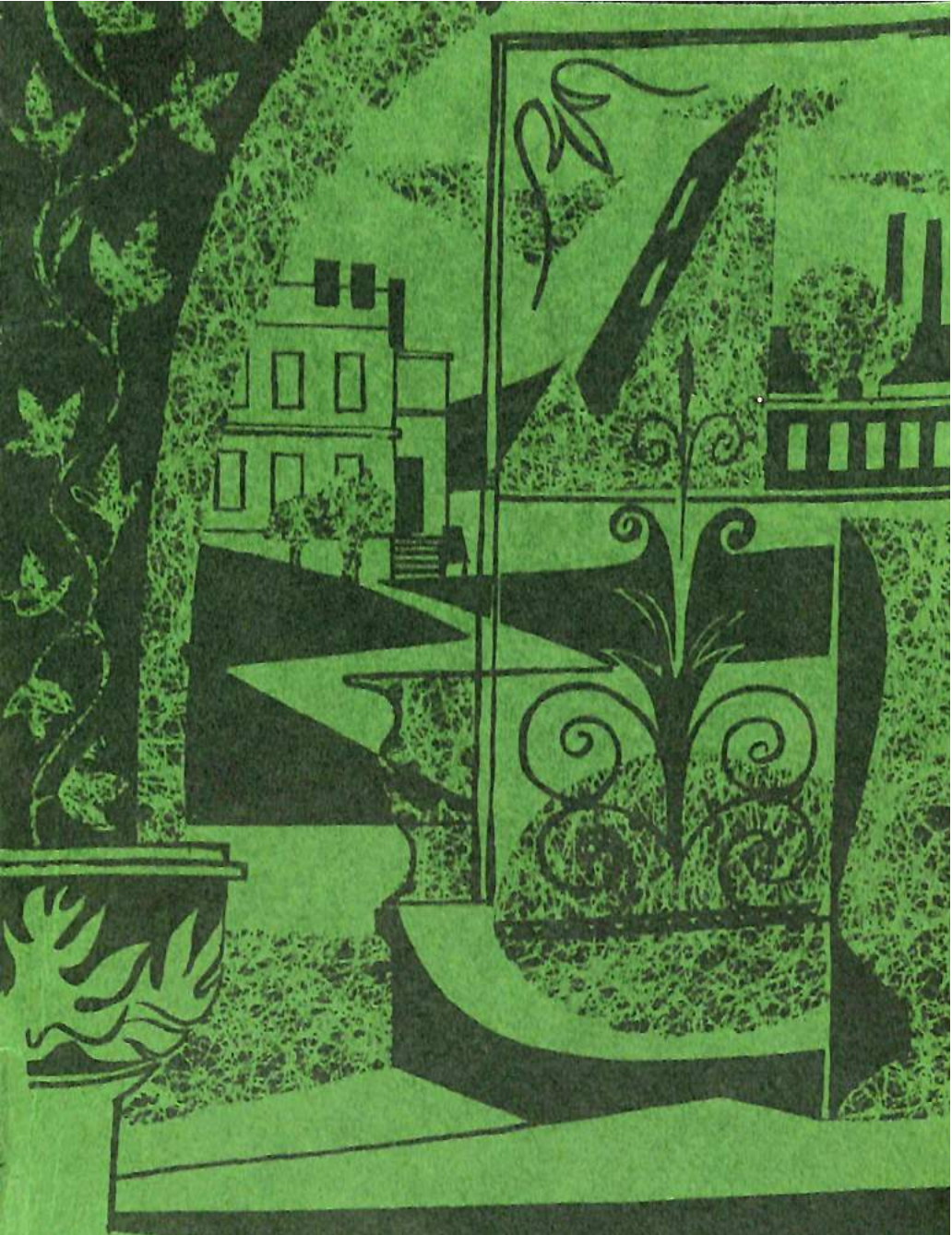




1978

The Golden Blade

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THIRTIETH (1978) ISSUE

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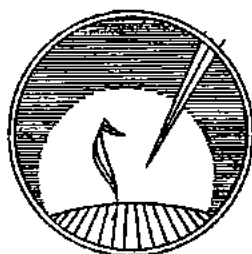
BOOK REVIEWS

Apocalypse—Life and Work of George Adams—
“Awake my Glory”—In Search of Ufos

Cover Design by Ted Roberts

Edited by Charles Davy and Adam Bittleston

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Anthroposophy 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 bring the outlook of Anthroposophy to bear on questions and activities which have relevance 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".

EDITORIAL: SIGNS OF THE TIMES

What is a healthy economy? For any living organism, it is not easy to describe the essence of health and ill-health, though we believe we can recognise them. For real understanding of them we need flowing, imaginative ideas; quantitative descriptions are not enough. And this is true of economic life as well. Many of the symptoms of economic ill-health can be measured; unemployment, days of work lost or productivity decreased through industrial conflict, rates of inflation. Symptoms harder to measure are the extent to which industrial products have to be pressed on the consumer, perhaps against his better judgement, by advertising – or the diversion of money into the antiques market, where it is infertile. Still less can we measure the unhappiness and the frustration of many people in their work when they are unable to express these feelings in words or deeds.

When Rudolf Steiner gave his fundamental lectures on economics in the summer of 1922 (published in English under the title *World Economy*) he distinguished three ways in which money circulates: as Gift Money, Loan Money and Purchase Money. Purchase Money is circulating in a healthy way only when there is a movement towards right prices for each commodity; inflation is one symptom of ill-health in this realm, but fixed prices could be another. Each price should express complex, changing relationships between Nature, the producer and the consumer; relationships which ought not to be left to market forces, but should be raised to consciousness by the people concerned. Loan Money is healthy when it is helping to embody in production the most humanly useful fresh ideas. Money *given* is needed for free spiritual life by which these fresh ideas can be inspired.

In the western world far too little attention – in spite of many things that are said – is being given to one of the most grievous symptoms of economic ill-health: widespread unemployment, and particularly the high rates of unemployment among young people, women, black people and the disabled. We read of all this, but do we really imagine what it means? Taking these categories one by one – it is possible even to think that unemployment among women might mean more mothers staying at home with their young children. But does it work that way? Perhaps we should think rather how much it means, in countless marriages, if both partners have constructive and satisfying work to do; and how

deeply frustrated a woman may be if she is limited to her home, not by her own decision, but because she cannot find work.

Great progress has been made with the disabled, in fitting them for work and finding suitable openings; what a bitter disaster it is if many now lose hope of the place in society which seemed attainable. For the immigrant, or the descendant of immigrants (particularly those who are black) integration through work is crucial; the sense of membership in the community depends on this. But the worst of these calamities for society is unemployment among the young.

The period of life between adolescence and the age of thirty or so is more crucial today than it has ever been. Memories of an existence before birth in the spiritual world, or in an earlier incarnation, are breaking into consciousness — very often in a deeply disturbing way; fragments, luminous for a moment, unaccountably troubling to the mind or will. They make us strangers to our environment and to ourselves. They can lead to what is diagnosed as mental illness, or to violence, or to all sorts of confusion of mind and feeling. These fragmentary memories call for integration into our whole understanding of the world and of ourselves.

Soon after the first world war, Rudolf Steiner pointed to three things which our civilisation needs, if it is to recover from decline: a living cosmogony, a real impulse towards inner freedom, and genuine altruism. Rudolf Steiner spoke of how the seeds of these qualities are distributed through the world; of living cosmogony in the West, of impulses towards freedom in Europe, of altruism in the East. He did not speak of the peoples of Africa in this connection; perhaps the seeds of all three are mingled there. What can be seen on the surface of events often runs counter to all this; the seeds for the future have to develop against great hindrances.

Applying these ideas to the development of young people today, we can see that their fragmentary memories of the spiritual world need to be integrated in a living cosmogony. (An example: a deeply disturbed young Canadian boy says, "I come from Saturn". People in his environment can make little of this). The impulses from an earlier incarnation must unite, if they are to work in a healthy way, with an altruistic wish to understand and serve others. Impulses of freedom must develop for the true use of the *present* incarnation.

It is calamitous if no steps towards this integration can be achieved between adolescence and the age of about thirty. It may be a great help if a young man or woman can travel, as so many do, widely over the earth, meeting in different places what begins to grow from the seeds of the future. But towards the end of this period, at the latest, it becomes very important to find the right opportunities for practical work. Deep in each soul is the thirst to fulfil Karma, and to make a fresh beginning,

by serving others. If young people are denied both the freedom to wander over the world, and the chance of satisfying work, their need is desperate.

Many people think that unemployment is due to automation, or the business cycle, or some other cause that seems to them impersonal and inevitable. But for the understanding of economic life we always need to look beyond immediate, obvious causes. Unemployment always has to do with the mismanagement of money, and particularly of loan capital. Put in another way, it is due to the failure to foster the appropriate intermediate technologies. Automation and large-scale production, where they are justified, should not produce unemployment; they should render people free to meet the countless human needs which call for personal, creative qualities. For this to come about, there have to be fertile ideas and the available capital to put them into effect. The 'English sickness', the root cause of unemployment among us, is really a poverty of ideas.

One of the few men among us who abounded in fresh practical ideas was Dr. E. F. Schumacher, who died suddenly and unexpectedly in Switzerland on September 4, 1977. It was he who chose the expression "intermediate technology", explained its significance, and was the greatest pioneer in its realisation. Born in 1911, he had a life rich in practical responsibility. From 1946 to 1950 he was Economic Adviser to the British sector of the Control Commission in Germany. He then worked for the National Coal Board in Britain for many years. In 1966 he founded the Intermediate Technology Group and became its Chairman.

In recent years he became the trusted adviser of many developing countries, including India under its present Government (September, 1977). His book, *Small is Beautiful*, has been very widely read, often by people who seldom read books on economics, and has been translated into fifteen languages. He could speak and write about economic problems in a tone full of compassion and humanity without ceasing to be exact.

His ideas were mocked and misunderstood; even in the first *Times* obituary notice (corrected afterwards by other writers) *Small is Beautiful* is described as "setting out his theories on the possibilities for a decentralised, non-energy, non-capital intensive society". He was not against large-scale production where it is *appropriate*; but he showed how disastrously it often fails to meet the needs of developing countries. And in developed countries, too, a Middle Way between primitive means of production and the use of advanced technology is often what is needed, not just for aesthetic or sentimental reasons, but out of the facts of the case. An outstanding example is agriculture, where the small farmer is at last being vindicated even in hard statistics.

It might be thought that Schumacher was advocating something which rejects Rudolf Steiner's conception of World Economy. But it was precisely his observation of world needs which led Schumacher to his ideas. A small unit need not be insensitive to the problems of the world. It may serve — and this does happen, not infrequently — a world-wide demand. Large concerns, as we are learning all too slowly, are often monstrously inefficient and inflexible to changes of demand.

But Schumacher was not concerned only with efficiency, but with the whole quality of work. He combined very remarkably the impulses towards living cosmology, freedom, and altruism. In his last book, briefly noticed among the reviews in this issue, he describes very characteristically "what constitutes the true progress of the human being":

— His first task is to learn from society and "tradition" and to find his temporary happiness in receiving directions from outside.

— His second task is to interiorise the knowledge he has gained, sift it, sort it out, keep the good and jettison the bad; this process may be called individuation, becoming self-directed.

— His third task is one that he cannot tackle until he has accomplished the first two, and for which he needs the very best help he can possibly find: it is "dying" to oneself, to one's likes and dislikes, to all one's egocentric preoccupations. To the extent that he succeeds in this, he ceases to be directed from outside, and he also ceases to be self-directed. He has gained freedom, or, one might say, he is then God-directed. If he is a Christian, that is precisely what he would hope to be able to say.

(*A Guide to the Perplexed*, p. 149)

Schumacher felt himself at home in the Christian tradition, but was also very responsive to Buddhist teaching. Particularly in America, thousands of young people flocked to hear him and felt in accord with him. But he knew very well what an immense task lies before us for the regeneration of our society.

This issue of the *Golden Blade* is much concerned with a small country — England. But a small country too can serve wider needs, as many of our contributors show. The artists of East Anglia could quicken the eyes of artists far away. Richard Hooker in his little Kent village could nurture seed-ideas for the Middle Way taken by the Anglican Church all over the world. Indeed, a country may serve the world better if it does not try to rule too much of it.

There are two places in England to which people come from far away with deep questions in their hearts. They look at Stonehenge and learn that its stones are placed in relation to the starry world, and in particular to the sun and moon with their ever-changing points of rising. They wonder about the consciousness of those who raised these stones with their beautiful harmony and order. Perhaps they feel deep down that man himself is a building mirroring the order of the cosmos.

At Stratford-on-Avon men and women watch Shakespeare's plays, enjoy them, and feel too something of the mystery of their rich vitality; each character has a real destiny, real relationships. Deep down the audience may feel something of Shakespeare's understanding for the eternal individuality of man; of how Shakespeare felt in Hamlet the presence of a princely spirit, unable to find again in his own century an opportunity to serve others, but only a tyranny that filled the world with lies. Wherever Shakespeare's plays are acted, the theatre becomes a "Globe", mirroring the great world of history as Shakespeare himself knew and intended. And in his later plays he showed young princes and princesses succeeding where Hamlet failed, bringing new life to communities that were near to death.

In the lecture by Rudolf Steiner printed in this issue we can approach this mystery in still another way. He describes how the human being in very early childhood bears the impress of the great universe, and particularly of the sun and moon, on the surface of his etheric body, or body of living forces. Gradually this image draws inwards, until it forms at adolescence the new and enduring etheric heart. Through life, this heart experiences the cosmic significance of every deed we accomplish.

The description given by Rudolf Steiner can seem at first remote from our ordinary understanding. But if we contemplate it, it can strengthen in us first a right reverence for the needs and development of children and young people. And then it can help us towards quite practical measures to guide and heal them.

The heart is small; but it came from the whole universe, and what is born now in this small place will grow into worlds to come.

A.B.

THE HUMAN HEART

RUDOLF STEINER

A lecture given at Dornach on 26 May, 1922*

We have often explained how the development of man takes place during the first periods of life, and it is many years since I first indicated how the child behaves to a great extent as an imitative being during the period up to the change of teeth. More or less instinctively – and intensively – he experiences all that is going on in his environment. Later on it is only in the sense-organs that the processes of the outer world are thus intensively experienced, although we are not conscious of this fact. In our eyes, for example, we have a process imitating in a certain sense what is going on in the outer world – reproducing it, just as a camera reproduces whatever is there in front of the lens. The human being becomes aware of what is thus imitatively reproduced in his eyes, and thus he gains information about the external world. It is the same with the other senses. But this restriction of the imitative principle to the periphery of the human organism occurs only at a later stage in life.

In early childhood, until the change of teeth, the whole body partakes in this imitative process, though to a lesser extent. At this stage the whole body is in a certain respect related to the outer world as the senses are during the rest of human life. The child is still in the main an imitative being. He follows the way in which outer things work in upon him and he imitates them internally. Hence it is very important to let nothing happen in the young child's environment, not even in the forming of our thoughts and feelings, which the child cannot rightly absorb and make his own.

With the change of teeth it begins to be possible for the child to behave no longer like a sense-organ, but to assimilate something in the nature of ideas. The child begins to take as his guide-line what we say to him. Previously he has taken as his guide-line all that we *did* in his environment; now he begins to grasp what we *say*. Authority thus becomes the decisive factor between the change of teeth and puberty. The child will quite naturally follow and be guided by what is said to him. Language itself he will of course learn by imitation, but that which is expressed and communicated through language – this can become a determining factor for the child only after the change of teeth. And a true power of judgment, when the child or adolescent begins to make his own faculty of judgment felt, comes only at the time of puberty. Not

until then can the child begin to form real judgments of his own

So far I have been describing quite simply, from an external viewpoint, how a child grows into the world. These facts can be observed by anyone with an unbiased sense of truth. But they are connected with highly significant inner processes, and it is of these that I want to speak to-day.

I have often pointed out how the human etheric body lives in intimate union with the physical body until the change of teeth begins. Therefore, as I have also said, we can describe the change of teeth as marking the essential birth of the etheric body. Likewise we can refer the birth of the astral body to the time of puberty. However, that again is only an external account. To-day we will try to arrive at a rather more inward characterisation of these processes.

Let us consider man in the spiritual world, long before he develops the tendency to descend into physical embodiment. We see him there as a being of soul and spirit in a world of soul and spirit. So were we, all of us, before we descended to unite with what was prepared for us, as physical body, in the maternal organism. With this physical body we then united, to undergo our period of earthly existence, between birth and death. Long before this, as I said, we were beings of soul and spirit. What we were, and what we experienced there, is very different from what we experience between birth and death here on Earth. Hence it is hard to describe the experiences between death and a new birth; they are so utterly different from earthly conditions. Man models his ideas on his earthly experiences, and it is to these ideas that we must always have recourse for our descriptions. To-day, however, we will not dwell so much on the character of man within the world of soul and spirit; we will rather envisage him, to begin with, on his descent, when he approaches the Earth to imbue himself with a new physical body.

Before he approaches his physical body – or rather the germ, the embryo, of it – man draws into himself the forces of the etheric Universe. Here on Earth we live in the physical world – in the world characterised by all that we see with the senses and understand with earthly intellect. But there is nothing in this world that is not permeated by the etheric world. And before man gets the inclination to unite – through the embryo – with the physical world, he draws to himself the forces of the etheric world, and, in so doing, he forms his own etheric body. But to say that man clothes himself with his etheric body is to say very little. We must enter a little more closely into the nature and constitution of this body.

The etheric body, as it forms and develops itself in the human being, is a universe in itself – a universe, one might say, in picture-form. At its circumference it manifests something in the nature of Stars, and in

* This revised version of a translation printed in the News-Sheet, Anthroposophical Movement, 30 September 1928, is published in agreement with the Rudolf Steiner Nachlassverwaltung and the Rudolf Steiner Press.

its lower portion, something that appears more or less as an image of the Earth. It even has in it a kind of image of the Sun-nature and the Moon-nature.

This is of great significance. On our descent into the earthly world, when we draw to ourselves the forces of the universal ether, we actually take with us in our etheric body a kind of image of the cosmos. If we could extract the etheric body of a man at the moment when he is uniting with the physical, we should have a sphere — far more beautiful than has ever been wrought by mechanical means — a sphere complete with Stars and Zodiac and Sun and Moon.

These configurations of the etheric body remain during the embryonic time, while the human being coalesces more and more with his physical body. They begin to fade away a little, but they remain. Indeed they remain right on into the seventh year — that is, until the change of teeth. In the etheric body of the little child, this cosmic sphere is still quite recognisable. But with the seventh year — with the change of teeth — these forms that we behold in the etheric body begin to ray out, in a manner of speaking. Previously they were more star-like; now they begin to be like rays. The stars dissolve away in the human ether-body; but as they do so they become rays, rays with a tendency to come together inwardly.

All this goes on gradually throughout the period of life between the change of teeth and puberty. At puberty the process is so far advanced that these rays, having grown together here in the centre, form as it were a distinct structure — a distinct etheric structure of their own. The stars have faded out, while the structure which has gathered in the centre becomes especially living. And in the midst of this central etheric structure, at the time of puberty, the physical heart, with its blood-vessels, is suspended.

So we have this strange phenomenon of the star-ether-body drawing inwards. As etheric body it is, of course, present throughout the human being, but in later life it is undifferentiated at the periphery of the organism — very little can be distinguished in it there. On the other hand, during the time from the change of teeth until puberty, it is intensely radiant, raying from without inwards. Then it gathers itself together, and there, clearly suspended within it, is the physical heart.

You must not suppose that until then man has no etheric heart. Certainly he has one, but he obtains it differently from the way in which he acquires the etheric heart that will now be his. For the gathered radiance that arises at the time of puberty becomes the true etheric heart of man.

The etheric heart he has before this time is one that he received as a heritage through the inherent forces of the embryo. When a man gets his etheric body, and with it makes his way into the physical organism, a kind of etheric heart — a substitute etheric heart, so to speak — is drawn together by the forces of the physical body. He keeps this etheric heart during his childhood years, but then it gradually decays. (this may not be a very beautiful expression, by our usual standards, but it meets the case exactly.) The first etheric heart slowly decays, and in its stead, as it were constantly replacing that which falls out in the etheric process of decay, there comes the new, the real, etheric heart. This etheric heart is a concentration of the whole cosmic sphere we brought with us as an ether-form, a faithful image of the cosmos, when we proceeded through conception and birth into this earthly life.

Thus we can trace, throughout the time from birth or conception until puberty, a distinct change in the whole etheric form that the human being bears within him. One may describe it by saying: Not until puberty does the human being possess his own etheric heart — that is, the etheric heart formed out of his own etheric body, and not supplied provisionally by external forces.

All the etheric forces that are working in man until puberty tend to endow him with this fresh etheric heart. It is, in the etheric sphere, a process comparable to the change of teeth. For, as you know, until the change of teeth we have our inherited teeth, these are cast out, and their place is taken by the second teeth — those that are truly our own. So, likewise, the etheric heart we have until puberty is cast out, and we now get our own. That is the point — we get our own etheric heart.

But now there is another process running parallel with this. When we observe man just after his entry into the physical world — i.e. as a very young child — we find a multitude of single organs distinguishable in his astral body. Man, as I have said, builds for himself an etheric heart, which is an image of the outer universe. In his astral body, however, he brings with him an image of the experiences he has undergone, between his last death and his present birth. Much, very much, can be seen in this astral body of a little child, great secrets are inscribed there. Much can be seen there of what the human being has experienced between his last death and his present birth. Moreover, the astral body is highly differentiated, individualised.

And now, this is the peculiar thing: during the very time when the aforesaid process is taking place in the etheric body, this highly differentiated astral body becomes more and more undifferentiated. Originally it is an entity of which we can say it comes from another world, from a world which is not there in the physical, or even the etheric universe. By the time of puberty, all that is living in this astral body — as a multitude

of single forms and structures — slips into the physical organs — primarily into those organs which are situated (to speak approximately) above the diaphragm. Marvellous structures, radiantly present in the astral body in the first days of life, slip by degrees into the brain-formation and saturate the organs of the senses. Then, other structures slip into the breathing organism; others again into the heart, and through the heart into the arteries. Into the stomach they do not come directly; it is only through the arteries that they eventually spread into the abdominal organs. Thus we see the whole astral body, which man brings with him through birth into this physical existence — we see it diving down gradually into the organs. It slides into the organs. This way of putting it is quite true to reality, though naturally it sounds strange to the habitual ideas of today. By the time we have grown to adult life, our organs have imprisoned in themselves the several forms and structures of our astral body.

Precisely herein lies the key to a more intimate knowledge of the human organs; they cannot be truly understood unless we also understand the astral which man brings with him. We must know in the first place that every single organ bears within it, in a sense, an astral inheritance, even as the etheric heart is, to begin with, an inheritance. Moreover, we must know that this inherited astral becomes permeated gradually, through and through, with that which man brings with him as his own astral body, which dives down bit by bit into the physical and etheric organs.

The heart is an exception, in a certain sense. Here, too, an astral part dives down; but in the heart not only the astral process, but the etheric, too, is concentrated. Therefore the heart is the uniquely important organ which it is for man.

The astral body becomes more and more indefinite, for it sends into the physical organs the concrete forms which it brings with it from another life. It sends them down into the physical organs, so that they are imprisoned there; and thereby the astral body itself becomes more or less like a cloud of mist. But — and this is the interesting thing — while from this side the astral body turns into a cloud of mist, new differentiations come into it from another side — first slowly, then with full regularity and increasingly from the age of puberty onwards.

When the baby is kicking with its little legs, you notice very little of this in the astral body. True, the effects are there, but the differentiations which the astral body has brought with it are far more intense. Gradually these forms disappear, they slide into the physical organs. The astral body more and more becomes a cloud of mist. When the child kicks and fidgets, all manner of effects come up into the astral body from these childish movements, but they impinge on what they find there, they are cast back and disappear again. It is as though you made

an impression on an elastic ball: the ball recovers its shape immediately. All this, however, changes proportion as the child learns to speak and develops ideas which are retained in memory. We then see how his movements — intelligent movements, now, walking about, moving the arms, and so on — are increasingly retained in the astral body.

Yes, indeed, untold things can be inscribed in this astral body. When you are forty-five years old, almost all your movements are inscribed in traces there, and many other things, too, as we shall see. The astral body can absorb very much of all that has taken place since you learned to speak and think and since its own configuration was dissolved. Into this undifferentiated entity all that we do now is inscribed — the movements of our arms and legs, and not only these, but all that we accomplish *through* our arms and legs. For instance, when we hold a pen in writing, all that we thus accomplish in the outer world is there inscribed. When we chop wood, or if we give someone a box on the ears, all is inscribed into the astral body. Even when we do not do something ourselves, but give instructions to a person and he does it, this, too, is inscribed, through the relation of the content of our words to what the person does. In short, the whole of man's activity which finds expression in the outer world is written into the astral body; so does the astral body become in manifold ways configured through all our human actions.

This process, as I said, begins when the child learns to speak — learns to embody thoughts in speech. It does not apply to ideas which the child receives, but cannot afterwards remember. It begins from the time to which he can remember back, with ordinary consciousness, in later life.

And now the strange thing is: all that is thus inscribed in the astral body has a tendency to meet inwardly, just as the radiations of the etheric body meet in the etheric heart. All that our human deeds are — this, too, comes together within. Moreover, this has a kind of outer causation. Simply as human beings on Earth, we are bound to enter into many forms of activity. This activity expresses itself, as I said just now, throughout the astral body. But there is a perpetual resistance. The influences that are exerted on the human organism cannot always go right up, as it were. There is always a certain resistance; they are driven down again. All that we do, in connection with our physical organs, tends to stream upwards to the head, but the human organisation prevents it from reaching there. Hence these influences collect together and form a kind of astral centre.

This, once again, is clearly developed at the time of puberty. At the same place where the etheric heart — our own etheric heart — has formed itself, we now have an astral structure too, which gathers together all our actions. And so from puberty a central organ is created wherein all our doing, all our human activity, is centred. It is so indeed: in the very

region where man has his heart, all his activity is centralised – centralised, in this case, neither physically nor etherically, but astrally. And the important thing is that in the time when puberty occurs (naturally, the astral events coincide only approximately with the physical) man's own etheric heart is so far formed that it can receive these forces which develop out of our activity in the outer world. Thus we can truly say (and in so saying we mark a real event in the human inner being); from puberty onwards Man's whole activity becomes inserted, via the astral body, in his etheric heart – in that which has grown out of the pictures of the stars, out of the images of the Cosmos.

This is a phenomenon of untold importance. For, my dear friends, we have here a joining-together with the Cosmos of what man does in this world. In the heart, as far as the etheric universe is concerned, you have a Cosmos gathered up into a centre; while at the same time, as far as the astral is concerned, you have a gathering-together of all that man does in the world. This is the point where the Cosmos – the cosmic process – is joined to the Karma of man.

This intimate correspondence of the astral body with the etheric body is to be found nowhere in the human organism except in the region of the heart. But there, in truth, it is. Man has brought with him through birth an image of the Universe in his etheric body, and the entire Universe, which is there within him as an essence, receives all that he does and permeates itself with it. By this constant coming-together – this mutual permeation – the opportunity is given throughout human life for human actions to be instilled into the essence of the images of the Cosmos.

Then when man passes through the gate of Death, this ethereal astral structure – wherein the heart is floating, so to speak – contains all that man takes with him into his further life of soul and spirit, when he has laid aside the physical and the etheric forms. Now, as he expands ever more widely in the Spirit, he can hand over his entire Karma to the Cosmos, for the substance of the whole Cosmos is contained within him; it is drawn together in his heart, in the etheric body of his heart. It came from the Cosmos and changed into this etheric entity, then it was gathered up as an essence in the heart, and now it tends to return into the Cosmos once more. The human being expands into the Cosmos. He is received into the world of souls. He undergoes what I described in my book, *Theosophy*, as the passage through the world of souls and then through spirit-land.

Indeed, and in truth it is so. When we consider the human organisation in its becoming, we can say to ourselves: In the region of the heart there takes place a union of the Cosmos with the earthly realm, and in this way the Cosmos, with its cosmic configuration, is taken into our

etheric body. There it makes ready to receive all our actions, all that we do in life. Then we go outward again, together with everything that has formed itself within us through this intimate permeation of the cosmic ethereal with our own human actions. So do we enter again into a new cosmic existence, having passed through the gate of Death.

Thus we have now described in a quite concrete form how the human being lives his way into his physical body, and how he is able to draw himself out of it again, because his deeds have given him the force to hold together what he had first formed within him as an essence out of the Cosmos.

The physical body, as you know, is formed within the physical and earthly world by the forces of heredity; that is, the forces of the embryo. What man brings with him from the spiritual world, having first drawn together his etheric body, comes into union with this. But we must now go further. In the astral, that wonderful entity he has brought with him, there lives the Ego, which, having passed through many earthly lives, has a long evolution behind it. This Ego lives in a certain connection of sympathy with all the complex forms that are present in the astral body. (By using the word 'sympathy' in this connection, I am once more describing something absolutely real.) Then, when these astral forms slide into the organs of the physical, as explained above, the Ego retains this sympathy, and extends the same inner sympathy to the organs themselves. The Ego spreads out increasingly into the organs and takes possession of them. From earliest childhood, indeed, the Ego is in a certain relation to the organs. But at that time the inherited condition, of which I spoke, is still prevailing; therefore the relation of the organs to the Ego is a more external one.

When, later on, the Ego slips with its astral body into the organs of the physical, this is what happens: Whereas, in the little child, the Ego was present only outwardly along the paths of the blood, it now unites with the blood-circulation more and more inwardly, intensively, until – at puberty, once more, – it has entered there in the fullest sense. And while you have an astral formation around the etheric and the physical heart, the Ego takes a different path. It slides into the organs of the lung, and, with the blood-vessels that pass from the lung to the heart approaches nearer and nearer to the heart. More and more closely united with the blood-circulation, it follows the paths of the blood. By way of the forces that run along the courses of the blood, the Ego enters into that which has been formed from the union of the etheric and the astral heart, wherein an etheric from the Cosmos grows together with an astral from ourselves.

As I said, this astral body comes by degrees to contain an uncountable amount, for all our actions are written in it. And that is not all. Inso-

much as the Ego has a relation of sympathy to all that the astral body does, our intentions, our ideas, too, are inscribed there — the intentions and ideas, I mean, out of which we perform our actions. Here, then, you have a complete linking up of Karma with the laws of the whole Cosmos.

Of all that thus goes on within the human being, people today know 'heartily little' (*herzlich wenig*); and we can repeat the words with emphasis, for all these things, of which the people of today are ignorant, relate to the human heart. They know what goes on here in the physical world, and they consider it in relation to moral laws. The true fact is that all that happens in the moral life, and all that happens physically in the world, are brought together precisely in the human heart. These two — the moral and the physical — which run so independently and side by side for modern consciousness today, are found in their real union when we learn to understand all the configurations of the human heart.

Naturally, all that takes place in the heart is far more hidden than the event which happens openly with the change of teeth. We have our inherited teeth; then we form teeth again out of our own organism. The former fall away, the latter remain. The former have an inherent tendency to go under; nor could they ever keep themselves intact, even if they did not fall out. The permanent teeth, on the other hand, are destroyed chiefly by extraneous conditions — including, of course, those of the organism itself. Likewise at puberty: in an invisible way, our etheric heart is given over to disintegration, and we now acquire a kind of permanent ether-heart.

Only this permanent ether-heart is fully adapted to receive into itself our activities. Therefore it makes a great difference whether a human being dies before puberty or after. When he dies before puberty, he has only the tendency for what he has done on Earth to be karmically inherited later on. Even when children die before puberty, this or that can certainly be incorporated in their Karma, but it is always rather vague and fleeting. The forming of Karma, properly speaking, begins only at the moment when the astral heart takes hold of the etheric heart and they join together. This, indeed, is the real organism for the forming of Karma. For, at death, what is gathered up and concentrated there in the human being becomes increasingly cosmic; and in our next earthly life it is incorporated in the human being once again out of the Cosmos. Everything we do, accordingly, concerns not ourselves alone. Incorporated within us is something that comes from the Cosmos and retains the tendency, after our death, to give over our deeds to the Cosmos once more. For it is from the Cosmos that the karmic laws work themselves out, fashioning our Karma. So do we bear the effects of what the Cosmos makes of our deeds back again into earthly life, at the beginning of our next life on Earth.

THOUGHTS ON THE FUTURE OF ENGLAND

Edited by Alistair Macdonald

Introduction

The 1977 Golden Blade took as one of its themes the spiritual task of Europe, particularly as embodied in the mysterious figure of Kaspar Hauser.

For the 1978 Golden Blade I have been asked to gather from a number of people some brief accounts of their hopes and fears for the future of England — England specifically, for Scotland and Wales show vigorous intentions of developing in their own characteristic ways, while the character and future role of England seem, in many respects, uncertain and obscure.

The size of the response has exceeded my expectations. For a number of people the time was too short to write even briefly on such a theme; but here are seventeen contributions from people in a wide range of ages and occupations.

On a voyage of discovery such as this there are many hazards to be faced, with little hope that they can all be avoided. I hope that what has been brought back will at least enable the reader to feel that the undertaking was worth while.

A.M.

DANGER AND PROMISE

Beauty lies in the eye of the beholder: judgment originates in the value system of him who judges, and it lies in the nature of Anthroposophy that anthroposophists do not necessarily share the same sense of values. We may agree on the relevance of a certain fact or process for the social situation of our country, and still disagree on whether to look at this phenomenon as another example of the sad destruction of civilised values or as the sign of a healthy development.

The reasons for this fortunate and fertile disagreement are twofold. Rudolf Steiner, in order not to impinge on our freedom, was seldom explicit in moral and social matters, and when he was outspoken — as so often in the years of the Threefold Social Movement and, later, in the crisis of the Society (1923) — he often spoke to the deaf.

How difficult it is to wean oneself from the habits of the society in which one grew up happily can be seen in the following episode. A fellow anthroposophist and good friend told me of a factory where the workers demanded a pay rise. They said to the management that they realised

the firm could not afford it, but this was not their fault and somehow the company would have to find the money. My reaction was one of anger over the short-sighted, self-destructive attitude of the British worker, until my friend pointed out that this was pure Steiner: Labour costs must be independent of economic profitability; they are a given fact, like the cost of raw materials involved in manufacture.

We can go further. Is there anyone who describes more lovingly than Steiner the divine and cosmic order of the natural world, and the beauty and wisdom of the great cultures of the past, divinely led and hierarchically structured? We learn to look at the laws of the stars, to admire the wisdom of the group soul of the spider, to receive the words of the initiate with greatest respect. We learn to re-live imaginatively the many historical forms of a hierarchic or feudal society in which order prevailed; each one of us had a given social role to play and most of us were secure and content — indeed happy, because, in the words of an Indian friend of mine, 'we loved our father.'

Having learned to appreciate the laws of the cosmos, the wonders of nature and the beauties of ancient civilisations, it comes as a shock to us to hear that all this glory is not meant for us. God-given society lies in ruins so that the individual may painfully emerge; the world of nature has become cold, the wrought work of the Gods, and we have continued to destroy it further. Man is on the way to become the fourth Hierarchy. The world of nature, for better or worse, lies now in his power. The new society will be made in the same image. The prospect is so fraught with danger, the future so uncertain, that we often prefer not to look at it at all, and instinctively cling to the past.

When frightened by the dangers of the future, when overawed by the glories of the past, we may contemplate the enormous expectation of the Gods in allowing us this role to play. In a religious mood we can meditate on the patience of and tolerance of the Father, Who willed such an awe-inspiring situation. But in less contemplative moments our attitudes and our judgments will vary a great deal, and so there is a special stimulus and interest when anthroposophists discuss contemporary and social questions. Do we cling to the past? Do we help to bring it down? Do we concentrate on an ideal in a nebulous future? Do we act now?

Rudolf Lissau

WHAT'S THE REAL 'NEWS'?

What's coming for England? So many are discouraged. The media spread alarm and despondency, and 'news' seems to be mainly of violence, cruelty and obstruction. But all life is paradox. There is no dying without becoming, no renewal without breakdown, no Spring without

Winter, no darkness without light. For those who can look and perceive, a counter-impulse towards harmony, compassion, gentleness and co-operation is appearing everywhere. Yet this may remain unnoticed unless we can grasp the holistic vision, the spiritual *Weltanschauung*. That is why it is so important to talk the world-picture of Oneness. If it be true that we are all integrally part of the vast and dynamic Unity of Universal Life, then none of our problems or situations can any longer be separated and seen or be solved in materialistic isolation.

Look, then, at the trends, in young and old alike. Many aspects of the new awakening may still be seed-activities, as easily crushed as a first snowdrop, but we well know that the force behind Spring is irresistible. Thus among so many is a deep dissatisfaction, a longing for a different and more humane set of values, a quest for meaning. Does this not show itself in simplifying, a readiness to cut out aspects of living which are wasteful and extravagant and meaningless? This releases funds which can be used on the more meaningful. So many look for creative outlets, turning again towards the crafts and the country, trying to grow organic vegetables, seeking for whole food that we may eat only life and light and cleanse the bloodstream.

This food revolution is, of course, integrally part of the spiritual awakening in our time and is central among the alternative therapies. We are seeing the rise of a healing movement feeling its way into a new society, working on laws of harmony and compassion — good Essene doctrine that all human suffering and distress is brought about by deviation from the One Law and that the healing lies in our stopping doing the things that put us out of attunement.

For the holistic world-view certainly implies that the living Universe is much concerned now with the redemption of our polluted planet and that angelic energies are indeed being released into human consciousness and environment to bring great changes. Thus the new-age trends are in no sense somebody's thought-out social plan, but an attuning to impulses — of Michael and of the Christ. These are awakeners to life. We can sense new stirrings of compassion, revulsion against the barbarism of factory farming, vivisection and bloodsports, a realisation that all cruelty is indivisible and that man is loading himself with a huge karmic debt through his violent treatment of the kingdoms of nature. What has been called a 'partnership of concern' moves through our society.

With this comes a changing attitude to death and the beginnings of the lifting of the weight of fear. This is a key aspect in the re-awakening to the knowledge that man is in core a spiritual being in a universe spiritual in its nature. The telepathic contact with those to whom we are closely linked out of the body becomes for many a vital source of joy, and the whole movement towards creative action for the spirit is strengthened with every great soul who moves on.

The concept of re-incarnation becomes common knowledge, and the media increasingly present programmes giving serious consideration to E.S.P. and the like. James Elroy Flecker's quatrain well expresses our situation:

Awake, awake, the world is young
For all its weary years of thought,
The starkest fights must still be fought
The most surprising songs be sung.

We come to feel that we are all playing a part in the greatest saga of human history and that Change on a great scale is upon us as a cleansing operation on the planet. And the change chiefly works within us, so that each is called upon to take full inner responsibility and try to become an effective channel for the creative source. This must inevitably begin to show itself in new artistic expression, for this immense picture is the greatest theme for drama, ballet, poetry, music and painting. Thus we may veritably be watching the beginnings of a new renaissance, potentially greater than the last since it is now based on man's deliberate and conscious co-operation with the Living Whole of Spirit. This is 'News'! Increasingly the media will awaken to the fact that something is happening which counters the gloom and despair and that beyond the negativity and limitation of our time is an ocean of joy and release.

There never was such a time to be alive — or, for that matter, dead! For Life Eternal impinges upon us, and all who are caught up with this excitement begin to see the prospect of a new society forming in the wreck of the old. "Look up, for your salvation draweth nigh." We have to look and think somewhat apocalyptically if we are to grasp what is happening. Since the rampant lion in England's heraldic coat of arms has lost his dignity, our task is to recrown her Unicorn.

George Trevelyan

NEW LIFE FOR THE ENGLISH LANGUAGE

The English language has spread out all over the world. It is used by people who have never learnt it, who have made it into something quite different for their own ends, who mishandle it. No longer does it belong to England, but it has taken the flavour of English history wherever it goes. It came into existence no one quite knows how or why, against the probability that Norman French would prevail for a much longer time and that Anglo-Saxon, already on the way out, would become archaic. It was born among poets, many known only by rumour but as vigorous as those whose poems have in part survived. Through this vigour of heart, Latin gradually ceased to dominate culture and English became a worthwhile means of expression, both spoken and written.

Nowadays the language is in danger of such simplification that it may cease to carry meaning. We can notice that it comes to life whenever thoughts are put into pictures. It has an inborn talent for words and expressions in which the outer and the inner meet, in which the spiritual is revealed in parables. Right back in its beginnings the talent began to show in such a poem as that of Chaucer to the daisy. The flower, the dawn, the eye of day, the new birth of the soul, the world reborn to all that is yet to come, are there in a few words. But it is and remains hard to put into exact English phrases ideas of a philosophical nature. It is an artistic language, liable to escape from grammar and rule into sounds and shapes required by experience. It calls for poets more than philosophers. It can be mangled by inartistic speakers and writers.

What shall be done with the English language? Empty heads can be its ruin. Great ideas with spiritual substance, thought with vigour, put into imaginative pictures, spoken of, written about, made the content of conversation, will and should bring new life into the words. What is spiritually real carried over into artistic form would be its re-juvenation. Blake's idea that every Christian must be an artist is realised in the celebration of the new Christian ritual in the Christian Community. When there is no ritual, religion can never be artistic at heart. In the art of speech, words spoken well, out of the being of the whole person and brought to life in recitation, or words enacted in the true movements of Eurythmy, come alive in human experience. The language breathes deeply again.

Each single person to whom English belongs, treating the language with respect, thinking well and clearly, careful of what he says, is taking the treasure of England into his hands. Of such are the real guardians of the words which are inherited from the poets. There is an old saying, 'Where there is no vision, the people perish'. It could be repeated, 'Where there is no vision, the words perish'. Where there is vision, they come to life again.

Evelyn Capel

A NEW ROMANTIC REVIVAL

There are signs — not all of them pleasant — that a phase of England's literary history is ending. I mean the phase which began early in this century and has been dominated by the exponents of "classical" order, notably T. S. Eliot. It originated, perhaps, as a counterweight to the experimental energies and expressive manifestations following liberation from the Victorian spectre, and (like the earlier "classicism" of the eighteenth century) was firmly established after two wars had made everyone openly distrustful of Romantic energies. Critical thought followed suit, and declared Romanticism frankly unrespectable.

All this is rapidly changing, and the national virtues of reticence and conservatism are endangered: creative writers are growing mystical, audacious and incoherent by turns; critics no longer think Blake insane, and if these things continue, Shelley may even be read again. Whether English Romanticism will be prepared to join hands with Anthroposophy as the mature successor of its European counterpart is something that can only be awaited with eagerness and trepidation.

My anxieties, in this literary context, really concern English Anthroposophy – for I am concerned that there should be an English strain of an identifiably German original. It is true that it has drawn little support from our “national virtues”, or from official academicism, so that it is easy to see the only future road in a revolution from below, in a sort of apocalyptic dualism. My hope (possibly premature) is that not only may the serious new interest in Romantic philosophy lead to some wider appreciation of Rudolf Steiner, but ultimately to a more happily domiciled Anthroposophy with some roots in the sensibility of English Romanticism.

Andrew Welburn

THE SERVANT OF ALL

What English heart is not moved by old John of Gaunt – ‘This royal throne of kings, this sceptred isle . . . this blessed plot, this earth, this realm, this England . . . this dear, dear land. . . .’ “These words find an echo in us, as in those who heard them more than three hundred years ago. What a stretch of history lies between! Shakespeare set the seal on the mission of England. The echo in our hearts, though, is vastly different from that which resounded then with such high expectation from this seat of Mars. It was not long before Louis XIV was defeated, and Frederick the Great referred to as Chatham’s paid mercenary to keep the continent occupied while he conquered and annexed the rest of the world. Such men as Wolfe and Clive, Nelson and Wellington, dominated outer history and finally the enormous power of trade and industry dominated the world.

And now! and now! All the power and pride has evaporated into thin air. All that is left is the state and pageantry which surround the Queen. But she does not rule, she serves. From there being a Monarch who personified England in power, she is now the servant of all. At the age of twenty-one she dedicated her life to the service of all her peoples. To this she has been faithful. At the Guildhall during the Jubilee celebrations she referred to that dedication, saying that she did not wish to retract one word from her promise. It is surely this example of selfless service that has struck a chord in so many people. Prince Charles has taken up the same impulse in his Jubilee Appeal, which is to enable young people to help old people – Not I but my brother.

They are all still there – the Lord Chamberlain, the Master of the Queen’s Horse, the Lord Constable of England and all the rest. Quite empty and completely out of date, you may say. Yes, indeed, but perhaps they provide a thread leading back to what was once a reality, and now, colourful and dignified, they surround and provide a frame for that which indeed belongs to the Folk Spirit of England – the way of selflessness which, in a certain quite definite and clear way, is personified in the Queen.

This is one facet of this precious stone. The others must also be made to shine and sparkle. But they can do so only from a powerful spiritual impulse. Let us resolve to strive with all-out strength to unite with our Folk Spirit in service to the Spirit of our Time, that the mission of this land may stream out across the world, not in domination but in selflessness. The way of England is the way of John the Baptist.

David Clement

THE NEW JERUSALEM

A new national anthem is what we need. This old imagination of imperialist England with God on our side confounding the ‘knavish tricks’ of our enemies no longer satisfies. It’s just not possible anymore to stand up truthfully within that image of self-confident, unquestioning, superior English manhood. The Women’s Institutes know better – William Blake’s so-called ‘Jerusalem’, where ‘mental fight’ replaces imperialist aggression, is more a relevant song.

Blake declared it his purpose ‘to cast off Bacon Locke and Newton from Albion’s covering; to take off his filthy garments and clothe him with imagination’ – Albion being his vision of the Being of England.

Well, it was our destiny to take on that scientific task, to establish Empire, to enter materialism, but now that we *have* entered and the first energy of it seems spent, Blake’s message grows urgent. He is emerging as the image of a new type of Englishmen – ‘Rouse up, O Young Men of the New Age! set your foreheads against the ignorant Hirelings! For we have Hirelings in the Camp, the Court & the University, who would, if they could, for ever depress Mental & prolong Corporeal War!’ – a cry which during these last ten years students have directly taken up.

There is such an energy in Blake. In his early poetry he takes the Devil to embody not evil but energy, as expressed in some of his ‘Proverbs of Hell’ – ‘The Tygers of Wrath are wiser than the Horses of Instruction,’ ‘Enough, or too much!’ or ‘Exuberance is beauty’ – not exactly the kind of Hell the English feel comfortable in, our exuberance in beauty having been whitewashed over by the Puritans.

‘Poetry fetter’d fetters the Human race . . .’ Blake recognised what a disaster Puritanism had been for the English character; how it fettered the genius of one of our greatest poets – MILTON being the title and

hero of one of Blake's great epics in which the Puritan poet returns, through Blake, to cast off 'Moral Virtue, that cruel Virgin Babylon.' Few listened to Blake during his lifetime, but in our transitional time, when England seemingly has lost energy or direction for her energy, Blake's anthem begins to sing in us of that New Jerusalem to be built 'in England's green and pleasant land.'

I think of Blake's disciple, Samuel Palmer — his painting of the Magic Appletree bursting out of the hillside impossibly laden down with fruit. O there's too much nostalgia in it, yes (the shepherd still piping there under the trees), but an exuberance too, and it's available to us again after the Wasteland we have been through.

We begin to reject that dead history which drags so at our feet and to take seriously what John Michell, for instance, has been investigating — the Dragon Paths or Ley lines (lines of energy) criss-crossing our landscapes (no place is real unless first it is imagined), Stonehenge, Avebury, Glastonbury etc. being nodal points; history as a continuous source of energy. It is out of some intuition of a power still in the land that Pop festivals are held at such centres; out of a feeling that England has some Grail or Michaelic task still to fulfil, for all along these Dragon Paths there are churches dedicated to St. Michael.

We begin to reject the bourgeois household, cut off as it is from the landscape and so polluting it. When Blake spoke about the 'dark Satanic mills' of England he was referring certainly to the horrific industrial developments he saw around him, but also, it seems, to those dark mills of the intellect which produced that external situation.

Likewise with his Jerusalem image: on one level it has to do with imaginative thinking, while on another it's surely what we mean these days by 'ecology' (from the Greek *Oikos*, a house), a respect for the poetry actually at work in things. This is the new household which embraces landscape and cosmos — not a rejection of science, not a mere return to nature, but a science of the imagination. And it seems to me that the exuberant but chaotic energy among young people ten years ago is finding some direction here. *Must* find if English culture is to renew itself; and Blake's Jerusalem (fanciful though it seems) is the living image of it, charged with energy for the future.

Paul Matthews

FAIR ENOUGH

Man's actions have a threefoldness which is not identical with the threefoldness of his body. On the one hand we have the principle of free creativeness, which affects no-one but oneself, and, opposing this, the principle of equality in the face of universal law. Between these two we must always decide how far the one principle should be allowed to in-

fluence the other. For such decisions there is no fixed law. They will depend on our degree of insight, tolerance and responsibility. Here, freedom cannot be divorced from responsibility.

The ability to decide wisely is an art, not a system, and can be developed only from man to man, and from moment to moment. But if a group of people, however small, succeed in developing it, they will have enormous coherence as a unit. They will give each other opportunities to learn, and will carry each other through the process of learning.

In our language we have a unique expression: we "agree to differ." When our brother claims the right to a certain course of action, we may say "fair enough", even though his kind of action may not be ours. Our concept of "fair" will deepen immeasurably with the penetration of our insight and the widening of our responsibility.

Without this art I see no hope of a healthy threefold social order. But it is an art that we might be able to develop here. Other countries have already had to borrow our English word, "fair". Couldn't we do more with it ourselves? Fair enough?

Michael Wilson

BRITAIN AND THE ENGLISH

A map of the world shows the British Isles lying to the north of the European continent, at a latitude which in the rest of the world means frozen winters, but here, owing to the Gulf Stream, a temperate climate.

A geological map reveals the mountain regions of Wales and Scotland, and, in England, a varied terrain sloping east and south. Ireland, with its variegated landscape, has been called the Emerald Isle.

England, until unity was imposed by the Norman kings, was the most often invaded and conquered part of the British Isles. It has thereby the most mixed population, least subject to tribal enmities.

The attempts of English rulers to conquer Wales and Scotland failed, and helped to unite these countries as peoples. There were spurious conquests of Ireland. Eventually the geographical situation and the uniting of the four countries under a common ruler, for the time accepted by all, prepared the way for the unfolding of a world-destiny.

When we realise that the detachment of Holland from Germany and of Portugal from Spain was the work of the guiding spirits of nations, we have to ask, what spirit or spirits guided the four British countries to a unity which could impress itself on the whole world?

The presence of Scots, Welsh and Irish occupying their own houses in England, sharing and competing for jobs and being elected as Councillors, and Members of Parliament, has been taken for granted by the English. We can rightly revere the Celtic culture and the Celtic languages and

support their continuance in so far as they are demanded: but the English language — enriched by writers and poets from all four countries — is spoken by over 200 million people in the world today. It is an important link connecting link in India and Africa, providing a thread of unity and diversity.

Rudolf Steiner once said that the English people had the gift of materialism, which I take to mean that they could develop a material civilisation without losing their soul in the process.

A political evolution, initiated by the barons through Magna Carta to extend the political influence of their class, led on eventually to universal franchise. Democracy in Britain became a fact, an achievement which the rest of humanity could not ignore.

The British were also pioneers of the industrial revolution, so successfully that other nations had to follow. It was the observation of industrial capitalism in England by Karl Marx that prompted the Communist Manifesto. One could even say that the British people, secure through centuries to pursue their own destiny, prepared the way both for American capitalism and for Russian Communism, though desiring neither for themselves.

The political, commercial, industrial and financial innovations of the United Kingdom led to a world Empire almost without intention. But there is no place in the social life of today for a world Empire, and the British people have dissolved theirs.

The very factors which together led to a vast increase of population, and, in the 20th century, to comparative affluence, are now in part liabilities. The main political parties are all split, and those at the centre and at head of affairs have no solution for the immediate problems facing the country. But the resources of skill and character begot through the ages, the possibility of unity in diversity which characterise the British people, could lead to a new solution. There is probably no other country where a "Human Manifesto" could be worked out and put into practice for the benefit of the social future of humanity.

Oliver Matthews

HOW THE LIGHT COULD SHINE

If one comes from the Continent or Scandinavia to England, one is amazed at her deflated life: unpunctuality, — mail arriving days too late, trains through delays almost always missing the connection; strikes which interrupt and segment the intended flow of life; dirt, slapdash food, inflation, etc. But one can also be amazed at the caring and modest humanity with which people look at and speak to you. Order, cleanliness and riches go towards haughtiness and heartlessness; outer conditions

which make you suffer, towards brotherliness, a Russian patience and endurance.

England was once, through her empire and the industrial revolution, one of the rulers of the world, the position of the £ her confirmation. Now, as the outer glory had gone, soul-qualities start to shine. When England was a ruler she was very English; to be English meant to be privileged, to be looked upon as better and more real than all the other nations of the world. But after World War II we saw that to be English was after all something external; the shining of the soul heralds something generally human, not merely English.

This turning away from the nationalistic and therefore materialistic and aggressive (materialistic thoughts must socially in the long run breed violence) to the reality of the *person*, predisposes present-day England to a new Christian world view, as also the Festival of Mind and Body showed. The real being of Man longs for a world-view illumined by the insights of karma and reincarnation, nature understandable through metamorphosis and archetypes, culture understandable through man's evolution, and both united through the being and place of Christ. An adult education which includes religion and faith fired by insight, as made possible through Rudolf Steiner and Spiritual Science, and based on the brotherliness previously described, may be more possible in England than anywhere else in the world.

Back to the state of England: it is almost obvious that the *strikes* have not only economic reasons — only blindness would make these unjustified — but deeply human reasons also: they express a longing to partake in a stream of human and general education common to *all* men. We have unfortunately still got castes, in spite of Buddha and the French Revolution — castes due not so much to money or status, as before the first World War, but to education in the widest sense (not just school) and world knowledge. And connected with the strikes and their deeper causes is *inflation*, this other ill which makes England's outer garments shabby. It is obvious — for those at least who watch British builders — that inflation is *also* caused by tardy work, interrupted by tea-breaks and transistors: a new incentive is needed. To work in order to earn one's livelihood is no longer good enough.

The real being of Man longs for Man, not only for a French, Chinese, English or Italian man. If outer poverty has the effect of revealing the inner, non-nationalistic light, the thoughts of Bacon, Newton and Darwin, who helped to put on the materialistic straitjacket, will be overcome.

Peter Roth

A WARMTH OF HUMAN INTEREST

In following the daily news, few of us who are English can escape feelings of depression about the future of our country. However, we need to consider that political or economic power is not necessarily a sign of true leadership. The period following the Thirty Years' War, when the German States lost almost all political influence, saw the flowering of their musical genius. After the Franco-Prussian War, though France seemed greatly weakened, the Impressionists led Western Europe in the realm of art. We can also consider the position of Switzerland during the two World Wars. The work of the Red Cross provided a lifeline for the countries torn by conflict.

If we look back to the beginning of the century, when England ruled over a great empire, we can rightly appreciate the high standard of responsibility and sense of service of her administrators. But there was at the same time a great arrogance. There could be no sympathy for any weakness which might cloud our image. To mention two actual examples: a consul who married a highly-cultured Tibetan was dismissed from the consular service; a family in a public position kept a backward child hidden away. The superiority of the English had to be upheld.

Today such an attitude is rare. Few young English people have strong feelings of patriotism; many are eager to travel and make friends abroad. Inter-marriages with other races are not uncommon. In spite of the criminal violence and hooliganism so often reported in the papers, there is increasing interest in other religions and ways of life.

Not long ago, in conversation with a German friend, I regretfully commented on the lethargy and lack of incentive among English people today. She replied, "But you English still have a sort of innocence." She had been travelling through various parts of the country and had found everywhere a fund of easy-going kindness. She said that the energy and enterprise of the Germans was the expression of aggressive egoism and self-seeking, so that she would not wish to stay there if she were not connected with the Rudolf Steiner movement.

However, we may well ask whether, apart from the easy-going friendliness in England, there is any sign of a new consciousness or of initiative in bringing new impulses, for we can never solve our present problems unless a true understanding of man can be awakened.

The English are still able to express their genius in acts which arise out of practical situations where a warmth of human interest has been kindled. Now that England has lost her political power, she seems to lead the world in concern for the handicapped and disabled. Whereas fifty years ago the seriously injured and mentally deranged were confined to a life of invalidism or confinement, every effort now is made to

help them to take their place as active members of a social group. However, what is organised on a large scale by a group of planners seldom inspires any new impulse. Real achievements come out of the individual initiative of those who are concerned with the task itself.

In her book, 'Over my Dead Body', June Opie, a New Zealand girl, suffering from a severe attack of polio, tells of her experiences in a London hospital. When asked how she liked England, she said she had seen nothing of it, but if it was like the nurses and doctors who were treating her, it must be wonderful. She described a contraption of slings and pulleys made to bring paralysed limbs into action. It was designed by a woman physiotherapist who liked sailing. She had observed how easily sails were reefed and unfurled by a complex of ropes, pulleys and knots, and applied this system to her work with remarkable results.

The Cheshire Homes are famous, but perhaps their origin is less well known. Group Captain Cheshire attempted to found an ideal self-supporting community for ex-Servicemen. But, like many communities without any common aim, it foundered. However, one queer old misfit used to say, "I don't think Cheshire will fail. He's too big. Something good will come out of all this." It was Cheshire's care for this character, when he was unwanted and incurably ill, that led to the creation of his first home for incurables. What was chiefly remarkable about this was the consolation Cheshire could give to the dying.

A short while ago a statement appeared in *The Times* that the rate of suicides in England had declined during the last years, whereas in most other Western countries it had increased. The suggestion was made that the cause of this might well be the devoted work of the Samaritans.

Other examples could be cited from the help given to paraplegics at Stoke Manderville; from Sally Trench's interest in destitute alcoholics and meth drinkers, or from the understanding treatment of psychotic or of handicapped children. We are not concerned here with mere 'do-gooders', but with those who through interest and intelligence act intuitively and bring new impulses which can be taken up and developed. Illustrations can of course be found in other realms of life, such as in work on the land or in a building up a particular craft.

It is hardly surprising that the English, who first inaugurated the Industrial Revolution, should also be the first to witness the breakdown of its material success. It is easy to see the decay of a traditional order, but much more difficult to observe the seeds of a new culture which have hardly begun to sprout. Judging by the young people who leave our schools, many today are more sympathetic and perceptive than the well-disciplined students of the days of England's greatness, when it was the required conduct to hide one's feelings and keep a stiff upper lip. While there is a widespread interest today in helping those who have lost

heart or failed to take up their lives again with conscious aims, we should not despair of the future.

Eileen Hutchins

KNOWLEDGE ENTRUSTED TO US

For many years now I have been concerned with children who have developmental problems and their families. It is clear that, while there is an enormous fund of goodwill in society towards these families, there is a great sense of helplessness. Despite massive welfare assistance, so many children still meet apparently insuperable obstacles in their path to a full flowering of their potential.

Here I sense a yawning gap of knowledge. There is plenty of theory, but little practically helpful observation of children and their needs available to the worker at grass-roots level.

We know that Steiner based his suggestions in Waldorf Education on a total living picture of the growing, developing child. Teachers in our Waldorf Schools, and particularly experienced class teachers, develop a vast store of effective knowledge. Yet the millions of children and thousands of workers in this country who so badly need at least some of this knowledge can gain no access to it. It remains so far available only to the privileged few.

The anxiety that the situation causes, and the guilt that it induces, become well nigh intolerable from time to time.

My deep wish is that there shall be established in this country a high-school activity in Anthroposophical Child Psychology, as represented in all the knowledge and work on Waldorf Education. That this work shall be carried on as a background to the Waldorf Education movement but shall serve also to make its impulse and knowledge freely available to the many who so badly need it. The standard of this work must and can be of academic calibre — we owe this to the content of Steiner work, which can only benefit in authority from such an approach. It is time we built an accessible thought-structure out of the knowledge that Steiner entrusted to us.

Such high-school work will also lead in time to regular conferences at which aspects of child development can be thoroughly examined in relation to modern theories and dilemmas. These conferences would give teachers, social workers, doctors and many other concerned professional workers a forum and an opportunity to refresh their thinking. In time

it may become a resource of strength and new ideas for the many struggling workers in the field.

If we do not seize this opportunity now to make the badly-needed knowledge available, as Steiner intended, we may find that mechanisation and experiment take over more and more, while the experiences that nourish the soul of the child most richly become unavailable because the knowledge of their vital importance has been lost. This result would be due to our dereliction of the duty laid upon us by the privilege of learning about Steiner's work.

Eva Frommer

HEALTH FESTIVALS

Leamington Spa, Olympia and now (August 1977) Malvern Hills — is it significant that the phenomenon of health festivals has, for the time being at any rate, appeared only in England? On these occasions there is on display a wide variety of unorthodox therapies, of meditation systems, of nutritional practices etc.; care of the soil is fundamental in many of them.

Of course England is by no means the only country where increasing interest in a doctrine of wholeness is finding expression in a multitude of ways. But the bringing together at one place of such many-sided gropings for more deeply founded values in life seems to be unique. It is perhaps an indication of the typically English desire to rationalise, to find a unifying principle which could lead to a practical and systematic development more in keeping with the pragmatic side of the English character.

There is a danger that the quest may become degraded by a barren reliance on the intellect; there is a hope that it could open a wider gate to the realisation of the Consciousness Soul.

John Soper

UNDERSTANDING TEENAGE NEEDS

The future of society rests with successive waves of teenagers. Some of fourteen today will be nearly fifty by the year 2000. But the relationship of youth to schools, workplaces, families, neighbourhoods and to society is problematic. Companies are reluctant to employ "problem" teenagers; there is much youth unemployment; schools find it difficult to cope, as also do families. Yet many teenagers are involved in conservation, social service, apprenticeships, travel, training and creative activities on an unparalleled scale.

In tribal societies, teenagers were taught to obey the values given by the ancestors through the elders. They were cast in the mould of age-long, unchanging tradition. In industrial society, teenagers are expected to accept the 'system', with its emphasis on economic growth, materialism, competition for resources and technical excellence. They are expected to conform, to make things work more efficiently, nationally and economically.

Since the dawn of the twentieth century, younger generations have brought new capacities, gifts, imaginations and vision with which they could renew, even transform, industrial society. The future is no longer an extension of the past or present, but a work to be created. Teenagers do not know "what they are going to be", for their future is open-ended. They are pioneers in a new country, immigrants in time, with a clearer vision than ours, and are touched with the fire of the age of returning light. Their present is dimly understood by those still caught in the traditions of the dark ages. Many even fear teenagers as agents of change, instead of valuing them and enabling their contributions to be made.*

It is said that contemporary teenagers are more conformist and pre-occupied with themselves than the exuberant generation of the late 1960s. If this is so, then it may be commercial pressures, general insecurity, fear of unemployment, high exposure to poor food on television, and the seeming "failures" of their preceding generation, that have discouraged them or clouded their vision. Their need for the right conditions for self and social development is therefore even greater.

What, then, are the practical steps that need to be taken by concerned people to enable teenagers discover their direction, their meaning in life, their capacities and a constructive engagement with society?

The first step is one of awareness, of fully understanding what the developmental needs of teenagers are. While infancy and childhood are widely understood and accepted as "ages of development", adolescence is still not fully recognised as an age in itself. Like the blind men each feeling a part of the elephant, parents, teachers, doctors, youth workers and personnel managers each possess relevant information, and together a complete picture can be created. A thorough understanding of the whole needs of teenagers could then become the basis upon which people could work in the variety of situations they are with teenagers.

The next steps are up to the initiative of concerned people. In Holland, for example, Professor Lievegoed founded a "Free High School" for 17-20 year olds to gain a direction, general education and preparation for the next step in life. It offers an orientation year, and has been highly successful in meeting teenage needs. A similar experiment could be attempted here.

Secondary schools, through counselling, social service, project-based

learning, 'outward bound' activities, are changing to meet teenagers' needs. Teachers and managers are co-operating together to ease the school to work transition. Industry is beginning to explore the development needs of teenagers. Social workers are experimenting with "intermediate treatment" for young offenders and problem teenagers, offering them experience of country life, conservation work, creative activities to help them gain a direction.

If the needs of teenagers can be met, by people who have developed the insight, strength and openness for the job, then England could see successive waves of younger generations helping to fashion a post-industrial society based on the living wisdom of the human spirit in action.

Martin Large

* See Margaret Mead, *Culture and Commitment*, (bodley Head)

THE FUTURE OF CAPITALISM

The world stands before the question: Can capitalism have a human face? It is a question that has divided mankind into two schools of thought. Some say that capital left freely in the hands of the individual constitutes, *de facto*, a social relationship. From capitalism, they say, must come social benefit. For such men the bad conditions in which most of humanity live under capitalism lose much of their onerousness when weighed against the tremendous rise in living standards made possible by capitalism.

On the other hand, there are those who are convinced that capital in the hands of the individual is, *de facto*, a social illness. In their view the individual is not to be trusted, for he is helpless in the face of capital's corruptive power. For them the questionable moral atmosphere of Communist States is a necessary, even salutary, austerity between men — unavoidable if the step is to be made from feudal agrarian society to democratic industrial life.

Both points of view seem unable to recognise a middle way. The values pertaining to each of them would appear to be mutually exclusive, with the consequence that they act divisively upon mankind as a whole. The particular expression of this divisiveness — left/right, capitalist/communist, labour/conservative — is of less significance than the divisiveness itself. Within the social order, this divisiveness is a cardinal illness. It does more harm than capitalism or communism on their own. To overcome division is a task of our times, inseparable from the quest for a less problematic form of economy.

Remedies for the divisions that mankind suffers today are sought in all manner of treaties and "balances of power". But is there any real balancing principle at work in these delicate, short-lived and forever threatened agreements? Are they ever more than temporary coalitions of economic interests?

I believe human society needs another quality than that given it by economic interest alone. The economic quality of life is a fact irrespective of man; whereas the other quality must be born of man himself. He must actively develop this quality and place it over against pure economic interest. It is for men to create a moral code in the economic life that is not demanded by external events, but is called for by the human soul. This ethic can only be the creation of man's higher being. It cannot be derived from the world. Its creation depends on a mood completely opposite to divisiveness. It depends on space between men, on listening in the largest and smallest senses, on abstinence from incontrovertible stance.

A glance round the world shows little promise of such a mood. The industrial West by and large does not intend to forsake its traditional goals of profit and unfair advantage. The socialist blocs cling just as tenaciously to outmoded and ill-founded dogmas about the social evils of capitalism. Even the so-called Third World subscribes to these dogmas. Although their *leit-motif* is more specifically liberationist, their ideological basis is unquestionably Marxist. Thus, the entire world thinks in terms of an antithesis between capitalism and communism.

Any effort to go beyond men's current pass must strike a blow at these ideas. One life-line exists for modern humanity. If it can be shown that capital in the hands of the individual does not of necessity mean exploitation of man by man, it will become possible for men to retrain their thinking. But there should be no illusions: to lead capitalism over into an altruistic context will require deeds, not words; evidence, not conjecture.

Intuitively I am certain that in England it is possible to develop the forms from which the conduct that will of itself demonstrate the profound social significance of capitalism could be derived. Within the English soul there lives the expectation of an altruistic business life. The issue of capitalism has by no means been settled decisively in this country. Our laws and customs offer no hindrance to those who seek to develop genuine altruism out of the individualistic social institutions.

People will criticise one for being sentimental and idealistic, and they will refuse to believe it is possible. But they will not stop one's endeavours. In modern social conditions this absence of hindrance is tantamount to freedom. Out of it could well come the mood and the forces of soul essential to the transition from the first historical phase of the

Consciousness Soul – characterised by the philosophies of individualism and the emergence of traditional capitalism – to a second phase, typified by a philosophy of freedom and the quest for altruism.

Whether my feelings are substantiated by the future remains to be seen, of course. They are, nevertheless, a well-spring for my work and a source of unfailing inspiration and certitude. Without such a conviction, the prospect for England would appear altogether bleak.

Christopher Budd

A BASIC SOCIAL LAW

Last Spring, in the editorial of the Zurich newsletter, "Free Education Fund", a small organisation to help new Waldorf schools in many parts of the world, we read: "In a world brim-full of problems, which shows little capacity for freeing itself from the old, often rigid economic and political systems, one has grown accustomed to innumerable conferences, symposiums, study groups and the like, all of which occupy themselves with the increasing difficulties in the world."

England, like Switzerland, was one of the first countries in Europe to free itself from medieval feudalism, not because of the spreading of a political programme or manifesto, but because there were people active in society who had a consciousness independent enough to begin doing something new and could carry the responsibility for what they did.

Rudolf Steiner did not reckon that his ideas for the threefold social order were likely to re-form or replace the political systems of our time. He hoped they would act as the leaven to begin transforming what was there; to bring clarity, relevance, and brotherliness into the political thinking and attitudes of the West. He told the older pupils of the first Waldorf School that he looked to them to begin awakening a new social thinking among their fellow-men.

But many years before the founding of that school, and before the publication of "The Threefold Commonwealth", Steiner outlined his thoughts on several aspects of community and true social living. In an essay on Robert Owen he wrote about what he considered to be a basic social law thwarted "from times immemorial by human egotism", but essential for taking the next steps in our evolution. He described this 'law' in the following words: "The well-being of a total community of human beings working together becomes greater, the less the individual demands the products of his achievements for himself; that is, the more of these products he passes on to his fellow workers and the more his

own needs are not satisfied out of his own achievements, but out of the achievements of others. All the conditions within a total community of people which contradict this law must sooner or later produce misery and distress somewhere."

Several of the new Waldorf schools, founded in the last few years, aim specifically at realising this "basic law" particularly in the way the needs of the individual are respected and met, both among the co-workers and colleagues and in the way the parents of children are called upon to support and finance the school.

In walking around a bazaar in Asia one often finds shops exhibiting a warning notice: "All one price!" The heart leaps. Everything for 20p? But it does not mean that. It means prices are as labelled, they are fixed, don't try bartering with the proprietor. This rigid attitude is looked upon in Asia as especially advanced and moral. It is imported from the advanced and moral West. We don't go in for nonsense here where money is concerned!

But there is another side to it. Make a clear demand to your fellow man, set a price, and he has only to decide one thing: yes or no? Can he afford it or can't he? We are appealing to his egotism to decide. But if we ask him, "Do you really want this? What can you do to help the person who gives it? or to help other people?" — then we are making a space for his social conscience to begin working. The fact that most people apparently have no social conscience today may well be a result of living in a society which appeals so much to egotism in all the questions it asks. "Are you getting the same pay rise, the same holiday, the same retirement prospects as the man in the car in front?"

These questions are moving more and more into the centre as the focus of hundreds of other questions all appealing to the same faculty — not of true self-hood but of selfishness. It is no good preaching. It is no good accusing. No good even worrying. We must *offer* space for social thinking to develop, and that is where we believe the new Waldorf schools have an important contribution to make.

Steiner is reputed to have believed that people in England would be going barefoot by the end of the century, through lack of money. Good. Then we are working in the right country. The most affluent societies will laugh at the ideas of moral phantasy, of freedom, of social conscience, of brotherliness. But the combination of real poverty with a nation which once led the world in its respect for the conscience of the individual might provide some interesting possibilities.

Peter Patterson

HOPES FOR ENGLISH PHILOSOPHY

The dominant philosophical tradition in England has always been empiricism. After the turn of the last century Russell and others wedded this conception to a way of dealing with pure thought (in particular, mathematics) which gave a firm way of understanding the universality and necessity of the latter. This union gave rise to the philosophy of analysis. It yielded great advances in philosophical sophistication (or consciousness.) In particular, the standard of argument rose enormously,

However, philosophers are now more prepared to concede that the great advances in philosophical logic have altered the basic issues of philosophy much less than it was at first supposed they would.

English philosophers have always been temperamentally artistic, and notable stylists. They have had what Werner Jaeger, speaking of Aristotle, called "the conscious interest of the artist in thinking." Richard Hare, the modern moral philosopher, has identified the three primary virtues of English philosophy as clarity, brevity and relevance. The use of this combination of faculties has always been deliberate and remains peculiarly English.

Their natural morality has caused English philosophers to be less interested in *what* we are to think, and more in *how* we are to think it. Empiricism is itself an answer to a question about a *process* or movement (how we obtain knowledge,) and it is one of the seven philosophical moods. Idealism, the great European tradition, deals in fixed *structures* (the way the world is); and it is one of the twelve positive world-conceptions.*

It is my belief that English philosophers have fulfilled the several complex conditions which will enable them to talk again to their European colleagues, and to appreciate the European method of soul-fantasy. The English method of soul-observation is experimental: "Can I honestly say that . . . ?" The effect of this on ethics has been to show people that since neither definitions nor observation can reveal what they *ought* to do, they really must make up their own minds.

This doctrine may be false — I hope it is not — but I fear that the honesty which produced it may be lost in the future. The stable Edwardian world in which Moore (in a dream) was unable to distinguish chairs and tables from propositions has vanished. But honesty, which is a conservative virtue, requires something for us to be honest *about*. We can no longer feel sure of the stability of propositions, and society can give us only confusing and unstable images of ourselves.

The conditions which I have mentioned also turn out to be roughly the same as those which must be fulfilled before *The Philosophy of Freedom* (idealism in the mood of empiricism) can be wholly understood.

They have not been fully satisfied since before the radical break in philosophy that occurred with Kant, and before which Locke and Leibniz, for example, spoke a common intellectual language. They were most nearly satisfied in Rudolf Steiner's youth and early manhood. We may think particularly of the meeting arranged between Russell's godfather, John Stuart Mill, and Franz Brentano, the future teacher of Steiner, which was to have taken place at Avignon in the early summer of 1873, but for the death of John Stuart Mill in that year.

Over the next twenty-five years English philosophers can help see to it that science and political life do not settle into patterns of jargon, hypocrisy and double-think. If they can also quarry the deep recesses of European thought, they will see how near the best of them were to a spiritual knowledge all along, and how little are the changes they have to make to realize it. A public Anthroposophy can assist them to the extent that it is as incisive and honest as they themselves are.

Jonathan Westphal

* See Rudolf Steiner's lectures, *Human and Cosmic Thought* (Berlin, January 1914)

AIMS OF A FUTURE UNIVERSITY

If we are to develop a true 'university' out of the past decadent ones in England, we shall need first of all a new understanding of what is required of such a 'university'.

Every age, every phase of evolution, must necessarily give the possibility of developing unique human faculties. Let there be a true centre-point where these faculties of the age can be consciously developed; such an aim alone justifies the existence of the 'university', which strives to be the flourishing high-point of the spiritual life of its epoch.

What then must be cultivated in such a centre today? What is the faculty of *our* age?

At the heart of present change is that much misunderstood force — the Spirit — which offers itself anew out of the greatest chaos of soul-impressions; for let us remember that it is indeed out of Chaos, that this, the ordering principle of light, is born. To grasp the Spirit straight out of chaos, is not this *the* faculty of our age?

But there is great confusion here, for at the root of this chaos is the impression that the soul and the Spirit are mere empty concepts, at best to be lumped together as more or less the same thing, in contrast to 'body'. But it is the Spirit alone which can arise out of chaos as the new enlightening faculty, and it makes a world of difference whether we

are seeking the soul or the Spirit if we remember that "the spiritual is as different from the soul as is the soul from the body." (Rudolf Steiner, *Theosophy*, p.23). As a great seeker of the Spirit, Hegel, correctly stated: "It is thinking which raises the soul — with which the animal also is endowed — to Spirit."

Thus today's chaos can be a means of developing the greatest faculty of our age, the ability to find our own identity as the true thinking Spirit. This, too, was indicated by Steiner when he wrote: "Man can come to a true understanding of himself only when he grasps clearly the significance of thinking within his being." (*Theosophy*, p.24).

But there is a great wave of power from the past which blunts the modern faculties that should enable us to grasp the thinking Spirit within ourselves. Already at the Council of Constantinople, in the year 869 AD, body and soul were allowed to man, while the third and truly human element, the thinking Spirit which "searches all things, even the depths of God", was abolished and replaced by the *external* leadership of Rome. As a result we have only a material (i.e. body) and soul-culture today, with sciences that rise only as high as soul-perception (psychology).

Anthroposophy can rise to be a restoring science of the *Spirit*, but here too the Roman Catholic blow echoes on. For in spite of Steiner's insistence that "the very first requirement for entering the spiritual world is to learn to think entirely on our own", the thinking Spirit has again been *externalised* to a spiritual authority now ironically quoted as "Rudolf Steiner".

The central authority of the true science of the Spirit is in the human Spirit alone. Thus, in spite of all tendencies to submerge it, it is vital that the special faculty of our age — the individual thinking Spirit — should be grasped. Will not this be the aim of any university that lives according to the needs of the present?

In England it is hard to meet this present necessity. The Englishman does not easily see his own thinking to be one and the same element as Spirit, a fact revealed for the German in his word, *Geist*, which means both mind and Spirit. The Englishman has to come to the self-sufficiency of the thinking Spirit via materialism. As Steiner put it, "the English are especially responsible for the cultivation of the Consciousness Soul, which lives itself out in materialism." But there is Spirit in matter, too, and the Englishman is particularly well able to grasp the spiritual through consistent understanding of the material.

So what do we need today? Is it not a real university, a meeting-point for the spiritual life, which could offer all the materialistic knowledge found in the present universities, but would simultaneously cultivate an awareness of the Spirit in all this, right down to the last

details? A true university will seek to be a living wellspring of the spiritual life, but new life is found only in the depths of death — a fact confirmed by all material existence. With the same necessity, materialism is the death of the Spirit, but only in the very depths of this death can the new life of the thinking Spirit be found — it is there that we must look for it.

Ian Bass

VISION AND THE KEY

It strikes me as a happy thing that a symposium on England's future both begins and ends with a contribution from someone with a patently un-English — name less happy that the only thing I could find to express what seemed to me to be the present state of England was a bit of "non-sense poetry" by which George Orwell was haunted during a bad spell of bombing in 1940:-

And the key doesn't fit and the bell won't ring,
But we all stand up for God Save the King.

In Jubilee Year, 1977, I gladly stand up with David Clement, for God Save the Queen. Maybe, however, we do need (as Paul Matthews thinks) a new national anthem. And perhaps it is not only people of my generation who are oppressed by the feeling that somewhere along the line since that memorable date in English history — June 7th, 1944 — a certain "sense of direction" has been lost.

Of course much of the rather apocalyptic stuff that is talked and written about the "decline of England" is based either upon an inadequate or incorrect perception of events (most of which are by no means peculiar to England) or upon a misinterpretation of what they signify. Materially, the England of 1977 may be a far less cosy place than it used to be for a section of society. Humanly, it is, in many respects, a much better place. For all the "bad" that obtrudes so much into our lives there is just as much unobtrusive "good" waiting to be found by anyone who cares to go out and look for it. Music, to take one example, is now more alive in England, especially among young people, than it has been for centuries.

So does it matter very much if the old bell sometimes fails to ring or that even Big Ben is found to be slightly out of tune?

Perhaps the key we really need is not so much a "sense of direction" as a certain imaginative vision which would help us to see clearly where England stands in the world and what she, uniquely, can contribute to it. Here, I believe, is the heart of the problem with which we are con-

fronted. The fact that I first thought of this in terms of a loss of a "sense of direction" is perhaps in itself significant. For somehow, I believe, we have to make a "rediscovery" of England, and for that we can rely less and less on those instinctive senses by which England in the past has steered her way.

Sometimes, in trying to understand a tangled situation, it helps to go back to the beginnings; and so, for this reason, I tried to see what guidance might be found among some of those symbols and images which are so deeply connected with the history of England — the Red Rose and the White, the Lion and the Unicorn, St. George and the Dragon. One only of these seemed to have still the power to speak direct. That was the red cross on a white ground, the emblem of the Resurrection, which is familiar to most of us as the Cross of St. George and the flag of England.

The cross on the flag led me to see another cross, a criss-crossing of directions on which I believe it can be said that England is structured, geographically and historically. One "axis", or "direction" (call it what you like), of this cross runs from North-East to South-West across the country (very roughly from the Wash towards Lands End and the Scilly Isles). The other, nearly at right angles to it, runs North-Westwards from South-Eastern England.

Of these two strongly contrasting directions, the first seems to me to represent the axis of an older, basically agricultural England in which the memory of some ancient, cosmic wisdom is still preserved. It is the England of Avebury, Stonehenge and Glastonbury, of King Arthur and the Holy Grail. Historically, it is also the main axis of the encounter between the older Celtic peoples of Britain and the incoming "Anglo-Saxon" settlers from whom eventually emerged the English nation.

The other direction I see as the axis upon which the conquerors — the Romans and the Normans — came. It represents an England which is down to earth and much concerned with power. It is the England of Church and State, of Parliament, of Industry and organising power, of technical, political and social innovation.

I do not believe that either of these alone can be said to represent England truly. One was at first dominant, then the other. But what is most truly English emerges, I think, only when these two very different Englands can be reconciled. Is it surprising, therefore, that in the region where the two axes meet and cross, in the heart of England, Shakespeare was born on St. George's Day . . . ?

England, however, cannot live for herself alone; and since that time in 1940 when England was, in a way, thrown back upon herself, there seems to have been a strange reversal in the tide of history. Geographi-

cally and historically, England exists only as part of another entity — the British Isles — and with these, standing between Europe and North America, she is bound up with the world. Now, when an Empire has come home to roost and so many of the old political ties, both internal and external, have become changed or loosened, we would do well to bear in mind that though Shakespeare spoke with a most English voice, the theme of what he had to say concerned humanity.

My fears for England (which are inseparable from my fears for the British peoples as a whole) are that through laziness and lack of vision we fall back into a kind of inward-turned, selfish insularity.

My hope, which is strong, is that there will be people in England with the vision, the courage and the strength to show that even in an age which seems to be under the domination of technology and of much that is directly anti-human, it is still possible to build a society which would be infused with a true feeling for human values. But for such an undertaking we first must have the vision. In Anthroposophy, the spiritual gift that Rudolf Steiner brought to us from Central Europe, is a source of immeasurable help towards that end. But much, very much, I believe, will depend on the way in which this gift is "translated". Great is the debt we owe to those who have worked for this.

There is, I believe, a "key that fits" lying in our hands. What we need are the eyes to see it and the will to use it.

Alistair Macdonald

Author's Note:

It was only after writing this that I came upon the two articles by Isabel Wyatt in the *Golden Blade*, 1953 and 1954, on "Michael and St. George", and discovered how relevant they are to the theme of this present contribution.

STEERINGS

As I awoke this morning
Dawn was probing a muffling mist
Along the sands, hooters soundng
Up and down the bar and coast.

Still beasts belling in the night
Or warrior-horns from Gallic wars —
But I felt through fancy's blurring
In the early, groggy morning,
They sounded out a warning,
For someone to steer all things,
Coast and sea and sleeping men,
Through banks of dark and fog,
Such voices a deep haunting
From the silent, coiling twilight.

We move steadily through dark
While out in nearby space
Stars sail down like going ships,
Dwindle for sun's homecoming.
Now light ignites this land
But still the hooters sound,
Sternly melancholy, steering,
Warning of night, time, dousing star,
As we stir to their slow sounding.

Peter Gruffydd.

SHEPHERD

Are my sheep in?
 Are my beasts gathered against wind
 into fold out of cold,
 penned to fend against thief?
 Watch over my sheep,
 for the time of wolves is with us
 that roam hills round and howl
 obscenity at the down-set sun
 and leer their lechery and sneer their sophistry
 at my sheep who know no evil.

Guard my innocents.
 Warn all good beasts of werewolves —
 respected ratepayers by day,
 lip-servants to the law, civil
 to shopkeepers, raisers of hats,
 supporters of local dramatics,
 correct in choice of newspaper,
 punctual to tea, dressing for dinner,
 and the ever-proffered glass,
 preservers of their order as of right —
 acceptable by day, their night
 takes on the unsuspected Hyde.
 They slide from their hills down to devour
 under secret of dark, with hid daggers.

Alert all animals of disguise,
 filtered among in pelt appearance,
 mixing with meek apology
 before jaw closes on lamb selected.
 Up and out shepherd, even if cold pinch.
 Peril pends. No time for soft sleep.
 No time for blanket yawn or feet up fire.
 No time for telegawp or pint peaceful.
 The hour of the wolf is with us.
 Watch out for my sheep.

Charles Austin.

ENGLISH LANDSCAPE-PAINTING

Looking at Nature in all weathers

WILLIAM DAVIE

Landscape painting is, in a manner of speaking, a mysterious occupation. It developed comparatively late in the British Isles and did not really begin to flower until about the middle of the 18th century. The word 'mysterious' may perhaps be permitted, especially with regard to this form of painting, where the face and mood of the landscape of these islands are always changing, through the uncertain disposition of the weather.

It has been said that Britain is all climate, and this is something the painter has to live with, for no artist working in Britain can hope that the landscape will fulfil for him the role of a 'still-life'.

Landscape painting occupies such a central place in the stream of English painting that at the outset it may be desirable to indicate what is meant by it and what the artist hopes to achieve. In 1829, John Constable published an album of engravings of his work, entitled *The English Landscape*. In the prospectus of this volume he wrote:

In Art there are two modes by which men aim at distinction. In one, by careful application to what others have accomplished, the artist imitates their works or selects and combines their various beauties; in the other, he seeks excellence at its primitive source — nature. In the first, he forms a style upon the study of pictures, and produces either imitative or eclectic art; in the second, by a close observation of nature, he discovers qualities existing in her which have never been portrayed before, and thus forms a style which is original.

Constable also said:

The landscape painter must walk in the fields with a humble mind . . . The art of seeing is a thing almost as much to be acquired as the art of reading the Egyptian hieroglyphics.

In these remarks the two paths open to the artist are clearly marked, and it is possible to trace in the works of many landscape painters where the first path, which for want of a better term we can call, "the path of reflection", flows into the second, "the path inspired by nature." Work that begins as imitation is carried a stage further when the reflective process in the soul of the artist begins; for the emotional element always plays a part in any artist's creation.

In speaking of the arts in relation to the four-fold constitution of man, Rudolf Steiner relates Architecture to the physical body; Sculpture

to the etheric body or body of formative forces; Painting to the astral body or body of sensation or emotion; Music, and also to a higher degree Poetry, to the ego. Here, then, we are concerned with the astral element in man, as it is related to his ego through the art of painting. The colours and forms perceived in a work of art, as well as in nature itself, will call forth a response of joy or sorrow, reverence, mystery or yearning in the soul of the artist.

Where are we to look for the source of English landscape painting; where are we to find the emergence of a truly English spirit in this form of art? I mean an art which has its roots in and draws its inspiration from the land and the seas, the lakes and the mountains, and, not least, from the climatic conditions of our country. One is tempted to add an expression in painting by native artists, born and reared in the land itself. However, this can only be asked with certain reservations, for to be born in a country is not an absolute prerequisite, where an expression of its spirit is concerned. Did not Turner and others capture the spirit of the Italian landscape without being native to its soil?

Turner and Constable are often referred to as the two greatest masters in English landscape painting, but they had forerunners. Art historians usually look back to the work of two men who have been called the 'fathers' of English landscape painting: Richard Wilson (1714-1782) and Thomas Gainsborough (1727-1788). John Ruskin held the belief that "with the name of Richard Wilson, the history of sincere landscape art, founded on a meditative love of nature, begins in England".

However, Colonel M. H. Grant, in his book, *Old English Landscape Painters*, indicates that "Wilson and Gainsborough, far from being 'fathers', are but echoes of notes struck long before and easily traceable, less to Italy and the Netherlands than to Italians and Flemings who have worked in this country." Sir John Rothenstein goes further back still and tells us that the earliest existing example of landscape painted for its own sake is to be found on an end-paper of a minute Bible — a study of Windsor Castle executed about 1550 by no less a person than Edward VI (1537-1553).

Before turning to Richard Wilson, who in a short study is perhaps the best artist to start from, it is worth remembering that travel on the Continent was well-nigh impossible for British artists after the outbreak of the French Revolution and during the wars that followed it. This period of enforced concentration on the landscape of their own country was certainly an advantage in helping to promote a truly national spirit.

Richard Wilson was fortunate in living shortly before these times of turmoil. He started as a portrait painter, an occupation at which an artist could earn a living. Landscape painting had not yet become popular. In 1750 he went to Italy and stayed there for six years. It was in

Italy that the development of his landscape painting began. He was quick to absorb and express classical themes in the subdued, somewhat Arcadian manner which won him recognition by Zuccarelli and Vernet, artists of considerable renown. Along with the works of Claude Lorraine and Gaspard Poussin, masters in the antique idiom, the principal influence on him was the light and the geological structure of Italy. This is not surprising when we remember the effect of the Italian light on the poets of Europe who were his contemporaries, and not least on Turner, who came after him.

When Wilson returned to England, he painted views in the region of London and along the Thames, and then finally, when he went home to his native Wales, he saw the countryside as if through new eyes, and expressed in painting that meditative love of nature of which Ruskin speaks. "Wilson", his biographer says, "opened the way to the genuine principles of landscape in England." Although he did not break away entirely from the "classical" manner in painting, he built the bridge to the world of nature which later artists were to cross. He opened a path to what was later to become a worship of nature; an attitude of mind both religious and devout. It was what a later generation understood by the term 'Wordsworthian romanticism'.

Gainsborough carries the sense of intimacy with nature even further. A more elemental force enters his painting; the ever-changing light and capricious weather play as important a part as the more solid ingredients of tree and hill. The wind rises and the spirit begins to blow through the landscapes of Gainsborough. No longer does the somewhat restricted manner of the "classical", which overshadowed his contemporary, Wilson, hold sway. However, the wonderful release was short-lived; his youthful exuberance for landscape was soon forsaken and he succumbed to the contemporary demand for portraiture.

With John Crome (1768-1821), we have a representative of the only local school of painters which England had produced since the Middle Ages. He was the founder of the Norwich Society of Artists (1803), the nucleus of the "Norwich School". Born the son of a poor weaver in a small public-house in Norwich, he was first apprenticed to a coach and sign painter but was able to paint landscapes in his spare time. He loved his native East Anglia, with its wide flat spaces and fleeting clouds, and its inspiration, along with paintings by Dutch masters and those of Wilson and Gainsborough, helped him along the road of the established painter.

For a time he worked in the London studio of the portrait painter, Sir William Beechley, but soon returned to Norwich. He learnt from Wilson how to design broadly, while Gainsborough gave him the confidence to draw inspiration from the local landscape. One of his most

famous paintings is "Mousehold Heath — a boy tending Sheep". Although primarily a painter in oils, he produced some admirable watercolours, a medium close to the soul of English painters. There is more than an echo of Dutch art in Crome's paintings and he has much in common with many painters of that school; however, the similarity between the landscape of Holland and that of East Anglia should be remembered. Indeed, the area around the Wash is called Little Holland.

The fact that this part of England has been the source of so much artistic inspiration is not without significance. In a letter to his pupil, James Stark, Crome wrote:

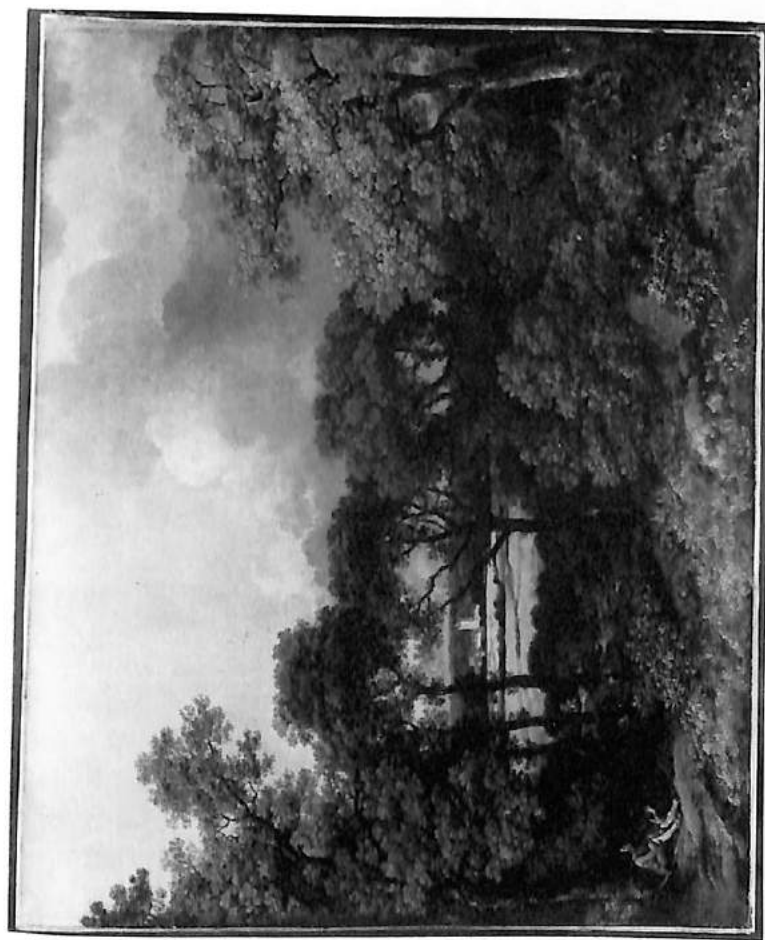
Breadth must be attended to, if you paint . . . Your doing the same by the sky, making parts broad and of a good shape, that they may come in with your composition, forming one grand plan with the light and shade, this must always please a good eye . . . Trifles in nature must be overlooked that we may have our feelings raised by seeing the whole picture at a glance.

Crome discovered through his vision this all-important element of "breadth", perhaps as important for him as the "light and shade" he had learnt from Ruysdael and the Dutch masters. His direction to overlook the 'trifles' in nature may be interpreted as bringing him closer in vision to Turner than Constable ever was.

Comparisons can be at times odious, especially if they result in the tendency to play one man off against another. Who was the greater painter, Constable or Turner? The answer is, they were both great, each in his own way. Which of the two most ably expressed the spirit of the English landscape? They both did, most admirably! With that we can leave the argument. At the recent exhibitions and celebrations held in London to mark the bi-centenaries of their births, without any doubt Turner's work caused the greatest stir. His late paintings in particular, which in his lifetime were almost totally unacceptable, were received with unbridled enthusiasm. The two men were very different in outlook and character, as Eric Newton points out:

Turner was cosmic; Constable by contrast, parochial. Turner effortlessly identified himself with the elements. Constable painstakingly observed them with the eye of a lynx!

John Constable (1776-1837) was born in East Bergholt, Suffolk, the son of a prosperous mill-owner. His father hoped that he would follow in his footsteps, but the young Constable had other plans and eventually his father fell in with them. Constable had resolved to become a professional painter, largely encouraged by a friendship he had struck up with a local plumber and glazier from East Bergholt, John Dunthorne by name, himself an amateur painter. With a letter of introduction to the painter Joseph Farington, Constable set off for London, where he was



Thomas Gainsborough. View of Dedham. c.1750



Thomas Wilson. Llyn-y-Cau, Cader Idris



J. Crome. Slate Quarries

Tate Gallery



Turner. The Angel standing in the Sun

Tate Gallery

accepted at the Royal Academy Schools, first as a probationer in 1799, and in 1800 as a fully enrolled student. Under the guidance of Farington he was introduced to the technique of Richard Wilson, and later, when he met the art collector Sir George Beaumont, to the works of Rubens, Ruysdael and Claude.

In 1802 he exhibited at the Royal Academy a painting which he called simply "Landscape". From this time onward he was resolved to become a "natural painter". Constable's attitude to nature is so unusual that it is best described in his own words:

The world is wide; no two days are alike, nor even two hours; neither were there ever two leaves of a tree alike since the creation of the world; and the genuine productions of art, like those of nature, are all distinct from each other.

His religious attitude to nature comes out in an extract in a letter to his wife in 1819:

Everything seems full of blossom of some kind and at every step I take, and on whatever object I turn my eyes, that sublime expression of the Scriptures, "I am the resurrection and the life", seems as if uttered by me.

He read Luke Howard's work, *On the Modification of Clouds* (published in 1802), which no doubt stimulated him to carry out many cloud studies. In these studies, which ran into hundreds, he noted on each the month, the time of the day and the direction of the wind. In landscape painting, he said, clouds are the chief organ of sentiment.

In many ways Constable's attitude to nature was similar to that of his contemporary, Goethe. Goethe, too, had a great admiration for the work of Howard, so much so that he wrote a poem to him. Constable had a method of painting rapid sketches in oils direct from nature, and in this he foreshadowed the French Impressionists. These oil sketches, which enable us to take a glance into his workshop, in their freshness tell us perhaps a little more about the artist than do the finished studio works such as the popular 'Hay Wain'. In these sketches Constable is not so far removed from Turner as we are often led to believe. Of all his countrymen he is closest in spirit to Wordsworth, and at times a Wordsworth poem can sound like a description of a Constable picture.

In the solitude of the dawn a painter sat on his balcony overlooking the river Thames, absorbed in that age-old phenomenon, the birth of the light. The year was 1851; the man, Joseph Mallord William Turner (1775-1851). When in the evening of his days he pursued one of his favourite and life-long occupations, did perchance the words of the immortal Sophocles, written during the golden age of Greece, in 440 B.C., come into his mind?

Many marvels there are,
But none so marvellous as Man.
Over the dark sea he rides
In the teeth of the winter storm,
Driving through towering spray.

From the days of Turner's boyhood, when first he started to express himself in drawing and in water-colour, the play of light on water, the emergence of the light and its penetration of the vapoury atmosphere of sea and sky, occupied his thoughts. His life and work could be summed up in the title he gave to one of his paintings, exhibited in 1807, "The Sun rising through vapour." It is by way of this image that in his final paintings he arrived at a picture of man; an image of man born not out of the world of the senses but out of the supersensible. In "Light and colour (Goethe's Theory) – the Morning after the Deluge", (1843) and "The Angel Standing in the Sun" (1846), two of his very last works, an image of man appears as if from the other side; that is, from a picture of man arrived at through the experience of light and darkness, of, as Goethe would have put it, "through the deeds and sufferings of the light."

Throughout his long life Turner had an incessant urge to travel – first within the British Isles as a youth of 14 and soon after he had entered the Royal Academy Schools, and later, when travel on the Continent became possible again, to France and the Alps. In 1819 he made the first of his tours of Italy, an experience which gave a new character to his work. His forms became less defined; a lightness and luminosity came in. Everywhere he went he made sketches, often in watercolour, a medium in which he had complete mastery and in which he was often to express himself in finished works. Indeed, Turner can be said to have used oils in the way that other artists have used watercolour. This was one side of his remarkable technique and also of his genius.

Here I must add that any complete survey of English landscape painting would naturally pay tribute to the artists who, from Girtin and Cotman onwards, gave English watercolour painting its distinctive reputation, but that would require a separate article. However, in passing it should be remembered that Thomas Girtin (1775-1802) was born in the same year as Turner, and as young men they worked alongside each other. Turner's admiration for Girtin is humbly expressed in the words, 'If poor Tom Girtin had lived, I would have starved.' John Sell Cotman (1782-1842) also cannot go without mention, for he left us some of the most original watercolour landscapes that any artist in England has produced. The classical example of his style, perhaps, is 'Greta Bridge, Yorkshire'.

To continue now with Turner, he was gifted with a visual memory so retentive that he would carry impressions of places for years in his head

before committing them to canvas. This was especially true of his Venetian paintings, completed years after his return from Venice. We can attribute much of his later style to the influence of Venice, where sky and water seem to meet. In his final works, Turner expressed man and his position in nature, especially in such works as "Snowstorm: Steam-boat off a Harbour's Mouth", "Rain, Steam and Speed – The Great Western Railway", and the beautifully tranquil "Norham Castle".

With Turner, landscape painting in England reached a certain conclusion, and yet a beginning. He achieved an expression in painting created directly out of the use of shining colour. The more linear aspect of painting, expressed through drawing, gave way with him to the emergence of forms which arose out of the being of colour itself. His communion with the light of the sun, in relationship to the ever-changing forms in the natural world, raised art to a new level. The French Impressionists who followed him, e.g. Camille Pissarro and Claude Monet, adopted his technique in the use of white ground in oils painting and a high key in tone and colour, but no English artist since has approached him in stature. Turner came closest to an artistic ideal in painting once indicated by Rudolf Steiner: "True painting comes into being only if the artist captures the shining, revealing, radiating element as something living; only if he creates what is to be formed on the plane surface out of this element. For to understand colour is to understand a component part of the world".*

* "The Arts and Their Mission". Dornach 9th June, 1923.

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TRAFFIC JAM

Waiting in a traffic jam
I often wonder who I am
and what I am and why I am
and sometimes even if I am.
A metal-cladded entity
without prescribed identity;
servant of a mad machine,
unrecognised and rarely seen;
a motorised invertebrate
classified by numberplate,
racked by tax and strapped by law;
a licenced legal carnivore.

So sitting in a traffic jam
can you wonder that I am
unsure of my humanity
or even of my sanity?
Its only when rear window shows
an ear, two worried eyes, a nose,
that I have my confirmation
of other's equal isolation.

Charles Austin

THE GARDEN OF ENGLAND

STANLEY DRAKE

The most popular approach to England from the Continent — and to the Continent from England — has always been what travel agents describe as “the short sea route” (except of course today for flying). The twenty odd miles which lie between Calais and the white cliffs of Dover have always seemed like an invitation to hop across. To the Romans, who had spanned most of Europe and the Middle East with their military roads as a means of bringing the blessings of the Pax Romana to their extensive empire, it must have appeared a comparatively small operation to cross the straits and incorporate Britannica within the imperial frontiers. (They found it tough going all the same.)

In the Middle Ages, bishops, clerics and pilgrims on their way to and from Rome, princes, ambassadors and merchants moving between London and the cities of Europe, kept up a steady flow of traffic across the straits. So the visitors mostly came in through Kent and made their way to London through the orchards and hopfields surrounding the Dover road, and, because it was fruitful, well-tended country, they called it the Garden of England.

This rather vague designation now includes by extension the two Sussex's — East and West — and as much of Surrey as is not swallowed up by what William Cobbett called ‘the Great Wen’. Yet in its earlier history much of this land was anything but garden-like. The Forest of Anderida and St. Leonards Forest were depicted on old maps with the note: *Here be Dragons*, and were far from suitable for human habitation. This followed from the geological formation of the region, dominated by the two chalk ridges of the North and South Downs, between which lies, apart from the sandstone which always parallels the chalk, the water-retentive Wealden clay. This was of no use to the earliest inhabitants, either for travelling or for living, and for centuries it remained an effective barrier to any north-south movement except by the few rivers.

The natural line of movement in pre-historic times was along the chalk of the Downs and the adjacent sand, and so there grew up that highway of Neolithic times which in its later form became known as the Pilgrims' Way and was so lovingly explored and described by Hilaire Belloc in his book, *The Old Road*:

There runs from the neighbourhood of the Straits of Dover right across South England in a great bow a range of hills which, for its length, unchanging pattern and aspect, has no exact parallel in Europe. A man who should

leave the straits with the object of reaching the Hampshire centres would find a moderately steep dry chalky slope, always looking full towards the southern sun, bare of trees, cut by three river valleys, not often indented by combs or projecting spurs: this range would lead him by the mere view of it straight in to his destination. The end of each day's march is clearly apparent from the beginning of it, and the whole is seen to be along this astonishingly homogeneous ridge.

In neolithic times this would have been the highway linking the spiritual-cultural centre of Stonehenge with similar centres on the North German plain. There are even to be found along this route through Kent certain megaliths, Kits Coty House, the 'Countless Stones' and a dolmen near Trottisciffe, which, the archaeologists tell us, are more related to those on the Continent than to those in the west of England.

The other line of chalk hills, the South Downs, stretching from the cliffs of Beachy Head to the hills above Winchester, has a different character, more "indented by combs and projecting spurs". It contains in long stretches a fairly wide upland, which, though exposed to all the winds and though the soil is stony, is — and has been for thousands of years — cultivatable. Those stones in the soil, as we see them turned up by the plough, are flints, and are a reminder of a culture (or industry) which flourished on these hills 1000 to 2000 years B.C. "Flint-knapping" was the craft of adapting these extremely hard shiny stone surfaces into knives, spearheads and other tools and weapons needed for survival.

The flints were mined, like coal, and the first systematic exploration of the largest of these mines at Cissbury Camp, north of Worthing, was undertaken between 1867 and 1875 by Lieut. General Pitt Rivers. The shafts were between 20 and 40 feet deep, many of them with galleries. The miners used antler-picks as tools and made some form of primitive lamps, the black marks from which could be seen in the galleries. Apart from flint implements the finds included neolithic pottery and at least one skeleton, that of a woman, buried head down in a shaft.

The flints have to this day remained an abundant source of local building material, as is witnessed by the innumerable flint walls in Sussex seaside towns. The flint-built church is characteristic of those standing on or just under the Downs, such as those at Alfriston, Lullington, Old Shoreham and many others.

Today there is coal-mining in Kent, and in parts of East Sussex many traces remain of an iron-mining industry which existed in a primitive form even before the Romans came. It flourished during the Middle Ages and on through later times, until in the 17th and 18th centuries it gradually declined and soon afterwards faded out. Ashdown Forest was a great place for the charcoal-burners who supplied fuel for smelting the

iron, and in this same district there are many "hammer-ponds", reminders of the days when streams were dammed to provide water-power for iron-works. Guns for the Navy were cast in Sussex; so were the iron railings round St. Paul's Cathedral in London. Another relic of the industry are the iron grave-slabs in some Wealden churches, particularly Wadhurst.

Some districts of England produce characteristic styles in churches; the great towered churches built by the wool merchants in Norfolk, for instance, or the pinnacled towers which are landmarks over wide distances in the Somerset plain. Sussex has a number of churches of which the shingled spire is characteristic. The spire is often low, set on top of a squat tower, as one sees at Bosham ("the oldest site of Christianity in Sussex"), or at Rodmell, a twelfth-century church near Lewes. This latter is one of a series of three churches in the valley of the Ouse between Lewes and Newhaven, of which the other two, Southease and Piddinghoe, are notable for having a round tower at the west end. Only one other church in Sussex has such a tower, St. Michael's at Lewes, and they were all probably built as places of refuge against raiders. Such round towers are also found in East Anglia.

If I start mentioning particular churches out of the hundreds of village churches dating back to the early Middle Ages, and every one of them has some point of special interest, it is a personal choice, rather like choosing records for "Desert Island Discs". A superb example of Saxon building (and possibly the best preserved of its kind in the whole country) is St. Nicholas, Worth, near Three Bridges. As one approaches through the lych gate, one's eye is caught by the modern tower and spire, added in the course of a restoration of 1871, and one may feel, 'Ah, not so old after all!', but come nearer and you see the characteristic pilaster strips and the high-up twin-arched Saxon windows. The church is cruciform and has an apse at the East end.

A contrast to this is the much smaller and more inconspicuous church at Hardham, near Pulborough, famous for its 12th century wall paintings covering every available space, including the east side of the chancel arch. Second to this is Clayton, under the Downs, north of Brighton, with its murals of the Last Judgment. Shoreham-by-Sea is notable for two remarkable old churches. One, St. Nicholas, Old Shoreham, has a Saxon nave and Norman transepts, with fine dog-tooth arches. The other, St. Mary de Haura (New Shoreham), has lost its nave, but has Norman transepts and a magnificent choir, with aisles, which is Transitional up to the string course and Early English (lancet) in the triforium and clerestory.

Over in Kent, about halfway between Canterbury and Dover, is another little gem, St. Nicholas, Barfreston, a Norman church with a quite remarkable amount and variety of stone carvings both inside and out. Of outstanding interest is the south doorway over which, in the

tympanum, is Christ in Glory, with a sphinx, two mermaids and a griffin depicted below. In the fourteen archstones are shown the activities of the manor: the Lady, the Minstrel, the Cellarer and so on.

Many of these ancient churches, which are full of architectural and artistic interest for us today, were not built to serve the towns but rather the communities of farmers, farm workers, shepherds, supported by the local squire. A relic of this form of community is to be seen in the church at West Grinstead, where still today the names of all the farms in the parish are painted on the backs of the pews – though I doubt whether they are filled by the persons so indicated.

But let us turn from particular churches to the wider question: what part has this corner of England had in the development of English spiritual and religious life?

The great cathedral of Canterbury stands there as the epitome of the life of the English church – many great archbishops, the pilgrimages, the struggle with the State, the monastics – all is represented here. Here was where Augustine came when he set foot in England in 596 – a date which is so often mistakenly thought of as marking the beginning of Christianity in the south of England. He found no cathedral there, but Queen Bertha, wife of Ethelbert, King of the Jutes, being herself a Christian, gave him the ancient church of St. Martin to the east of the city for his use.

This little church, which is still in use, is for me a most thrilling link with pre-Augustine Christianity in Britain. It was built in Roman times, i.e. before AD 400. It was restored in late Saxon times and many times since, but it is there with its Roman bricks and tiles and can rightly claim to be one of the oldest churches in Britain. Of equal antiquity is St. Mary's, Dover Castle, standing beside the ruins of the first century Pharos, which lighted the ships of the Romano-British fleet into the harbour.

British history prior to 596 was by no means a blank page as far as Christianity was concerned. Apart from the legends connected with Joseph of Arimathea and Glastonbury, it has been recorded that three named British bishops, plus one priest and a deacon, attended the Council of Arles in 314 AD, and Germanus was sent from Gaul in 429 to deal with the Pelagian heresy, which, *inter alia*, denied the doctrine of original sin. So Augustine by no means had it all his own way in his mission to Britain. The existing bishops, with customary native mistrust of foreigners, took a good look at Augustine and did not greatly like what they saw or his way of dealing with them.

However, with much argument and some compromise, the church did get reorganised, with the curious exception of Sussex, where the spread of Christianity was delayed for nearly a century. The reasons for this are

not wholly clear, but it seems that the geological features referred to above had something to do with it. Population was very sparse, except in the coastal strip between the South Downs and the sea, and even there the Roman centres of Anderida (Pevensey) and Regnum (Chichester) were virtually the only towns. The forests of the Weald were a great barrier.

Oddly enough it was Wilfrid who, through being turned out of his bishopric of York, settled temporarily in Sussex and converted the South Saxons. The legend of this conversion makes curious reading. It is alleged that no rain had fallen in Sussex for three years (!); the crops had failed and the people were starving. It happened that as Wilfrid started baptising the people, rain began to fall and this was hailed as a miracle.

However, the rain did not immediately provide the people with food, so Wilfrid, being a practical as well as a spiritual man, showed them how to make a large net with which they were able to catch a great many fish, an activity of which – believe it or not! – they had hitherto been ignorant. I can't help thinking that this unlikely story was the invention of later pious writers who devised it as a parable. But Wilfrid did found and build a church at Selsey on a spot now covered by the sea.

The invading army of William the Norman made its first landing at Pevensey, just as the Romans had done, and as Hitler would have done if his invasion had come off. Here is a soft spot in our coastline which is not favourable to the defenders.

Following the Conquest came the monastic orders from the Continent, and three significant orders established their first houses in this south-east corner of England. They were the Cluniacs, the Cistercians and the Carmelites. William decided to consolidate his position in the south by granting lands to his faithful barons and encouraging them to build castles in key positions, which became the effective centres of power. One of these barons, Sir William de Warenne, was given the rape of Lewes and built there, on the hill above the town, a 'motte and bailey' castle which commanded the approach from the sea up the Ouse valley.

This William de Warenne, with his wife Gundrada, went on a pilgrimage to Rome, but they got no further than Cluny. Having been well entertained at the monastery there, they were so impressed by the Abbot, Hugh, and his monks, that they begged the Abbot to send some of his monks to found a branch of the order at Lewes. The abbot was reluctant to lose his monks and sent only three in the first place, but subsequently, under pressure from King William, sent more, and, within twelve years of the Conquest the Cluniac Priory of St. Pancras was founded and built. It became the most famous of the Cluniac houses in England. Later on it declined, and shared the fate of all such establish-

ments at the Dissolution of the monasteries in 1538. It was thoroughly destroyed and the stone used in local buildings. Today only a fragment of the dormitory range — the portion which housed the lavatories (reredorter) — is still to be seen. Even the foundations of the church were finally destroyed in the 19th century, when the L.B.&S.C.R. built the railway from Brighton to Lewes. There were no 'protected buildings' or preservation societies in the 1840's.

The second great Order to establish its first house on English soil in the south-east was the Cistercian Order. Under Henry I its first abbey was built in 1128 at Waverley, near Farnham, Surrey, in a meadow by the banks of the River Wey. Though it never rivalled in size or reputation the great Yorkshire abbeys of Rievaulx and Fountains, one of whose abbots referred to it as 'hidden away in a corner' it was nevertheless the parent house.

Rather more than a century later a group of hermits from Mount Carmel were rescued from persecution by the Saracens and brought to England by a Baron de Grey, a crusader who gave them his manor at Aylesford on the Medway as their first settlement in the west. (Another group was similarly settled at Alnwick, Northumberland.) These hermits then became the Carmelite Order of Friars, known as the White Friars; they held their first general chapter at Aylesford in 1247. Their buildings were confiscated in 1538 and passed into secular ownership, but in 1949 were bought back by the Carmelite Order, whose members set about restoring many of the buildings (the church had been totally destroyed) and making it once again a place of pilgrimage.

Turning from the monastic to the secular Church, the area we are describing contains three great cathedrals built in medieval times, Canterbury, Rochester and Chichester, and one of the 20th century, Guildford.

Canterbury, as the seat of the Archbishop and Primate of the English Church, has through all the centuries since Augustine been the representative centre of English religious life. The present cathedral, the successor to two previous ones destroyed by fire, owes its structure mainly to the personalities of Lanfranc and Anselm in the 11th century, but it was given its great length by the building of the nave and the double transepts in the 13th century. It was the shrine of St. Thomas Becket, whose murder there in 1170 brought fame to the cathedral as a place of pilgrimage, and also great wealth, over a period of more than 300 years.

These pilgrimages inspired Geoffrey Chaucer to give us that incomparable picture of medieval life in his poem, *The Canterbury Tales*, and one can imagine the various streams of pilgrims converging on Canterbury from London by the Dover Road, from Winchester and the west over the Pilgrims' Way, and from the Continent via Dover.

Rochester is in many ways an offspring of Canterbury, having been built about the same time under the direction of two "builder bishops", Gundulph and Ernulph, who had much to do with the construction of Canterbury. There are similarities of design, including the double transepts.

Chichester cathedral was built substantially in the 12th century, replacing Wilfrid's earlier foundation at Selsey. Its lofty spire, rebuilt in 1861 by Sir Gilbert Scott after the collapse of the previous one, is a landmark visible from afar along the coastal plain and from the Downs to the north. It is also the only English cathedral which is visible from the sea.

Special features of the cathedral are its separate bell tower on the north side, and inside — much less noticeable to sightseeing tourists — in the south choir aisle are two carved stone tablets, believed to be late Saxon or early Norman work, depicting the scene, "Jesus comes to Bethany", and the raising of Lazarus. As in most early religious painting and sculpture, the figure of Christ is larger by a head and shoulders than all the other figures, and Lazarus, already released from the grave-clothes, rises up out of the grave with a gesture of worship towards Christ. These carvings are said to be among the finest existing works of the period and to have had a considerable influence on sculptors, notably Eric Gill.

Guildford cathedral is the first Anglican cathedral to be built on an entirely new site in the south of England since the Reformation. It stands somewhat aloof on an eminence called Stag Hill, a little north-west of the town which it dominates from this angle as the Norman castle once dominated it — and from some aspects still does — nearer the centre. The foundation stone was laid in 1936 but, owing to work on it being suspended through the war years, it was not consecrated till 1961. It looks down on the by-pass road and housing estates and on the University of Surrey.

I grew up as a boy in Guildford and have memories of walking up the steep High Street, empty of traffic on a Sunday morning, past the Guildhall with its projecting clock, to go with my father and mother to service at Holy Trinity, one of the three parish churches, a large red brick building of the 18th century. The bells poured their summons out over the closed shops and the almost deserted streets. In the far distant past the River Wey now running at the foot of the High Street, had forced its passage through the pressing hills, and there were times when, swollen with winter rains, it rebelled against the man-made confining walls and flooded some of the low-lying streets and houses.

Our house on the edge of the town had a long garden which ended with a bit of woodland (beech trees and bluebells), sloping down to the river, with a stone wall and a gate leading out on to the towing path. In those days this was still sometimes used for its original purpose,

as well as for Sunday afternoon promenades, and one would see the horse come plodding along the path, led by one man; then the barge, loaded perhaps with timber from the Surrey woods and steered by a second man.

It was a tricky business getting the barge round a sharp bend in the river. The horse stopped, the tow rope went slack and was lifted to the river side of a stout post. The barge now drifting slowly, the steersman put the rudder hard over, the horse pulled again with the rope against the post, and the head of the barge swung round on to its new course. The post was scored and grooved from the rubbing of hundreds of ropes that had pulled against it in the course of many years.

A little further up the river was the ancient crossing of the river by the Pilgrims' Way. Whether this was the "ford" I doubt, for the river seems quite deep there, but there was certainly a ferry, represented by a broad old punt, poled across by the ferryman from the nearby cottage. (Fare: one penny. "Just ring that there bell on the other side if you want to come back.") The only reason I can remember for wanting to cross was to pick king-cups in the nearby fields on the other side.

Near the ferry there was a spring — cool clear water coming out of the sandstone of St. Catharine's Hills, on which stand the ruins of an ancient pilgrims' chapel. There was an iron cup on a chain for the thirsty traveller to drink from. I wonder for how many centuries travellers quenched their thirsts there! There was a certain wonder about the place and for my memory it has always been the prototype of all springs. It surely has its guardian elemental beings.

This south-east corner of England is a region in which a lot of distinguished men have come to reside, being attracted by the peace and beauty of the countryside in contrast to the noise and bustle of London, yet not too remote from it as a market place of ideas and culture. Many have built themselves fine country houses, including more than one Archbishop of Canterbury. Knole, Sevenoaks, with its 365 rooms, was built by Archbishop Thomas Bourchier in 1454. Of the literary giants, Dickens made himself a home at Gadshill near Rochester, and many of the adventures of the inimitable Mr. Pickwick happened in Kent. To Kent also came Charles Darwin, whose "Origin of Species" was a bomb-shell in the midst of the traditional beliefs of his day. He wrote this at his house at Downe, where many relics of the great man are still to be seen.

A literary giant of a different order was Rudyard Kipling who, though born in India, lived for five years at Rottingdean and in later years acquired a pleasant manor house at Burwash. His love of Sussex comes out in many of the poems he wrote at this time; here is part of one of them:

Each to his choice, and I rejoice
The lot has fallen to me
In a fair ground — in a fair ground —
Yea, Sussex by the sea!

No tender-hearted garden crowns,
No bosomed woods adorn
Our blunt, bow-headed, whale-backed Downs,
But gnarled and writhen thorn —

Bare slopes where chasing shadows skim
And through the gaps revealed,
Belt upon belt, the wooded, dim
Blue goodness of the Weald.

Though all the rest were all my share,
With equal soul I'd see
Her nine-and-thirty sisters fair,
Yet none more fair than she.

Choose ye your need from Thames to Tweed,
And I will choose instead
Such lands as lie 'twixt Rake and Rye,
Black Down and Beachy Head.

Another apostle of the South Country was Hilaire Belloc, whose best-known poem begins:

When I am living in the Midlands,
That are sodden and unkind
I light my lamp in the evening:
My work is left behind;
And the great hills of the South Country
Come back into my mind.

and continues later:

The men that live in the South Country
Are the kindest and most wise,
They get their laughter from the loud surf,
And the faith in their happy eyes
Comes surely from our Sister the Spring
When over the sea she flies;
The violets suddenly bloom at her feet,
She blesses us with surprise.

Not to be forgotten, too, is William Blake, who, though a Londoner, found peace and inspiration in his much-loved cottage at Felpham, near Bognor, for three years, 1800-1803. Soon after his arrival, in a letter to John Flaxman he wrote: "Felpham is a sweet place for study, because it is more Spiritual than London. Heaven opens here on all sides her golden Gates, her windows are not obstructed by vapours; voices of celestial inhabitants are more distinctly heard & their forms more distinctly seen; & my Cottage is also a Shadow of their houses."

And to his friend and patron, Thomas Butts: "We have had but little time for viewing the Country, but what we have seen is Most Beautiful, & the People are Genuine Saxons, handsomer than the people about London." Of literary figures who were born in this region one may mention Christopher Marlowe, William Hazlitt, P. B. Shelley, Aldous Huxley and H. G. Wells. Amongst those who may be called "initiators of the new" have been William Caxton, who established the art of printing in England; Richard Linacre, who founded and was first president of the Royal College of Physicians; William Harvey, who discovered the circulation of the blood, and two political reformers of the 19th century, William Cobbett and John Cobden, who brought about the repeal of the Corn Laws in 1845.

So the south-east has contributed to the progress of this country, and it may be fair to assert that such individualities spring in the main from the middle classes, the professional classes, who are predominant in the region. They need access to the metropolis, but also freedom from its life-force draining grip; they may like the alternation between the City and the Garden which keeps the mind and the imagination fresh. Hence it is not surprising that artists and musicians abound. Ideas towards the future are cultivated, and it is not without significance that a great number of practical activities emanating from the work of Rudolf Steiner — educational, religious, curative, medical, agricultural, — have established themselves in "The Garden of England."

MEANING AND THE HUMAN SOUL

JOHN DAVY

As the ninth century saw a denial of the spirit in man*, so the special crisis of the 20th century is the denial of the human soul. This was Rudolf Steiner's prediction more than half a century ago, and the signs of its truth are all around us.

The soul is the inwardness of the human being, and cannot live without finding the inwardness — the meaning — in other human beings and the world. Thus a first attack on the soul was to drain nature of inwardness by filling our minds with abstractions — molecules, atoms, impersonal forces. So the rocks and plants are no longer a manifestation of divine creation, but little more than raw material for technological exploitation. In factory farms, animals are well on the way to being seen as mere quantities of flesh, and during this century there are determined efforts to extend this bleak world to the transactions between human beings themselves. You think your friend is smiling? No, some facial muscles are contracting, thus widening the oral aperture. A mere conditioned response.

The central citadel of inwardness, around which the battle for the soul is being fought, is language. We still assume that what people say *means* something. Their words are more than mere warm air and noise. In language, the inner worlds of human beings meet. And the life which sustains language, which makes it more than an exchange of verbal stimulus and response, is imagination.

Here, at the heart of the battle, Owen Barfield has made his life's work. He once remarked plaintively, in an autobiographical aside, that this work had consisted mainly in thinking and writing. But his pen has been a true sword, and he has fought, with great vigour and effectiveness, a battle for meaning and imagination that has attracted to his banner a growing circle of supporters and like-minded combatants, especially in the United States.

It will therefore be a great joy to all his friends and admirers that a collected volumes of his essays has now been published † Three of the essays appeared originally in the *Golden Blade* but many have been published in journals not easily accessible to British readers, which makes this collection particularly welcome.

All the essays have in one way or another to do with language, and with meaning in language, and so provide a thread which leads back to the starting-point of Owen Barfield's work. He once indicated how this arose out of his experience of lyric poetry. How can words, combined in particular ways, stir the soul to life and a deeper perception? (This is clearly related to the question of how a smile can be more than the widening of a facial aperture). Such questions led him a long way. Quite soon he met the work of Rudolf Steiner, which has been his chief inspiration and guide for many decades. But he has always travelled on his own feet, found his own language and made his own observations. This is the strength of his work, and through it he has also opened a road to Steiner for many others.

There is a story that Rudolf Steiner once showed a friend a printer's dummy of a new edition of his book, *The Philosophy of Freedom*. All the pages were blank. 'This' Steiner is reported to have said, 'is my favorite copy of this book. Everyone should write his own philosophy of freedom'.

This, so it seems to me, is essentially what Owen Barfield has been doing over the years. He has been thinking and writing. But this has entailed a strenuous spiritual activity which helps to create a free space in which the human soul can live — not only for himself but for our present times and times to come. It is part of the attack on the soul that the need to fight essential battles *in thought* is barely understood today, (except, strikingly enough, in totalitarian countries, where the really dangerous people are seen to be those who think for themselves).

The notion that there is a gulf between 'theory' and 'practice' is simply one more facet of the Cartesian dichotomy between mind and matter, or between inner and outer experience, which is at the root of the present crisis. History shows well enough that the assumptions and attitudes which shape society are half-conscious versions of what lives in clarity among contemporary philosophers. So it is only in the light of the spirit that the essential issues can be properly seen, and there that the most essential battles have to be fought (one of the main weapons in the attack on the soul is to engulf culture in a damp mental fog).

It was here that Steiner began his own public work. Living and working in Central Europe near the turn of the century, he saw that his central task in *The Philosophy of Freedom* (which he once recommended should be rendered in English as "The Philosophy of Spiritual Activity") must be to transcend Kant, and in particular to overcome the idea of fundamental limits to knowledge. For Kant made evident and apparently permanent a kind of imprisonment of the soul, first heralded formally in our culture by Descartes. The inwardness of the human being, the soul, the mind, was placed in a cell of private ex-

perience, cut off from direct access to surrounding realities, an onlooker at mere appearances.

In his own life and work, Steiner sprung the lock of this prison cell, and showed a road open to all human beings to find a way to the inner realities of soul and spirit in nature and in man. And he demonstrated in practice how the needs for a renewal of practical life can be found on this path. But the battle for the soul was far from won.

In the English-speaking world, through the middle part of this century, the attack on the soul took a further step. It is well known that prisoners in solitary confinement may begin to doubt their own identities and even their real existence. Locked in its cell by Kant, the human soul, prompted by the logical positivists and then by the linguistic philosophers, began to argue itself out of existence. The line of argument is now quite familiar. It is a close relation of that behaviouristic psychology which would ban all reference to 'inner' states of mind or soul because they are 'unobservable'. So 'hunger' is replaced by 'eating behaviour', and smiles by the widening of oral apertures.

Correspondingly, some linguistic philosophers argued that all language which refers to 'inner' realities is meaningless. We can speak only of what is verifiable by the senses. The soul is thus not only imprisoned, but gagged. Thus the soul is finally isolated not only from nature, but from other human souls. The natural conviction that human beings can meet through language is undermined. The 'problem of communication' becomes the central neurosis of social life (and grotesque and often desperate efforts at non-verbal communication spring up in myriad weekend encounter group workshops).

This is where Owen Barfield has been at work, and the collection of essays is well titled. The rediscovery of meaning — in language and in life — is a most central need of the human soul. And there is a particular way in to this discovery, a golden key. It is the same key we find in Steiner, and which Goethe, the pioneer of rediscovery of meaning in nature, also knew very well. It is the idea of evolution — but an evolution not of one half only of the Cartesian dichotomy, of matter, but of the other half also, of mind. The moment we take this up, it works like a magic wand on the landscape of history, and a transformation scene began to take place before our eyes.

Put in the most abstract possible way, the point is this: The Cartesian dichotomy was itself produced by mind. Moreover, we ourselves reproduce it every morning as we awake from sleep and dream to look at the world 'out there' (and to become aware of ourselves 'in here'). Yet by realising how this experience *comes into being*, whether historically, or each morning, out of another state of consciousness, we must realise that the duality of our experience cannot be a dichotomy (in the sense

that there are two different kinds of universe which somehow abut), but must be a *polarity*, and therefore must contain an inward unity.

One of Owen Barfield's central contributions has been to show that in the history of language, in the meaning of words, there is a kind of script, a fossil record of the evolution of the human soul. In this record, the gradual polarisation of experience out of an earlier dream-like clairvoyance can be followed at least in its most recent phases (that is, through the past three or four thousand years). The earlier essays in this collection are particularly concerned with this theme, which Owen Barfield announced so clearly in his first book, *History in English Words*.

As he has so often described, all our present abstract words – 'courage', 'disastrous', 'perceptive', 'humour', and thousands more – all once had 'outer' as well as 'inner' meanings ('disaster', for example, refers to the stars). At the same time, words which now have only outer meanings once also had inner meanings. *Pneuma* meant wind and spirit.

For the Cartesian intellect, it is not rational for words to refer to both sides of the dichotomy at once. As a consequence, the twentieth century has tried to persuade us that all use of words to refer to 'inner' experiences (including, of course, anything that could be called poetry) is at best misleading, at worst a 'disease of language'. But once we see language as an expression of a developing polarity, a polarity of the human soul and nature, we have to see that the residual inner meanings of today's 'outer' words (and of course the residual outer meanings of today's inner words) are remnants of what Barfield calls 'original participation', a mode of experience when the life of the soul and of nature were experienced not as a dichotomy but as a unity. (There are some interesting words into which the dichotomy has as yet barely entered. We still speak quite naturally of a 'warm room' and a 'warm welcome', of a 'heart-attack' and of a 'heartily welcome'. Under the chilly scrutiny of the linguistic analyst, we should probably confess that when we attach 'warm' and 'heart' to 'welcome' we are speaking metaphorically, and hence about something unverifiable by physical means. But we go on doing it all the time, and cling to the conviction that a 'warm smile' expresses a reality more fundamental than an extended widening of the oral aperture).

To recognise language in this way, woven into the evolution of the soul, has far-reaching consequences. Above all, as Owen Barfield puts it in the title essay of this volume: "... the positivists are right in their conclusion that if (they would say "because") nature is meaningless to the human mind, most language is also meaningless. But the converse is equally true, that if language is "meaningful", then nature herself must also be meaningful. In fact, as Emerson pointed out long ago, "It is not only words that are emblematic; it is things which are emblematic" ".

In other words, through seeing in language the record of the evolu-

tion of an 'onlooker' consciousness out of 'original participation', we are led to realise that we are, as human souls, neither insubstantial ghosts nor strangers to nature, but that in observing the 'outside' of nature we are meeting that whose inwardness we can seek in unconscious realms of our own souls.

As Owen Barfield points out, the twentieth century has brought forth a partial recognition of this polarity in fields apparently as far apart as particle physics and psychoanalysis. With quantum physics, it has to be accepted that what we see in "nature" depends on how she is conceived in our souls (e.g. particles or waves). Psychoanalysis has long recognised in dreams an inner experience of nature in the human organism. But the ghosts of positivism haunted the minds of both Freud and Jung, since both seem to have conceived the 'unconscious' as produced, fundamentally, by the physical organism. Even Jung's collective unconscious seems to have, in the end, the status of a common property of generations of material organisms. He never seems to have taken the explicit step of seeing that organisms may equally well be understood as being born out of the collective unconscious – or out of what Steiner more directly called the world of soul and spirit. Yet this step is now almost staring us in the face. The dualism of mind and body still stands stubbornly in the way, and this accounts for the crucial importance of the idea of polarity in the works of Goethe, of Steiner, of Coleridge, and of Barfield. For once the idea of polarity is properly grasped, organism and mind, inner and outer realities, can be truly distinguished without being divided, and we can see them as expressions of our present mode of consciousness.

All this vividly illumines the past and the present – but what of the future? Some aspects of the story which Barfield tells have been dawning on many people. The sense of a lost participation, of an abyss which has opened between man and nature – or even more far-reachingly between everyday consciousness and awareness of spiritual worlds – shows itself in the wave of interest in occultism, astrology, Eastern religions, 'ancient wisdom' and past spiritual practices. Those in whom such interests awaken often see correctly, that the success and power of modern science and technology depend on the Cartesian dichotomy. Only by experiencing ourselves as divorced from nature, as detached onlookers, could we have embarked on the kinds of investigations and manipulations which have dominated our lives in recent times.

This diagnosis is now widespread among those seeking 'alternatives'. But the remedy is usually to regard the whole dichotomy as an aberration, a wrong turning, which can be undone by a denial of intellect, by "tuning in and dropping out", by reviving a variety of ancient attitudes, ways of life and spiritual practices. It is seldom clearly seen that this can

be as drastic an assault on the soul as positivism, even if launched from the opposite direction. For it denies all meaning to the evolutionary process which has led to the dichotomy. Yet this dichotomy is the primary fact of experience of every modern human soul which awakens in any way to attempt a critical appraisal of the human situation. To deny it is like denying adolescence to a child. To seek a way back beyond the 'wrong turning' is like an attempt to regress into a world of lost innocence (indeed psychoanalysis claims to detect a powerful urge of this kind in all human souls).

Rudolf Steiner seems to have been almost alone in seeing the full meaning of this evolution and its consequences. He saw the dichotomy, for all its tragedy, as the birthplace of individual freedom (a freedom, incidentally, which all those who would choose to regress to a pre-Cartesian way of life claim as a birthright without thinking much about it). Without the experience of complete separateness from nature, the human soul could never awaken to its present and future responsibility for nature (a responsibility whose actuality is underlined daily by the so-called environmental crisis). And within this freedom for responsibility lies the seed of love — not a love inherited from or determined by nature, but germinating and unfolding freely in the shrine of the heart as the essential being of man.

Here again, Owen Barfield has shown how we can seek within language for this birth of freedom. It is announced most explicitly by the Romantics as imagination. Barfield has sometimes contrasted 'inspiration' and 'imagination' as words which point to past and future forms of 'participation.' The poet inspired by his Muse is a *vehicle* for a creative process. The poet who labours inwardly for imagination begins to become responsible for it.

What this means in life has begun to be disconcertingly clear in the sciences. The sources of experiment and technology are in the imagination (otherwise known as the capacity to form hypotheses). It is now rather obvious that what scientists imagine (or hypothesise) has far-reaching consequences — and should entail a more serious sense of responsibility. For in imagination, we reach across a threshold. It is a matter of common experience in science that the crucial advances emerge more often than not quite dimly at first, as inner apprehensions which can barely be shaped in language, mathematical or otherwise. How are we to become responsible for such a process?

Clearly, the first step is to *take seriously* what is very nearly explicit in quantum physics and implicit in all science. As Owen Barfield puts it in the essay 'Science and Discovery', if we had truly left behind the idea that the mind of the scientist is totally detached from the world he investigates, 'we should have become naturally, unforcedly and unremitt-

tingly aware that the mind *cannot* refer to a natural object without at the same time referring to its own activity. And this in turn would require an equally unforced awareness not only that scientific discovery is always a discovery about language, but also that it is always a discovery about the self which uses language".

He goes on to show that the scientific process itself is demanding that its much-prized objectivity about objects (not, as Barfield remarks, really such a difficult feat!) should really be seen as a kind of schooling for a much more difficult feat, namely objectivity towards that which is to be found within the soul itself. We should not be surprised to find that the moral qualities of a human being colour the world of his imagination, or expect the scientist to be any more insulated than the poet from the powerful forces which live at the threshold of the unconscious. Thus science itself is beginning to speak an old language in a new form. It is an adventure into mysteries. But at the threshold of every past Mystery temple the neophyte was confronted with a warning and a demand that he attempt the most thorough self-knowledge. This warning reappears in all Rudolf Steiner's work on the modern 'path of knowledge', most directly and simply as the warning that every spiritual step should be accompanied by three moral steps. This is an obvious requirement of any responsible exploration into mysteries, once we recognise that they embrace both the human soul and the inwardness of nature, as a polarity.

Here then is the starting point for future endeavour. But the fullest depth of meaning in this evolution of the human soul is indicated in the final essays of this volume. One of them, 'Philology and the Incarnation', was reprinted from its original home, *The Gordon Review*, in the *Anthroposophical Quarterly* (Spring, 1969). Owen Barfield there compares an old and a new phenomenon of language. The first is the one already mentioned — the fact that 'inner' experiences were in the past described by words which referred also to the 'outer' world. The second is a recent phenomenon, the use of words which describe qualities of a nature in terms of their effect on us. He cites 'charming', 'depressing', 'entrancing', 'amusing' and several others. These usages are very recent, not earlier than the seventeenth century.

In this there is a complete change of direction in the relation between man and nature as embodied in language: in the past 'outer' words used to denote 'inner' qualities; very recently words for inner experiences used to denote outer qualities. This change of direction, Barfield says, can be located philologically quite exactly, within seven or eight centuries on either side of the reign of Caesar Augustus. A philologist studying this period could rightly feel that here "was the moment at which there was consummated that age-long process of contraction of the immaterial

qualities of the cosmos into a human centre, into an inner world, which had made possible the development of an immaterial language. This, therefore, was the moment in which his true selfhood, his spiritual selfhood, entered into the body of man”

Quoting thus briefly and out of context from this beautiful essay does not do justice to the way in which the thread of evolving language leads Owen Barfield into the Christian mystery. When I first read this essay, it brought for me an enrichment of the mysterious phrase. ‘The Word became Flesh’, for which I shall always be grateful. In this volume, it introduces two final essays, ‘The Psalms of David’, and ‘The Son of God and the Son of Man’ which should be read in their completeness.

These essays are thus a kind of summary guide to Owen Barfield’s work, and will, I hope, prompt many new readers to read the books in which the themes of the essays are developed in greater depth and detail. It is a work which needs to reach as widely and deeply as possible into the English-speaking world, where on the one hand positivism is still enthroned in many realms, while on the other there is a growing dalliance with a regressive solution to the dichotomy which is positivism’s source. And I shall only be echoing Barfield’s own almost-too-modest sense of proportion if I conclude by saying that one can hardly climb seriously the hills of Barfield (and some of them are quite steep) without seeing ahead, as a necessary continuation of the adventure, the mountain ranges of Steiner.

* Formalised at the 8th Ecumenical Council, 869 AD.

† *The Rediscovery of Meaning and Other Essays*, by Owen Barfield (Wesleyan University Press, £8.75).

ORIGEN: TEACHER OF FREEDOM

From the Mysteries to Christianity

ANDREW WELBURN*

We first hear of Adamantius Origenes in the early years of the third century, when the Christians of Alexandria were suffering persecution and martyrdom under the emperor Severus. As yet only a boy of seventeen, Origen was already passionately eager to end his life as a witness to the faith in which he had been reared. The scene, with the intense and assured pieties it suggests, seems irretrievably remote from the spiritual life of the present day: we wonder what the early Fathers of the Church, the founders of orthodoxy, could still have to say to us. Rudolf Steiner’s whole conception of a form of inner life and development that accords with man’s demand for scientific and philosophical understanding of himself and the universe, seems utterly at variance with the absoluteness with which the Alexandrian martyrs renounced the world. Or, if we visit the library and survey their vast works, we probably feel something between bewilderment and pity at the voluminous passion spent upon the Trinitarian controversy. But suppose we come across Origen’s *On First Principles*, we may find ourselves surprised—pre-existence, reincarnation, former world-conditions? That is not all what we expected from one of those pious Fathers—and suggests that we reconsider the whole question.

One of Rudolf Steiner’s innumerable startling and profoundly illuminating comments was that we might see in the events of the present day a resurgence of the spiritual impulse manifested in the earliest Christian centuries. As I shall try to suggest, this evaluation seems particularly interesting in the case of Origen.

But we should not gloss over the deep differences between the periods. Eusebius, for instance, continues his account of the persecution by relating that when his father had been arrested, Origen was prevented from voluntarily joining him only by his mother, who hid all his clothes and thus effectively prevented him from leaving the house. He contented himself with writing a letter to his father—an exhortation to die for the faith, bidding him not to worry about his family, or have any cares for other worldly matters.

Eusebius has a smile for the ingenuity of divine Providence, and praise for the precocious “love of godliness” in the young scholar. His piety had alarmed even his parents at times; yet we are liable to find the historian’s attitude rather monstrous. Piety seems to have ousted humanity.

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We shall understand this case more deeply, however, if we see it as marking a particular stage in the evolution of human consciousness, as described by Rudolf Steiner; a different attitude to personality, and a different kind of relationship between a man's ideas, or things believed and the outer world of his actions: a mode of experience in which the sense of individual selfhood was less evolved, so that men were on the whole unused to distinguishing themselves from the content of their beliefs. Still living in this "Intellectual-soul" mode of consciousness appropriate to the Graeco-Roman epoch, the early Christians so far identified themselves with their faith that they felt none of that lack of certainty or assurance so familiar to the modern soul. Their sense of the ego, or "I", was hardly subjective at all, but was membered into the faith of the whole community. The Church was no mere assembly of individuals, but a real spiritual being embracing them all in a higher unity, beside which their personal, earthly lives were not only less important but less real. It was no mere allegory when the Church was seen as the Moon returning in her unsteady fashion the constant and eternal light of Christ, the Sun, but a sense that man's spiritual life still belonged essentially in the great processes of the cosmos.

In the days of Origen this kind of awareness was being progressively undermined by a new and more defined sense of selfhood. Perhaps because of this precariousness the old kind of consciousness staged a desperate attempt to assert itself in its purest form. Just because man's consciousness was in the natural course of evolution descending into more earthly realms of experience, the ancient mode of awareness turned away in revulsion toward the spiritual heights with intensest longing.

This peculiar ambivalence is the most pervasive characteristic of the Hellenistic culture of that time, and Alexandria, one of its greatest centres, was at once the home of all kinds of pleasures and diversions and of a multitude of spiritual movements. Here had flourished Basilides and other great gnostic initiates; here were Mystery-cults of all types from the Greek to the most decadent Asiatic; Pythagoreans and Middle Platonists lectured behind closed doors to an audience of the initiated, sworn to silence. With the decline of the earlier sense of man's belonging to the cosmos, the spiritual impulse of alchemy was turning to the elemental forces at work in more earthly regions, and along with the materialistic studies of the Stoics, beginning to develop a natural science appropriate to the new mode of consciousness, less theoretical than early Greek science and more directly concerned with material processes.

The town itself was thronged by people of all nationalities and traditions, with many factions and no coherent sense of cultural identity. Ideas from Greek classical thought blended with oriental and Egyptian

notions, Roman external values confronted the Judaistic cultivation of the innermost soul-life. With the spread of Roman rule and the miscellaneous ingredients of Hellenistic culture which it bore with it, national boundaries and values broke down.

Rudolf Steiner connects this mixture of races directly with the development of the stronger sense of selfhood which was to reach its full flowering, and its moral crisis, in our own times. Indeed, does this not brief sketch suggest a close analogy with our civilisation? Its strong and increasing awareness of the draw of earthly attractions; its feeling that traditional certainties have collapsed under the impact of the relativistic realisation of other views of the world, utterly different, and of the transience of all conceptions of life; its flight into the haven of transcendentalism; and its revival of ancient, atavistic methods of spiritual cultivation — do not all of these have a striking relevance to modern life after all? We begin to see how Steiner came to regard our struggles as a continuation in some ways of theirs.

Stoic materialism, transcendentalism, and the notion of Christian "orthodoxy", which was taking ever firmer shape, were all propounded as more or less desperate remedies for the situation of the later third century. But there was another, of particular interest: the possibility that someone, steeped in the complex intellectual culture of the time, could boldly transform the spiritual longing for the old wisdom of the Mysteries into a form suitable for the new consciousness. This attempt was made by Origen.

When, under the persecutions of Severus already mentioned, Clement of Alexandria fled from Egypt, never to return, his former pupil Origen was honoured with his position as head of the Catechetical School, giving instruction on the scriptures and the basic principles of Christianity. That at the age of eighteen he should have received this appointment is an obvious testimony to his zeal in learning, and the expanded concept of his role as he developed it at the School was to determine the nature of his future work.

Teaching was primarily in the form of reading the scriptural text and adding comments to help the pupils interpret it correctly, so that Origen's task was essentially that of spanning the gulf between the events and doctrines of the Old and New Testaments and the knowledge and ideas of his pupils. These came from all the varied classes of Alexandrians — those born into Christian families, converts from Gnosticism, paganism, Platonism and the rest. In the work of the *Commentaries*, which he began at this period, Origen sought to show how the texts, even the most baldly historical parts of the Jewish canon, had a "spiritual" level of meaning which had a timeless significance for anyone undertaking spiritual development. Moreover, many of the ways of

thinking in which earlier interpretations had been framed had now changed subtly, and Origen found it embarrassingly difficult to explain the resurrection of the physical body, or the uttering of the divine Word, or the fall from Paradise, in a way that made sense to his new hearers.

The project slowly matured in his mind of writing a complete re-interpretation of the Christian world-conception. He worked with all the enthusiasm at his disposal, travelling to Arabia, to Rome and elsewhere in the course of his researches. Back in Alexandria, he revived his reading of the Greek writers and philosophers, and probably attended the lectures of Ammonius Saccas, the teacher of Plotinus. To the writings of the Stoics and contemporary Aristotelians, Origen added his own vast knowledge of Jewish traditions and apocryphal works, of the allegorist Philo Judaeus, his own predecessor Clement, and current theological works. Finding that his new work interfered too heavily with his work at the School, he reformed its whole structure. He handed over his work as a catechist to one of his pupils, and himself concentrated on the more advanced work in the sphere of asceticism and theology. As a result, the Catechetical School evolved into something like a University, with a preliminary course, and an advanced group to whom Origen taught philosophy and the spiritual, esoteric interpretation of the scriptures, employing the quasi-allegorical methods of Philo and Clement before him on an enlarged scale.

The well-known and well-authenticated fact of Origen's self-castration calls for brief mention here, though the reasons for it are unclear: whether he was merely escaping the "lusts of the flesh", or trying to achieve a state beyond the finite division of the sexes, a kind of wholeness or androgyny belonging to those "who have made themselves eunuchs for the kingdom of heaven's sake". Whatever the implication, it told against him when inquiries were made as to the orthodoxy of his teachings.

Origen had come a long way from the belief that the soul's salvation could be assured by belief in a few fundamental dogmas. Now he conceived of the process in the manner of successive initiations into higher stages of spiritual truth. The basic principles of Christianity were only a starting point from which to begin an understanding of the nature of man, and the universe around him. Thus in the preface to his treatise, *On First Principles*, he distinguishes between certain fundamental Christian truths — e.g. the Incarnation and Resurrection — which lie beyond human verification and are to be accepted simply because they are set out in the Bible, and truths which were put into the Scriptures in order that persons with special aptitudes might interpret them allegorically and so extend their spiritual understanding.

In this quest for truth the Christian canon was by no means treated as the one and only source of truth, as we have seen. Gregory Thaumaturgus, one of the students of the School at this period, recalled that "nothing was prohibited us, nothing hidden, nothing placed out of reach. We were free to study any teaching whatever, Greek or barbarian, mystical or moral." The arbiter of truth could only be the aspirant's own ego, his inner sense of being an "I" in quest of knowledge. Whereas Clement of Alexandria had appealed to esoteric tradition as the foundation of his account of the stages of initiation in the soul. Origen carries the internalisation further. With Philo's method of interpreting the Old Testament, inner experiences purely spiritual in nature replace the initiation ceremonies of the Mysteries². The seeker after higher knowledge can no longer be guided through certain experiences and instructed in esoteric knowledge. He can no longer be guided from without to the realisation of his higher nature. This highest ideal is given in the figure of the Christ, and there stands over against this the human personality, now isolated and self-dependent³.

Origen accepts the revelation of the Christ — indeed, centres his whole system upon it — and shifts the emphasis toward the personality, the "I", which he wants to lead on a path of knowledge illumined by that ideal. This will demand that the soul use all its resources, its reason, and its knowledge of all manner of things. The Christ-event had revealed to all men the divine nature which had been apprehended by the initiates in the ancient Mysteries. But for Origen, it was not enough merely to believe or passively accept this revelation: starting with this gift from the invisible world, the soul must grasp in ordinary consciousness its own nature and relation to the world. Anyone wishing to progress, and who "is desirous of constructing out of the foregoing a connected body of knowledge, must use points like these as elementary and foundation principles, in accordance with the commandment to enlighten yourselves with the light of knowledge".⁴

Thus Origen explains the intention, and title, of his *De Principiis*, the brilliant epitome of his researches up to this time. It survives in a Latin translation (slightly "corrected"), and a number of original fragments, from which we have to deduce what Origen really intended. The "connected body of knowledge" he expounds consists of nothing less than a history of the universe, explaining how it came to have its present form and condition. This sets Origen apart from most of his contemporaries, who were accommodating Christianity to the new age largely by concentrating on its devotional and ethical aspects; but he includes these new emphases by centring the motive-force of his system on the self-conscious ego, and its faculty of free will.

At the beginning of all creation, Origen writes, God created a large

number of beings: all were perfect and unflawed, being of divine workmanship, and all were possessed of free will. They were as yet not of the various natures that was known in his time, such as angelic beings, daemons, men, animals etc, but all of one kind, closely akin to the Godhead's own nature. Moreover, they were not yet internally differentiated, as man presently is into body, soul and spirit, but they were completely "intellectual" (*logikoi*) and contained no material or psychic substance.

Origen is insistent on the importance of the freedom given to these creatures; indeed, commentators have found his painstaking discussion of it a little too protracted. But we should hold in mind that it is this above all which distinguishes his cosmology from that of the old Mysteries, and marks it off as a world-conception belonging unequivocally to the period of genuine ego-consciousness. Inevitably, one of these intellectual natures — the being since called Lucifer — uses its freedom to revolt and thereby involves the entire created order:

Some sinned deeply and became daemons, others less and became angels; others still less and became arch-angels; and thus each in turn received the reward for his individual sin. But there remained some souls who had not sinned so greatly as to become daemons, not so very highly as to become angels. God therefore made the present world, and bound the soul to the body as a punishment.⁵

Thus the whole cosmic hierarchy originated from the dispersal of the original community of equal spirits.

Origen believes that he has discovered also the rationale of the existence of the physical universe, which God created as appropriate for those beings who through their falling away had become "souls". Thus, for him the physical nature of anything is a direct embodiment of its inner nature, and he concludes that all corporeal things are the outer vestments of living beings. The sun, moon and stars are living, spiritual natures who were only later given the material bodies we now see placed in the firmament, just as man's pre-existent soul was in due course inserted into a physical body.

Here again Origen breaks with the older tradition, preserved in Greek speculations, that the heavenly bodies were immutable and eternal, and we see the process which Rudolf Steiner often indicated, whereby man's earthly mode of thinking gradually invaded even the macrocosm — the process our own age has completed. Origen's version, however, is double-edged, for it depends upon the necessity of attributing a soul-spiritual nature to the planets. He marries the old with the new.

If God's action in creating the world had been the final, once-for-all event that ordinary theology usually took it to be (as it still does), Origen would have been unable to avoid a rigid fatalism. Each body

into which a soul was born would have been an absolute judgement from God on its nature and eternally appropriate to it. The holy would indeed be chosen "in their mother's womb", and the damned would already be marked out for perdition when they fell from their primal, bodiless state. God would have effectively frozen the world-process by hardening it in matter.

This was not at all what Origen wanted. Rather, he said, the whole material world must be only one phase in a series of world-conditions. God had subjected the whole creation to material existence against its will "for the revealing of the glory of the sons of God". The sun and moon had to fulfill their tasks of giving off light in the cosmos, so that through the long process of development they might be released again from the burden of material existence in the final deliverance (or *apokatastasis*) and return to God. This, he says, interpreting St. Paul, is why the whole creation groans for the deliverance of the sons of God.

The possibility of re-attaining this condition depends on the free decision of all the *logikoi* and just as the cosmic beings pass in varying forms through earlier and future world-conditions, so human souls are not committed to any one body, but are reincarnated many times in a variety of bodies, each one depending on the condition of the soul which resulted from its previous incarnation. In due course, a man might profit sufficiently to rise to the next level of spiritual purity and be embodied in the form of an angel — though, as is the way of Origen's world, he might well relapse in a later life to the all-too-human, or worse. Furthermore, some of the Church Fathers were startled to have it demonstrated out of scripture that the daemons, and Lucifer himself, were perfectly likely to reform, and rise through successive incarnations to the rank of archangel or beyond. Origen seems definitely to have envisaged that in the *apokatastasis* literally all the beings originally created would return to proximity with the divine. He assigns the daemons insubstantial bodies of air, which in the course of evolution would become more and more diaphanous as their natures were cleansed, and finally melt into the incorporeal.

The worst fate that could befall an intellectual being in the course of its embodiments, was that it might lose its rationality and undergo transmigration into an animal form, perhaps even sinking to the vegetable or inanimate level. For Origen all evil and passion is a "likening" to the irrational, and he does not seem willing, or able, to distinguish between wicked natures who become daemonis and those which decline into irrational natures. He may have thought that confining someone in the form of a plant was a providential device for preventing him from committing much in the way of evil; but it is hard to see how a soul which had sunk so far, or to the mineral kingdom, could retain free will

and thus be able to rise again to become rational. The translator has evidently blurred much of the precision of Origen's thought on these matters, however, and the elucidation of it has become a matter for expert scholars. One clear point is that Origen did not regard this change of nature as final, since he asserts that even minerally bound spirits will retrace their steps.

This "dynamic" account of the nature of the universe stemmed in part, as we have mentioned, from a desire to escape from the old idea that each thing had its place allotted "by its nature", and the fatalism this tended to entail. Origen is thus led into interesting reflections on what we would call karma. The concept of reincarnation is introduced to circumvent the apparently unalterable created order and to allow movement and change of heart in the *logikoi*, so that God is to be free of any charge of favouritism. For supposing that God created a soul at the same time as the body was born, how was it to be accounted for that one was born into a sound body and another born blind or maimed? Or one in luxury and one in poverty? Or what of Jacob and Esau, of whom it is said that even before they were born God loved the one and hated the other? What more palpable "respect of persons" could there be?

Origen concludes that simultaneous creation of soul and body leads to arbitrariness; unless we accept that God is governed by his whims in these affairs, we must say that he already has a foundation for judgement at birth: "It is found that there is no unrighteousness in the fact that Jacob supplanted his brother even in the womb, provided we believe that by reason of his merits in some previous life, Jacob had deserved to be loved by God to such an extent as to be worthy of being preferred to his brother."⁶

In his search for a world-conception that will have at its heart the free, self-conscious spirit, Origen is led to the view that such a conception must imply reincarnation if it is not to fall victim to an appeal to mere chance or capriciousness in the nature of things. And any such appeal is in essence an admission of defeat.

The doctrine of reincarnation led Origen to a view of the Incarnation rather different from the orthodox one. The problem may be summarised. Christ, the second Person of the Trinity, cannot be a fallen being, it is clear; yet Jesus, as a man, must have had a pre-existent soul; how can these two have been identical, have been God made man? Origen answers this by qualifying his account of the primal lapse. Whereas all other souls followed Lucifer to some degree, one only, the Jesus-soul, had looked with such profound love and contemplation on the Godhead, that its likeness had grown more than creaturely and become an affinity of essence. This one creature, grown of one kind with God, was not involved in the fall into physical generation.⁷ This soul, pure of all tend-

ency to mutability or corruption, could thus be used as the means of Christ's taking on human form. Nor was it enough that Christ should suffer to redeem humanity alone. But as the whole strung-out hierarchy of angels and daemons had one origin, so he believed that after proclaiming the "earthly gospel", Christ took on the nature of the daemonic inhabitants for their salvation in the aerial spheres.

Thus in the long-drawn course of evolution Christ ministers to the various ranks of beings, slowly drawing them toward the re-union with God. As men became more spiritual, their souls would gradually be freed from the heavy physical bodies in which they were schooled, so that Christ's saving of the soul was at the same time a spiritualising of the body. The gross physical body was subject to corruption, disease and death, but in the course of the ages these bodies would be gradually metamorphosed into light, ethereal bodies. The matter would be lost, and the principle of vitality in the body would be clothed in more tenuous, translucent forms. Once more the end would be like the beginning, for the souls who had gradually drifted earthward, taking on denser bodies as they went, until they acquired solid, mineral ones on the earth's surface, would rise again into the atmosphere in their spiritualised bodies. In the domains of the clouds they will be caught up to see Christ again as the scriptures promised; here the saints will be educated in all they had learnt during their lives on earth, seen now from the vantage point of the spiritual world. Origen speculates that there must be a "lecture hall, or school, for souls where they may be taught" in this region. After due instruction, souls embark on their journey through the spheres, the "mansions" of the Father's realm (*First Principles* II.11.6). Since they are now freed from the irksome necessity of earthly limbs, the ethereal body assumes a more harmonious shape. We are told that Origen taught:

The Lord's body after the resurrection was ethereal and spherical in shape; and after the resurrection all other men's bodies will be the same; and that (finally) when the Lord has put away his own body and all men have done likewise, the corporeal nature will disappear into non-existence.⁸

In the far distant future, in the *apokatastasis*, the state of the beginning would be restored: the purely spiritual God would at last be "all in all".

My brief summary has omitted many of the things for which historians commonly remember Origen — notably his contribution to Trinitarian theology and the doctrine of "eternal generation". They are not, I think, unimportant: but they tell us less of Origen's particular enterprise, of the special kind of interpretation he wanted. For the account of the universe he gave is primarily a scientific one, directed at explaining

empirical circumstances, and the laws which brought them about and which will alter them in the future. It has very little to do with either theology or strict philosophy as such. The "first principles" on which the system is founded are the basic postulates, comparable to the supposition of causality in our science. In the light of these postulates Origen provides a natural history of the cosmos, a dynamic and virtually evolutionary (if circular) interpretation of nature. But, unlike nineteenth-century science, he did not limit his field to the material: his guiding principles are the free spiritual beings of the incorporeal world. He was a scientist who sought an explanation of the earthly in the light of the invisible.

This description is, I confess, tendentious. But it returns me to Rudolf Steiner's comment which I quoted at the outset, and enables us to see that the task of Anthroposophy is in a sense the same, yet the opposite of Origen's. Origen lived in a period when the old Mystery-knowledge was dying, and his aim was to vivify it by giving it a new, scientific form suitable for the coming phase of man's development; Rudolf Steiner found this scientific form of thought already flourishing and made it his task to raise it into the spiritual world from which it had become estranged. The two purposes are related like mirror-images. Origen endeavouring to maintain a continuity between the old Mystery-wisdom and Christianity, as the religion which developed self-consciousness and its virtues of freedom; Rudolf Steiner striving to carry this consciousness to the point where it can regain knowledge of the spiritual worlds. But Origen was not an initiate — he could not develop the new mode of consciousness so as to grasp anew and independently the wisdom revealed in the Mysteries. His intellectual reconstruction depends on their traditions, and inevitably falls into error on a good many points. The attempt, however, was an appropriate one, and we can appreciate that if he had succeeded, the transition from the ancient spiritual knowledge to the new might have been more quietly achieved, and orthodox Christianity might not have been so completely severed from its esoteric roots.⁹

It was not to be. Using as a pretext that Origen was not ordained and thus had no right to teach, the Bishop of Alexandria and others suppressed his activities, and when he was ordained by sympathisers this was declared invalid and he was excommunicated. He went into exile in Caesarea, where he devoted himself to the enormous labour of his biblical commentaries. His earlier supporters, like Jerome, now turned against him and sided with the orthodox decree. Later councils forbade the reading of his works as heretical. He preserved a noble distance and continued his studies, but with a certain disillusion about his fellow men. We hear a personal nuance in a commentary on the Exodus, seen as an

allegory of the soul transcending the material body: his countrymen, the Egyptians, he says, are a people made for slavery.

¹ Eusebius, *History of the Church*, VI,2.

² See Rudolf Steiner, *Christianity as Mystical Fact* (1972 ed.) p.137

³ I.G.D. p.130

⁴ *First Principles*, Preface, 10.

⁵ *First Principles*, I, 8, frag. 15 (see Koetschau).

⁶ *First Principles*, II,9,7.

⁷ Compare Rudolf Steiner's investigations in "The Gospel of St. Luke", lecture 4

⁸ Anathema X of the Second Council of Constantinople, 553 AD.

⁹ In a lecture on 'Spiritual Wisdom in the Early Christian Centuries', given at Dornach, 16 July 1922, and printed in translation in the pre-war quarterly, *Anthroposophy*, midsummer 1930, Rudolf Steiner said that in Italy, early in the fourth century, there was a school which set itself to oppose the ancient principle of initiation and to wipe out the path whereby knowledge of the higher world might be attained. Dogma was to reign supreme and the possibility of individual insight smothered. The ancient path of wisdom was superseded by dogma in the culture of the Roman world. . . Altars were destroyed, temples burnt to the ground, to such an extent that we no longer have any inkling of the wisdom that lived in the south of Europe during the first four centuries after the Mystery of Golgotha".

NOTE ON ORIGEN'S WRITINGS AND ON FURTHER READING

Origen's literary output was enormous: his most ambitious project, the "Six-fold Bible" (Hexapla) formed the core of his life's work of elucidating the scriptures. It consisted of the Hebrew text, a transliteration, and four Greek versions in parallel columns. He went on to provide commentaries on nearly all the books of both Testaments. As a general introduction he wrote the *De Principiis*, which is surprisingly readable, and the obvious starting point for study. It is available in paperback as *Origen on First Principles* (Harper Torchbooks, 1966); though it proves disconcertingly hard to order in this country. The most important Commentary is that on St. John's Gospel.

The secondary literature is vast and specialist; more profit is to be got from a general account of the period, of which the best is Jean Daniélou, *Gospel Message and Hellenistic Culture* (London and Philadelphia, 1973). The most relevant works by Rudolf Steiner are *Building Stones for an Understanding of the Mystery of Golgotha*, and, of course, chapters of *Christianity as Mystical Fact*.

BOOK REVIEWS

APOCALYPSE

The Book of Revelation. By Alfred Heidenreich. (Floris Books, Edinburgh, £2.95).

The seven lectures printed here were given by Dr Heidenreich to public audiences at Rudolf Steiner Hall in London in 1968, only about a year before his unexpected death. Very warm thanks are due to Margaret Roberts for having edited the tape-recordings, including the questions asked and answered after some of the lectures. She has added some useful notes and references and has brought it all into a form which is good for reading without loss of conversational tone.

As Heidenreich reminds us, a quite new light on the vexed question of the authorship of the Book of Revelation was thrown by Rudolf Steiner's finding that the author of the Fourth Gospel and of the Epistles of St John was the Lazarus whom Christ had "raised from the dead" — or, rather, from the deathlike condition undergone during initiation in those days. But if we take it that this same John was the author of Revelation, written (or dictated) at the age of about 90, while he was in exile on the island of Patmos during the Domitian persecution, we have the problem that in style and language the Apocalypse is very different from the Fourth Gospel and the Johannine Epistles, "It is written," Heidenreich says, "in a most extraordinary language. The words are Greek, but, broadly speaking, the grammar is Hebrew." How can we explain this?

Heidenreich suggests that in John, as an initiate, the three soul-faculties, thinking, feeling and willing, had acquired a certain independence of one another, so that each faculty could be given distinctive expression, as required. In the Fourth Gospel we have "inspired thought . . . the most wonderful level of pure Christian thought". In the Epistles we have "the essence of feeling", variations on the great theme of Christian love; while in the Apocalypse John writes "in the sphere of his will", and Hebrew, written only with consonants, is the language of the will. Certainly, in reading the Apocalypse, one can feel that most powerful will-forces, often those of great Angelic Beings, are at work.

Heidenreich goes on to clarify the structure of the book, showing that it falls into four great stages, each made up of seven sub-stages — seven letters to the churches in Asia, seven seals, seven trumpets, seven vials of wrath. "And this fourfold sevenhood is introduced by the

vision of the Son of Man, the great vision of archetypal Man, and is concluded by the picture of the new Jerusalem, the human community, the City". He examines the significance of numbers, especially 7, 12 and 4, in the Apocalypse, and goes on to discuss some of its main elements, without of course attempting to explain everything. His commentary is wonderfully clear and readable, and very often illuminating. The Apocalypse, he observes, is written in a kind of code which has to be deciphered, and this can be done in ways which bring out its relevance to the needs and aspirations and temptations of humanity at the present time.

One lecture has the striking title, "The Freedom of Redemption and the Necessity of Doom." Before explaining this choice of words, Heidenreich notes that 'the verses and chapters dealing with tragedies, with doom, with horrors, are far more numerous than the comparatively limited and rare chapters dealing with salvation, liberation and redemption.' The reason for this, he suggests, is that John was acutely aware that by "falling" away from the Divine, humanity had brought on itself inevitable consequences, which could be predicted, but redemption is something that men are free to seek or to reject, and so it cannot be predicted in the same way.

I can see the point of this contrast, yet it seems to me that the Apocalypse does predict in some detail how redemption will come about and how it will apply to only a proportion of human souls, while the rest will be cast into perdition. This prospect can be supported by one or two passages in the Gospels, notably in Matthew XIII, where the imagery is similar to that in the Apocalypse, XIV, 14-20. In the Revised Standard Version of the New Testament, Christ is recorded as saying, while explaining the parable of the weeds in the field: "Just as the weeds are gathered and burnt with fire, so will it be at the close of the age. The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all evildoers and throw them into the furnace of fire; there men will weep and gnash their teeth. Then the righteous will shine like the sun in the Kingdom of their Father."

This passage is often quoted by opponents of Christianity who like to accuse Christians of humbug in claiming that their God is a God of love.

One can imagine that in any process of evolution certain types will fail to "keep up" and will be left behind, to become eventually extinct, but it is much harder for me to suppose that any specimens of humanity, even if they have sided with the powers of evil, will be — apparently — ferociously punished by a wrathful Deity.

On this difficult question Heidenreich makes two important points. He says that where the Apocalypse speaks of "vials of wrath" or of the

"wrath of God", the word "wrath" should be rendered as "fierce love, fierce consuming love". And one can, perhaps, understand that anyone who resists the love of God or is unworthy of it might experience it as a burning fire.

Secondly, Heidenreich refers to a statement by Rudolf Steiner to the effect that "there will be certain types of humanity destroyed; they will have no offspring," and he continues:

Putting things very crudely in my own words – there will be times when there are many human individualities in the spiritual world, and only the strongest, those who have made the biggest spiritual strides, will be able to form a body and be born on earth and continue human evolution on earth. The ordinary Christian might say "Wonderful – and the rest of us can stay in heaven!" But that would not be wonderful, because it is *deeply* built into the human soul that its mission is to advance and cultivate and transform this planet; and to be in the spiritual world without a chance to come to earth must give a sense of terrible disappointment and frustration, in *cosmic* dimensions. We talk of frustration here and we know what it is, but think of frustration of a cosmic size: that is suffering.

Here, most certainly, is something to think about, but I find this prospect not easy to reconcile with the lurid imagery of the Apocalypse – the plagues and torments, the streams of blood, the lake of fire and brimstone – or with the "dooms" that fall on the earth itself – e.g. in VIII,7, where (in Heidenreich's own rendering) we read: "And hail and fire, mingled with blood, formed itself and was hurled upon the earth. And a third part of the earth was burnt up, and one-third of all the trees was burnt up, and every blade of green grass was burnt up."

Orthodox commentators have often sought to relate parts of the Apocalypse to the precarious situation of the early Christians in the Roman world of their time. Thus the graphic account of the fall of "Babylon, that great city", is taken to express a longing to see Rome and its rich empire destroyed. The whole character and inspiration of the book are surely enough to rule out this view of its purpose, and Heidenreich has some enlightening comments on the significance of Babylon, the Scarlet Woman and the several Beasts who figure in these chapters. Yet in the "dooms" one can feel at times an almost vindictive quality, and this makes me wonder whether the vision of the seer, in the course of being rendered into human language, could have been coloured in places by the conflict, very acute just then, between the persecuted Christians and the overwhelming power and wealth of Rome.

At any rate it is a relief to reach the concluding chapters – "And I saw a new heaven and a new earth" – and the New Jerusalem comes down from heaven. Heidenreich is very helpful on what we can learn from this culmination with regard to the right treatment of our own bodies and of the material world. "Let the artist not die in your soul"

is perhaps a message coming from the New Jerusalem."

Margaret Roberts was right to include in this volume, after the lectures, the full text of Heidenreich's rendering of the Apocalypse. As she says, it is not and was not meant to be an exact translation, but an interpretative rendering designed as an aid to elucidating some of the many difficult passages and phrases. This volume offers one more occasion for gratitude at having had Alfred Heidenreich to live and work among us.

CHARLES DAVY

A LIFE IN THE LIGHT

George Adams, Interpreter of Rudolf Steiner: His Life and a Selection of his essays. Compiled by Olive Whicher. Foreword by Owen Barfield. (Henry Goulden £2.75).

All but three of the essays in this most welcome volume were first printed in the *Golden Blade*. When Arnold Freeman and I were planning this annual, I remember how glad we were to have a contribution from George Adams for our first issue, 1949. It was the year of the Goethe centenary and George's article was called "Goethe's Concept of 'Light and Darkness' and the Science of the Future."

It strikes me now that this title had a quite unintended relevance to George's own life and work. I always felt that his writing and lecturing had a luminous quality; indeed, it shone from his eyes. He was at home with the light-filled spaces of the cosmos, while his clear thinking explained their mobile geometry of plane and point and its bearing on the formative forces of the ethereal realm. And "the Science of the Future" – yes, if ways are found of bringing the ethereal realm into the recognised range of scientific inquiry, then I believe George will be remembered as a pioneer who carried forward Rudolf Steiner's indications in this new field and made them fruitful, notably in connection with the growth of plants.

This volume opens with Olive Whicher's account of George's life and work (this also appeared first in the *Golden Blade*, 1964, the year after his death). She traces his life from his unusual childhood in Galicia, where he grew up speaking English and German; his education in England, leading to a Cambridge honours degree in science; his first meeting

with Rudolf Steiner at Dornach in 1919. After this — apart from his war work with the Polish overseas broadcasting service sponsored by the B.B.C. in London — all his varied activities, including his constant concern for social affairs, were related to Steiner's teachings.

From 1935 onwards Olive Whicher was his helper and his close collaborator in scientific work. She is thus exceptionally well qualified to bring before us George's aims, achievements, projects and disappointments, and she does this admirably, with intimate sympathy and discernment.

Then we come to Olive's selection of George's essays, mostly concerned with some aspect of science in relation to Anthroposophy. They make one realise yet again how irreparable was the loss to our movement when he passed on. Among the titles are "Physics and the Light of the World", "Plant Growth and the Forms of Space", "The Hidden Forces in Mechanics"; and "Potentiation and the Peripheral Forces of Nature"; in which George outlined the first rational explanation I have read of how homoeopathic remedies can be made more potent by a process of rhythmic dilution. He showed how this process, which makes no sense in terms of ordinary chemistry and has always handicapped homoeopathy in the eyes of orthodox medicine, can be seen in relation to the ethereal forces flowing in from the cosmic periphery.

C.D.

A CHRISTIAN VIEW OF REINCARNATION

Christianity and Reincarnation. By Rudolf Frieling. (Floris Books, Edinburgh, £3.95).

In this book, first published in Germany in 1974 and newly translated into English, Dr Rudolf Frieling, the Erzbischof of The Christianity Community carries a step further two substantial contributions by his predecessors Dr Friedrich Rittelmeyer and Emil Bock to this central question of the twentieth century. An understanding of the relationship of reincarnation to Christianity is essential for a serious Christian person of today.

In the first part of this century the idea of reincarnation was thought to be incompatible with a serious Christian life. It was associated only with oriental beliefs. Rittelmeyer attempted, against the background of Anthroposophy, to unite it with Christianity by showing how the objections to it could be overcome in a book called "Reincarnation in the Light of Thinking, Religion and Morality".

Some years later, Emil Bock, in his book, "Repeated Earth-lives", showed how the idea of reincarnation had already been introduced and developed through a line of the most prominent European thinkers which included Goethe, Fichte, Novalis, Wagner, Nietzsche and Morgenstern.

Since then a third book has appeared, Rudolf Steiner's "Evolution, Reincarnation, Christianity", where the idea of reincarnation is reconciled also with evolution. Our understanding of human evolution remains incomplete as long as the line of evolution is regarded as merely an hereditary one. It is completed only when account is taken of the effect of the unique deed of Golgotha, and of what man brings as fruit from the "spaces" between his earthly lives.

These three books are at present not available in English, but happily we need wait no longer for a translation of Dr Frieling's very welcome work. In *Christianity and Reincarnation* he first describes the facts of Christianity: Christ's long approach to becoming man. His baptism, the other stages of His entry into earthly incarnation, His death on earth, His ascension and the event of Whitsun. All these events were unique to the life of Christ, and also in that they happened and will happen only once. At the same time they are also the means of the gradual resurrection of the earth and of all men through the fact of man's repeated incarnations on earth.

Dr Frieling then traces the idea of reincarnation from Buddha to Lessing. For Buddha, repeated earth-lives were a means of gaining freedom from the desires which kept men bound to the sufferings of earthly existence. This could grow into a new and fuller concept with Christ's coming. Since then, man can seek not just to become void of evil, but to become filled with Christ. It is this being filled with Christ — that is, with a dynamic force — which creates Resurrection, both of Man and of the Earth, of the spiritual and the physical. Thus Dr Frieling shows what was new in the concept of reincarnation as set forth by Rudolf Steiner.

In the last third of the book he takes the Apocalypse of John in the New Testament and shows how the pictures it contains point to experiences that all mankind will have in the future, as a preparation for the so-called Judgment of the Last Day. They are pictures in fact, of the future incarnations of man, of what will fill the "gap" between now and the final hour.

In his concise and simple style Dr Frieling presents a convincing book, a proof of the long years he has lived with these thoughts. His book is the crowning achievement of the life-time of a spiritually great man. It is also one of the major contributions towards the full integration of Rudolf Steiner's Anthroposophy into Christian thought on what is perhaps the most vital question of the time. "Just as the world concept of

Christianity finds its completion in the light of reincarnation, so the meaning of reincarnation becomes completely evident through orientation toward the central and unique deed of Christ."

Rachael Clayfield

TOWARDS A NEW CONSCIOUSNESS

Awake My Glory, by J. S. Turner. (Bharatiya Vidya Bhavan, Bombay). Obtainable from Rudolf Steiner Bookshops, price £3.00.

Mr Turner has written a tremendous book on an enormous theme. Its modest subtitle, 'An enquiry into the need and the nature of a new consciousness', is accurate as far as it goes, but no such brief phrase could bring out the book's richness and range. Its theme is nothing less than the fall of man into his present state of spiritual darkness and his potential reascent into the light, the way up having been opened for him by the coming of Christ at the 'turning-point of time.'

The first of the book's seven chapters is called 'Towards the New Revolution', and the others are all in this form. They look in turn towards the future of religion, science, psychology, education, the individual, and the State.

Mr Turner's general method is to describe the present unhappy condition of religion, science and so on, as he sees it, and then to indicate in each case the glorious regeneration that *could* occur. Here, as space is limited, I must keep to his treatment of religion, a field in which he is specially qualified by temperament, training and the course of his life.

After taking degrees in Theology and English Literature at Oxford, he served during World War II in the Indian Army. India, its peoples and its religions, made a deep appeal to him; he stayed on there after the war, teaching English at Calcutta and Dacca Universities until 1959, when he returned to England and spent the next ten years lecturing on the comparative study of religions at a College of Education in London. Recently he revisited West Bengal and Bangladesh, staying at the Ramakrishna Mission Institute of Culture in Calcutta and studying the relationship of Vedanta to the teachings of Rudolf Steiner.

Mr Turner draws a sombre picture of the contemporary scene. In spite of vast improvements in material comforts and living standards, "we are less contented than our fathers . . . A great malaise has come over us . . .

We are that man in the New Testament who gained the whole world only to find that in doing so he had lost his soul."

The fundamental cause of this condition, in Mr Turner's view, lies in something that is generally quite unrecognised — the "downward" evolution of human consciousness, resulting in a progressive loss of awareness of the Divine. This loss has been necessary for the development of a free Ego-consciousness, but until it is understood as a temporary phase, due to be transcended, it will be accepted widely as normal and permanent. Very many people will feel that they are living in a world without meaning, and that this is the inescapable human lot.

It is no use looking to the Christian Churches for a lead out of this situation, for they are under the same spell. "Nothing is so tragic in the history of the Church in the modern period as the readiness of Theology, queen of the sciences, to accept as truth the changing opinions of her more junior and less experienced ministers in other departments." In other words, many Western theologians have felt bound to take as established some main features of the scientific world-picture, which leaves no room for Divine activity in the material realm, and they have adapted their doctrines accordingly, usually by concentrating on the "God within" and regarding Jesus as more selflessly divine than any other man.

For Hinduism and Buddhism this problem has never arisen in the same way, for they are concerned primarily with the inner life and have often tended to look on the outer world, its history and its sciences, as *maya*, a form of illusion. Mr Turner, however, emphasises that Christianity is concerned with the redemption not only of man but of the earth and of matter itself. And for this and other reasons he is uncompromising in his conviction that the future world religion will not be an amorphous blend of "the best" in all the great religions, but a regenerated Christianity, which may well arise outside the main Churches.

He does not convey to me an altogether clear picture of the Christianity to come, but I hope I interpret him correctly in saying briefly that in his view it will be a Christianity of the Holy Spirit, through which the whole process of evolution, embracing man and earth, will be illuminated and understood. It will recover knowledge of the Hierarchies; and it will make good the impoverishment it has suffered through having 'lost all sense of its relationship with and its debt to the earlier religions and cultures, out of which its faith was born . . . The esotericism of the spiritual heritage of the East is a well from which, if we are willing to admit the leading of the Spirit, the invisible Christ working within oriental religions, we may draw. Those hundreds of young Americans and Europeans who come to India's resorts of pilgrimage have a real and strong if dim sense that there is something of value here that is not easily found at home."

Later, Mr Turner makes the remarkable affirmation that

as the African and the Asiatic, the Hindu, Buddhist Muslim or Jew cannot be a man, a fully human being, except through the possession of a fully adequate self-consciousness which, because of the nature and history of the self, can be found only in the being of Christ, he must in some sense become Christian, so conversely the European and American . . . cannot call themselves Christian, cannot consciously realise the full implications and growth of their being, without in some real sense becoming Buddhists, Hindus and Jews – entering, that is, into the identities, the eros, of those earlier cultures and that of the world that preceded them.

It is hard to see anything like this happening in the at all near future, but Mr Turner does not suggest that it will come about easily or that it will not be opposed. He has some powerful pages on the danger that the Ahrimanic religion of scientific materialism, with its dazzling technological miracles, will obscure the need to strive for those higher forms of consciousness of which Rudolf Steiner so often spoke. In the final pages of his book Mr Turner offers some practical guidance on how to follow this path in its early stages and on the obstacles to be met on the way.

The whole book, indeed, provides something like a foundation course in Anthroposophy, but not by way of formal exposition. What we encounter here is Anthroposophy put to active use by a writer who brings it to bear on many aspects of the world today, and contributes also an immense range of personal observations and comments drawn from his own experience and insights.

There are times when I feel that Mr Turner is letting his book run away with him. His main points would stand out more clearly if they were not constantly swept along on the flood-tide of his reflections and ideas. This is a demanding book, but constantly rewarding.

Charles Davy

TRAINING FOR THE PATH

The Second Man in Us. The Formation of the Inner Man Through Spiritual Training. By Maria Roeschl-Lehrs Edited by Ernst Lehrs. Preface by Rudolf Grosse. (Henry Goulden, £2.50).

Many older readers will have known Maria Roeschl-Lehrs while she and her husband, Dr Ernst Lehrs, were living in this country during the second World War and for some years after it, before they returned to Germany, where she died in 1969. Dr Lehrs, who has edited this well-

come collection of her essays, tells us that they were written in the 1920s and 1930s, "after the author had been appointed by Rudolf Steiner to be leader of the section at the Goetheanum in Dornach that was concerned with the spiritual strivings of younger people."

As a young student of German literature in Vienna, Maria Roeschl was drawn to Goethe, and came to feel sure that he "could not be understood without occultism." She asked a bookseller for some books in this field; among those he sent her was Rudolf Steiner's *Knowledge of the Higher Worlds: How is it Achieved?* She soon realised that "she had found a path of inner schooling which was healthy and suitable for the present time. The rest of her life served for a consistent, ever-further advance along it."

Soon after this she met a young man, Karl Schubert, who had just arrived in Vienna after escaping from imprisonment in Russia. Through him – he was already an anthroposophist – she joined the Anthroposophical Society in Vienna. She was teaching in a girls' high school when in 1921 she was invited to join the recently founded Waldorf School in Stuttgart, where Karl Schubert was already a teacher, and her first meeting with Rudolf Steiner soon followed.

In the last essay in this volume, "Reminiscence of Rudolf Steiner", she says: "To meet a great spirit is like witnessing the rise of an incomparable star. Light from a higher source shines out across the dark fringe of the horizon . . . This was my experience whenever I met Rudolf Steiner. My life found its direction: threads of destiny became visible, linking what had been to what was to come."

The opening essays in this volume are concerned mainly with the situation of human beings, especially the young, in countries where a materialistic outlook has wide influence on education and family life. Children today, Maria Roeschl says, bring with them unconscious picture-memories of their pre-natal existence. If they are subjected to an aridly intellectual education, these pictures remain suppressed, and the children will "grow up into unsatisfied adults who do not really know what they want." Some may "rise up in opposition out of quite unconscious motives against the existing social forms . . . With pictures from their life before birth, with heaven itself within their souls, they become destroyers of the present human order."

In a later essay Maria Roeschl returns to this theme of spiritual frustration in a slightly different context. "Modern man", she writes, "is looking for his own higher being; he is longing to act out of the fully conscious power of his higher ego, to disentangle himself from the subjectivities of a petty, mistaken individualism, and in union with the great eternal laws to steer his life-endavour towards the highest goals of mankind. This lay behind the unceasing search for a leader, for a hero

and an ideal, in the Youth Movement of the early twentieth century, but because no-one ever became aware of this, no hero kept his place for long and no real guidance was discovered.

These essays have a wide range, not confined to youth problems: the subjects include "The Significance of St. John's Gospel for a Modern Spiritual Development"; "The Dynamics of the Human Life of Soul"; and "Polarities", embracing "The Poles of Form and Life in Man"; "The Upper and the Lower Gods"; and "Harmonising the Opposites."

Anyone who is seriously following the inner path given by Rudolf Steiner, or is working with children or young people, will find this volume (soon to be published) very helpful. It springs directly from the author's personal experience and has a quality of warmth which comes from the heart.

C.D.

A BOOK DUE FOR REBIRTH

The English Spirit, by D. E. Faulkner Jones.

It is most unusual to review a book which appeared more than forty years ago and has long been out of print, and I am glad that this issue of the *Golden Blade* has given me the opportunity. *The English Spirit*, by D. E. Faulkner Jones, a Manchester schoolteacher who died not long after the end of World War II, was published in 1935 by the Anthroposophical Publishing Company (now the Rudolf Steiner Press), and it is a thousand pities that this remarkable little volume is not more widely known. In it a deep love of English literature, leading to reflections on the special nature and destiny of the English people, is wedded to an equally deep understanding of Rudolf Steiner's Anthroposophy.

An opening chapter on "The Threefold Soul" sets the stage by concentrating the reader's attention on the Spiritual Soul, the author preferring this designation to the more usual "Consciousness Soul", no doubt because her gaze is directed to the future as well as the past.

Two important, and apparently contradictory ideas frequently recur in Rudolf Steiner's work. On the one hand he regarded England, the representative of the Spiritual Soul, as the source of that materialism which has spread like a blight over Europe and is now attracting the East with great power. And, on the other hand, he admitted that the English people themselves have somehow escaped the worst consequences of the materialism they have generated . . . It is nothing short of tragic that the rest of the world should assimilate the materialistic and utilitarian elements in English life, while misunderstanding and rejecting its loftiest spirituality.

For her own essay towards investigating this tragedy the author takes full responsibility. The views put forward are "purely personal", but they have arisen, she affirms, "from a union of concepts derived from Steiner's teaching and the results not only of personal observation and experience, but of attempts to study English literature as an imaginative picture of spiritual realities". Somehow she manages to achieve that union, and in a way that usually carries conviction, without blurring for the reader the distinction between Steiner's concepts and her own "views".

Though the book is a short one, comprising 220 rather brief pages (and one wishes it were longer), it is difficult to convey an adequate impression of its richness and abundance. Outstanding perhaps are the two chapters dealing mainly with Shakespeare's *King Lear* — seen as a tragic hero, so to speak, of "the passing over of the Fourth Epoch into the Fifth" — and Tennyson's *In Memoriam*. Supported, as they are, by plentiful quotations, each of these chapters amounts almost to a novel exegesis of the work in question, the illuminating kind of interpretation that may well leave a reader with the uneasy feeling that he has never properly read the work before.

The insight which the author brings to bear, first on the literature and history of England — by contrast with that of France and Germany, for instance, with which she reveals no slight acquaintance — and later also on contemporary and social political issues is based on the special relation between Spiritual Soul and physical body, which in turn is the enabling vehicle of our *individualised* Ego. These two, in their polar relation to one another, she constantly compares and contrasts with the astral and etheric bodies, nearer to each other in the course of evolution than those opposites and, so to speak, "sandwiched" between them. It is more than fascinating to follow her argument as she focuses the lens of this insight on to one topic after another; to give only two instances: on the relation, both spiritual and historical, between Saxon and Celt, or, again on the complementary difference between men and women.

In the latter aspect, astral and etheric are seen as together constituting the "feminine principles", those of "creative receptivity", by contrast with the Ego-physical combination in which the individual will finds expression, and which is characterised as relatively "masculine". A reader in 1977 of this book published in 1935 may perhaps detect a measure of prophecy in such a warning as:

To deny that there exists any difference whatever between nations holds back the natural course of evolution as surely as to deny that differences other than physical, exist between men and women. On the other hand, to exaggerate the importance of these differences is still more reactionary; the eternal Spirit of Man transcends all differences of race, nation or sex —

these are transitory forms, aids to progress, which will vanish in proportion as man outgrows them.

It is in the two final chapters, entitled "The Holy Grail" and "King Arthur", that the author goes farthest in her contribution to what I believe Rudolf Steiner once designated as the purpose of Anthroposophy — the rendering exoteric of what has hitherto been esoteric; and it is here that she draws together most of the numerous threads that form the variegated texture of the book.

I would not say it is a texture in which no holes at all are to be picked. Occasionally we have the impression that the full implications of what is being affirmed have not been carefully realised. When for instance, she speaks of the new Christ impulse which began with the Reformation descending "into the human will, in as full a measure as it descended into the feeling-life at its inception — when large numbers of men and women would rather be burnt alive than deny their faith —", the implied judgment, that submitting to be burnt alive rather than to deny one's Faith is evidence of feeling, as distinct from will, is to say the least, questionable. But more often, when I was first held up by some such apparent inconsistency, or contradiction, I found on closer examination it was because I was overlooking some subtle distinction that had previously been made, but less conspicuously or less emphatically than it probably would have been in a book of greater length. It transpired in fact that the spiritual penetration was actually deeper than at first appeared.

Altogether, on re-reading *The English Spirit* after all these years, I cannot avoid the conclusion that it is an exceptionally important and valuable book, with a feeling of deep regret that it should have remained out of print for so long a time. Will circumstances permit the defect to be remedied before too much *more* time has elapsed? I very much hope so and shall do everything that lies in my power to assist.

OWEN BARFIELD

IN SEARCH OF THE ETHERIANS

The Cosmic Pulse of Life, by Trevor James Constable (Neville Spearman £4.50).

Mr Constable is a qualified Radio-electronics Officer in the U.S. Merchant Marine and has had a long career in charge of communications in liners and other merchant vessels all over the world. He has a reputation

also as the author of books on military aviation history. He was first drawn to the study of UFOs (flying saucers) through Major Donald Keyhoe's well-known books, *Flying Saucers are Real*, and others in the same vein. Major Keyhoe had assembled a good deal of evidence to suggest that UFOs are space-craft of a strange kind, manned by intelligent, non-human beings. Mr Constable felt sure that such beings must be able to communicate in some way with people on earth. Led by rumours of telepathic contact with the space-craft pilots, he visited Great Rock, in the Southern Californian desert, where he attended seance-like gatherings held by a Mr George Van Tassel, who acted as medium, in an underground chamber hewn from the rock. Presently, in the darkness, "the most dynamic and powerful voices I have ever heard" came booming out through the vocal organs of Van Tassel. According to Mr Constable they were far beyond Van Tassel's normal capacity, both in volume and in content. There were several voices, speaking in turn and purporting to come from intelligent beings whose habitat is the etheric atmosphere surrounding our planet. These Etherians — as one might call them — travel in "spaceships" composed of etheric substance. They and their spaceships are normally invisible, but can "materialise" sufficiently to be seen. Their voices gave a mass of technical information regarding "primal energy", of which at that time Mr Constable could make no scientific sense.

He sought and followed Van Tassel's advice as to how he might train himself to become a direct receiver of such communications. This never happened, but he found himself becoming highly sensitive to telepathic messages in his daily life and began to fear he was losing self-control.

From this predicament he was rescued by someone of whom one would like to know more — a Dr Franklin Thomas, who ran a bookshop and a small publishing business in Los Angeles. This "shabby little man", Mr Constable says, "was the most accomplished occultist I have ever known, an adept and master teacher functioning as one of us in the workaday world . . . He had conscious control of the hidden forces of nature, and he wielded his powers in setting me free."

Dr Thomas guided Mr Constable to Rudolf Steiner, handed him a copy of Dr Lehrs's book, *Man or Matter*, and gave him some useful advice: "Everything for you, henceforth, must be in the full light of consciousness, with no communication of any kind with unseen forces, no matter what their purported wisdom. Contact must be with your own High Self — your Atma — and with nothing inferior to that."

Mr Constable proceeded at once to immerse himself in Anthroposophy. He soon realised that "I was in contact with a body of New Knowledge, and a methodology for penetrating the unseen worlds, that was

wholly healthy and demanded the best that was in me for its pursuit and application. My life whole life began to change."

Mr Constable had already thought of trying to find some way of photographing the normally invisible UFOs, and Dr Lehrs's book, with its Goethean approach to optics, light and colour, led him to put this idea into practice, using infra-red-sensitive film. Some of the photographs he and a friend took by this means, together with a few from other sources, are a feature of the book. They show forms in the sky; some of these look like spaceships, often surrounded by hazy "force-fields"; others are said to be "biological UFOs", the apparently primitive organisms, rather like jellyfish, which are believed to inhabit the same ethereal atmosphere as the intelligent Etherians.

Mr Constable gives precise details of his photographic equipment, easily bought, but it would be no use going out anywhere and pointing your camera hopefully at the sky. You should choose a high desert area, with low humidity and clear skies, and go out there between dawn and sunrise, taking a friend to work the camera while you set about attracting the attention of the Etherians by means of special exercises designed to send out pulses of "biogenetic energy" from your own body.

Later in the book a long chapter is given to Rudolf Steiner's life and work. One can welcome Mr Constable's enthusiasm, while wishing he had not laid it on quite so lavishly — Dr Steiner is almost buried under superlatives — but he gives a good account of all the practical activities that have sprung from Anthroposophy, somewhat at the expense of its inner side and its relation to Christianity, though we hear more about this later on, when Mr Constable is expounding his conviction that while some Etherians are benevolent, others are allied with Ahrimanic powers in trying to keep mankind imprisoned in the concepts of a materialistic science. He pays tribute to the help he has gained from Wachsmuth's book, *Etheric Formative Forces in Cosmos, Earth and Man*, but he seems not to be aware of George Adams's treatment of physical and ethereal spaces, though it could be relevant to his subject. He is interested particularly in the four ethers, connecting them both with the energy that drives the ethereal spaceships and with the "orgone" energy discovered by Dr Wilhelm Reich, whom he ranks very highly as a pioneer of the "new science".

Reich began in Vienna as a psycho-analyst and disciple of Freud; he rebelled against some Freudian doctrines and settled eventually in the United States, where he explored the workings of orgone energy and its polarically hostile relationship to electro-magnetic energy and nuclear energy. Time will show how far Mr Constable's view of Reich — "the greatest natural scientist of this century" — is justified, but the virulent persecution of Reich by the American Food and Drug Administration

was surely wrong. Reich was charged with marketing his "orgone accumulator" for use in medical treatment; in 1957 he died in prison and his books were ordered to be burnt.

Equally deplorable, as far as one can judge, was the hounding by the same agency of Dr Ruth Drown, a pioneer of radionic medicine. Mr Constable knew her well and gives her a high rank in his pantheon. In 1963, at the age of 72, she died of a stroke while in prison, awaiting trial on a charge of practising fraudulent medicine.

On these counts my sympathies go with Mr Constable, but I think he is too ready to accept uncritically any book or report which seems to support his opinions. Thus he speaks of that very unreliable book, Trevor Ravenscroft's *The Spear of Destiny*, which purports to describe Nazi occultism and its attacks on the Steiner movement, as "this historical masterpiece . . . one of the most vital books ever written." This language illustrates Mr Constable's extravagant style. He is a vigorous but verbose writer: his book would have lost nothing if he had cut out 90 per cent of his recurrent diatribes against orthodox science and its political supporters in the United States for their refusal to investigate UFOs impartially and their general hostility towards findings that seem to challenge orthodox doctrines. These charges are not unjustified, but they become tedious when they are repeated in abusive terms at intervals throughout the book. Although Rudolf Steiner often attacked orthodox scientific attitudes and emphasised that they must be transcended, he also made it clear that they reflect a mode of consciousness which has a necessary role to play in the present phase of human evolution.

Mr Constable touches on many more aspects of the "new science" — including weather control — than I have been able to mention here. His book has for me a slightly feverish character, but it points to various lines of research connected with UFOs and etheric energies which ought to be pursued.

CHARLES DAVY

MEDICINE AND MAN

Toward a Man-centered Medical Science. Edited by Karl E. Schaefer, MD Herbert Hensel, M.D., Ronald Brady, Ph.D. (Futura Publishing Company Inc., New York, 12 dollars 50).

This is the first of a series of three volumes which are to appear under the general heading, "A New Image of Man in Medicine." The series derives from a symposium held at the anthroposophical Community

Hospital at Herdecke in West Germany, sponsored by the International Research Institute for Man-Centred Environmental Sciences and Medicine, a non-profit corporation registered in Connecticut. The aim of the Institute is to "bring together scientists who are interested in a science which, instead of excluding man, as conventional science does, develops his special position in all fields. The methods used must, of course, satisfy accepted modern scientific standards."

This first volume opens with contributions that bring out the various ways in which conventional scientific methods in biology and medicine fall short in dealing with living organisms, and especially in their approach to the nature of man. After this we have a section on "Basic Concepts related to a Man-centred Science", and here it is good to find an essay from Owen Barfield on the historical development of modern science, showing how the established scientific method has cut itself off from qualitative experience and discussing how a science of the qualitative might develop in the way pioneered by Goethe and carried much further by Rudolf Steiner. This subject is explored specifically in an essay on Goethe's "Natural Science", by Ronald Brady, followed by a study of "The Idea of Human Individuality", by Diether Lauenstein.

This academically high-powered book, which includes recorded discussions of the main articles, is primarily for scientists and students of medicine, but it would be helpful to other well-equipped readers who are attracted by the idea of a "man-centred medical science" and would like to extend their understanding of what it involves. The standards of intellectual rigour and clarity of exposition are high throughout.

C.D.

SCHUMACHER

A Guide for the Perplexed. By E. F. Schumacher. (Cape, £3.95).

This book came out too late for review here, but without having read it I can welcome it, while taking the occasion to express my feeling — shared, I am sure, by many readers — that with the recent untimely death of E. F. Schumacher we have lost a man of outstanding character who saw further than most of his contemporaries into the present and future prospects for mankind in relation to the earth and its natural resources. He has left us a book in which — to quote from the jacket — he "asserts that it is the task of philosophy to provide a map of life and knowledge which exhibits the most important features of life in their proper prominence . . . Schumacher's approach also restores the 'vertical' dimension to the world by highlighting the discontinuities between minerals, plant life, animal life and human life."

Schumacher's previous book, *Small is Beautiful*, became a world-wide bestseller. His last book is in a different vein; may it sell no less widely.

C.D.

RAIN FOR BARNABY GWION

Taking my little son for a walk
It rained
And from his pram he held up
A surprised hand;
Buh! he said.

Of all the rain which sweeps on your face
May none be worse than this
Which drops its veil over heather's race
And makes bracken drily hiss

Like a kettle
Or a cat.
May a hearth then and always
be nearby

To reach then turn to look
at the sky
And say, "It's passing now; good for the land."
A gentle rain from summer's kindling hand.

Peter Gruffydd.

The Golden Blade

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