeater and Besant are equally at home in the future. We are told in detail how things will be on this earth 800 years from now: "It is doubtful whether there are any books going back as far as the twentieth century." But "they have copies of *The Secret Doctrine*." ... We are also told in a section headed "Adyar": "Naturally it is interesting to see what has happened by this time to our Headquarters at Adyar, and it is delightful to find it still flourishing and on a far grander scale than in olden days. There is still a Theosophical Society ... It has developed into a great central university ... with subsidiary centres in various parts of the world affiliated to it. ... The present Headquarters building is replaced by a kind of gorgeous palace ... In this great building they mark as memorials certain spots by pillars and inscriptions such as "Here was Madame Blavatsky's room"; "Here such and such a book was written"; "Here was the original shrine-room"; and so on. They even have statues of some of us. . ."

During the years 1902-1912, Rudolf Steiner was General Secretary of the German Section of the Theosophical Society. Mrs. Besant during this period was in some such position as Faustus in Marlowe's play—a Good Angel at one ear, a Bad Angel at the other. Had she listened to Rudolf Steiner, this mother-Theosophical Society might well have been to-day an immensely powerful influence in the world. But Mrs. Besant listened to Leadbeater.

In this late phase of its existence the Theosophical Society undid all that Col. Olcott and Mme. Blavatsky had built up. That which could have been a central force in human history became the laughing-stock of thinking people. The Theosophical Society itself sank into ineffectuality. Mrs. Besant ended her days in a sort of St. Helena at Adyar. Largely as a consequence of these happenings, occultism to this day is everywhere discredited.

Rudolf Steiner found himself left with the task of making on his sole responsibility a fresh attempt to give Cosmic Truth to mankind.

Arnold Freeman.

Friedrich Geuter and the Children

Adventure in Curative Education. By Isabel Geuter. (New Knowledge Books. 12/6.)

A vivid portrait of Friedrich Geuter emerges from this book—an account of how the author went to work at Clent in 1936, continued through the difficulties of the war years, and later joined with Fried in starting a new curative home for Jewish children. It is a very personal account, with the focus always on Fried and the background barely touched in, but it brings out very well the warmth of his nature and his great intuitive gift for discerning the needs of handicapped children and for gaining their confidence:

> He lived with his children. His rooms were in the midst of theirs, in hearing of their voices, of their laughter and tears, their squabbles and their play. He sat amongst them at mealtimes; ate the food they ate; watched them in sleep as well as in waking. When they were very ill, he was constantly in and out of their room.

The author remarks that when she began to visit ordinary centres for the mentally handicapped and to study current developments, she was astonished to find that

> what I had accepted all these years as quite a normal way of bringing up and educating handicapped children was, in fact, only just becoming normal now. Turning this over in mind I realised the reason. To care for such children as they should be cared for needs large numbers of helpers. Society has to become very conscious of this before funds are readily available to provide for these numbers. But Daddy and his friends had not waited for this. By sacrificing any real personal life of their own, by living simply, by ignoring pension schemes and waiving salaries, they had managed to provide the children with what is needed.

But, the author adds, the old pioneers are dying out:

> Their task is completed. They have proved the rightness of their convictions and justified what they did. They have given the fruits of their work and their experience to the world. The old ideas about mentally ill children are gone because of them.
>
> But whether the Welfare State will find the answer to the economic question involved in providing what is now recognised as the right of our handicapped children, or whether this will always depend on private groups of people, it is hard to foresee.

The book includes also an account by Fried (found among his papers after his death) of his first meeting with Rudolf Steiner in 1919; and a series of short chapters on various practical aspects of curative education. These should be very helpful to other workers in this exacting field.

C. W.

Initiation

What Rudolf Steiner Says Concerning Initiation and Meditation. By Arnold Freeman. (Price 12/6; postage 8d.). From the author at 79, Nether Edge Road, Sheffield 7, or the Rudolf Steiner Bookshop, 35, Park Road, London, N.W.1.

PERHAPS our deepest need to-day is to know how to find and make use of our inner, spiritual forces. And it may be truly said that Rudolf Steiner's central aim was to put present-day mankind in possession of such knowledge.

Those who aspire to studentship in his "School of Initiation" must of course set themselves fully to comprehend all that he has to say. This little book—clear; able; readable—will be of the greatest help in enabling both "beginners" and the "more advanced" to gain such comprehension.

G. H.

Harmony for Health

Music and Healing. Edited and compiled by Lionel Stebbing. (New Knowledge Books. 6/–.)

MR. Stebbing has brought together in this cyclostyled booklet a wide variety of extracts bearing on music and its influence on human beings. He includes passages from Rudolf Steiner and numerous anthroposophical writers; Wagner and Bruno Walter are represented; Clive Robbins and Dr. Paul Nordoff contribute a section on "a new music therapy". There is a great deal of material here which will be of interest to many people who care for music, and of practical help to those who wish to use music remedially, whether for children or for adults.

C. W.

Prince Picus

The Witch and the Woodpecker. By Isabel Wyatt. (The Michael Press. 6/–.)

THIS story is based on one of the Circe legends, the enchantment of Prince Picus as related in Ovid's *Metamorphoses*. It is told with vigour and a strong sense of pictorial imaginery, though the author tends occasionally to be rather lavish with adjectives, giving an effect of over-decorated narrative. The tension between good and evil is dramatically maintained throughout, in the true fairy-tale tradition. Liane Collot d'Herbois' richly-coloured, mobile frontispiece fits the story-telling perfectly.

D. E. E.

The Golden Blade

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NEW PUBLICATIONS

OCCULT SCIENCE—AN OUTLINE. By Rudolf Steiner. New translation by George and Mary Adams. 352 pages. Stiff cover, 30/–; paper back (laminated), 22/–.

In addition to the original text, described by Dr. Steiner as "an epitome of anthroposophical spiritual science", this memorable publication includes the following valuable material: (1) the four Prefaces written by the author for the editions of 1909, 1913, 1920 and 1925; (2) a Note by the translators elucidating certain technical terms used in anthroposophical literature, making specific recommendations for study, and setting forth the problems and points of essential importance in all translations of Rudolf Steiner's works; (3) a long-desired Synopsis that will enable readers who are to any extent conversant with the subject-matter quickly to find the passages to which they want to refer.

Earlier translations of this great work are not comparable with the standard achieved in the present publication, every sentence of which is the result of careful deliberation based upon a depth of understanding which very few can claim. It is a volume indispensable to every serious student of Anthroposophy. As is known, George Adams died only a few days after the finished manuscript was handed to the printers. Mr. Harwood wrote in the Obituary notice: "His last great work for Anthroposophy was to produce (with Mary Adams) a new translation of *Occult Science*. It will be a priceless legacy."—And so indeed it is.

KNOWLEDGE OF HIGHER WORLDS AND ITS ATTAINMENT. By Rudolf Steiner. (Revised translation). New paper back edition, 8/6d.

The strained and narrow self-awareness that characterises modern waking life and the shallowness which underlies the brilliance of our mainly technological science have engendered a widespread feeling that both must somehow be transcended if civilisation is to survive.

Many are in consequence advocating a return to ancient traditions of the East, embodying as these do that element of wisdom which has largely faded from the focussed knowledge of the West. But the lost wisdom can in fact be rediscovered not only in recorded traditions, where it echoes, but also in the individual soul itself, where it actually sleeps—in the form of latent powers. To awaken these powers is to resurrect rather than to resuscitate the ancient wisdom of the East.

Knowledge of the Higher Worlds and its Attainment is a guide to this *contemporary* way of initiation, composed by one who had himself awakened those powers and who was equally well versed in the wisdom-teaching of the East and the science and philosophy of the West; and addressed to everyman, because everyman everywhere can begin to do the same. Originally published in book form in 1907 and since revised and reissued many times and in many tongues, it is treasured as a lifelong companion by a growing company of readers of both sexes and of all classes throughout the world.

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When the edition is complete the total number of volumes will run into several hundreds. A complete Bibliographical Survey is available. All the volumes can be obtained from the Rudolf Steiner Bookshop, 35 Park Road, London, N.W.1, as well as directly from the *Rudolf Steiner Nachlassverwaltung* (address as above).

OWEN BARFIELD

Worlds Apart

(A Dialogue of the 1960's)

IN this too specialized age streams of thought and ideas are more and more imprisoned in watertight compartments. No man will talk his 'shop' to another who stands outside it. When it comes to first principles, such as the nature of man himself and his universe, minds are worlds apart and never meet.

Troubled by this breakdown in communications, the narrator in this new book by Owen Barfield borrows a tape-recorder and a cottage and persuades seven thinkers to share them with him for a short week-end: a physicist, a biologist, a psychiatrist, a professor of theology, a liguistic philosopher, a young rocket-research worker, and a seventh guest who does not fit too readily into any one of the contemporary pigeon-holes and claims to shed fresh light on them all.

This is not a 'Philosphical Dialogue' in the ordinary sense, where the contrasted points of view are suavely and decorously expounded out of the mouths of two or three characterless lay-figures. Not all the participants are even interested in philosophy, and at least one of them remains convinced that there is no such thing. Personalities as well as ideas are heard to clash and (though there are also some delightful harmonies) the temperature sometimes rises rather dangerously. By the time the party breaks up the heat has been successfully dissipated and the reader is left to decide for himself whether the light remains.

Owen Barfield has a high reputation as a penetrating if sometimes unconventional thinker and with *Worlds Apart* he once again presents an unusual challenge to his readers. 28/–.

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