

The Golden Blade 1986

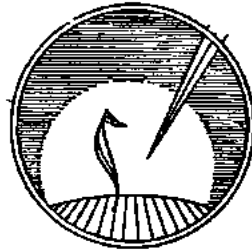


The Golden Blade

THIRTY-EIGHTH (1986) ISSUE

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Anthroposophy springs from the work and teaching of Rudolf Steiner (1861-1925). He described 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 of evident relevance to the present, in a way which may have lasting value. It was founded in 1949 by Charles Davy and Arnold Freeman, who were its first editors.

EDITORIAL NOTES

Before the onset of the illness which brought about the death of John Davy in October 1984, the effectiveness of his work for a considerable public, for the Anthroposophical Society, for Emerson College, and through many conversations with individuals, was steadily growing. He was 57 years old; his human warmth, his special quality of constructive, positive tolerance towards the varieties of human character and behaviour, his clarity of mind and wide knowledge, and his complete steadiness of purpose, were meeting an increasing, deep appreciation. When he and others came to know of his terminal illness, in the Spring of 1984, he spoke or wrote of it hardly ever as a misfortune, but as a totally new situation of destiny for himself and his wife to face. And although grief was there at leaving, with his physical presence, his beloved family and work, the overwhelming impression of those who encountered him in the last months was of one who had just accepted a new, considerable responsibility, even with a certain joy in overcoming the difficulties it brought.

During these months he sought to express in speeches, writings and conversations above all certain great themes, which can be found in his writings here and there over the last 20 years or so, now alive in him with an extraordinary depth of feeling and sense of purpose. The course of the illness brought him increasing difficulties in the expression of these themes; often much had to be understood through a word, a phrase, or a picture. Some of Rudolf Steiner's lectures had become centrally important for him; for example, the account of the soul-drama of the anthroposophist in the fourth lecture of "Awakening to Community" (Stuttgart & Dornach, early 1923) and the last lecture of "The Evolution of Consciousness" (Penmaenmawr, August 1923), which describes the renewed dedication of *learning* to the great Mother Demeter-Isis, or Maria, which should come about in our time.

To the first of these lectures he referred in detail in his talk in Cranks Restaurant, Dartington, Devon in November 1983, soon after he entered the last year of his life. He describes three acts of the soul's drama in his own words as "the private rebellion, the finding of an alternative group, and then the point of really taking action". John Davy included in the groups one might be fortunate enough to find, as a soul rebelling against the external conventions of our time, many contemporary movements – for the liberation of women, for peace, for the protection and conservation of the Earth's life, and for natural methods of healing, for example. Superficially,

such movements might seem to have quite different opponents – male domination, belligerence, pollution, traditionalism, and so on. But is there not an underlying reality which is the real enemy?

At Michaelmas, soon after the beginning of the last Emerson term of his life, John Davy spoke of this real enemy with whom Michael contends, the Dragon, and indeed of a variety of dragons whom we can come to recognise. But they have in common the basic quality of untruthfulness. They influence us to use language not for the expression of truth, but to use words “as tools for achieving personal ends”. They mislead us about the real nature of the human being. Michael reveals us as beings with soul, body, and spirit; the dragon only as machine-like bodies. John Davy ended his address by saying that we are needed “as warriors in this battle to work for an overcoming, transforming and healing of these various dragons. For this we need to liberate dead habitual thoughts into the golden currency of living thinking, which sees deeply into the thoughts and will of others and transcends the gaps opened by distrust and untruths. So at the heart of the Michaelmas battle we need every warrior for truth.”

The Lie causes us to use our thinking, our feeling, and our willing in wrong ways towards the Earth. We try to understand her with rigid intellectuality, above all in numerical terms, we feel her as existing simply for the use and pleasure of mankind, and we are prepared to do her every kind of violence to satisfy our desire for knowledge (John Davy often quoted Francis Bacon’s advocacy of experiments which “torture Nature”) and for all that humanity may suppose to be its needs.

This 1986 issue of the *Golden Blade* is mainly concerned with some of the effects of the violence done to the Earth, and with what can be achieved to heal them. The subjects surely would have gladdened John Davy’s heart, however imperfectly we have treated them. We have not reprinted anything written by John Davy himself for previous issues of the *Golden Blade*; for most of these have recently (July 1985) been published by the Hawthorn Press in a collection of his writings for periodicals entitled “On Hope, Evolution and Change” with an introduction by Owen Barfield and a biographical account by Gudrun Davy.

But we do reprint two short passages, very relevant to our subject, and not easily available now, from the writings of his mother and father, Doris and Charles Davy. For though John Davy could very well understand rebellion against parents in countless young people, his own relationship to his mother and father was exceptionally peaceful and harmonious from earliest childhood on. (His father has described some of the terrible questions he asked when very young, for instance, “Why is grass green?”, and “Why does it keep on getting later?”). All three were outstanding journalists (as is his brother Richard); all very alert to the events in the world as a whole. They wrote with their lives highly individual signatures on the surface of the Earth, John’s making a loop to the South Pole (as Scientific

Correspondent of the ‘Observer’), Doris and Charles first meeting on the other side of the Earth and making an expedition together into the interior of China. Doris brought everywhere the rejoicing (and compassionate) eye of which she writes here; Charles was deeply reflective; John combining their powers and developing further a strong interest in the interpretation of physical and biological phenomena. They not only loved the Earth; they worked in her service with the magical power of words.

Much done by them was inconspicuous. Doris for years edited the *Biodynamic journal* “*Star & Furrow*”; Charles revised countless translations of writings by Rudolf Steiner and others for publication. But perhaps his most selfless work was “*The Three Spheres of Society*”, published (by Faber & Faber) just 40 years ago. In memory of its appearance, but not only that, we reprint here the last few pages of the book, preceded by a draft introduction written by him quite recently for a projected new edition, describing how it originated. He put his whole energy, his strong powers of mind and character, into this writing; and yet he knew that the book would not achieve what was necessary – to convince enough people of the validity of its conceptions to have some influence on events. He knew how strongly the tide of opinion was running in favour of centralised state control of industry, education, and medicine, for example – though he could argue powerfully to show the harm that this could do, and bring supporting quotations from the most varied sources. The book is a great achievement. But a new edition would call for capable and devoted editorial work; probably to abridge it considerably, and perhaps both to take out dated passages and write some present day comments. Maybe this *Golden Blade* will inspire someone to undertake this task.

For the world is surely crying out more and more distinctly for the independence of the spiritual, political and economic spheres – perhaps nowhere more plainly than in Africa. The growing deserts, drought, and famine do not recognise the political frontiers (inherited from colonialism) or the distinction of Muslim, Jew and Christian. A political state controlling its country’s exports may easily, even with famine on the way, buy armaments with part of its country’s food, or with cash crops grown on land which could have grown food. And it may borrow at high interest, again principally for arms, or for developments mainly concerned with the swelling towns.

On the land surface of the earth a great polarity is to be observed, which is far-reachingly related to the development of human consciousness: the polarity of virgin forest and desert. Human civilisation has depended for thousands of years upon clearings in forest. Light and space were needed even for villages, and much more for cities. Part of this process has been very recent; Emil Bock describes its significance in Europe in the early Middle Ages. The growth of human command over the environment has come about largely through the specialisation of knowledge and skill

possible in cities. But many myths, poems, and the wonderful miniature myth of the fairy story show that forests too meant much for human consciousness of a different kind. To go into the twilight of the woods could mean a loss of clarity of mind, bewilderment, and falling a prey to teasing or even malignant spirits, as Shakespeare shows so magnificently in "A Midsummer Night's Dream". In the fairy story witches, but also good, wise fairy godmothers, could be met in the woods. (Grimms' "The Goose Girl at the Well" is a splendid example). And access to the greatest wisdom of all might have to be found by passing through the woods, as on the paths which led to the Temple of Diana at Ephesus. The Castle and the Temple of the Grail were surrounded on every side by a great forest.

But if the woods were pushed away too far, with the spread of grazing and cultivation, deserts could arise. In the forests living imagination is fostered; the influence of the desert is towards a bleak, over-masculine intellectualism. Ultimately the origins of modern science are to be sought through the Arab scholars who studied and developed through centuries the scientific work of Aristotle. In the Karma lectures of his last year Rudolf Steiner often described the spiritual influence of Arabism on such figures as Francis Bacon and Charles Darwin. And such influence has had a far-reaching effect on agriculture all over the world.

In Africa as a whole between three-quarters and four-fifths of the work of growing food, outside the home, is done by women. But government advice about agricultural methods and investments channelled through governments are overwhelmingly by men for men, and adapted to large-scale production of cash crops rather than to small-scale production of food. At the recent United Nations (and also unofficial) congress of women in Nairobi in Kenya, to mark the end of the United Nations Decade for Women 1975-1985, a telling slogan could sometimes be seen on posters to the effect "appropriate technology is technology appropriate for women". Women showed at Nairobi that they could deal with much of the machinery generally used by men; but up to now it has largely been used, and is suitable for, work traditionally done by men, for example, ploughing and swamp cotton growing – providing *more* work, rather than less, for women to do.

Not only do women do most of the weeding and harvesting, for example, and practically all the preparation of food, they have also a time-consuming task – longer and longer journeys on foot to gather wood as fuel for cooking, and for warming their homes at night, so far as they can. It has been said with some justification that the fuelwood crisis is a graver one for humanity than the crisis brought about by dramatic increases in the price of oil. For much of Africa, as both Mark Riegner and Tim Cahill-O'Brien describe, is losing its remaining trees, which are the best defence against the growth of deserts. It is often said that Africa needs help which can be given by financing irrigation. But irrigation is a far more dangerous instrument, especially when done on a large scale, than is generally realised. In the short

term crops may be multiplied, but unless there is adequate drainage or other appropriate measures taken, the chemical balance of the soil on irrigated land is disturbed and it becomes salinised or alkalinised in a matter of decades, and can become totally infertile and very hard to rehabilitate. It is estimated that as much irrigated land goes *out* of use or declines in fertility every year as new irrigation is brought into being. Even in Egypt where irrigation has been successfully practised for thousands of years, such problems are now arising. But trees, one can say, show great wisdom in their dealings with water. Their roots find it and raise it from deep levels; they hold it, and then dispense it gently into the atmosphere. They bestow an extraordinary variety of benefits upon their environment; they increase rainfall, moderate the extremes of a climate, and give shelter, homes and nourishment to a wide range of creatures. For man they produce fuel for cooking and for warmth, and material for his houses – in particular for roofs – furniture and works of art. For millennia men have bespoiled them; and now they need his helping care.

There is a scene in William Golding's "Egyptian Diary" which tells us a great deal. Unexpectedly he and his wife come upon a lonely research station, with a tiny staff, concerned with the increase of tree cover in Egypt. They have worked out all the necessary technology for planting a million olive trees on the fringe of marginal land between cultivation and desert all round Egypt. Many trees, and olive trees are among them, tolerate soils that are otherwise infertile, saline or alkaline. Olive trees in such abundance would give countless benefits to Egypt. The director of the Institute explained that the Government Minister concerned was entirely in favour of the plan, but it was defeated by the silent resistance of the bureaucracy. He was a Dutch doctor of botany who had come years ago, full of enthusiasm, to help; now he and his assistant would go, and the Institute fold up. Before leaving Egypt, Ann Golding made a fervent appeal to the women of Egypt, through the Press, to save the project.

Other enthusiastic volunteers will come, and must come, to help agriculture in Africa. But success will depend above all on the women of Africa, and there are many signs that the necessary energy and warmth of heart is present in them, and will prove effective. But they will meet tough opposition – not so much from men as men, who can be their good partners (though so often, under present conditions, taken away from them into the towns), but from the over-masculine intellect and over-masculine national policies. These find expression in wars and civil war, which contribute directly to famine; and in the power of money.

Money is so called after "Moneta", one of the names of Juno in whose temple in Rome coins were minted. There is perhaps a warning in the fact that Juno was renowned for her jealous disposition. Rather earlier, in the Middle East, coins at first generally bore the image of a goddess, the protecting spirit of a city. But soon this image changed to that of a

masculine ruler, and before long to the grossly realistic images of some of the Roman emperors – as at the time of Christ, and to which the words “render unto Caesar the things that are Caesar’s” refer. Money fell, and has gone on falling, into an instrument of power and of deception.

Where there is too wide a range of incomes, for example, money distorts the whole economy. We need only think what £100 means to a woman on the poverty line or in the hands of a wealthy woman. Both have an equal power to command labour; but the difference in real human value of what they would purchase is immense. Responsible economists have pointed this out for a long time; and Charles Davy 40 years ago indicated the necessity of a legal upper limit to incomes as well as a minimum lower limit. This would be the province of the Rights-State in a Three-fold Social order, while the actual issue of money would be done by the Associations as part of the ordering of economic life. Behind sums of money expended as purchase should always be the thought of what this represents in terms of food; spiritually, indeed, this thought is present.

This seems easier for a woman to understand than for a man; for the over-masculine brain tends to regard agriculture as machinery producing goods like those from other machines, while the soul of a woman is more able to feel a farm, for example, as like the life of a family. That this difference *matters*, that laws and customs unfavourable to women in definite physical fact harm food production, has begun to be recognised by male-dominated world organisations and national Ministries. An FAO report quoted in the “New Internationalist” July 1985 says: “The consequences of patriarchy for agricultural productivity are very expensive. Developing countries cannot bear their heavy cost”.

But when the legal standing of women is improved, and they have better access to education, what will they do? Often in the articles which follow, the loss of the old instinctive relationship to nature, which kept humanity generally in ecological harmony with his environment is described. Women too have often lost their instinctive abilities, and come to rely on information from books, even in the care of children. (Though books *can* very much enhance family life, as does “Lifeways” edited by Gudrun Davy and Bons Voors). Much will depend on how far women in the Third World, and elsewhere as well, learn to distinguish between the things in Western technology which really help *life* – and those that do not. This depends on the middle realm in the human being, the heart and lungs – for these relate directly to the elemental beings, while the head is cut off from them. And the healthy elemental beings are aware at once, if something is done with earthly substances – a chemical fertiliser, for instance, put on the soil – what this means in the *long run* for the earth. A woman with the essential qualities of motherliness – and men can have similar qualities – shares with the elementals their aversion to life-endangering processes – for example, air pollution; and their enthusiasm for all that truly contributes to life.

And the positive elementals have among them, like a caring and guiding mother, the great Being whom Gerard Manley Hopkins compared in his noble verses, a little more than 100 years ago, to the air we breathe. The human mothers with open hearts receive her influence too. All that is onesidedly intellectual, all that is too much bound to money and power, she seeks to heal. With this in mind we can feel more deeply the words of Mary in the Magnificat, in St. Luke’s Gospel, and understand better how before the Baptism in Jordan the fullness of this sheltering Spirit entered into the Mother of Jesus.

Mary Magdalene saw the Risen Christ in the little walled garden, as gardener; Paul saw Him while descending from the desert into the groves of olives and other trees, around Damascus. And similarly among flowers and trees have human beings, with newly awakened power of vision, begun to see as well, and will see more and more, the Mother of Jesus, renewing an ancient innocence, and bringing nearer a redeeming future (see “Sie erlebten Christus” by G. Hillerdal and B. Gustafsson; Basle 1973).

This will often happen to those in acute distress, or in enduring sorrow. May it happen, and work as leaven of hope among the millions in the affluent countries still condemned by money-bound thinking to unemployment – and may this thinking itself begin before long to recognise its inadequacy in dealing with human need!

* * *

Emil Bock was born in 1895 of working class parents. He was severely wounded in the first World War and almost left on the battlefield to die. During the last years of the War he was one of the small group of evangelical theologians, headed by Friedrich Rittelmeyer, who attended Rudolf Steiner’s lectures, and for whom he became friend and adviser. In 1922 they were part of the nucleus of the Christian Community, founded in Switzerland, at the Goetheanum, with Rudolf Steiner’s presence and guidance. At the death of Friedrich Rittelmeyer in 1938, Emil Bock was his successor as leader of the Christian Community. During the Second World War, he was put into a concentration camp for a time, as were other priests of the Christian Community. He died in 1959, having brought out a new translation of the New Testament and seven monumental books on the Bible, of which “Genesis” and “The Three Years” (the life of Christ from the Baptism to the Ascension) are available at present in English. After his death a collection of his letters was published, including a number of wonderfully delicate and understanding letters to the bereaved during the last World War, particularly widows of fellow-priests.

Had he lived longer, the substance of the article on “The Mystery of Mary” printed here, might well have appeared in England much sooner, revised by him and perhaps in quite a different form. What is brought here must not be taken as more than fragmentary and tentative, a challenge to our own efforts to understand, to find, and to serve the great Being of whom he speaks.

THE REJOICING EYE

Doris Davy

On a clear summer afternoon I had climbed with two small boys, both under eight, up to Cissbury Ring in the Sussex Downs. As we reached the top I paused in a kind of rapture, my eyes sweeping the lovely circular panorama, more sky than earth. From beside me came an expectant small voice, slightly impatient: 'What can we do up here?' I realised, with amused shock, that scenic 'views' do not register with the very young.

Later, wondering when my own feeling for the earth began to include 'the rejoicing eye', I remembered another downland moment. I was, I think, about eight or nine years old, and was walking with my father on the Dorset Downs. I had just run – for no reason other than the sheer delight of running on that special, dry, springy turf – along the side of the ridge and thrown myself face downwards near the summit, chin propped on hands. I was looking through the grass across the rim as though through a miniature forest; beyond it the blue sky – nothing else. Quite suddenly I saw the earth and all its beauty, with a feeling different from, but somehow including, the unconscious awareness that had gone before.

Any treasure-box of special visual memories accumulated over the years has, I think, little relation to picture-postcard standards of famous sights and splendid scenes. I remember as a child sitting for a long time on a rock on a Cornish beach staring down into a clear pool and watching, entranced, the rhythmical movements of the floating brown seaweed anchored round the edge. I remember lying in the bracken in the Valley of Rocks near Lynton and imagining the bracken fronds as huge lacy trees against the sky. I remember walking down to a beach in Wales on a path skirting a sunny field of ripe wheat, and being strongly aware of the path's sandy soil which I deliberately 'scuffed up' on to my sandals.

Up to the age of about seventeen all my memories are English. We never went 'abroad' – at least, no further than Guernsey. The Yorkshire moors, the Dorset downs, the rocky coasts of Devon, Cornwall and Wales – these were my paradise-images. But after that, came ten years spent in America and Asia among lakes and mountains, forests and jungles, all very different from the loved, quiet landscapes of my first youth. It is, I suppose, odd that anyone born and reared in England should never have seen the European continent – such familiar 'sights' as the Alps, the Mediterranean, the Black Forest – until long after becoming acquainted with the wild and lonely mountains of California, the dry and golden Chinese hinterland, the tangled

tropical forests of Laos and Cambodia; and should have first set foot in France, for instance, when homeward bound from Hongkong. This kind of geographically-inverted pilgrimage could, perhaps, make the world seem even richer and more unexpectedly lovely than when one just gradually explores from a home-base; but I doubt whether any particular *type* of setting is necessarily more memorable or more 'beautiful' than any other. The beauty one remembers can be anywhere – diamond-clear falling water in the Engadine or in Yosemite; slanting light in the pine forests of the Sierra Nevada or in the lemon groves of Sicily; sun and shadow on grey-golden walls in Peking or on the ramparts of Les Baux.

Then there are all the 'little' beauties – things generally taken for granted in childhood but growing gradually more marvellous and absorbing. For instance, the incredible variety of intricate symmetrical designs in the plant-world's seed-containers – the pepper-shaker seed of the poppy, the feathery parachute of the dandelion, the polished acorn in its neat round cup.

The individual beauty of plants; the composite beauty of landscape – the one draws the eye inward with enchanting intricacies of design, symmetry, texture; the other effects a kind of escape or disembodiment. The escape feeling is probably familiar to anyone who has scaled a mountain peak or reached the top of a high pass and looked out at the new world on the other side; but the world-without-walls sensation belongs to many other less famous open landscapes – to the chalk downs, for instance, and some of the remote plateau country of the Auvergne and the Ardèche in France, where immense vistas of dwarf broom, no taller than heather, cover the rolling uplands with gold. Cape St Vincent, that empty, heathy, last south-westerly tip of Europe, is another 'disembodied' spot.

Wild animals, wild birds, in their own particular setting, have a special beauty one can never see in a picture or a zoo. On camping trips in the High Sierras of California we travelled without tents, putting down our sleeping-bags on springy pine-needles by some remote lake or leaping mountain stream. Opening my eyes in the early morning, I often saw an inquisitive little chipmunk, head downwards on a nearby tree trunk, fluffy squirrel-like tail curved over his back, bright eyes inspecting the sleeping humans. Or further off among the trees there might be a deer, its antlered head held high and alert, watching us warily. These seconds of bright stillness have a special magic. So, for me, do the movements of seagulls gliding effortlessly in musical curves above a lonely cliff.

The moon-astronauts were reported as saying that one of the things that most impressed them as they sailed home through space was the beauty of the earth. Luckily one does not need to go to the moon to become aware of it. Nor does one need to be young. I think children usually take wonders for granted, but time adds seeing to feeling, mystery to experience, and the shapes, colours, patterns and rhythms of the earth become increasingly miracles of delight.

An inevitable accompaniment of the world's natural beauty is of course the process of decay, the breaking down of material form from which new growth springs. When I was a child, the dead body of a bird or rabbit filled me with grief; a decomposing body with horror. I am now very much aware of the complete change in this feeling which followed my contact with the teachings of Steiner. No-one after making compost heaps can think of 'decay' in quite the same way again; no-one studying those teachings on plant and animal growth, the soil, the astronomical influences, and all the intricate relationships of man and his environment, can ever again be unaware of the miraculous beauty of that constant metamorphosis which underlies the beauty of the visible world.

THE EARTH SEEN BY THE DEAD

Rudolf Steiner

Berlin, 1st April 1918

... Picture what the universe is, apart from the earth, if regarded by the Copernican world-conception alone: a set of calculations! It cannot be this for spiritual science, but must be something which is presented to spiritual knowledge. Why do we have a geology which believes that the earth has only developed through the purely mineral world? Because the Copernican world-conception had, as a matter of course, to produce the present-day materialistic geology. It has nothing in it that could show how the earth is to be thought of, from the cosmos, or from the spiritual, as a being with soul and spirit. A world thought of in Copernican terms could only be a dead earth! A living, ensouled, spiritually permeated earth has to be conceived from another cosmos – really from another cosmos – than that of the Copernican view. Naturally, each time only a few characteristics of the being of the earth can be given, as it appears when it is looked at from the universe.

Is that an entirely unreal conception; to picture the earth as seen from the universe? It is not unreal, but very real. It occurred once to Herman Grimm, but he immediately apologised, when he had written about it. In an essay written in 1858 he said that one could imagine – but he remarks at once 'I do not want to put forward an article of faith, but a fantasy' – that the human soul, when it is freed from the body, could move freely in the cosmos about the earth, and would then in this free movement observe the earth. Then what happens on the earth would appear to man in quite a different light, thinks Herman Grimm. Man would get to know every event from another point of view. For example, he would look into human hearts 'as into a glass bee-hive'. The thoughts arising in the human heart would appear as if out of a glass bee-hive! That is a beautiful picture. And then one could imagine: this human being, who has floated round the earth for a time, and observed it from outside, might come to incarnate again on earth. He would have father and mother, a native country and everything that there is on earth – and would then have to forget everything that he had seen from another point of view. And if he was a historian, for instance, in the present-day sense (Herman Grimm at this point writes in a subjective way!) he could not help forgetting the other – for with the other way of looking at things one cannot write history!

This is a conception which strongly approaches the reality. It is quite right that the human soul is as if floating around the earth, between death and a new birth, but – in a way conditioned by karmic connections, as I have often described – looks down at the earth. Then the soul has the definite feeling that the earth is an ensouled and spiritually permeated organism – and the prejudiced view ceases, that it is something without a soul, only something 'geological'. And then the earth becomes something very much differentiated; it becomes, for observation between death and a new birth, differentiated in such a way that for instance the Orient appears otherwise than the American Occident. It is not possible to speak with the dead about the earth, as one speaks about it with geologists; for the dead do not understand geological conceptions. But they know: when from cosmic space the East, from Asia until far into Russia, is observed, then the earth appears as if wrapped in a bluish radiance – bluish, blue to violet; such is the earth seen from this side of cosmic space. If one comes to the Western hemisphere, if one looks at it where it is America – it appears more or less in burning red. You have there a polarity of the earth, seen from the cosmos. The Copernican world-conception can of course not of itself provide this – it is another way of seeing, from another point of view. For him who has this point of view it becomes comprehensible: this earth, this ensouled earth-organism shows itself outwardly otherwise in its eastern half, otherwise in its western; in the east it has its blue covering, in the west something like a glowing out of its interior, hence the reddish, burning glow. There you have one of the examples of how man can be guided between death and a new birth by what he then learns. He gets to know the configuration of the earth, the different appearance of the earth out into the cosmos, into the spiritual; he gets to know – it is on one side bluish-violet, on the other burning red. And according to his spiritual need, which he will develop out of his karma, this determines for him where he will next enter again into incarnation. Naturally one must picture these things as much more complicated than I have said now. But from such relationships man develops between death and new birth the forces which bring him to incarnate in a particular inherited child body.

What I have given are only two specific colours; apart from colours, there are other definite qualities, many others. For the present I will only mention: between East and West, in the middle, the earth is more greenish as seen from outside, in our regions for instance greenish. So that in fact a threefold membering is produced, which can lead to significant conclusions about the way in which the human being can use what he can observe between death and a new birth to guide him to come into incarnation in this or that region of the earth.

If this is taken into consideration, one will gradually acquire the conception that between the human beings incarnated here on the earth in the physical body and the human beings who are out of the body certain

things play a part, which are generally not taken into account at all. When we go into a foreign country and want to understand the people, we must acquire their language. When we want to come to an understanding with the dead, we have also gradually to acquire the language of the dead. This is at the same time the language of spiritual science, for this language is spoken by all who are called alive and all who are called dead. It reaches from over there to here, and from here to over there. But it is specially important to acquire not just abstract conceptions, but such *pictures* of the universe. We acquire a picture of the earth when we imagine a sphere floating in cosmic space, gleaming on one side in shades of blue and violet, on the other side burning, sparkling red and yellow; and between a belt of green. Conceptions which have the character of *pictures* gradually carry us over into the spiritual world. That is what matters. It is necessary to put forward such picture-conceptions, if one is speaking in an earnest sense about the spiritual worlds; and it is necessary too that such conceptions are not regarded as if they were arbitrary inventions, but that something is made from them – on this one depends. Let us consider it once more: the eastern earth, gleaming in blue and violet – the western earth, sparkling reddish-yellow. But other differentiations come in. If the soul of one who has died contemplates certain points in our present age, then he perceives at the place that is designated here as Palestine, as Jerusalem, out of the bluish-violet something of a golden form, a golden crystal form, which comes to life. That is Jerusalem, seen from the spirit! That is what also plays a part in the Apocalypse (in so far as I speak of Imaginations) as 'heavenly Jerusalem'. These are not things which are thought out. These are things which can be seen. Contemplated from the spirit, the Mystery of Golgotha was as it is in physical observation when the astronomer directs his telescope into cosmic space and then sees something that amazes him, for example the appearance of new stars. Spiritually, observed from the cosmos, the event of Golgotha was the appearance of a golden star in the blue earth-aura of the eastern half of the earth. Here you have the Imagination for what I described in conclusion the day before yesterday. It is really important that through such Imaginations conceptions of the universe are acquired, which enable the human soul to find its place in feeling within the spirit of this universe.

Try to think this with someone who has died: the crystal form of the heavenly Jerusalem, building up in golden radiance, amid the blue-violet earth-aura. This will bring you near. This is something which belongs to the Imaginations, into which the soul enters at death: 'Ex Deo nascimur, in Christo morimur!'

There is a method of shutting oneself off from spiritual reality, and there is a method of approaching it. One can shut oneself off from spiritual reality by attempting to *calculate* reality. Mathematics is certainly spirit, indeed pure spirit; but employed upon physical reality it is the method for shutting oneself off from the spiritual. The more you calculate the more you shut

yourself off from the spiritual. Kant once said: there is as much science in the world, as there is mathematics. But from the other point of view, which is equally justified, one could say: there is as much *darkness* in the world, as man has succeeded in calculating about the world. One approaches spiritual life the more one penetrates from external observation, and particularly from abstract conceptions, to picture conceptions. Copernicus brought men to calculate the universe; the opposite way of seeing things must bring men to form pictures of the universe again; to think of a universe, with which the human soul can identify itself – so that the earth appears as an organism, shining out into the cosmos: blue-violet, with the golden, shining heavenly Jerusalem on the one side, and on the other side sparkling reddish-yellow.

From what does the blue-violet on one side of the earth-aura originate? If you see this side of the earth-sphere, what is physical of the earth disappears, seen from the outside; rather, the light-aura becomes transparent, and the dark of the earth vanishes. The blue which shows brings this about. You can explain the phenomenon from Goethe's Theory of Colour. But because the interior of the earth sparkles out from the western half – sparkles out in such a way that it is true, as I described the day before yesterday, that man is determined in America by the sub-earthly; because of this the interior of the earth shines and sparkles as a reddish-yellow glow, as a reddish-yellow shooting fire out into the universe. This is only intended as a sketch, in quite feeble outlines; but it is meant to show you that it is possible to speak today not only in general abstract ideas about the world in which we live between death and a new birth, but in very concrete conceptions. All this is capable of preparing our souls to reach a connection with the spiritual world, a connection with the higher Hierarchies, a connection with that world in which man lives between death and a new birth.

THE MYSTERY OF MARY – IN BODY, SOUL AND SPIRIT

Emil Bock

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The Christian calendar has taken into consideration that the Christmas Festival includes the past, the present, and the future. The 24th December is the day of Adam and Eve, thus do we not only look back to Bethlehem but much further, to the paradisaic beginnings of human evolution, that beginning in innocence, which was lost through the progressive Fall of man. And the day that follows the two days of Christmas, the 27th December, looks into the far future for it is consecrated since early Christian times to John, writer of the Gospel and the Apocalypse. John is the Seer of the future, the herald of a future Christmas Mystery.

The figures at the Crib contain in a certain human simplicity the same comprehensive principle. Joseph, the old father, brings much from the past. The child is like the very incarnation of the future. And then we must ask: What wonderful mystery is expressed in the form of Mary? In these studies we will have to consider how the picture of Mary can instruct present-day humanity, both about the furthest past and the furthest future. Redemption has for humanity two poles; once it was inwardly united with the divine world. It has lost this unity and departed from paradise. But in the form of Mary a physical reminder stands before us of the original nearness to God and to the spirit mankind once possessed. And at the same time this form carries the promise of something which will only be realised by humanity when its earthly destiny comes to its ending. Thus we can recognise in the figures at the Crib what we are no longer and are not yet.

The figures at the Crib lived once and for always. They cannot appear again in human history. They came down from heaven and became human beings – a conception to which we are accustomed in relationship to Christ Himself. A Being who once belonged to the highest divine regions has become man, taking earthly incarnation upon himself. Pre-Christian religions too look to a God who dies and rises again. Whether one called him Osiris in Egypt or Adonis in Phoenicia – the resurrected God was known and worshipped at the festivals of the year. This God, who dies and rises again, now descends from heaven and becomes a human being.

But before this happened another Being descended from heaven to earth. There is reflected in the human form of Mary this Being, whom the old Egyptians contemplated as the goddess Isis with the Horus child, and whom the peoples of the entire world into the far East have known as the Virgin Mother goddess. At the turning point of time we have in the simplest human form this picture of the virginal mother with the child upon her arm; the maiden mother from Nazareth, who in a cave in Bethlehem, far from her home, brought a child into the world. Two basic mysteries of mankind stand here before us; the child in the crib will grow up and appear before the world in human destinies, and will overcome through his resurrection what was known in the mystery temples of all peoples as the mystery of death – and in the form of Mary the mysteries of birth stand before us. The goddess who bears a child and yet remains a virgin; that is the other pole of the mysteries of humanity.

In Christian history this human representative of the old mother goddess is, as it were, raised into heaven again through the introduction of the cult of the Madonna. This comes about only at the height of the Middle Ages. From then onwards the Madonna is venerated as a divine being. But it is much more important to solve the riddles of the human mysteries which meet us in the form of Mary than simply to attach a divine character to this being in a dogmatic way. This was felt by Martin Luther and the other reformers when they rejected the cult of the Madonna and would not include it in Protestantism. They insisted that a human being, however great the mysteries it contained, could not simply be declared a god.

In the quite recent past new building stones were added to the edifice of the dogmatic cult of Mary. In 1854 the dogma of the Immaculate Conception of Mary was proclaimed through the Catholic church, and in 1950 that of the physical ascension of Mary to heaven was added. We shall come in these considerations to make some progress with the recognition of how the mystery of the virgin earth is a last echo of the paradisaical past, and how the Resurrection of Christ in which humanity should win an increasing share, is the goal for the future, towards which humanity should develop.

Thus it is necessary today to rediscover a mystery which was known in the first Christian centuries. This knowledge was indeed the reason for silence about Mary at this time; and for the relative absence of pictures of Mary. Such pictures arose at the height of the Middle Ages when the Church introduced the cult of the Madonna. Deep feelings flowed into these pictures, and we would of course not want to be without them. But the Madonna was seldom represented at an earlier time, because people knew of a mystery which seemed too great to be expressed in paint. This holiest of mysteries, of which one was also disinclined to speak, was the connection between Mary and the Holy Spirit, that Mary was felt as giving human form to the Holy Spirit. In some regions of Bavaria and Austria medieval pictures can often be found of the Christian Trinity, on which the Father God,

Christ, and then Mary in place of the Holy Spirit are represented.

We must admit in all honesty that among basic Christian concepts hardly any has become so much a riddle as that of the Holy Spirit. What the Holy Spirit is, is known much less than who Christ is. Real conceptions have to be found anew with patient effort. For there are two aspects of the Holy Spirit. One could perhaps say, if such formulations are not treated too rigidly: there is an old Holy Spirit and a new Holy Spirit. In the earliest times of earth evolution which are indicated by the myth of paradise, humanity was still united with the Holy Spirit because it still had access to a spirituality which it had not desecrated. Since humanity has entered ever deeper into the Fall, there is a new Holy Spirit as healing Spirit, rescuing and purifying humanity from the effects of the Fall.

If we look back into the past we have there an element in the being of Mary which humanity possessed by nature but which it has lost more and more, though even today not entirely. Where can we see this natural characteristic of Mary which poured into humanity through the Holy Spirit in its paradisaical beginnings?



We can look once more on Mary in the group at Bethlehem. She is something so indescribably delicate, pure and virginal, because she has preserved the heritage of paradise. Here we touch the theme of femininity in general. For one can never cease to look with veneration and wonder upon

the fact that a human being of flesh and blood can give life to another human being. We take for granted this holy privilege of woman, but motherhood is among the greatest of miracles. Here mankind still preserves a heritage from times when it was united with the divine. The holiness surrounding a pregnant woman is still felt, but we know how today all such judgements and feelings have reached a crisis. Humanity does not know how to preserve what it has inherited. In the age of materialism a way of thinking has developed which leads into complete error. It is thought that virginity is lost when a woman becomes pregnant or when she has had contact with a man. And the fact is not seen that there are today many mothers who have not entirely lost their virginity through bearing children. And on the other hand, there are countless women on earth who are not married and who perhaps have had no contact with a man, and who nevertheless have lost their virginity. Quite crude, thoroughly materialistic conceptions have developed in this realm, and have brought it about that the universal presence of the Mystery of Mary is no longer felt.

Women are differently incarnated from men. A woman has her individuality spirituality, which is a member of the spiritual world in general, otherwise connected with her than does a man. A woman is, through the construction of her body, obliged to feel her spirituality as more floating



above her, open to the heavens. But many women today have succeeded in 'un-womaning' themselves; these are, of course, not meant here.

We may remember that there exists a cosmic parable of this. For pre-Christian religions have at a certain stage related the mystery of the virgin mother to the earth herself; and for this reason even today people speak of Mother Earth. In the most ancient Greek divine hierarchy, the main gods were Gaia and Uranos, earth and heaven. Gaia is the archetype of the earth before the tragedy of separation began. These two ruled the world; and then a son was born to them, Kronos. He killed his father. And the earth became a widow. Her relation to heaven is like that of a widow to her dead husband. In this myth are also expressed the secrets of the feminine which reach back furthest into the past, and are brought over into present-day humanity.



At the beginning of the biblical story of creation, it is described that the earth already existed but was in a condition of flux, and the spirit of God brooded over the waters. That is a picture which also concerns the human being. For the human being had originally not so rigid a skeleton as today, but was physically much more mobile and flowing; thus it can also be said: the spirit floated above the human being. And woman has preserved into the present something of this original condition at the creation. In the masculine form everything has entered into the bones. Simply in the difference of the sexes we have a symbol which needs to be read. Then it can be seen that in the masculine form, the earthly, and in the feminine form to some extent, the heavenly, is still expressed – or rather, that condition of humanity before it had altogether lost its inclusion in heavenly being. Thus, woman has this wonderful privilege of bringing forth, which elsewhere in nature appears in such abundance in the realm of the plants. The realm of the plants has still preserved the cosmic innocence. But if a remnant of this innocence were not present in the human being as well, then women would have become infertile long ago.

If we look back to early historic times, we come upon a remarkable fact. In the last hundred years it has become evident to historians: At the beginning of all culture stands the leadership of women, matriarchal society. Why was this? It was because in the most ancient times woman was the bearer of the spirit through her very nature. In this whole matter a distortion has arisen through a conception derived from the Old Testament. The Old Testament comes so completely from a masculine spiritual stream, that the mysteries of woman's nature are from the first inadequately expressed. If we go back to the biblical myth we have indeed the leadership of woman, but Eve in paradise is represented as leading to the tragedy of the Fall. According to this, evil came into the world through woman, and Adam simply followed. Here there needs to be a fundamental alteration of ideas. This does not contradict the tragic theme of the Fall, but expresses it in the right way.

Let us begin with the question: what is the purpose of the creation of Eve? One may think that this was necessary in order that humanity could reproduce itself. But that is not true, for there must have been a kind of reproduction before Eve was created. Because we think first of sexual conceptions today in relation to reproduction, we imagine that the Bible is describing: There was first a masculine being, Adam, and then Eve was plastically formed out of his body. But that is a disastrous mistake. For 'Adam' is not the male, but the human being in general.

The passage describing the origin of Adam really says: 'God created the human being, both masculine and feminine'.

The creation of Eve is described in this account very much later. First there was the super-sexual human being, Adam, able to reproduce itself. This came about as a kind of continuation of the act of creation itself.

Under the leadership of the higher beings the human being could sacrifice a part of his organism, and thus the newly formed body for another human soul came into existence. This was a virgin birth in the sense that the still super-sexual human being, uniting masculine and feminine within itself, was reproduced. But one should not suppose that the human being at that time looked as we do today with our skeleton, our limbs and our sense organs. The special mark of the human being today, the upright bearing, was not yet present. At this stage the physicality of the human being was only indicated. What we know as lower creatures in the oceans can sometimes arouse a remote picture of the super-physical, not yet material bodily nature at the time towards which the Biblical story of creation points.

Reproduction existed before the separation into the sexes – and thus Eve was not simply created to bear children. Eve was created to conceive, in the most comprehensive sense of the word – not simply in the sense of reproduction – to receive in general what heaven gave to the earth. Before the Fall Eve received the Holy Spirit, because the spiritual had not yet been desecrated. The feminine human being, after the division of the sexes, gave humanity the possibility of receiving the Holy Spirit. The masculine being was unsuitable for this, he received other tasks. The first son born to Eve she bore in the old way: Cain. He does not arise from sexual reproduction but from the old reproduction guided from the spiritual.

* * *

Among the fatal errors which follow in the wake of this misinterpretation of the Bible, is that 'conception' should be nothing more than the moment at which the first physical beginning of motherhood occurs. This is only part of the reality. A woman who is becoming a mother receives a being of soul and spirit. This floats over her. It comes to dwell in the physicality prepared in the womb. The purely physical beginnings last for about the first 18 days of pregnancy. Only then does the true union take place of the incarnating being with the embryonic substance. This is the true understanding of conception. In ancient times, when human beings in general perceived the supersensible, they could observe how such a being descended towards incarnation. And above all, the woman who was to receive it was aware of this. This must be seen clearly if the mystery of Mary is to be understood.

The process of conception through which a woman becomes a mother is essentially the same as the process through which, in the earliest times of human evolution, she became a bearer of the spirit. Spirituality approached the human being, and the woman was able to receive it. Thus, in the Old Testament myth, Eve is able to observe the being who approaches as tempter, and hear his voice, which Adam could not.

If we look back into the remote past, to the time of Lemuria, we find man's physical body formed much less definitely than today. Rudolf Steiner describes this condition in his book *Cosmic Memory*. At this time.

masculine children were educated differently from feminine children. Boys were, from the first, brought into a world of will activity. The aim of education for girls was, first and foremost, the development of fantasy. Young girls were brought to places where they could behold spectacles of natural forces – for instance, a storm – or where they could observe a battle between men, or other activities of will. Observing events of a dramatic character, fantasy was cultivated in them as a basis for the development of



consciousness into the future. But this did not lead into illusion, for human beings did not yet possess what we call memory. The dreams of fantasy expressed in dramatic pictures passed through human souls, and vanished directly when the outer stimulus was no longer there.

In course of time, this very cultivation of fantasy planted the germ of memory. The dreamer began to retain something. He could compare and select, could discern what was useful and what was not. And thus certain moral concepts began to arise, and the power of discrimination between good and evil. Customs arose, and the beginnings of a rights life. And it was always the woman who transmitted these gifts through her power of receptivity. The man remained in the grip of natural forces, and acted accordingly. The woman began to understand the nature of these forces. And so she was able to exercise an ennobling and refining influence on the unbridled will forces of the man. But all of this took place in a dreamlike consciousness. The woman sank into a kind of trance, in which she received what the spiritual worlds had to impart. And so the beginnings of religion were born out of her perceptions of the spiritual surroundings, and her love and reverence for the spiritual hierarchies.

Finally, the beginnings of human speech took form, for in ancient times the spiritual worlds were filled with tones, which the Greeks experienced as the harmony of the spheres. The inner life of the woman became ever more open for these revelations, and the forces of the Word began to sweep through her soul. 'The inner rhythm of Nature sounded forth from the lips of wise women. People gathered around them and felt in their song-like words the utterances of higher powers. Public worship of the gods took its beginnings through such gatherings.' It is stressed that these words were not received as conceptual content, but purely as musical experience. Human language thus came to birth out of the language of the gods.

In order of succession, therefore, the woman transmitted to humanity as a whole the power of fantasy, memory, customs and morality, religion and religious rites, music and language. This is the reality underlying what historians describe as the matriarchy of early society. The cleverness of Eve, who was tempted to eat of the Tree of Knowledge, led to the ability to discriminate between good and evil, and thus to the possibility to found human culture. This was a necessary step in evolution, even though it was inextricably bound up with the tragic consequences of the Fall, through which humanity became ever more alienated from the divine world.

We thus have two functions: that of knowledge, which was first exercised by the woman through her receptivity for the spirit; and that of procreation, which is but a metamorphosis and enhancement of the first. That is the primal heritage of humanity. The path of humanity begins with the Holy Spirit – but the holiness of the spirit is gradually lost through the Fall. Concomitant with this loss, the man supersedes the woman in cultural leadership. The woman's receptivity for the spirit passed into decadence,

and the spirit fell under the dominion of the masculine principle. Thus the sphere of knowledge passed from a heavenly to an earthly condition, and modern materialistic thinking is but a last stage in this descent. Such earth-bound thinking is still relatively young, for supersensible perception had a part in the process of cognition even up until quite recent historical times.

In the whole history of Christianity, too little heed has been paid to the way in which the life of thought has been affected by the Fall. The prevailing concepts of sin and the Fall relate only to the moral side of human life. Man has become wicked, sinful, he has fallen into sensuality, etc. But above all else, it is the way humanity *thinks* today, which is sinful. This thinking is alienation from God, a falling away from the divine. And in the face of this fall in the sphere of cognition, the fall of man's moral nature is but a necessary consequence.



In pre-Christian times that divine, heavenly power who, as World-Soul, was at once the eternal receiver of the Holy Spirit, and consequently the bearer of wisdom, was known as Isis-Sophia. Sophia means wisdom. Then the name Sophia fell away, and Isis remained, who finally became Venus. She is none other than the primal goddess of wisdom who becomes the goddess of love, in the sense of a love-life which is no longer paradisaical, but has completely fallen into the realm of sensuality. When the medieval cult of Mary blossomed after the twelfth and thirteenth centuries, Mary was regarded as a kind of Isis who had not become a Venus. In other words, she represented the image of purity which has survived from the time of Paradise, and has not been drawn into the Fall, into the depths of earthly entanglements.

And just as there were reminiscences of paradisaical innocence in the sphere of thinking, so too there were late reminiscences of innocence and virginity in the sphere of procreation. This means that the physical process of sexual union took place in an unconscious way, so that a decisive role could be played by the spiritual part of conception, in openness to those worlds of the soul and spirit from which the child is descending towards physical birth.



Thus the mystery of the virgin birth was once a universal human attribute. And we see how, in the girl from Nazareth, in the young, sensitive and still quite heavenly soul of Mary, what humanity had forfeited millennia ago was once again possible. In this event a breath of the lost paradise is present again on the earth. Nowhere does the Bible speak of a fatherless birth. Even the Catholic Church speaks only of a 'conceptio immaculata' and does not stress that no father had a part in it. Such a view could only arise when the word 'conception' was only understood from the sexual aspect. The virgin birth of Jesus takes place in Mary.

We cannot, of course, go back in time, but we must clearly recognise that through the dominance of the masculine element in our whole cultural life, we have reached a condition where women have also slipped into masculine roles, and adopted so much of a masculine mode of thinking, that they cannot make their own due contribution to the spiritual life. Ultimately, we stand before the question: How can we attain to our full humanity! How can the human being become the creator and bearer of culture?



It is a widespread idea today that the Holy Spirit has something to do with an experience of rapturous enthusiasm. But if humanity is to approach these mysteries anew, this must take place in the sphere of knowledge. The whole religious life has become so remote from thinking, that this possibility is normally not even considered. But in future it will be the task of humanity as

a whole to regain the power of spiritual conception which in ancient times was the natural prerogative of woman. We can be certain that in a few decades there will be many people who will begin to perceive or feel what is supersensible around them. They will no longer stand as mere onlookers before the natural, material world, and then superimpose upon it their 'masculine' concepts, but will apprehend the spirit immediately in what the senses perceive. And then thoughts will be conceived and brought to birth in the soul just as a woman conceives and gives birth to a child. Goethe took the first pioneering steps in this direction in guiding humanity towards a quality of thinking which is not merely added abstractly to sense perception, but which is wedded to it, as in a spiritual union of heaven and earth.

In the Acts of the Apostles (Chapter 1, 14) it is said that Mary was present on the morning of Pentecost when the disciples received the Holy Spirit. It is no longer just the woman, but the eleven disciples gathered with her who experience in their souls the fructification of the life of cognition through the spirit. Mary is present – it is a scene which has often been depicted in art, and which may perhaps be allowed to stand without further commentary.

Let us return to the image of the childlike virgin mother Mary with the child in the manger. This mother with child is not merely an historical personality who lived 2000 years ago; something of the eternal present lives in her, something in which we may find the reflection of a higher part of our own being. – And now let us turn our gaze to a variation of this Christmas motive, which we find at the end of the New Testament. This image is not so idyllic and lacks the heavenly peace of the scene at Bethlehem. Here the heavens are rent open, and there appears in majestic grandeur in the spiritual worlds the image of a woman clothed with the sun, with the moon at her feet and the stars at her head. And this woman is about to give birth to a child. But mother and child are threatened. The dragon is already on the lurk, and soon a battle is raging in the heavens: the archangel Michael and his hosts are fighting for mother and child against the powers of the dragon. Here we have an apocalyptic image of Christmas in contrast to the quiet, lyrical image of Luke's Gospel.

But – we must ask – what have these two women in common? Can one really juxtapose these two images, and relate them to the Christmas theme? It may be helpful here to add Matthew's description of Christmas to that of Luke. Here too the mother is pictured with the child, but the menace is present as well. The dragon, so to speak, has taken on human form as Herod, who embodies the threat to mother and child. It is not as yet necessary for the archangelic hosts to stand by them in battle, but lofty guardians and helpers appear in the three kings, who are able to confront Herod's intentions out of their inner authority. And the angel who appears to Joseph in his dream saves the child by enjoining him to flee to Egypt.

We thus see that the germs of apocalyptic suspense are already present in

the Gospel accounts of the Christmas story. In juxtaposing the quiet image of Bethlehem and the apocalyptic Christmas image, we can discover that we are already passing over today from the one to the other. Ultimately, we are now very close to the second event. In the future, the idyllic Christmas experience of Luke Gospel, and with it the mystery of Mary as an integral part of this experience, will only be possible where men have passed through the trials and holocausts of the apocalyptic Christmas motive; that is, where they have begun to recognise an image of their own soul in the heavenly woman, and a picture of the nascent spirit in the spiritual child which this woman carries in the womb of her soul, and is about to bear. Only by way of such apocalyptic experience will we be able to regain on a new level the inwardness of Christmas as portrayed by Luke. But to begin with, the old form of Christmas as a festival of the soul will be lost. For it is no longer possible today simply to see the virgin Mary as an image of the human soul, and the child as an image of the germinating human spirit; for both soul and spirit, mother and child, are threatened today by the very fact that mankind has lost the mystery of the spirit. And so we must ask, how is it possible to restore the mystery of Mary in the human soul?

We have looked back into those periods of human development when the original revelation of Mary had not yet been spent, but where there was yet a glimmer of the sacred spirit-light which humanity had received from the divine worlds before the Fall. But as the life of knowledge was passed on from the feminine to the masculine principle, and became the domain of that part of humanity which was subject to the laws of the earth, and cut off from the heavens, there came moments where the leading figures of Christianity shrank back from the prospects they saw opening for the life of thinking. And one of the most important crossroads of history is the one which fundamentally changed the face of Europe – the moment when the urge arose to fell the great forests, to build cities surrounded by open, sunlit cornfields and pastures, and to concentrate in them the population which had lived in forest solitude. This great and sudden urge around the year 1200 to establish cultures represents an awakening of man's inner being. A new spiritual member was striving to come to birth in man. Humanity could not remain in the dream-world of the feelings. It had to rub the sleep from its eyes, to awaken to take a quite particular new step – if I may use the expression coined by Rudolf Steiner – from the sentient and rational souls to the consciousness or spiritual soul. That part of the human soul which is spirit-orientated had to be born. This finds its expression in the sudden urge to found cultures. What we call the culture of cities and the bourgeoisie arose virtually overnight. The beginnings of town planning were still firmly embedded in patriarchal tradition, but humanity – under the sway of the newly awakened quality of thinking and the unfolding consciousness soul – was now growing towards something quite new: towards individual freedom. On the other hand, this brought with it an increasing impoverishment. The

newly awakening intellectual faculties would look less and less towards the heavenly worlds, and increasingly take hold of earthly contents. Where would this lead?

Already in the preceding centuries a stream had swept into Europe from the East and the South, bringing with it an extreme form of intellectualism, an imbalanced form of cerebral thinking. This was Arabism. From the Arabic stream one could anticipate where the intellectual development of the city-dwellers and the beginnings of popular culture would lead. One could foresee the approach of an ice-age of the soul. In this moment of modern cultural history – around the year 1200 – the church undertook various measures to counterbalance this danger. In this spirit, for instance, the founding of the great monastic orders took place, of the so-called mendicant orders, the Franciscans and Dominicans. The same can be said for Gothic architecture. In the preceding period, when the forests still dominated the face of our landscapes, the Romanic churches and cathedrals were built, which in their crystalline weightiness and darkness were still entirely an expression of the incarnation of the heavenly worlds in the earthly realm. Now – again virtually overnight – the Romanic style of building gave way to the Gothic. These churches strove upwards with their pointed spires, their lofty columns, their pinnacles and ornate spirelets which sprout up everywhere on the windows and roofs. Now the tendency is no longer towards incarnation from above to below; now religion is called forth in the human soul as a force which strives upwards with longing towards heaven.

At this point in time the Madonna cult was officially proclaimed and placed in the foreground. Why? It was seen as a grave danger that in future nature and all life would be deprived of their soul-qualities through the development of intellectuality. As a counterweight the symbol of the soul was placed in the centre of religious life. That was the meaning of the Madonna cult. From this time onwards we have the wealth of paintings and churches devoted to Mary. Her name suddenly becomes a kind of church password. One can understand this, and even find a positive relation to it, as indeed one must do towards all historical events. But one must also consider how a kind of tragedy ensued. For what was the consequence? An impulse whose task it was to nurture the soul-life was placed alongside those which continued to develop the spiritual life. A division was made between soul and spirit, in that for the religious life the emphasis was placed entirely on the soul, and the spirit was abandoned to its downwards path of secularisation and intellectualisation. And once human thinking was weaned as it were from the religious life, once it was deprived of the warmth of religion, was it not inevitable that it should plunge all the more quickly into a cold and soulless realm?

On the other hand, the cult of the madonna has brought forth an immeasurable wealth of beauty. How impoverished the world of Christianity would be without the treasure of its madonna paintings,

culminating in the divine beauty of Raphael's madonnas! Here we have not merely an artistic representation of this girl of Nazareth, but a testimony of the eternal celestial image of the human soul which can shine through a human countenance. The artists who painted madonnas portrayed a heavenly being who is not merely identical with the bearer of the name Mary in Palestine, but towers above her. The eternal feminine, the archetype of the human soul, shimmers through and imparts to the madonna paintings of the High Middle Ages and early Renaissance their wonderful transparency. One can look through these pictures at something which is not of this world.

Let us consider, for example, the Sixtine Madonna of Raphael, which at first glance may not radiate the same enchanting quality of beauty as other pictures of Mary. It is quite evident from this picture that Raphael knew of the connection between Maria and Sophia. The two figures kneeling at the feet of Mary, Pope Sixtus II and Saint Barbara, lived in the early centuries of Christianity, and their significance lies in the fact that they were seekers of knowledge, of the spirit. Saint Barbara was martyred because she had become a Christian and a pupil of Origen against the will of her father. She wanted to learn and to gather knowledge; she wanted to carry Christianity within herself, as Gnosis, as wisdom.

When Sixtus II was invited to become Bishop of Rome he was not yet a Christian, but the leader of the school of philosophy in Athens. But he taught a form of philosophy which – although he was not yet conscious of the fact – contained much of a Christian character. For this reason, those whose concern it was to nurture a Christianity fructified by wisdom, offered that he succeed Origen after the latter's death. That Raphael should portray him as a Pope is actually unhistorical, for he became Bishop of Rome before the papacy existed with its worldly power. And a year after coming to Rome he died a martyr's death for a Christianity imbued with wisdom.

All this is evident in the Sixtine Madonna. Sixtus and Saint Barbara look up to the Madonna, because they see in her the bearer of the Holy Spirit. And so the lost secret of the figure of Mary shines forth again and again in the madonna paintings, whether through the transparency of artistic perfection, or through direct artistic motives.

This stream continued to flourish quite apart from official Christianity. I should like to mention two examples of this: Goethe and Novalis. Goethe was well versed in the mysteries of Christianity but he wished to have nothing to do with the Christianity of the churches. Whenever he struggles over the portrayal of a female character, the mystery of Mary enters far more consciously than one might suppose. There is the figure of Iphigenia, whom Goethe characterises with the words: 'Pure humanity atones for all human defects.'

But another figure is even more eloquent in this connection: the seeress Makaria in 'Wilhelm Meister's Years of Travel'. Why does Goethe use the name Makaria – the Greek expression for soul? Makarismos means the

'beatification', but not in any sense of egoistic rapture. Goethe characterises this extraordinary woman with the words: 'Everyone felt the presence of a higher being, and yet the presence was such that each retained the freedom to appear just as he was.' In the society of such a woman one not only becomes a better person, one also becomes more oneself. Then follows the actual Madonna motive: 'She can remember right from her earliest childhood the experience of her innermost self being permeated with a radiant essence, as illuminated by a light more intense than even the brightest sunlight.' She is, so to speak, clothed with the sun from within. 'Often she beheld two suns, an inner sun, and an outer one in the sky, and two moons, of which the outer remained constant in size throughout its phases, while the inner became ever smaller.'

Here Goethe expresses how in human soul-life there is a lunar element like a chalice into which a solar content radiates – Sun-spirit in the Moon-Soul. We are reminded of the image in the twelfth chapter of the Apocalypse: the woman clothed with the sun, with the moon at her feet. In the seeress Makaria, Goethe thus portrays a madonna, still pure in the sense of an ancient wisdom.

In Novalis the whole unearthly beauty of the world of Madonna painting is re-born in poetical form.

Ich sehe dich in tausend Bildern,
Maria, lieblich ausgedrückt,
Doch keins von allen kann dich schildern,
Wie meine Seele dich erblickt.

Ich weiss nur, dass der Welt Getümmel
Seitdem mir wie ein Traum verweht,
Und ein unnennbar süßer Himmel
Mir ewig im Gemüte steht.

I see you, Mary, in a thousand pictures
Portrayed in grace and loveliness;
But none of them all can show you
As you appear to the eyes of my soul.

I only know that the world's tumult
Since then has vanished like a dream,
And an inutterably sweet heaven
Lives eternally in my heart.

Here is the most perfect expression for what Raphael painted in his madonna pictures.

Novalis also belongs to those who understood right into the conceptual sphere the mystery of Sophia, the mystery of spirit and wisdom which stands behind the soul-picture of Mary. He expresses it at the end of the first part of his novel *Heinrich von Ofterdingen* with the verse:

Gegründet ist das Reich der Ewigkeit,
In Lieb' und Frieden endigt sich der Streit,
Vorüber ging der lange Traum der Schmerzen,
Sophie ist ewig Priesterin der Herzen.

The kingdom of eternity is founded,
Strife has ended in love and peace,
The long dream of pain has passed away.
Sophia is the eternal priestess of the Heart.

Here is the spiritual aspect of the mystery of Mary to complement the soul-aspect.

* * *

After all this we must raise the question: in how far can the Mary of Luke's Gospel, this Nazarene girl of perhaps 12 or 13 years, who bore a child in the stall in Bethlehem, be an archetypal image of wisdom? It is easy to comprehend her as an image of purity and inner grace, but can we understand her as an image of wisdom? To do so seems to me decisive for our time. This Mary is surely no representative of cleverness or intellectuality. The essential thing is how the spirit lives in her soul. And therefore the Gospel of Luke describes this in two passages. After the adoration of the shepherds we are told: 'Mary kept these words and moved them in her heart.' And twelve years afterwards, when the 12 year old Jesus told of his experiences in the temple: 'Mary kept all these words in her heart.' Wisdom thus arises here through the inner contemplation of a word; Mary lived with the spirit in such a way that she kept it in her heart. In this respect the human Mary shows us how we can learn to develop knowledge of the heart, and so enter the service of healing also in respect to human thinking. For in the future, the spiritual will only be of value if it has first passed through the soul, like the words of the shepherds and the 12-year old Jesus, to then light up as wisdom. Only through such objective piety can humanity find a new wisdom-filled thinking. To this end the soul must be developed as a transparency of the spirit, as the moon-chalice, which is the bearer of the sun-spirit. The picture of the woman clothed in the sun, with

the moon at her feet, about to bear the child – this picture must shine over our age. For today the dragon is already attempting to devour the child – the achievement of man's growth into a spiritual consciousness. Today the task of Christianity lies in the struggle for a Christian consciousness and Christian thinking, not merely Christian feeling.

If mankind would experience Christ in His new approach to man, it must undergo a change in consciousness. Just as the first Christ-event was directed to the being of mankind, so the second Christ-event, towards which we are moving today, is directed to human consciousness. But then, in order to experience the Christ, a heightening of consciousness is needful, from the level of mere intellectual consciousness to an ensouled spirit-consciousness so that the ability may arise to feel and gradually to recognise the sphere in which Christ is approaching. Insofar as this can be realised, the second Christ-event will awaken a new epoch of the Holy Spirit for humanity. A form of Christianity must arise which gives cosmic content once more to consciousness, and which reunites human knowledge with the feelings of piety which live in the soul.

Translated by John Meeks

THE BLESSED VIRGIN COMPARED TO THE AIR WE BREATHE

Gerard Manley Hopkins

Wild air, world-mothering air,
Nestling me everywhere,
That eyelash or hair
Girdles; goes home betwixt
The fleeci-est, frailest-fixed
Snowflake; that's fairly mixed
With, riddles, and is rife
In every least thing's life;
This needful, never spent,
And nursing element;
My more than meat and drink,
My meal at every wink;
This air, which, by life's law,
My lung must draw and draw
Now but to breathe its praise,
Minds me in many ways
Of her who not only
Gave God's infinity
Dwindled to infancy
Welcome in womb and breast,
Birth, milk, and all the rest
But mothers each new grace
That does now reach our race—
Mary Immaculate,
Merely a woman, yet
Whose presence, power is
Great as no goddess's
Was deem'd, dream'd; who
This one work has to do—
Let all God's glory through,
God's glory which would go
Through her and from her flow
Off, and no way but so.

I say that we are wound
With mercy round and round
As if with air: the same
Is Mary, more by name.
She, wild web, wondrous robe,
Mantles the guilty globe,
Since God has let dispense
Her prayers his providence:
Nay, more than almoner,
The sweet alms' self is her
And men are meant to share
Her life as life does air.

If I have understood,
She holds high motherhood
Towards all our ghostly good
And plays in grace her part
About man's beating heart,
Laying, like air's fine flood,
The deathdance in his blood;
Yet no part but what will
Be Christ our Saviour still.
Of her flesh he took flesh:
He does take fresh and fresh,
Though much the mystery how,
Not flesh but spirit now
And makes, O marvellous!
New Nazareths in us,
Where she shall yet conceive
Him, morning, noon, and eve;
New Bethlems, and he born
There, evening, noon, and morn—
Bethlem or Nazareth,
Men here may draw like breath
More Christ and baffle death;
Who, born so, comes to be
New self and nobler me
In each one and each one
More makes, when all is done,
Both God's and Mary's Son.

Again, look overhead
How air is azured;
O how! nay do but stand
Where you can lift your hand
Skywards: rich, rich it laps

Round the four fingergaps.
 Yet such a sapphire-shot,
 Charged, steeped sky will not
 Stain light. Yea, mark you this:
 It does no prejudice.
 The glass-blue days are those
 When every colour glows,
 Each shape and shadow shows.
 Blue be it: this blue heaven
 The seven or seven times seven
 Hued sunbeam will transmit
 Perfect, not alter it.
 Or if there does some soft,
 On things aloof, aloft,
 Bloom breathe, that one breath more
 Earth is the fairer for.
 Whereas did air not make
 This bath of of blue and slake
 His fire, the sun would shake,
 A blear and blinding ball
 With blackness bound, and all
 The thick stars round him roll
 Flashing like flecks of coal,
 Quartz-fret, or sparks of salt,
 In grimy vasty vault.

So God was god of old:
 A mother came to mould
 Those limbs like ours which are
 What must make our daystar
 Much dearer to mankind;
 Whose glory bare would blind
 Or less would win man's mind.
 Through her we may see him
 Made sweeter, not made dim,
 And her hand leaves his light
 Sifted to suit our sight.

Be thou then, O thou dear
 Mother, my atmosphere;
 My happier world, wherein
 To wend and meet no sin;
 Above me, round me lie
 Fronting my froward eye
 With sweet and scarless sky;

Stir in my ears, speak there
 Of God's love, O live air,
 Of patience, penance, prayer:
 World-mothering air, air wild,
 Wound with thee, in thee isled,
 Fold home, fast fold thy child.

THE PLIGHT OF OUR FORESTS

Mark Riegner

Illustrations by the Author

Gazing upon the hills of Attica, Plato lamented, 'Our land, compared with what it was, is like the skeleton of a body wasted by disease'. The demand for timber to build a fleet of ships and for firewood and grazing land exacted a heavy toll on the forests of ancient Greece. Today, Plato's remark can be applied to vast areas of the earth, areas which in the past supported a rich diversity of life and from which human communities drew sustenance. Many of the earth's magnificent forests are encountering perilous situations induced directly and indirectly by human activities. As humanity approaches the 21st century, the outlook for world forests grows gloomier as the scale of environmental degradation expands. But in the face of bleak scientific predictions, can one still maintain hope that forests will accompany humanity into the future? And if such hope is well-founded, how can the individual and the community nourish that hope through fruitful deeds? These questions and others are addressed in this article, which focuses on three major threats to the earth's biosphere: destruction of tropical forests, spread of deserts, and contamination by airborne pollutants (e.g., acid rain). My aim is to provide a general background to each of these contemporary topics by considering the ecological, economic, social and political issues which contribute to the loss of trees from the earth's surface. I will also discuss how the underlying basis of widespread forest destruction brings an urgent challenge for humanity today, and what steps are being taken to counter this environmental threat. The Great Mother Earth has been, and is, suffering at the hands of humanity, and only human beings can bring a true healing to her.

Tropical rainforests. The term evokes various images in different people. Many imagine a steamy, inhospitable 'jungle' with impenetrable tangles of vegetation and deadly creatures lurking in the shadows, not to mention the swarms of menacing insects. This distorted picture originated with the earliest European explorations of these mysterious lands, expeditions which navigated up great river systems like the Congo and Amazon. Along riverbanks, plants do indeed grow in wild profusion, each pushing its way into any available clearing to bask in the brilliant sunlight. But the forest interior presents a different situation. There, daytime brings perpetual twilight, bathing the plants in soft shadows under the forest canopy. The understory is surprisingly open; one can take many steps in a straight line before encountering an obstacle. The damp ground is soft and usually a rich brown in colour; ground vegetation is sparse. One experiences not

confinement or claustrophobia in a rainforest, but exhilaration.

Until recently, wildlife of tropical rainforests had quite undeservedly received a reputation for being savage and threatening. A case in point is that of the mountain gorilla of equatorial Africa. At one time considered a vicious, fearsome demon, the efforts of dedicated field researchers have shown these beasts to be peaceful, retiring vegetarians spending most of the day foraging placidly for leaves and exhibiting a complexity of social behaviours.

Although many of the erroneous images of the tropical rainforest and its inhabitants have been dispelled, they played (and often continue to play) a major role in forming the attitudes of foreign consumers who saw no reason not to exploit these 'wild, inimical jungles' in distant lands. Even *within* some tropical forest countries today, the forest is perceived as an unruly obstacle to progress which needs to be conquered and eradicated.

Tropical forests, including deciduous and rainforest, encircle the earth covering seven percent of the total land surface, just less than the area of the United States. Thirty years ago, these forests enveloped twice their present area; the Americas and Asia each lost about forty percent of their original tree cover, Africa over fifty percent. It is estimated that two-fifths of all the world's plant and animal species are found in tropical forests. An acre of rainforest may have well over ten times the number of tree species that an acre of European woodland would have; and only a fraction of their small animals (e.g., insects and other invertebrates) has been discovered to date.

A walk through a rainforest is a journey through a lush world of unbounded imaginations where form, colour, shading, odour, texture and sound are combined in endless variety. Here, under hot, humid conditions, the forces of growth express themselves like nowhere else on earth, in powerful upward gestures. Tree crowns tower beyond sight, occasionally exceeding 50 metres in height. Most trees have shallow, raised root systems and some are even poised on stilt-like roots. Herbaceous plants such as mosses, ferns, orchids and bromeliads are elevated high above the ground and adorn branches and boughs. Vines and lianas drape from tree to tree forming a twisting network of aerial pathways for a multitude of animals. Birds of dazzling colours flit about in the upper canopy, the brilliance of their plumage rivalled only by the flowers and fruits upon which they feed. But here, amidst luxuriant growth, nature presents one of her many paradoxes, for the burgeoning life of tropical forests, especially rainforests, stands on one of the world's poorest soils. Herein lies the basis for the tragic misuse of these fragile ecosystems. Unlike a temperate forest where the bulk of nutrients (e.g., nitrogen, calcium, etc.) is found in a rich humus layer of soil, most life-supporting nutrients in a tropical forest are held in the plants themselves. Under the hot, moist conditions, fallen leaves and other organic matter rapidly decompose, providing a source of nutrients which is soon taken up into the standing vegetation via their shallow roots. As evidenced in

the physiognomy of tropical forests, the life forces are drawn up and out of the earth into the vegetation. Remove the trees, and fertility is lost.

A major threat to tropical forests is the over-application of traditional methods of subsistence agriculture, most notably slash-and-burn practices. These methods entail clear-cutting a small area, which is burnt to release nutrients, and then planting a variety of crops in the ashes and plant residues. Within several years, the land is exhausted of nutrients and the farmers move on to repeat the practice in another patch of forest. In the past, under low human population densities (about three people per square kilometre) and the guidance of a traditional nature wisdom, the slash-and-burn cultivators existed in ecological harmony with the forest. A vacated plot was left fallow for up to 25 years during which time a secondary forest was established. Afterwards, the farmers were likely to return to that rejuvenated area rather than disturb primary forest. This form of shifting cultivation, which worked so well in the past, is presently having a devastating impact on tropical forests. For example, between 1960 and 1980, Thailand lost more than half its tree cover at the hands of forest farmers. Why are the old traditional agricultural practices causing widespread destruction today? For one thing, the human population is growing at an accelerated rate, especially in tropical countries, and the traditional methods of agriculture are environmentally unsustainable when applied on a large scale. Under intense land pressure, fallow periods are being shortened considerably, and the quantity of plots under cultivation is increasing. What were once dense forests are quickly becoming a patchwork of cultivated plots. Moreover, the traditional farmers are being inundated by waves of displaced landless peasants who, out of desperation, seek the forests to provide their basic needs. These people typically have no understanding of the intricate interrelationships in the forest environment and consequently mismanage the land, leaving behind a wake of barren territory which no longer has the possibility of regeneration.

The over-population argument has often been applied 'across the board' to explain the influx of people into the forests, without taking into consideration (or perhaps intentionally disregarding) the social and political dimensions of the problem. Why are people forced into the forest environments? Perhaps an answer lies in the unjust distribution of land practised by some inequitable governments of tropical nations. Often a tiny minority of the population, with close ties to the ruling parties, owns most of the arable lands. These lands, then, are monopolized to grow cash crops for export to the affluent nations for short-term profits. Having no agricultural land to cultivate for subsistence, millions of people enter destitute conditions, and have no choice for survival but to turn to the forests. It is estimated that 200 million people subsist on forest agriculture, which is destroying 250,000 sq. km. (an area the size of West Germany) of tropical forest annually – an activity that will all but eliminate the world's

biologically richest areas by the turn of the century unless the trend is halted.

Another major threat to forested land in the moist tropics is the so-called 'hamburger connection' between Latin America and North America and Europe which accounts for a conversion of more than 20,000 sq. km. (an area half the size of Switzerland) of forest to pastureland each year. The international beef market supplying the fast-food trade is an expanding enterprise in which cattle ranchers are reaping huge profits from the affluent importing nations at the expense of primary forest. High-level government personnel, a significant proportion of whom have cattle-raising interests themselves, promote the settlement of forested areas by peasants to alleviate, for the moment, pressure for land reform. After cutting and burning the vegetation and growing a few cycles of crops, the migrants sell the deforested land at low prices to cattle ranchers, before moving on to exploit another patch of forest. As previously mentioned, most of the land's fertility is lost with the removal of the trees. Whatever nutrients remain in the soil are soon leached away by heavy rains. Consequently, a pastureland has a brief lifespan before deteriorating into a scrubby wasteland prone to severe erosion and flooding.



The international demand for tropical hardwoods has created an eight billion dollar market which contributes significantly to the destruction of forests. Minimum estimates of 21,000 sq. km. (about half the area of Switzerland) of primary forest are logged yearly in Southeast Asia; 15,500 in Latin America; 7,500 in Africa. Many commercial logging operations practise clear-cutting – the removal of virtually all timber from a locale resulting in expansive areas of degradation. Even where forests are selectively logged, the destruction is usually broad and irreversible; when a huge, majestic tree is felled it takes down many neighbouring trees with it. Also, clearance of vegetation for roads and movements of heavy machinery, which impact the soil, constitute additional assaults to the forest.

What is the fate of wood harvested from tropical forests? Not surprisingly, the bulk finds its way into the homes and workplaces of the industrialized nations: furniture, construction materials, flooring, bowls, electronic appliance cabinets. In Great Britain, tropical hardwoods may even accompany citizens to the grave in that most coffins are made of timber imported from Africa and Brazil. When paper goods are included in calculations, the list of products from tropical forests used in developed countries becomes a lengthy one indeed. Norman Myers, a respected authority on world forest conservation, aptly concludes that each of us has a hand on the chainsaw.

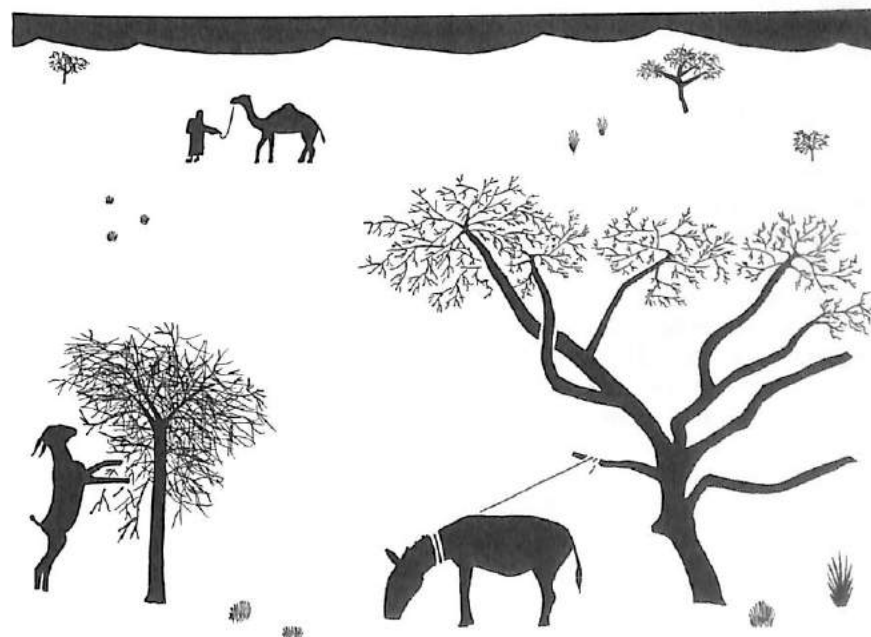
Although contributing to deforestation, the fuelwood gatherer has only a minor impact in the moist tropical regions. In the dry, arid regions of the world, however, the collection of firewood and expanding croplands are responsible for a major ecological crisis – the spread of deserts – to which we shall turn next.

Over twenty percent of the earth's land surface is today threatened by desertification. These arid and semi-arid regions encompass about 100 countries and are home for 80 million people. The impact of human activities in these sun-baked lands has created a precarious environmental situation which, when put under stress by periodic adverse climatic conditions, has led to the tragic suffering of untold thousands of people. Between 1968 and 1973, a drought in the Sahel region of west Africa, an area that borders the Sahara Desert, claimed thousands of human lives, not to mention the millions of livestock. Today, this region and other areas of Africa are once again drought-stricken, and the consequences have received worldwide attention and emergency aid. The all too familiar images of emaciated people trekking through endless, barren, sand-swept landscapes are tragic reminders of how the health of an environment is reflected in its inhabitants. What has created these wasted landscapes so inhospitable to life?

The inescapable answer is that spreading deserts are man-made – stark monuments to modern humanity's pitiable ignorance and often shameful disregard of the living processes in nature, and to the cycle of poverty which

inflicts millions of the earth's citizens. People are taking too much from the earth and returning too little. With respect to woodlands, trees are being removed and not replaced. It is estimated that four million hectares (almost ten million acres) of woodland are cleared annually from arid regions, 2.7 million hectares from Africa alone.

Nine out of ten citizens in developing countries cook their food, boil water and warm their dwellings with wood. The rising populations and diminishing woodlands have induced an acute fuelwood scarcity in arid regions. Expanding urban populations, such as in Khartoum, Sudan and Ouagadougou, Upper Volta, have exhausted adjacent forests of wood, creating treeless landscapes in widening circles around the cities. Even areas remote from major cities are being denuded of trees which are transported long distances to urban centres. In rural villages, wood gathering – a task undertaken mainly by women and children – demands increasing periods of time as collectors must walk farther and farther from the village in search of fuelwood. Women in Upper Volta may spend six hours three times a week in search of wood to cook their daily meals; the introduction of soybean locally to help remedy nutritional deficiencies was unsuccessful because women claimed it required too much cooking. In some deforested communities, families cook only one hot meal a day, and in worse-off communities it is reported that villagers eat uncooked ground grains. The heating of dwellings



in the cold evenings has become an impossibility; stressed by low temperatures, people become more susceptible to disease.

Many rural people in arid lands have resorted to burning livestock dung and crop residues as alternatives to scarce wood. Consequently, the land is deprived of its rich sources of fertilizer and thus crop production is diminished. Typically, traditional forms of subsistence agriculture have been abandoned for unsustainable methods to grow cash crops for export. The associated capital and energy intensive cultivation techniques over-exploit fragile soils. When agricultural lands are exhausted, farmers direct their plows to marginal lands from which trees are cleared by cutting or burning. The spread of cultivated areas into marginal lands has limited the traditional areas available to pastoralists for grazing and browsing their livestock. As a result, livestock such as goats are crowded onto smaller areas and over-browse trees and shrubs, often killing the vegetation. Hence, expanding croplands are a double-edged sword, or rather a double-bladed axe, which seals the fate of woodlands. It is not the intention of this article to describe the currently practised, ecologically unstable methods of crop cultivation and irrigation, but only to indicate that these unsustainable techniques are having a negative impact on woodlands and the overall ecology in the arid and semi-arid tropics. Forest conservationist and founder of the Men of the Trees, Richard St. Barbe Baker expressed in his typical clear and terse manner the consequence of tree removal in arid regions: 'When trees go, deserts come'.

Forests in developed nations of the temperate zone, too, are in danger. During the early days of advancing colonization and development, vast tracts of forest were felled in North America, Western and Eastern Europe and East Asia to 'clear the way' for industrialization. Although this conspicuous threat to the present remnant forests has been greatly curtailed, the by-products of industrial development have generated a widespread, insidious agent of forest destruction: air pollution. In West Germany, *Waldsterben* ('forest death') linked to airborne pollutants claimed 8% of the country's forests in 1982, 34% in 1983, 50% in 1984 and continues today unabated. The native conifers such as spruce and fir are the worst affected: needle-leaves yellow and drop, crowns thin and flatten, growth ceases, delicate root hairs deteriorate and saplings fail to grow. Pine, beech, oak and other trees are also succumbing to the so-called forest disease. The forester's job has become the grim task of removing dead and dying trees from what were once dense stands of verdant pillars.

West Germany's ecological disaster is not unique; Czechoslovakia, Poland, East Germany, the Soviet Union, the Netherlands, Britain, Austria, Italy, France and Switzerland are among the many European nations whose forests are exhibiting symptoms of deterioration. Even the coniferous forests of low-industrialized Norway and Sweden are affected by pollution carried by prevailing winds from Britain. In North America, dying trees are

most evident in the eastern mountain ranges of the United States and Canada, and in the mountains east of Los Angeles, California. In addition, recent studies express concern that all westcoast states are vulnerable and are beginning to show signs of forest decline. The silent, pernicious activities of air pollutants are damaging forests of the industrialized world in an unprecedented magnitude, leaving their signatures in leafless skeletons of trees.

Where do airborne pollutants originate and how do they specifically harm forest environments? The first part of this question has a straight-forward answer, but a response to the second query can at best be only an inconclusive speculation. The main polluting culprits are sulphur and nitrogen oxides released into the atmosphere by the burning of fossil fuels. Tables 1 and 2 present a breakdown of the sources of sulphur and nitrogen oxides, respectively, for the United States, Canada and West Germany.

Table 1. Sulphur Dioxide Emissions in Selected Countries

	United States	Canada	West Germany
Quantity of Emissions* (million metric tons/year)	24.1	4.77	3.54
Sources of Emissions (percent)			
Electric Utilities	66	16	56
Industries	22	32	28
Smelters	6	45	—
Homes, Businesses	3	4	13
Transportation	3	3	3
Total	100	100	100

Table 2. Nitrogen Oxide Emissions in Selected Countries

	United States	Canada	West Germany
Quantity of Emissions* (million metric tons/year)	19.3	1.83	3.0
Sources of Emissions (percent)			
Transportation	44	61	45
Electric Utilities	29	13	31
Industries	22	20	19
Homes, Businesses	4	5	5
Smelters, Misc.	1	1	—
Total	100	100	100

*1980 figures for United States and Canada; 1978 for West Germany.

Source: S. Postel, 1984.

These emissions undergo chemical reactions with atmospheric moisture, and are converted into acids which return to the land in various forms of precipitation, for example acid rain. Additionally, the reaction of nitrogen oxides with other airborne chemicals (hydrocarbons) can form ozone, a compound highly toxic to vegetation. The various acids, ozone and other chemical compounds undergo complicated interactions which affect plant life in ways still not clearly understood by scientists. What is clear, however, is that the impact of airborne pollutants on forest ecosystems is devastating, a fact painfully learned by West Germans.

Because air pollution disregards national boundaries, international political tension is generated between pollution-producing and affected countries. For example, Canada asserts that more than half the acid deposition in its eastern region originates from United States power plants and is pressing the U.S. to take action in limiting emissions. With one out of ten Canadian jobs based on forestry products, much is at stake. The U.S. government argues that more research is needed to identify the relationship precisely between acid deposition and forest decline and therefore can not justify spending money on controlling emissions at this time. Ironically, the U.S. is currently negotiating with the Mexican government in an attempt to persuade its southern neighbour to limit sulphur dioxide emissions from two copper smelters which threaten Rocky Mountain forests. Similar negotiations are being undertaken between European nations.



The above discussion was an attempt, though admittedly incomplete, to characterize three threats to the living earth that directly involve the destruction of trees. Readers who want additional detailed information on any of the preceding topics should consult the annotated bibliography. Evidently, forests of the world are vanishing, but moving against the tide of destruction are concerted efforts by concerned groups to protect the remaining forests and begin to replenish degraded environments with trees. Before we embark on a description of various hopeful initiatives attempted by such groups, it is necessary to ask, What underlies the widespread destruction of world forests?

In his book, *Dying Forests – a Crisis in Consciousness*, Jochen Bockemühl discusses contemporary humanity's estrangement from nature as leading to, among other things, an unhealthy application of technology which threatens natural processes. In the past, human beings had an instinctive experience of the living qualities of the earth and existed in ecological harmony with their surroundings. With the advent of our modern scientific consciousness, 'Inner moral experience has been sundered from the understanding of natural law'. The present-day 'on-looker' consciousness falls victim to the illusion that what is active in nature is external to, and disconnected from, our own inner being – a tragic misunderstanding whose repercussions are seen in the widespread over-exploitation and fouling of natural environments, including world forests. Certainly, our apparent inward emancipation from nature is a necessary step in human evolution, a development to prepare the way towards unfolding individual freedom. But unless this schism is bridged through individual conscious initiatives, the Great Mother Earth will continue to suffer. As Bockemühl cogently expresses it, 'What is needed is a radical new step in consciousness, which is ultimately the responsibility of each individual. No one can take this step on behalf of another. And this means a total transformation of our relationship to nature. Life will become more difficult, but at the same time richer'.

On many occasions, Rudolf Steiner indicated that the task of 20th century humanity is to work towards an experience of the life principle which animates the biosphere, glows in the aura of the earth and dwells in the inner core of every individual. This living entity was well known to the alchemists of the Middle Ages, who saw in the tree its metaphoric image. Can we conclude that today's widespread destruction of trees is an outward expression of our failure to recognize the life-bestowing being of the earth? Perhaps yes, but through the blindness of our disregard for the earth it is possible to glimpse a ray of hope, for when consciousness is awakened in a harmful situation, the inherent healing forces are released. The fact that forces destructive to nature are active today in an unprecedented degree, working through human ignorance, should spark optimism that the corresponding healing forces are also present, waiting to be recognized and received by humankind. In a community founded on a commitment to the

welfare of the land and its inhabitants, the healing forces of the biosphere can manifest through human deeds of love for the earth. To bring these healing forces to expression is a challenge calling ever louder to humanity today. The future of the Great Mother Earth depends upon our awakening to this call.

One promising outcome of worldwide concern about deforestation is the beginning of a global awareness, a recognition that humanity as a whole lives on one earth and our neighbour's environmental problems are ours as well. If rainforests vanish from Latin America, citizens in North America, Europe and elsewhere will experience the ecological repercussions, not least of which may be an alteration in global climate. Moreover, it is realized that any solution to the problem of deforestation in moist tropical regions will have to include coordinated actions by foreign nations, especially the affluent developed countries. The spread of deserts in Africa and consequent famine have generated a massive response from foreign nations concerned with the welfare of their fellow earth citizens. Individuals are making personal sacrifices of time, money and effort to send aid to distant African nations they have never visited to people they have never met. Issues of cross-border air pollution are bringing nations to the discussion table, albeit somewhat reluctantly, with the common understanding that distant regions of the earth are linked ecologically. A global awareness is dawning, and perhaps soon to follow, a recognition of the earth as a living organism. We can hope for the day when all human beings consciously and freely accept responsibility for the earth's resources, when they can truly call any forest anywhere in the world 'our forest'.

A variety of practical endeavours are being made to stem the tide of forest desolation. Here, I will provide a brief survey of various projects underway and will suggest several activities for concerned citizens to help save world forests, commencing with tropical rainforests.

Hopeful signs are beginning to show in hardwood-producing nations. Brazil, Ivory Coast and Burma are just three of many tropical countries that are establishing commercial timber plantations to be harvested on a sustainable basis, thereby mitigating pressure on primary forests. Newly formed international tropical timber organizations are providing a forum for importing and producing nations to cooperate in planning long-term objectives to ensure the continued existence of tropical forests. National parks and forest reserves are being designated in many tropical countries; their establishment is often coordinated with agricultural requirements so that adjacent croplands benefit from the environmental services provided by pristine forests (e.g., erosion and flood prevention). Some countries are taking positive political steps towards land reform, but much more is needed. Until a more equitable distribution of land comes about, forests will continue to be felled by landless, impoverished peasants. Parallel with

agrarian reform, an intensified and sustainable use of existing agricultural land is needed. Rural development advocating the formation of small-scale farming communities, the use of appropriate technologies and the application of sustainable cultivation methods should receive the full support of tropical countries and foreign affluent nations. To alleviate hunger for more croplands, farming methods that exhaust and fail to replenish the earth must give way to techniques that improve fertility and foster a caring and responsible relationship between farming communities and their land.

What can we do, as concerned individuals? First of all, we can become more aware of the origin of our daily products and take responsibility for their use and, if required, disposal. Certainly, we cannot trace the origin of every item, or container of those items, that enter our lives. But we can begin to develop a sense that the earth has provided the raw materials which constitute the things we use. Cardboard boxes, wooden crates, pencils and the paper on which this article is printed have come from trees, perhaps from tropical trees. When purchasing an item in a shop, perhaps we should pause to question, Do I really need that paper bag? We cannot expect governments to conserve tropical forests, or any natural resources for that matter, unless we ourselves consciously take measures to conserve and, where appropriate, recycle materials we use in our daily lives. As a further aid to tropical trees, there are several conservation organizations with interests in saving tropical forests which one may join and support.

Turning to the problems of deforestation in arid and semi-arid regions, the prospects for any short-range solutions on a large scale are dim; however, efforts have been begun to conserve woodlands and even re-establish tree cover in local deforested areas. Farm and community forestry is a new approach to combat the problem of tree depletion in the arid, and moist, tropics. In this approach, rural people are assisted in tree-planting projects to meet their own needs for fuelwood, foods and environmental protection. Trees are planted in locations accessible to villagers, around villages and on local farms. The community assumes full responsibility for their trees, but also reaps all the benefits the trees provide. Under agroforestry schemes, trees are planted not as competitors with crops, but as beneficial neighbours furnishing fuelwood, animal fodder, building materials, food, shade and soil protection. In the arid tropics, as in the moist tropics, ecological methods of crop cultivation are needed. Fertility needs to be improved and sustained to escape the cycle of land exhaustion, abandonment and clearing of new areas. To help conserve firewood, improved stoves which burn fuel more efficiently have been introduced to rural communities by international aid agencies. Whatever steps are taken towards rural development, however, it is necessary that the local people must be involved with every phase of development planning to ensure that their needs are considered and that the development plans are compatible

with their lifestyle. Regrettably, combating desertification is still low priority for many politicians and international aid donors, because rural people in arid regions have little political clout compared with city dwellers, and because the effects of aid spent on cities are more visible compared with projects in rural areas. Although some experts maintain that tree-planting in the Sahel is proceeding 50 times slower than what the region really needs, at least steps are being taken towards countering the trend of deforestation in these lands. We can hope the vision of St. Barbe Baker – to reclaim regions of the Sahara with trees – becomes a reality in the decades ahead.

Plans to fight acid deposition are being launched by some nations, especially those which are experiencing widespread forest decline. In the absence of impacted national forests, however, governments are reluctant to press for expensive measures to reduce emissions from industrial sources, although the threat of dying forests grows daily.

The United States, West Germany and the Netherlands require the installation of 'scrubbers' in all new power plants to reduce sulphur dioxide emissions, but existing power plants, too, will need pollution control devices to reduce air pollution on a national scale. Japan has implemented strict pollution control measures on industry, and although these account for 25 percent of electricity costs which are among the highest in the world, the Japanese economy is certainly not suffering as air quality improves.

Many governments have failed to recognize that recycling materials, promoting energy conservation and development of alternative ecological energy sources (e.g., solar, wind) are perhaps the least expensive ways to reduce air pollution by lowering the demand for burning fossil fuels. These strategies should warrant high priority consideration by any government genuinely concerned with the welfare of its natural heritage. On personal and local levels, citizens can support and practise these energy-saving strategies which, in the long term, will contribute to cleaner air and healthier forests. But perhaps one of the most important far-sighted efforts communities can undertake to ensure the future health of the earth is to provide a proper education for their children, an education which nourishes the child's instinctive experience of oneness with nature through which a sense of responsibility towards the earth and its inhabitants can grow and blossom as the child matures into the adult.

To conclude, we shall direct our attention to the foothills of the majestic Himalayas, to the rural farming communities which base their livelihoods on the produce of their land. In the 1960s, the ecological harmony which had existed for centuries between the people and their environment was threatened. Deforestation by commercial timber companies was transforming the landscape radically. As a result, landslides were more common, flooding increased in the monsoon season, water became scarce in the dry season, soil erosion was prevalent and women had to walk farther

for firewood and animal fodder. Gradually, the villagers realized that the barren hillsides where forests had stood were linked to their hardships. In April 1974, in a united and determined effort, village women entered the forests and hugged the trees foresters were about to fell, and the Chipko movement – meaning 'to hug' in Hindi – was born. The trees were spared, the foresters quit the forest and the news spread throughout the nearby villages. Subsequently, besides saving many forests from destruction, active tree-planting projects were begun, principally by schoolchildren, to reclaim the barren hillsides. Today, the Chipko movement is popularized by folk songs and spreading to other regions of India. Inspired by the lives of Acharya Vinoba Bhave (the Walking Saint of India) and Richard St. Barbe Baker, Sunderlal Bahuguna leads footmarches throughout India to carry the message of the Chipko movement from village to village. In dedicated human initiatives such as this, the seeds of hope are sown for forests not only in India, but around the world.



Sunderlal Bahuguna

drawn by Marije Rowling

'The Men of the Trees' is an international society founded by Richard St. Barbe Baker for the planting and protection of trees. Headquarters are in Crawley Down, Crawley, West Sussex, England RH10 4HL.

The 'Rural Development Programme' at Emerson College, Forest Row, East Sussex, England RH18 5JX offers a training in agricultural methods based on ecological principles which promote sustainable subsistence agriculture in the developing world.

The 'Threefold Foundation', Beehive Cottage, Killakee, Dublin 16, is planning a training course in intensive biodynamic horticulture and short rotation forestry to take place in the autumn of 1985 or early in 1986. When it is completed, a small number of suitable people will be selected for further training as teachers and for work in developing countries. The programme aims to combine the problems of unemployed skilled people in the developed countries with the problems of the third world. Specialist advisors in intensive biodynamic horticulture are urgently needed.

The Chipko Movement Information Centre is located at Navjeevan Ashram, P.O. Silyara, Pin. 249155, Tehri-Garhwal (Himalaya), India.

Rara Avis is a rainforest conservation project in Costa Rica organized by an international group of ecologists and conservationists. The aim of this new project is to demonstrate that rainforests are valuable as a living resource that need not be destroyed, but can be harvested profitably on a sustained-yield basis. Located on 1273 acres of land, the project welcomes international investments from which the investors will receive dividends. For more information, send an s.a.s.e. to the author at Emerson College, Forest Row, East Sussex, England RH18 5JX, or write directly to *Rara Avis*, Apartado 8105, San José 1000, Costa Rica.

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FOOD, FAMINE, MISERY AND HOPE

Daniel T. Jones

The tragedy of the famine in Ethiopia has had a profound impact on the consciousness and on the conscience of the rich countries. The Ethiopian famine, however horrifying, was neither the first nor even the worst such famine in the last quarter of a century. Yet somehow this famine has awakened a deeper level of concern among millions of individuals in the West and has inspired many to become more directly involved in responding to this tragedy. It has at the same time provoked anger and incomprehension that the large food surpluses being accumulated in the West cannot be swiftly mobilised to bring relief to the suffering in Ethiopia. Why is it that our society cannot guarantee at least the basic requirements for life to our fellow human beings around the world when millions are out of work in the West, and at the same time we contemplate spending phenomenal sums on advanced weapons to be used in space? This article explores some of the reasons for the persistence of hunger and famine in the world and seeks to understand what lies behind the growing awareness of these events in the West.

Few will be likely to remember the details of a series of major famines that occurred between 1968 and 1974. Famine associated with the Nigerian Civil War in 1968 and 1969 claimed one million lives. Three years later one and a quarter million people died in famine in India and Bangladesh. A run of drought years between 1972 and 1974 claimed a further 630,000 lives in the countries south of the Sahara in Africa, including Ethiopia, and in Bangladesh. All these events were widely reported in the media at the time, even though the scale of these tragedies only became apparent afterwards. A decade earlier the rest of the world was completely oblivious to the fact that one of the greatest disasters of our time was happening in China. Almost nine million people died in China in 1960 and 1961 when the Great Leap Forward, a crash programme of industrialisation, went wrong and coincided with several years of poor harvests. Likewise in 1979 only a handful of journalists were able to report on the famine associated with the Civil War and invasion of Kampuchea, formerly Cambodia, which claimed 450,000 lives.

Undoubtedly, one of the reasons for the increased awareness of the Ethiopian famine was the extensive coverage in the newspapers and on television. In the same way as the television coverage brought the Vietnam War right into people's living rooms and contributed to the revulsion against that war, it has done the same for the tragedy in Ethiopia. It is, however, too

simple to attribute the response in the West only to better communications and television coverage. It could not have had such an impact had it not touched off a responsive chord in so many people. What distinguished the response to this tragedy was that it fired a number of individuals actually to go to Ethiopia to see what could be done. For the first time we read a first hand account of such a visit in our local newspaper, together with a personal appeal for specific items that could be carried out to Ethiopia and distributed directly to the famine victims. By directly connecting themselves with the fate of the starving, they were able to build a human bridge between people here and people there. In a similar manner a number of the idols of the young, the pop stars, did the same, and by coming back and organising huge concerts and making best selling records were able to raise very large sums of money for Ethiopia.

These direct connections have added a qualitatively new element to relief operations, even though in many cases the extra relief supplies only added marginally to the more traditional routes. Gifts of money, food and equipment made by governments on our behalf will continue to be extremely important in coping with future famine disasters, as will the efforts of the professional relief agencies and charities. However these routes are always constrained by political circumstances or the pressures of domestic opinion. The greater ease of international travel is opening up the possibility for much more direct links, that can involve people here more closely in relief efforts, eliminating some of the frustration felt by many with the traditional, more arms-length routes to famine relief. What might be called direct action also provokes demands for a greater understanding of the factors that cause such famines and of the action that can be taken both here and in the third world to find a more permanent solution to the problem.

Despite the persistence of hunger, poverty and famine in the third world and a great deal of research into its causes over the years we still do not have an adequate understanding of all the problems involved. Many complex factors interrelate to cause this situation and disentangling them is not easy. The last decade has seen both some solid progress in some countries, noticeably in India and China, and a steadily worsening situation in Africa. In 1970 Africa was largely self-sufficient in food, whereas by 1984 some 140 million Africans out of a total of 530 million were being fed by imported food. Although drought has caused the immediate famine, this is not the only factor in a situation that is becoming more critical year by year. Rapidly increasing population growth is having a damaging effect on marginal agricultural land and contributing to the desertification of whole countries south of the Sahara. Food production has failed to keep pace with population growth and food produced per head has fallen for the last twenty years. African governments have been forced to import more and more food despite severe constraints in their ability to borrow to do so. In some countries the situation is so serious that governments have difficulties in

paying their extension workers and keeping their vehicles fuelled and maintained, let alone importing fertilizers and agricultural equipment. The long term prospect for many low income developing countries has been described as alarming by the FAO. To maintain present inadequate levels of food supply, these countries would have to import 72 million tons of cereals in 1990, twice the current 36 million tons, rising to 132 million tons by the end of the century. Clearly this is far in excess of their capacity to pay.

In the last decade population growth, itself a complex interaction between rapidly falling death rates and birth rates and the persistence of rural poverty, has slowed down, particularly in India and China. The population problem is both a cause and a consequence of poverty. As health and hygiene standards improve through modern medical practices, death rates fall faster than birth rates before ultimately stabilizing when adequate levels of wealth are achieved. In the meantime, or failing a general rise in living standards, poverty itself encourages the rural peasants to have more children to help in the home and in the fields, in contrast to the declining number of children per family in the affluent countries. In the absence of rising living standards, some countries have tackled this problem through extensive population control measures. This has had a dramatic effect in China and India, where population growth rates will continue to fall over the next twenty years. Whereas population is growing by almost 3 percent a year in Africa, it will only grow at 2 percent a year in India and 1 percent a year in China. Even with this decline the populations of India and China will only stabilise early in the next century, with an additional one and a half billion mouths to feed. Food production per head has risen in China over the last decade, and should continue to do so, whereas it has declined by a quarter in Africa over the last ten years.

The impact of rapidly growing population in semi-arid areas in Africa is stripping the remaining fertility from the soil and denuding vast tracts of country of trees, used principally for firewood. In other areas supplies of fresh water are being severely depleted as underground reserves are exhausted. Governments, which have devoted only very little of their stretched resources to agriculture, are having now to consider not only devoting much larger sums to agricultural research and extension services, but are being called on to manage large scale environmental control programmes to cope with the damage to the ecology of their countries. Aid organisations are increasingly realising that not enough attention has been devoted to understanding how to help small scale farming and that support for large scale agricultural projects has had a very limited impact on food production. This is true both in Africa and in China, where there has been a significant move towards small scale farming and away from large co-operatives. One of the principle conclusions being drawn is that ensuring that small farmers and the landless have adequate access to land is the most important prerequisite to increasing food production. Belatedly the 'small is

beautiful' message is finally penetrating the aid organisations like the UN Food and Agricultural Organisation and many national governments. The mobilisation of support from the West for programmes to support small scale agriculture is however more difficult than for large prestige projects which involve large purchases from the donor country.

In the post-war period the rapid growth in world food production was sustained by three major factors: the increased mechanisation of agricultural production, new strains of crops – the so called green revolution – and the increased application of fertilizers. World fertilizer use rose steadily to 1980 to the extent that one and a half billion people are currently being fed by the additional food produced using fertilizers. Eliminating the use of fertilizers would reduce food production by about one third. Since 1980 the use of fertilizers has stabilized, and in some countries has even fallen. In the advanced countries additional applications of fertilizer are needed to maintain output levels, suggesting that we are approaching a major ecological crisis in the main food growing areas of North America and Western Europe. Although the use of fertilizers is expected to grow in the developing countries, this can no longer be seen as a major route to increased food production. Many of these countries can no longer afford to import expensive fertilizers and the oil and other raw materials necessary to make fertilizers. The impact of the oil price rise turning point in the world economy in 1973 is now showing itself to the full. There are no further technological fixes on the horizon and new solutions to the problems of agriculture in both the advanced countries and the third world will have to be found.

Looking back, one can see how the present imbalance in the world agricultural economy has come about. The advanced countries of the west, whose industrialization drew labour off the land, had access to the resources required to mechanise agriculture and to apply liberal measures of fertilizers. The remaining farmers formed an important political lobby that was able to secure very high protection from international competition and high subsidies that ensured that mechanisation and fertilizer use was carried to its logical extreme. The end result is that trade in agricultural products is the most restricted and bitterly fought over trade issue amongst the advanced nations. Within North America and Western Europe all the economic signals encouraged farmers to produce large surpluses that cannot be consumed domestically. These surpluses then spill over into the rest of the world, depressing agricultural prices in world markets and within individual countries in the third world.

Relatively low world food prices of course reduces the cost of importing food for the third world countries. Indeed it is often in the interests of the rich countries to off load surplus stocks of grain by giving them to third world countries, rather than having to stockpile them or tackle the farm lobby by introducing disincentives to curb domestic over-production.

However, by doing so all the economic signals in the third world are severely distorted, discouraging or even making impossible the expansion of domestic food production. Despite being a huge majority of the population, the farm lobby often carries a disproportionately small weight in the political processes of the third world, dominated by a western educated urban élite.

These élites almost certainly have become used to western style diets, more cheaply supplied by imported grain than domestically grown traditional food products. The dominance of the urban over the rural political voice in third world countries naturally leads to domestic prices, often set by the state or by state marketing boards, being set too low to encourage any progress in improving domestic food production. In addition, more attention has been paid to introducing cash crops or premature industrialization to raise export revenues. Inadequate resources devoted to local research into crop varieties and growing methods suitable for domestic use have locked the third world into a dependence on agricultural research being performed in the advanced countries, primarily oriented to quite different circumstances and objectives. It is all too easy to construct a conspiracy theory of how the western food lobby, supported by multinational agri-business companies and corrupt local élites in the third world, are preventing surplus food in the West reaching the starving in the third world. What is required is a much more careful analysis of the economic signals that encourage the production of surpluses in the West and discourage the development of local small scale agriculture in the third world and of the interaction of these two systems.

In the West we are rapidly approaching a turning point in our own agricultural economies. Yields per acre of many crops have levelled off after impressive growth in the first two post-war decades. Ever increasing doses of chemical fertilizers are now required to sustain these yields, quite apart from the damage being done to the ecology of rural areas through monoculture cropping across large areas. Such a system is not sustainable in the long run and a change of direction will have to be sought in the future.

At the same time there is a growing awareness of the quality of the food we eat and more affluent consumers are increasingly willing to pay more for better quality food grown without chemical fertilizers. The one boom industry in western Europe in recent years has been in everything to do with gardening. More people are spending their leisure hours with a direct connection with the soil than some years ago and interest in understanding what is at work in the soil is growing. For many years also there has been a gradual drift of population away from urban areas into the country-side, quite the reverse of the trend in the third world. More and more people, particularly those with children, choose to live outside the major conurbations. Others seek an even greater break with urban life by seeking to be self-sufficient in rural areas depopulated over the past decades. All these developments are so far symptomatic rather than widespread

movements, though they signal the beginning of a new awareness of the land and of the food we eat and grow, and of the onesidedness of our industrialised societies.

The other characteristic of our Western economies is the endemic level of high unemployment. Any further development of agriculture in the West is actually going to involve more people rather than less.

Ultimately, we will have to reverse out of the cul-de-sac into which agriculture in the West has driven. When that occurs, the way to maintain food production, with a greater attention to quality rather than volume and no longer at surplus levels, will be to use more labour-intensive cultivation techniques. Interest in organic cultivation is growing, and much more information is becoming available about experiments with more intensive cultivation methods. So far however, these techniques face a struggle against the current structure of land ownership in larger and larger farms, and against cheaper costs of conventional farming. However as the limits to conventional farming are reached, then alternative methods will become increasingly important. Growing concern about the ecological damage being wrought by monoculture agriculture and a growing interest in the countryside for recreational purposes are challenging the view of rural land simply as a factor of production. A change in priorities and perceptions is likely to be followed by a different set of economic signals to the farming community. When this happens we may begin to see a reorientation of the direction of agriculture in the West in a way that also goes some way towards alleviating the grave unemployment problem.

What are the common factors that lie behind the current imbalance in the world agricultural system which has led to the emerging crisis in both the developed and the developing countries and also to the growing awakening of concern for the human and ecological consequences that have resulted from it?

We observe how, over the last half century, the widespread application of what one might call scientific agriculture has not only run its course but has in the process destroyed traditional patterns of rural life and cultivation that have evolved over centuries. This is equally true in the developed countries and in the third world. An instinctive awareness of the ecological balance and of sustainable agricultural practices was therefore lost for good. One should not, however, get too romantic about the past; the balance was often maintained under harsh and cruel circumstances. We are only just becoming aware of the large scale consequences of upsetting this balance by the introduction of modern medical and agricultural techniques to the third world, where the climatic conditions were in fact more finely balanced than in the temperate zones of the world. The steady southward expansion of the Sahara Desert is a prime example of this phenomenon.

It is also becoming clear that all these developments are interlinked, and that one cannot view events in Africa, Europe or China in isolation. Even

the eastern European countries and the USSR are very much linked to the world agricultural economy. The growing perception of the global nature of this industry arises in part through the rapid development of world-wide communications and travel. For the first time the citizens of the advanced countries at least are able to perceive the world as a whole. With the opening up of China in the last few years the image of the globe as seen from the moon over a decade ago has been finally realized on earth. Another expression of this growth of a global consciousness is the environmental or ecological movement, which is increasingly playing an important part in the deliberation of agencies concerned with third world development and food production and has begun to take root in the political system of some western countries. However it is becoming increasingly clear that global concern over the environment or the crisis in world agriculture can only be translated into lasting progress through widely diffused efforts on a relatively small scale throughout the world. Attempts to solve the food problems of the third world through large scale projects have failed, and solutions to the problems of agriculture in the developed countries entail a reversal of the trend towards even larger farms employing fewer and fewer people. What is required is a global understanding and concern matched with local direct action.

The common thread running through all this is that what was once instinctive knowledge about the relationship of man to the earth has been lost, and people are searching for a new understanding in a much more conscious way for sustainable paths to the future, both at a global and a local level. However, this bringing to consciousness of what was previously instinctive, or embodied in tradition handed down from generation to generation, is a painful process and does not happen by itself. The real challenge to mankind posed by such tragedies as the Ethiopian famine is to struggle to bring about this new consciousness in society, and, most important, in each and every human being. The challenge is not simply an intellectual challenge to find new ways of thinking about the world but reaches right down into one's whole attitude towards life itself and towards other people. What has been created in the modern scientific world, of which the agricultural world economy is only a part, is after all a reflection of what is going on within each human being.

It is increasingly obvious that we have reached the limits of the materialistic scientific view of the world. People are less and less convinced that scientists observing in great detail isolated phenomena within an infinitely complex whole can illuminate the path forwards. This does not mean that scientific knowledge comes to a halt, far from it. However, it does mean that solutions to the major problems of the world can only be found through a full recognition of the moral and ethical dimensions of these great problems. The logic of science alone can certainly measure the dimensions of the signposts along the way, but it is ill-equipped to indicate the direction

we ought to take. The awakening of people's feelings and the firing of the will to act among many people by the famine in Ethiopia is an indication that we are increasingly aware of this dilemma instinctively, however difficult it is for us to recognise it fully.

The greater the challenges to our comfortable existence, and they appear to be growing, the more we will be forced to address these great issues of our time with all our human faculties, our thinking, our feelings and our willingness to act. The famine in Ethiopia can tell us a lot about the major problems of the world and the limitations of solutions offered by narrow materialistic thinking, but it can also teach us a great deal about ourselves. Painful though it may be, it becomes increasingly difficult to live with ourselves if we do not confront courageously these early indicators of the real challenge facing humanity today.

ETHIOPIA - NIGHTMARE OR PARADISE?

Tim Cahill-O'Brien

As we flew at a height of fourteen miles above sea level I stared awe struck at a moonscape of grey brown mountains, plateaus and valleys. Not a sparkle of water or a patch of trees in sight, only a barren eroded landscape. We were passing over Northern Ethiopia, over the provinces of Eritrea and Tigrai, the worst of the famine areas. I wondered how people could fight and die in a war to liberate such a desolate land.

I was one of a team of five specialists on a two week trip to Ethiopia to gain first hand knowledge of the development problems in the country, and to make contacts with organisations there.

When we arrived in Addis Ababa we moved into the University guest house. In the guest house we decided to buy our own food, and we ran straight into the problems of daily life in the city. As the famine approaches the city the cost of all foods is rising dramatically. A small loaf of bread cost £2.50 and our housekeeper had to queue for three hours to obtain it. Chinese tea bags cost £1.50 for twelve bags, meat cost £2.50 per kilo, and a tin of dried milk cost £15. Only the wealthy could live on this diet. The local people live on inchera, three times a day if they can get it. This is made from the grain tef and looks and tastes like a piece of foam rubber.

A primary problem in Ethiopian cities and towns is the low standard of housing and the lack of clean water and sanitation. Houses are made by driving thin poles into the ground, close together to form walls, and by plastering them with mud. Corrugated iron is invariably used for the roof. It is also used in many cases for walls. Houses are built close together with no water or sanitation provided. The result is indescribable squalor.

The city has been subjected to continuous population growth as thousands of people migrated into it from the rural areas. This growth has overwhelmed the city authorities and led to vast slums.

The low standard of construction is directly related to the high cost of building materials and the poverty of the people. Practically all materials are imported. A fitted w.c. pan costs £375, a wash hand basin £270, 100kg of cement £12, a spade £80, a wheelbarrow £150. Only a small proportion of the people have regular jobs and wages are very low. A labourer earns £1 per day, a craftsman £6 per day. Four small pieces of the staple food inchera cost £1 so the majority of the people in the city are living just above starvation level. In these circumstances is it any wonder that the housing standards are low. Despite this the people are cheerful tolerating really awful conditions without complaint.

A large number of women walk fifteen to twenty kilometres each day in search of fuel. They put huge bundles on their backs and bent double walk back into the city to sell it to the wood traders. For this labour they earn less than £1 per day. Addis Ababa was once surrounded by one of the largest man-made plantations of eucalyptus trees in the world. In 1964 it was estimated to cover an area of 135 sq. kilometres. Each year it is pollarded for fuelwood. With the rapid growth of the city and the predominant use of wood or charcoal for cooking this forest is being thinned out. Fuel costs are rising as a result and the future looks grim.

Since the revolution great emphasis has been placed on education. Over 18,000 students attend Addis Ababa University and lectures run late into the night. As a result of this policy many of the state agencies are managed by very intelligent people with a high degree of efficiency. We were very impressed with the work of the Electric Light and Power Authority for instance. They showed us irrigated farms, high quality workers houses and schools which they are building, as well as power stations. They have achieved excellent results when one considers the poor quality of the equipment they possess.

On a trip south of Addis Ababa we travelled over some of the most eroded and barren land in the country. We saw vast areas of corn which had no cobs and tef with no grain, crops of sorghum and maize which had either withered in the ground or been destroyed by heavy rain at the wrong time. This area is heavily populated and the people were becoming more desperate every day. Most of them are now living on their grain stores and the spectre of famine is waiting when these are exhausted. We passed families driving herds of cattle, goats and donkeys from village to village in a vain search for food. We passed through dust storms which reduced visibility to a few feet and everywhere we saw vultures circling endlessly above, or fighting over the body of a dead animal.

In Addis Ababa refugees were coming into the city at a rate of 200/300 per day. Gaunt skeletal women with listless children on their backs. When we gave any of them money we were immediately surrounded by the outstretched hands of twenty to thirty children.

In all of this misery the plight of the handicapped stood out. The injuries which we saw in Addis Ababa were horrific. Men, women and children blind from war, disease or starvation were shuffling along with hands on each others shoulders. Children with broken legs which had not been set properly sticking out at angles from under their frail bodies, making their way painfully on their bottoms and hands along the rocks at the side of the road. One boy whom I will never forget crossed one of the main roads with cars swerving around him. His spine was broken, his legs were rigid and his body was bent double so that he could walk with his hands and feet on the ground. His head was bent back so that he could see where he was going and he rocked his behind from side to side in order to swing his rigid legs along.

He smiled at us as he passed.

We were told that the handicapped were looked after by the extended family system in rural areas but that this had broken down in the towns and cities. There is only one mental hospital in Ethiopia. This is located in Addis Ababa and cares for the mentally handicapped in a population of 40 million.

The handicapped looked at me with pleading in their eyes. Let me be their envoy and carry their pleas to all of you. The Camphill Movement has already one community in a developing country. Please come to Ethiopia and establish a community there! The path has already been beaten by two courageous Irish nuns near Awasa. They set up a school for the blind in which they now have eighty students.

Despite the fact that they are both over sixty years of age they are now planning a major extension. Their love and care has defeated the local witch doctor who used to apply hot coals to the heads of blind children who were brought to him. The scars on the faces of many of their students bear testimony to this practice. One of their brightest students was rescued from a horrible death. As a result of tribal warfare his family was on the run. Due to his blindness he could not keep up with the others so they decided to kill him quickly by stoning him to death. A hunter came across him terribly injured but still alive, and brought him to the nuns. Due to their care he fully recovered and is now making a real contribution to the future of Ethiopia.

As we flew out I looked again at the rocky barren landscape. Three features now stood out above the others:

- The dry river beds which had been cut deeply into the rock indicated the strength of the rivers which flowed there during the wet season.
- The strength of the sun which had dried out this land.
- The absence of trees and plant life which could retain moisture, increase the humidity level and prevent erosion and desertification from taking place.

If we could help to train the people to build earth dams and manage irrigation schemes they could grow crops and trees. If we could help to train them in the use of renewable energy technologies they could use the power of water, sun, wind and biomass to turn this desolate place into a paradise.

If . . . if, but that was not yet to be. The spirits of Lucifer and Ahriman grinned up at me. They are in command now. They have destroyed the land, they are now destroying the people. But the spirit of Michael is also there in the nuns near Awasa, and in a myriad of other people. The battle lines have been drawn, not only here but in many parts of the world. Those of us who recognise the realities must unite and work effectively for peace, harmony and balance in the world.

A small group who share these ideals have now established the Threefold Foundation in Dublin. It is a non profit international organisation based on the philosophy of Rudolf Steiner. One of its aims is the transfer of appropriate development techniques and technologies to Developing

Countries. We now have an organisation through which we can work, but we need your help both physically and financially. Please write to me at the Threefold Foundation, Beehive Cottage, Killakee, Dublin 16, Ireland and I will send you full details of our work, then you can decide how you can help.

Originally written for the Members' Newsletter of the Anthroposophical Society in Great Britain, on the basis of a visit to Ethiopia in 1984, to which time the prices in Addis Ababa etc. refer.

THE BRITISH COUNTRYSIDE 1985 – 2050

John Soper

It is comparatively easy to put on rosy-tinted spectacles and to imagine wonderful pictures of the British countryside 65 years hence. We already have in great part the knowledge and techniques on which to base an idyllic materialistic scene. But to do so would be waste of time because the exercise would run counter to all experience of history and such a state would disregard or even deny any long term trend in the continuous evolution of human consciousness. On the other hand, it is possible to don dark glasses which would portray in exaggerated form the undoubted ills into which modern habits of thought have led conventional agriculture throughout the world today: this is the way taken by the 'doom watchers'. This article is an attempt to find a middle course, assuming that nuclear war is avoided, but realising that all the signs point to major social convulsions around the turn of the century.

The outlook for farming in Britain today is, with some notable exceptions, extremely bleak. Modern agricultural practices, based on the principle of immediate maximum yields, have mined the soil and its humus to such an extent that many farms have become quite dead, incapable of producing a crop of any kind without large applications of artificial fertilisers and poisonous pesticides. As long ago as 1970 the Agricultural Advisory Council published a long report entitled 'Modern Farming and the Soil'. The authors explained that it was difficult to generalise over such a wide variety of soil types and climates; but all their observations and recommendations leave the impression that soil structure was deteriorating, in some cases dramatically. They were vindicated when, a few years ago, some farmers in the East Midlands who had disregarded their report suffered from a complete breakdown in the structure of their soils. The term 'soil structure' refers to the way in which the aggregates of the clay, silt and sand particles of the soil are arranged so that they cohere to create a continuous network of pore spaces for drainage, access of air and root development; the cementing agent is humus. Structure is seriously damaged in two different ways – by the passage of heavy machinery, and by cultivating when the soil is too wet. Both of these factors apply particularly to large farms of 1000 acres or more on which the cropping system demands a tight schedule of seasonal cultivations which have to be carried out irrespective of the weather or soil conditions. Such farms are to be found on agricultural land now owned by wealthy individuals or financial institutions who treat it with a factory mentality devoid of biological insight. They are

now faced with a marked downward trend in the price of land, eroding their capital investment, so they will scarcely be in a position to find the additional funds needed to restore life and fertility. The situation is not unlike that of the old Roman 'latifundia' which arose from the need to feed growing urban populations. Disregard of biological principles caused them to become precursors of desert conditions in North Africa. Ironically this kind of farming is now a feature of East Anglia, the birthplace of the Norfolk four-course rotation which revolutionised agriculture in the 18th and 19th centuries.

The only crops really suited to these large farms are grains – wheat and barley: grain monocropping is one of the main factors leading to the degradation of soils so treated. Not long ago there was a plaintive letter in the press from an owner bemoaning the fact that he could not find an alternative crop which would be adaptable to his expensive machinery. There is no true market for all the grain thus produced, but the E.E.C. is committed to buy it at a previously agreed support price. And so a huge grain mountain, amounting to over 4 million metric tonnes (May 1985), has been built up. It is of little real nutritional value, and much of it is of such low quality that experts have condemned it as only fit for animal feed(!). Some was too moist when put into store and has become poisoned by fungi. The best might be kept as a reserve against 'seven lean years'; but the rest will probably have to be burnt as fuel or converted into industrial alcohol.

On a par with the large scale farms are the animal factories producing bulk supplies of eggs, poultry meat, veal, bacon and more recently rabbits. In these the animals are treated with as little respect for their biological natures and needs as are the soils from which much of their food is grown. Although the Ministry of Agriculture lays down codes of conduct for their treatment, the codes are not compulsory, nor do they embody the more humane lines recommended by the Brambell Committee which was set up for this specific purpose. Alternative methods for the intensive rearing of poultry and calves have been evolved more in keeping with their natural needs. The buildings are cheaper to erect and there is a marked improvement in general health. But large capital sums have been spent on the less desirable systems and it will be a long time before they can be phased out.

Dairying also has become an isolated industry, with serious effects on the physical constitution of the cows already becoming apparent. For instance overfeeding with concentrates to boost milk yields damages the rumen. Many cows even in their third lactation suffer from what has been termed 'fatty liver syndrome', comparable to cirrhosis of the liver in humans addicted to alcohol.

Taking an overall view of this bleak situation one can see how all the components of an integrated mixed farm have been dissected out and developed as separate enterprises cut off from all the essential natural bonds which normally enable each part to complement and benefit from all the

others. The true farmer has been eliminated and replaced partly by trained experts calling themselves stockmen, and partly by computers operating a complicated collection of mechanical devices. Can one wonder that these 'factories' often generate disease or bodily malfunctions, and that even the disposal of their wastes is causing environmental problems?

Perhaps the root cause of all these ills can be traced back to the Industrial Revolution which lured people from the countryside into the new towns. The growing political strength of the factory owners then demanded a policy of cheap food in order to keep their wage bills down. So originated the idea that food, the most basic element in human life, must be cheap irrespective of its intrinsic nutrient quality. This idea has persisted and grown to such an extent that it has become fundamental in all government planning and policy making, to the detriment of the farmer and the national health.

Over this depressing scene there now hangs the spectre of the European Common Market with its common agricultural policy. To some extent this influences individual nations when making plans to suit their own peculiar conditions. It is absurd to imagine that the same policy can apply equally to our insular climate and to Mediterranean or Central European soils and weather patterns. This fact largely accounts for the annual haggling over support prices which inevitably results in a compromise unsatisfactory for all. The concept of a common market for articles manufactured from mineral or dead resources has much to recommend it; but it must not be applied where living processes are involved. The main objective of agriculture should be to supply as far as possible local needs: only surpluses and specialities should incur the high transport charges of a wider market at unsubsidised world prices.

There is however a brighter side to the picture. Over the past few years an increasing number of enlightened consumers, perhaps inspired by practitioners of new-age therapies, has been demanding wholefood produced by biological (organic) methods. The response has been the formation of two groups – the Organic Growers Association (market gardeners) and British Organic Farmers. Both groups are expanding rapidly, but even so are not fully meeting the demand which has to be supplemented by imports from the Continent. Standard cultural practices have been agreed, and holdings are inspected before permission to use the registered mark is granted. In subsequent years regular inspections are carried out. But there are snags. Insufficient research work has been done to discover the best and quickest ways of converting from conventional to biological methods. There is inevitably a period of several years during which true fertility is built up and undesirable residues are eliminated. In this period the farmer has to accept reduced yields and a lower income: an intermediate grade of quality with somewhat enhanced prices for the products is needed. This could open the door to unscrupulous middlemen and processors. Another limiting factor is the dearth of crop varieties which have been bred to respond to the

more natural conditions: the varieties in general use are mainly selected for their response to artificial fertilisers, and during the breeding process many otherwise beneficial genes have been lost. Nevertheless progress is rapid, and a wholesale market has been established in London. Some of the supermarket chains are already beginning to jump on the band wagon. Given the frequent lack of moral standards in to-day's business world, there may be trouble and tedious litigation ahead. The denigrators and ridiculers of anything not based on the dead laws of physics and chemistry are likely to become more vociferous before very long.

As explained at the beginning of this article it is impossible to predict the kind of conditions which will emerge from the upheavals around the turn of the century. One can however put the question: 'What will the developing consciousness soul need for its evolution?' with the confident assurance that ways will be created by the Gods for fulfilling its needs. One thing is almost certain – the battle between materialism and the spiritual approach will have intensified. Souls inspired and fortified by Michael will have to face strong indoctrinating propaganda, especially in the schools, and will be constantly harrassed by bureaucracy. How will they react?

There is already one trend peeping up out of to-day's society which indicates a possible line of future development – it is the desire of groups of individuals to form communities based on the land. Some of these smaller enterprises have run into difficulties because the individuals are not completely ready to blend themselves into a larger whole. Personal tensions grow from small irritants and the project falls apart. The causes may be quite trivial; perhaps A simply cannot accept the disgusting way B drinks soup! On the Continent however one or two very flourishing communities have come into being, and they could well be prototypes for the future over here. On a somewhat different scale and from a different motive the Camphill communities in this country suggest principles which will be developed in the future.

Perhaps it is not wildly optimistic to expect that by A.D. 2050 communal farms and groups of such farms will have become widespread. They would be magnets to attract people from urban egotistical environments to a more meaningful way of life. They would be cultural centres, comprising all the ancillary crafts and with processing plants for treating the farm produce by methods which retain or even enhance nutrient qualities. They would stimulate creativity in all the arts. Their energy requirements might be totally met by solar panels, by bio-gas plants treating the sewage, and by a new method (not yet fully perfected) of generating electricity from small rivers without killing the vitality of the water by damming it up. All the farm land could be biologically if not bio-dynamically managed.

All the members of these communities, even if not yet directly aware of the Etheric Christ, would be motivated by a love for the Earth and its future; festivals of the seasons would be observed and enjoyed. There might even be

an initiation ceremony for new-comers. But over all there would hang the dark shadow of Ahriman and the tempting light of Lucifer. Ahriman will be continually trying to find entry points for creating internal divisive strife, and community leaders will have to keep an ever-watchful eye on this. Lucifer too will not be idle; he will most likely work by stimulating ideas of pride, arrogance and self-satisfaction.

These ramblings will probably appear to be the product of an as-yet undeveloped imagination. But if they have prompted others to formulate now patterns of the aims to be developed during the coming decades, they will at least have served some purpose.

THE DAILY BREAD

Michael Spence

'In the sweat of thy face shalt thou eat bread . . .'

Genesis IV. 19

I The Division of Labour

The story of the Fall is connected to the human being's embodiment in physical existence. In order to remain alive he has to fulfil the needs incurred through his incarnation into physical existence, the needs of the body. The most obvious need is food, he has to eat of the substance of the earth – 'bread'. He also needs to cover or protect his body with clothes, he needs warmth, housing, tools, etc. In order to have these things he has to labour. He has to till the earth, sow and harvest the crop. He takes the substance, the clay, iron or wood and fashions tools and utensils. This physical activity or labour is of a different nature and origin than the activity of thought and imagination that enables him to bring order and form into the labour and its products. It is the physical labour that we are concerned with here.

This necessity to provide for his needs always has the tendency to pull the human being ever deeper into physical existence, into materialism. It would give him no possibility of that freedom necessary for the life of the soul. But something was placed into the nature of human labour that could develop in time to free the human being from the restriction of physical existence.

People can try to provide all their needs, each one for himself. To do this each would have to labour, to till the earth, sow and harvest the crop, cut his own firewood, make his own tools, clothing, etc. and build his own house. The further we look back into ancient times the more we find a community life where to a large extent each one produced his own necessities. But it was a very primitive life dominated by the daily work. Only a very few could be freed from the necessity to labour so that they could be the spiritual leaders, the teachers for the whole community. The rest had to toil even harder so that the few could be freed. But this labour did itself bring certain rewards, a certain inner satisfaction. The worker was always connected with nature and experienced the Divine working and benefaction in the 'bread' as a gift of God. There was variety in his work and he was connected with his product. As crafts developed and a craftsman made artifacts for the community, these had to be good because there was something of himself in each, and he was connected with those who used his products. Though the individual was no longer self-sufficient the community usually was.

What was beginning to influence this labour of humanity? If instead of each providing for himself the community shares out the work, something important comes about with far-reaching consequence for humanity. Suppose I live in a community where we each provide for ourselves. I find I need a shirt and a pair of shoes. I set to and I make the one and then the

other. Each involves different materials, tools and skills, so it takes me a certain amount of time and labour. But now imagine I find that my neighbour also needs a shirt and a pair of shoes. We agree that I shall make two shirts and he two pairs of shoes (assuming the activity for each is about the same). Then we exchange one shirt for one pair of shoes.

What are the consequences of dividing the work between us in this way? We will each have gained in that I can make two shirts more efficiently and with less effort than one shirt and one pair of shoes. In fact it is quite possible that I could make three shirts in the time. The same applies to the making of the shoes. I can put it differently. I can say that by dividing the work, sharing it with others, with the same activity-I can produce and therefore have more than I would by providing only for myself.

And so, in order to free the human being from the burden of labouring to provide for his necessary daily needs, 'division of labour' began to enter into the economic life of humanity, at first only in a small way. At this stage it could only be beneficial. It fostered the life of the community, it made possible the freeing of the leaders to develop the spiritual life for the guidance of the community. The individual felt himself part of a family or tribe. He found fulfilment in his place of work because his inner life was nurtured on the one side by nature from which at most he was only slightly separated in his work. On the other side he experienced a direct living revelation of the Divine through the spiritual leaders of the community or tribe.

In the early periods of human evolution when division of labour began to play a part, each person was placed and worked in the community or tribe 'by the Divine ordering of life', and each one fulfilled his task within the tribe or people. But in the onward course of division of labour, through specialisation, craftsmanship developed and trade followed. This in its turn necessitated the emergence of money. Then certain consequences began to affect the life of the community. Specialisation divided and separated the people. It separated those with different skills and abilities. Those with lesser abilities had to take on the simpler and more menial tasks and often came to serve those with greater abilities. The money which on the one side made craftsmanship and trade possible, also enabled some to 'employ' others. This did not become a problem so long as each person felt himself not so much an individual but a member of a tribe or a people, placed there by the Divine ordering of things, and this Divine will was perceptible to him in the working of nature around him and as direct revelation through the priests or prophets. So he felt himself sustained by the community, his soul nourished by the ever present divine spiritual forces.

But a time came when the soul was no longer nourished by direct spiritual perception, or by the priests or prophets, when a spiritual darkness enveloped humanity. Then for many, for those who had to labour for others, those who had to earn their livelihood, there was less and less

spiritual sustenance. More and more there was a division between a large group who had to labour to fulfil the basic economic necessities of the community and the leaders who were freed from such labour in order to fulfil their tasks arising out of the inner spiritual nature, and who could still find an inner nourishment in their lives.

Then came a further step in the development in division of labour. Though it first made its appearance in earlier times it only became a major factor in the life of humanity during the last few hundred years. Let us return to the example of the shirt and shoes. Suppose now someone has a further idea or imagination. He thinks out a sewing machine, and he is able to make one. Now what is the situation? I can make shirts much more quickly and efficiently. I can now make fifteen or more shirts instead of the one and a pair of shoes. The man who invented and made the machine has taken over some part of the making of the shirts. Though he does not directly involve himself, in fact his idea - incorporated in the machine - helps me to make extra shirts. Clearly this only becomes effective if it helps me make very many shirts, and helps many others make shirts or other clothes. Buy my share of the making of the shirt has been reduced. I and a machine make it between us. With the onward development of division of labour I eventually find myself making only a small part each of many shirts.

Today the human being in his economic life has come a long way from the small village community where he took his part in the village economy, but always close to nature, where he experienced the 'bread' as a gift of God. From that he developed craft and trade and in this he found a connection to other people. And now the factory, where he finds himself connected to the machine in which he can find no life, nothing to support his inner life of soul and spirit.

But he has a possibility of freedom from the necessity of continued labour as never before. The time has come when, due to division of labour, it should be within the reach of every human being to have time and the resources to develop the inner life of soul, free from the necessity of having to labour for more than an acceptable period each day or part of a week. To achieve this the labour has had to lose all connection with, and sense of fulfilment for, the person who does it.

Take for example the electric light bulb. Quite a simple product which, together with a supply of electricity, gives us light whenever we need it. It was not so long ago in this country, and is still so in some parts of the world, that it was only the rich and powerful who had light after the setting of the sun. There are usually about six different substances, extracted from the earth, used to make a bulb. If I tried to make one entirely on my own it would take me years, even if I knew the process involved. But I can buy one for a few pence, equivalent to what I can earn in five or ten minutes. But an untold number of people are involved in the making of that bulb, each

playing only a minute part in each of millions of bulbs. But in order that we can have them and all the other commodities that have become a necessity of life people have to specialise, to work with the soulless machine, cut off from nature and from the person who uses the product. The labour gives no satisfaction, no spiritual sustenance, it is done because the community needs the product and the individual has to earn money in order to buy his necessities of life.

That this is so, that it is a necessary stage in human evolution and what it means spiritually to the social life of the community needs to be understood if we are to come to an insight into the economic and social upheavals of the present time. In this short article only some aspects can be pointed to.

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II The Redemption of Money

On 20th September 1913 on the Dornach hill in Switzerland, Rudolf Steiner laid the foundation stone of the building that was to be known as the Goetheanum. (This building was to be destroyed by fire on New Year's night 1922-23.) During that evening, whilst a storm gathered strength around them as though the elements too had to be manifest, Rudolf Steiner addressed his friends assembled around him. In sublime and wisdom-filled words he spoke of the longing for the spirit that more and more was awakening in human souls, in all parts of the world. For the first time he spoke of the Fifth Gospel, the Gospel of Knowledge. To the four Gospels must be added the fifth which, though the most ancient, has not yet been written, but is available in the spirit to spiritual perception. On this occasion he spoke for the first time, twice over, the words of the macrocosmic primeval Lord's Prayer as revealed in the Fifth Gospel.

During the following months Rudolf Steiner gave many lectures on this Fifth Gospel. It is significant that of all that supposedly he could have brought, he gave so much importance to the mystery of 'The Daily Bread'.

The following is based on what Rudolf Steiner gave from the Fifth Gospel:

Among the Hebrew people by the time of the birth of Jesus of Nazareth, the possibility to draw directly from the divine sources of spiritual wisdom, as it had existed in the days of the prophets, was no longer there. Only what was preserved in the scriptures was available. But the young Jesus did experience within his own soul what had once been given by the Prophets as direct revelation. It caused him deep pain to see the people around him no longer sustained by a living revelation from the divine world; to experience the spiritual darkness descending on the Hebrew people.

Then from about his eighteenth year he began to travel, working at his craft, to different parts of Palestine and to neighbouring heathen lands. He came to love deeply the ordinary people amongst whom he lived and worked. And they came to feel that it was a unique human being that had

come into their midst, and who was different from any person they could have imagined. These ordinary working people felt a close communion with him, and they experienced the presence of his love even after he had physically left them.

Then in about his 24th year a powerful experience came to him. He had often travelled through heathen lands. But now as he came to a pagan temple, it was revealed to him in spiritual imagination how here too the forces of lofty divine beings which had once streamed down onto the sacrificial altars no longer revealed themselves. Instead of the good spirits now only demonic beings were present and infested the people, who had become decadent and afflicted with leprosy and other diseases. Jesus of Nazareth experienced in the depths of his soul the deep pain and suffering of these people and an infinite love welled up in him for them. And the people saw him and sensed the love and uniqueness of this being. They thought he was a new priest come to save them and pressed him towards the altar for him to perform the sacrificial rites. But Jesus of Nazareth fell down as if dead and the people fled away. As he lay there, outwardly unconscious, he felt himself transported into spiritual realms, into the sphere of Sun-existence. And he heard the voice of the Bath-Kol revealing to him the words of the primeval macrocosmic prayer. And he felt: The secret of human evolution and of embodiment in earthly incarnations is concentrated in these words.

Rudolf Steiner rendered these words into the German language, and they have been translated into English:

Aum, Amen!
The Evils hold sway,
Witness of Egohood becoming free,
Selfhood-guilt through others incurred,
Experienced in the Daily Bread,
Wherein the Will of the Heavens does not rule,
In that Man severed himself from Your Kingdom,
And forgot Your names,
Ye Fathers in the Heavens.

Shortly after this deep and profound experience, in about his 24th year, Jesus returned to Nazareth. In the vicinity at that time there was a settlement of the Order of the Essenes. These were people who in a monastic order strove to reach again to the spiritual through a strict life of morality, cleanliness and inner development. In order to do this they isolated themselves from the rest of humanity and lived in closed communities. Though Jesus of Nazareth did not become a member of the Essenes, due to his wisdom and unique qualities he was welcomed amongst them, and he often visited them. He came to understand that in this way it was possible for people to find a way back to the spiritual heights from which the Prophets had drawn their inspiration. But to do this they had to isolate

themselves from the rest of humanity who had to remain in the world of increasing spiritual darkness.

In order that the Essenes could live a life detached from the toils and worries of ordinary life, so enabling them to reach up to the spiritual heights, other people had to sink even deeper into the life of division of labour. It was not possible for all people to live the life of the Essenes. Those who laboured, who had to earn money with which to buy their 'bread' were by that fact exposed to the demonic world, to the influences of Ahriman and Lucifer. The realisation of this fact was truly a momentous experience of pain and anguish for Jesus of Nazareth.

After the Baptism in the Jordan, Christ Jesus was led into the desert to be tempted of the devil. Rudolf Steiner gives us something of the meaning of the temptation 'to change of stones into bread'. The devil – Ahriman – said 'If thou be the Son of God command these stones to be made bread' and Christ Jesus answered 'It is written "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God".'

Rudolf Steiner points out that the stones represent the mineral substance which through gold has become money, and that here on earth human beings do have to turn 'stones into bread' in that they have to labour for money. The Christ, this lofty spiritual being who had descended into the body of Jesus at the Baptism, now lived on earth in physical existence for the first time. He could not yet know what it meant that here on earth people had to earn money with which to buy their Bread, to be caught up in the process of division of labour. And because of this, Christ Jesus could not fully overcome Ahriman at that time. And in future Ahriman would continue to have access to humanity through money. He could bring about the betrayal of Christ Jesus himself by Judas with thirty pieces of silver.

After the temptation Christ Jesus went amongst the people, the 'sinners and publicans', those who had to earn money to turn stones into bread. As Jesus of Nazareth he had come to know and love these people and their sufferings caused him deep, deep pain. Now he was able to see that the primeval macrocosmic Lord's Prayer was related to the path, prepared by the Gods, of humanity's descent from the Spirit to the Earth. But now human beings must themselves find the way upwards from the Earth to the Spirit. He transformed the macrocosmic prayer, line by line, into the microcosmic Lord's Prayer that we know today:

Our Father, which art in Heaven,
Hallowed be thy name,
Thy kingdom come,
Thy will be done, on Earth as it is in Heaven,
Give us this day our Daily Bread,
And forgive us our debts as we forgive our debtors.
And lead us not into Temptation,
But deliver us from Evil,
Amen.

The lines:

Selfhood-guilt through others incurred
Experienced in the Daily Bread

relate to the necessity of physical existence, division of labour and its consequences of labour and spiritual darkness for some so that others could experience fulfilment in the light.

This has been transformed to:

Give us this day our Daily Bread

And forgive us our debt as we forgive our debtors.

The industrialised world has reached the point in the development of economic life based on the division of labour that the possibility is there of providing for every human being in the world the reasonable needs of life, without anyone having to be absorbed in soulless labour. But for this possibility to be realised, the economic life will need to be guided, not as in the ancient past by the Gods from outside, but by the Holy Spirit at work in genuine human community.

KARO BERGMANN — ART AS A HEALING FORCE FOR OUR TIMES —

Monika Hertrampf-Pickmann

The most significant step of my life, which led from a more superficial acquaintance with Rudolf Steiner and the Waldorf School to a way of life inspired by anthroposophy, I owe to a personality who entered my life with the loving care of a mother and yet with spiritual authority and strength of ego — Karo Bergmann.

I had long yearned for the chance to watch a painter at work in his studio; I painted myself, but was looking for a master. The directions I found in modern art did not satisfy me. So I did not wonder when, on a sunny autumn day, a friend took me along to the studio of a painter, whose age I put somewhere in the mid-thirties, judging by his vivid descriptions. With a bouquet of yellow flowers I was already standing at the door of her house in Düsseldorf, when my friend inadvertently mentioned that she was 69 years old. I was appalled. How did this tally with his descriptions? How was it possible that I should imagine a young woman when he spoke of her . . . and yet she was 69? Such a thing had never happened to me before. Impulsively, I pressed the bouquet into his hand and said, 'You can go alone! I will take a stroll along the Rhine in the meanwhile.' But there was no escaping. My heart pounded heavily as we ascended the 80 or so steps to her flat; I felt in the presence of a great mystery, and was filled with expectation and awe.

She was awaiting us at the door — white-haired, queenly, erect . . . but all of this I only saw later. What I first apprehended was her warm, receptive, sensitive and strong hand; and I saw a pair of clear, blue eyes which rested upon me with a loving, yet probing gaze, which seemed to comprehend more than I 'was', — or, should I say, they read in me, and seemed to penetrate to the depths of my soul. I stood as though before a threshold. And then I saw in her eyes how a space was opened for me, and how I was admitted; I felt a sense of release that I had been received.

Lofty, well-lit rooms, simply furnished and kept meticulously clean, no superfluous comfort — such were the surroundings in which she lived. In her studio one saw stacks of framed pictures leaning with their faces to the wall, and a new one on the easel. A circle of young people was gathered round a tea-table. When the number had grown to around 15, we began with the study of Rudolf Steiner's *Philosophy of Freedom*. At once I was fully involved. We would ask Karo Bergmann anything, even questions pertaining to modern, contemporary issues and daily life. Never did she

shake her head disapprovingly, or dispense answers as through from ready-made compartments; never was a question too awkward to deal with. I was soon aware that she spoke from rich life-experience. And from something more, for when she answered, she reached out to wide-ranging considerations and relationships, from which at last, through our own activity, we could approach the solution of our problems. She was never dogmatic and never trespassed on our freedom. She developed each answer out of the respective question in a vivid and organic way.

At the time I joined it this group had been in existence for about two years. Most of the participants had come to her without any previous knowledge of anthroposophy, when Doris Meeks asked if she would consider working with her and her circle of friends. She had boldly plunged them into the *Philosophy of Freedom*. The group met on a monthly basis for the next twelve years, and has continued after her death.

During the ten years I was privileged to know her, it became evident that all who met her felt themselves lovingly accepted with their whole individuality. Although she knew the weaknesses of each, she did not criticize, but fostered each of us lovingly and perceptively through work, dialogue and questions. Only now can I formulate what I felt at the time. It was as though one never ceased to be born — or, as a business manager once told her when she had finished his portrait: 'You have made me a better person'. And what pain did she have to endure, through what distressing outer events did her pictures often come to birth! Her 'children', as she lovingly called them, flourished nonetheless. How difficult was the fact that in the room next to her studio lived a nearly deaf woman of ninety years, who, despite all entreaties, left the television on at high volume for hours at a time. But when this neighbour fell ill, Karo cooked for her. On the other side of this same room was her bedroom, partitioned off by a thin wall from the bedroom of her old mother. Sorrows and anxieties there were in plenty, and others readily bring their problems where they can find a sympathetic heart. These have to be carried as well. And the work flourished all the same, and was imbued with timeless value.

Only gradually did I come to understand that Karo acquired her 'youth' (which had almost hindered our meeting) alongside her artistic activity through her spiritual work with anthroposophy. At the beginnings of our meetings she often seemed somewhat weary through the stress of strong personal experience and hard work. But we could experience how, in the course of the work with Rudolf Steiner's texts, and through her enthusiasm — 'sober, with enthusiasm', she liked to say — she rejuvenated before our very eyes, and seemed refreshed at the end of the session.

Who was this remarkable person? How did her life work evolve? Karo Bergmann was born on the 22nd October 1903 in Essen, in the German coal mining district known as the Ruhrgebiet. Her father, like all the other working men among her relatives, was employed in the mines. The name

'Bergmann' ('miner') is thus no accident, and seems a fitting signature for an artist who delved so deeply into the mysteries of the earth. Her father was killed in a mining accident at the age of 26, when Karo was still an infant. She later visited the scene of the accident. Three children were born from her mother's second marriage; her stepfather died at the age of 36. As the eldest child, Karo bore a great burden of responsibility. Money was always in short supply. Through work as a seamstress, her mother earned what was needed to supplement her small pension; and from her twelfth year onwards, Karo was able to make contributions from the sale of her paintings. Nevertheless, her childhood was rich in inner experiences and outer impressions, some of which seem to contain seeds for her future artistic career. There was the lovely garden of Schellenberg Castle in Essen with its scents, its herbs, the colours of its fruits; it was an indescribable delight when in the spring the first tender green sprouted out of the black earth. There was the silence of starry winter nights, when her grandmother told stories by the light of a petroleum lantern; there was the gentle, rolling countryside of the Ruhr; there was the mysterious, dark and sometimes threatening water of the river, but also the poem her grandmother read her about the gardener and little Annie, who went to the spring to draw water. With an air of mystery she read the last line: 'Und – weisst Du was – das Wasser, das macht nass!' ('And do you know what? – the Water makes you wet!'). I don't know how often she had to repeat this line. In this simple sentence I felt the whole depth of the watery element.' Then there was the exciting railway station, where coal was loaded onto the trains; the coal-pits, by which the emaciated, overworked miners stood; there was the castle of the Robber Barons, the old mill, and the uncanny tower from the eighth century, of which it was said that witches had been imprisoned there; a certain place on the Ruhr was even called the 'Witches' Baptistry'.

The dull, unimaginative drawing lessons at school did nothing to prepare her for her artistic calling. But when she was once asked what led her to study painting, she replied astonished that this had never needed to be decided, it was clear from the beginning. One Christmas a violin lay on the gift table for her, and a colour box for her younger brother. Her brother made a beeline for the violin, and she was left with the long yearned-for colour box. And so it remained for the rest of their lives. Her brother became a musician and played in the city orchestra. But the violin could have suited her as well. Karo Bergmann's musicality revealed itself later in the masterful tonality and composition of her pictures. She had a quite special love for the music of Bach. A strong mathematical, ordering power can be felt in her works – she inherited this from her father, and experienced it in the orderly habits of her mother. A certain solemnity prevailed when her mother began a piece of dressmaking work, 'when she felt her way intuitively into the world of the fabric, yet with a grasp of the whole.' From her mother she learned 'the earnestness of beginning a new work, the

creative courage to take hold of materials and alter their given relationships, the cheerful serenity which must lend wings to the creation of forms, if they are to stand in a right relation to the whole'.

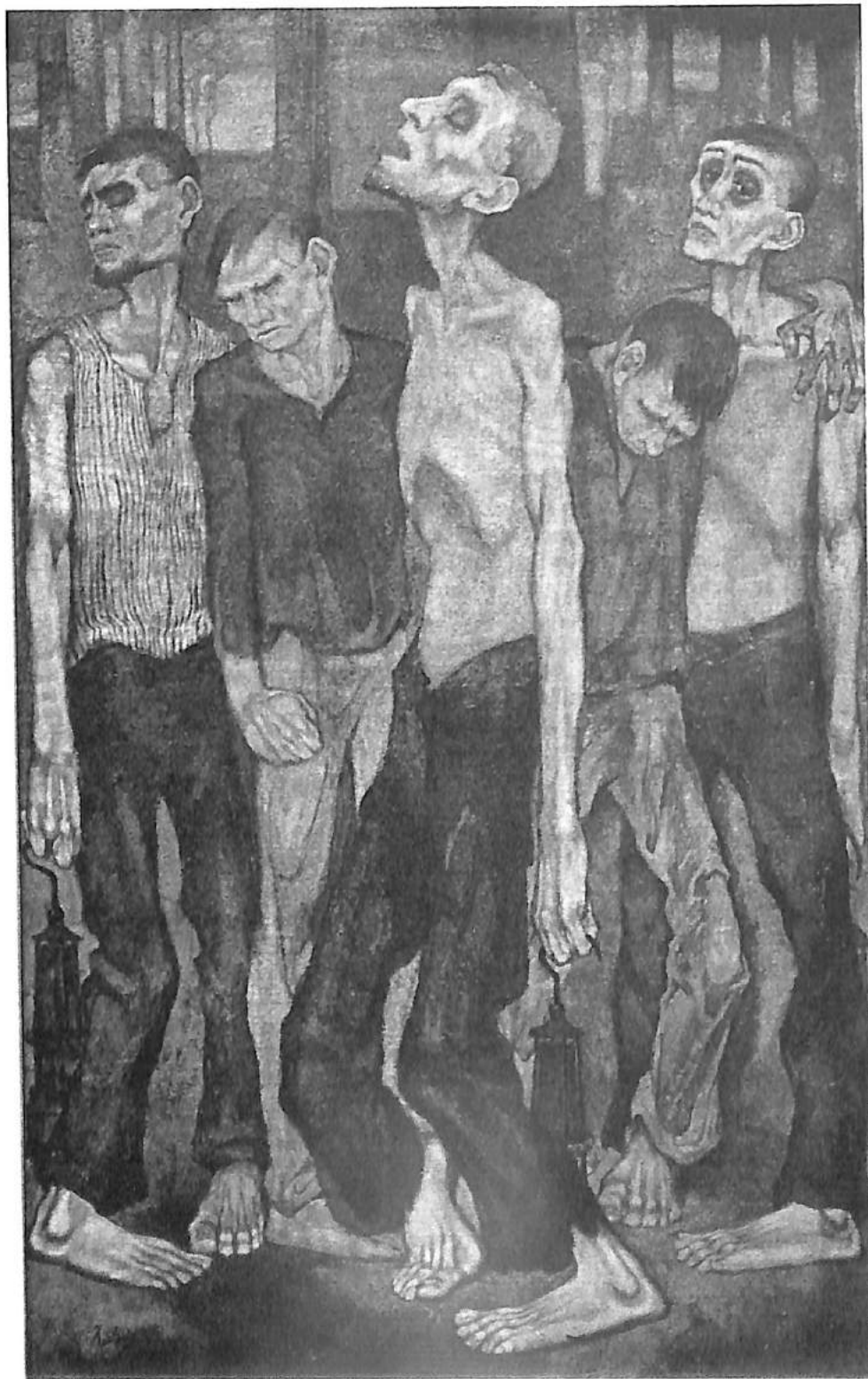
Her artistic career was unconventional and marked by genius. Already at the age of twelve she received her first commissions for oil paintings. She painted still-lives and landscapes. For the silver wedding anniversary of a couple in the neighbourhood she was commissioned to paint a large heath landscape in oils. 'I had never yet been in heather country, it lived in me only through descriptions. At first I felt daunted by the huge surface of the canvas, until the beautiful colours of the erica began to appear alongside sandy tones, giving me courage. Boldly I added a few junipers, accentuating the whole. Set in a golden frame, the 'masterpiece' was placed in the choicest spot in the family's living room'.

After graduation from school she took a lucrative job in a bank, to the great joy of her mother and grandmother. For her part, so as not to despair in the desolation of the office, she took a biography of Rembrandt along and read the whole day, utterly absorbed. After a week her boss asked, 'Well, Miss, has nothing happened at all? No telephone call, no post?' She had conscientiously passed over all such things, dedicating herself strictly to Rembrandt. It was now clear that such a job could mean nothing to her, and her mother and grandmother had to accept the fact with sorrow. But for the rest of her life she felt the inner obligation to follow her artistic path in full responsibility, so that this step should not have been in vain.

In 1924, at the age of 21, she became acquainted with the work of Rudolf Steiner – first through lectures on Man and Animal by Hermann Poppelbaum, then through historical lectures by Karl Heyer. On 30th March, 1925 a friend took her to a special meeting of the local branch of the Anthroposophical Society. She found many people gathered there, 'sitting and standing closely packed; breathless stillness filled the room, and great sadness was written on their faces. In the peace and harmonious composure of this gathering I had a most moving experience – I felt vividly how something was moving away from the earth.' Only when the silence was broken by the words of a speaker did she learn of the occasion: it was the death-day of Rudolf Steiner. Anthroposophical studies and the study of art now began to go hand in hand in her life, and to interweave.

At the Düsseldorf Academy of Arts, Karo learned the techniques of the old masters, right down to the preparation of egg tempera. She learned to deal with form, with the dynamics of movement and with nude subjects – colour composition she did not learn, and water colour was not even taught.

At the age of 25, she became a master pupil amid pomp and festivity. Her paintings of social criticism with themes from the coal-mining milieu had a staggering effect. The director began to gesticulate wildly with his arms and hands, and cried out in his enthusiasm, 'And – who painted these? And a woman at that!' A new Käthe Kollwitz seemed to have arisen. A steep ascent



Miners



Pregnant Woman

to fame lay before her.

But she did not succumb to the temptation. As a critic remarked, there lay behind these paintings an enormous power of social compassion. And so she began to realize that it was not her way to reproach one destiny with another. In later life she only showed these works with great reluctance. She kept these paintings hidden in the cellar, which she had created in her youth with painstaking exertion, kneeling in a tiny, dimly-lit cellar room. She later strove to give the world healing forces with her art, rather than accusations.

As a master pupil she was given a spacious studio which she furnished unromantically, with the bare necessities of life. From the anatomical collection she brought bones and skulls for study. There was no time for visits. For the money she was given to eat out, she bought paints. Soon she had earned the title 'The Unwavering' ('Die Unentwegte') – and unwavering she was on the restless search for her artistic path.

There were still examinations to contend with, and occasionally one had to encounter eccentric and rather ferocious examiners. This could lead to a contest of wills which – in retrospect, at least, – was not without its amusing moments. So for instance in her art teacher's examination in Berlin. 'At the entrance to the zoo stood a professor holding a hat from which each candidate had to draw two lots. I had to draw a lop-eared goat and a wart-hog. But the hog was wallowing deep in the mud and was not about to stand up. I tried every stratagem to goad it out; it grunted and stayed in the mud. I was left with no other choice. I drew the tail and the fragments of the head that could be seen. Under this remarkable drawing I wrote: 'The Hog Wallows'. Indignantly, the professor asked how I could dare to submit such a thing as a drawing for the examination. I looked at him calmly and asked, 'Did you consider this task when you wrote the lot? How can one draw an animal which is only at home when buried in mud?' He seemed to see the point, for I was given a substitute animal – it was another kind of goat. I had to laugh. For me it was left to the goats to document my ability in drawing'.

After passing her teaching and assessor's examinations in 1930 and 1932, Karo's outer subsistence was assured. Her days were divided between art lessons and her own work in the studio.

She described the first period of her artistic career as one in which she 'had absorbed the world in its wealth of form, and had attempted to bring its essential qualities to expression through the line. I watched my hand as it playfully traced the forms onto the paper.' *The Cow* (Plate 2), one of the last egg tempera paintings, was the first hesitating exploration of a new style. In 1936 at the age of 33, she began to work in water colour, wet in wet. It was an indescribable joy to see the colours in movement on the paper. Her strict professor from the Academy, who regarded water colour as a mere bagatelle, visited her in her studio. 'But this will not interest you, Herr Professor,' she said, 'for you see, I have ended up with the bagatelle of



Soothsayer

water colour.' When he had seen her pictures he said, 'With me, as a painter of historical themes, an epoch is ending – with you a new one is beginning.'

In 1942 Karo lost her flat, her studio and all her paints through the war. In despair, she asked her professor, 'What shall I do? I have to paint!' 'Paint portraits!' 'But I have never learned it.' 'Learn it now.' And she did. Often she asked her subjects to tell about themselves; children she mostly drew later, from memory. She began her portraits with the eyes, then added the contours of the head with red chalk or charcoal, and rubbed over them with the balls of her hands to dissolve the lines into gentle coloured surfaces. She had always felt an aversion to imprisoning light within borders, she wanted to make the forms translucent. Through shading, she seemed to conjure the picture forth out of space. At the end she drew the hair as finely illuminated substantiality. She did not enclose the head within boundaries.

After the war Karo resumed her work in water colour. In the wet in wet technique she felt swept along by a surging sea of colour, but at the decisive moment she had to step into the process actively to allow structure to arise. This was only possible because an intensive study of nature had prepared the way, and because of the very considerable formative powers at her disposal.

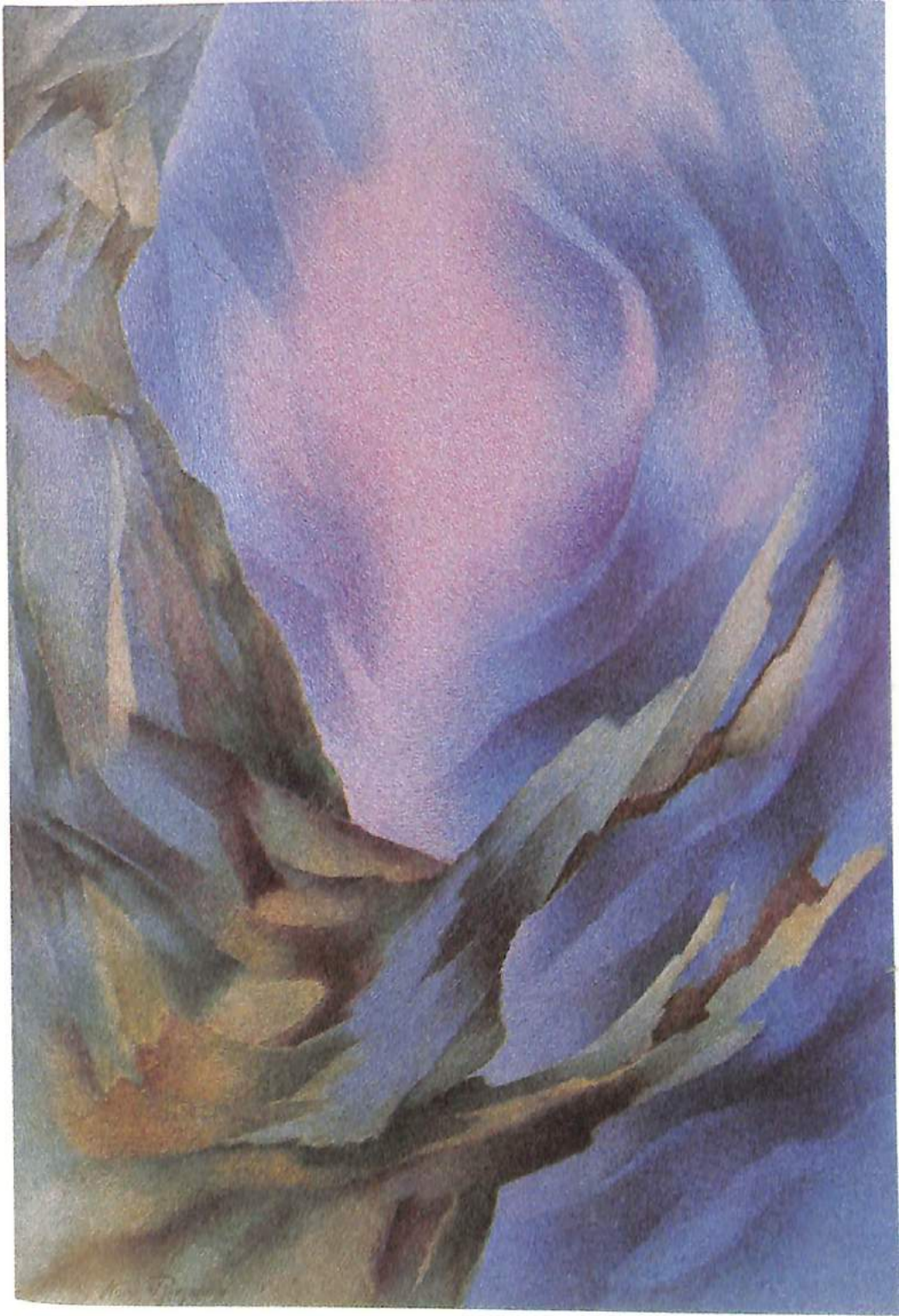
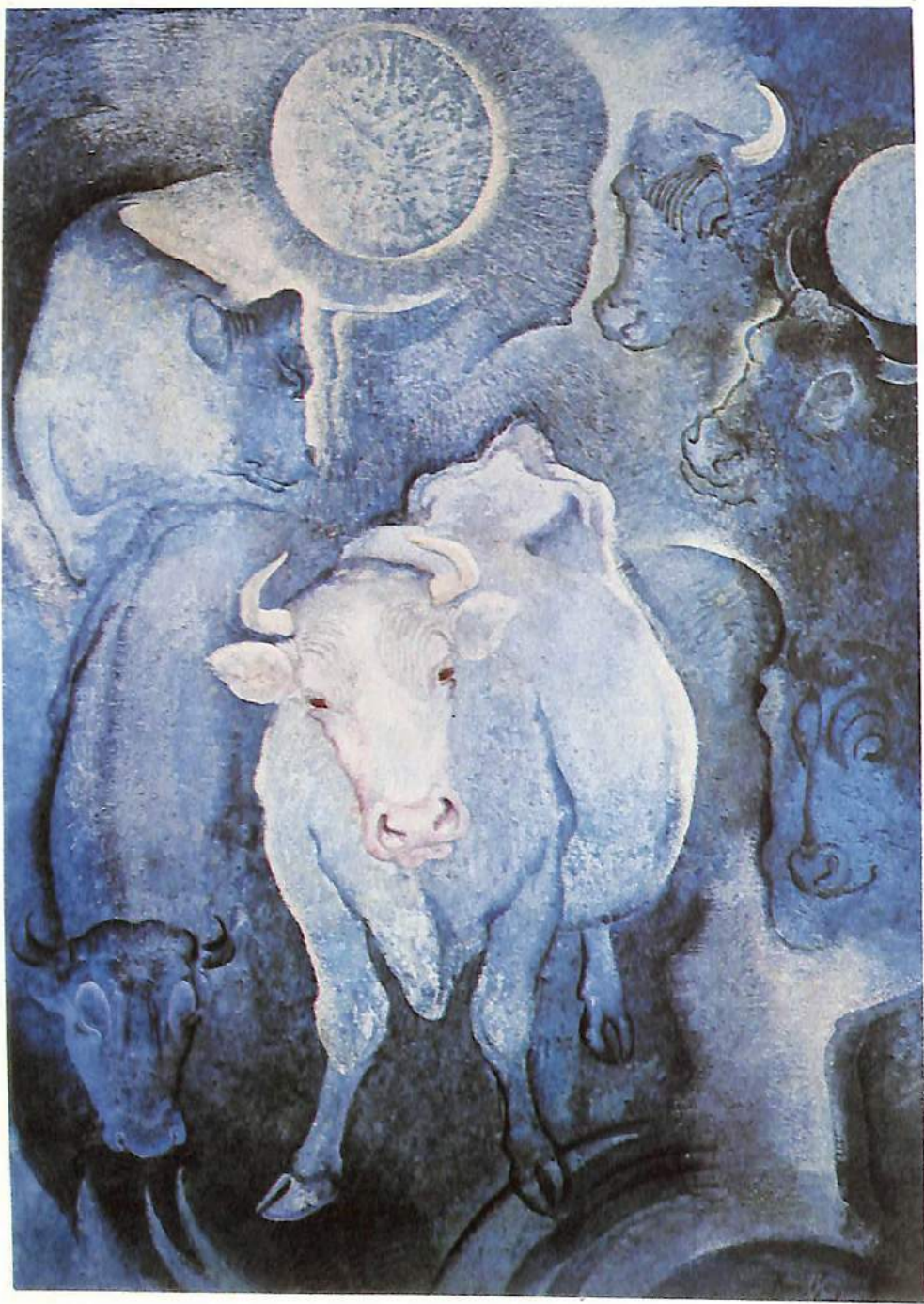
A few years after the war she began to veil. 'The emotional Dionysian qualities made way for a spiritually conscious formative will.' But she soon encountered the limitations of veiling with a broad, flat brush. Again and again she asked herself: 'How can I make the colours more transparent, so that something of that creative world can shimmer through which lies behind the appearances?' The answer was given by a dream.

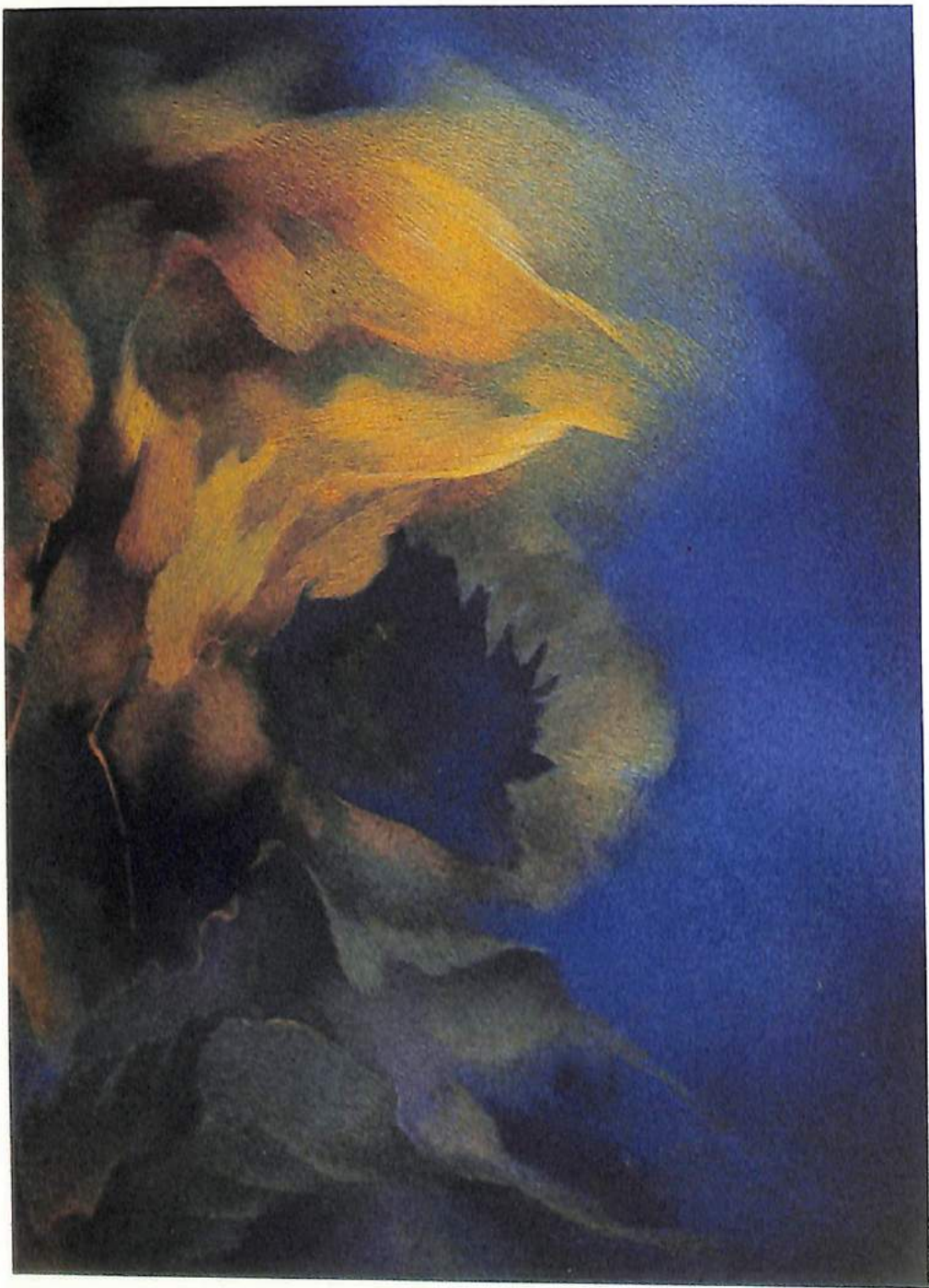
'I found myself surrounded by boundless cosmic spaces, woven through by a luminous green tone of colour; neither the watery nor the airy element was present. I could almost say that gleaming droplets or pearls of light were moving in this wonderful green, which was in perfect balance, inclining neither to the blue nor to the yellow. I was carried by a feeling of rapture, and when I awoke the answer stood clearly before me. I saw pictorially how the colour wanted to be treated, in order to achieve the expression of what I carried in my heart.'

Colour Plates

- I Self-Portrait, 1939
- II The Cow
- III Trees over Abyss
- IV Tones of Autumn (*Herbstliche Klänge*)
- V Mountains (*Bergwelt*)
- VI Moon
- VII Silver Thistles
- VIII Fern









She now began to work on the realization of what she had received by enlivening the veiled surfaces with a new brush-technique. 'It is as though I were able to draw something from this sea of colour onto the land, but not having to forfeit its weaving, oceanic quality. Wet in wet painting leads in the opposite direction. Both methods lead into the colour spaces, but there is a difference from which side I approach them.' It was a reversal of her previous path. Hitherto, she had studied the sense world in all its manifestations; now she sought to feel her way 'towards the inner gesture, the mysterious hieroglyph of this world'. Technically, her method was as follows. At first, wet in wet, accentuation of the colour; then veiling, and finally removal of substance with a wet stubbed bristle brush, thereby achieving a unique quality of shimmering, weaving light. After long and intensive efforts, she now felt her way to be fully in accord with Rudolf Steiner's indications for the future of painting. Hitherto, she had even postponed reading his lectures on *The Nature of Colour* until she had become clear about her own path, independent of all outer influences. Through an inner process, Karo had arrived at a technique 'which unites the Dionysian and Apollonian forces.' To give the possibility to divine the creative word which is enchanted into all things, to liberate it, to renounce the direct representation of outer beauty, and to allow the great hieroglyph of the inner presence of things to light up in the colour process while painting' – this was her experience of artistic creation. She was filled with a deep sense of gratitude that her artistic task had led her to an understanding of Rudolf Steiner's words: 'The essential thing is that art should represent neither the sensible nor the supersensible, but the sensible-supersensible – bringing to appearance in the sensible a direct counterpart to supersensible experience.'

Much could be added to this brief sketch of her artistic career. There were numerous exhibitions of her work – in Germany, Switzerland and America (unfortunately, not yet in Britain). There were the journeys into nature or to ancient mystery centres, from which she gleaned many inspirations for her artistic work. There were also the many renunciations of her life. So, for instance, her long engagement to a colleague, which was not without its difficulties and trials, and which ended when he was killed in action during the war. Or again, that she was unable to travel for many years during the long illness of her mother, and had to receive creative impulses from the 'little cosmos' of an autumn leaf, or from a story. In her last years she lost a considerable part of her eyesight, but this did not deter her from painting. Her last works became increasingly transparent for a quality of light which spoke of higher levels of reality.

On the return journey from Tessin with a young friend in the autumn of 1982 she suffered a heart attack, and after a week's illness died on 3rd November. Shortly before her death she had studied Rudolf Steiner's *Agriculture Course* and had devoted much thought to the relationship

between natural science and the creative Word.

Never have I seen such a beautiful human being in death – confident of victory over herself in her continuous struggle to wrest free creative forces in the face of inner and outer obstacles; a countenance irradiated by love, understanding, and a gentle smile of world humour.

Translated by John Meeks

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Karo Bergmann – Leben und Werk, Einführender Text von Dorothea Rapp, Autobiographische Beiträge von Karo Bergmann. Verlag Freies Geistesleben, 1978. 32 colour plates and 26 black and white illustrations.

It is hoped that an English translation of the autobiographical part will soon be available as an insert.

‘THE THREE SPHERES OF SOCIETY’ – THE HISTORY OF A PIONEERING BOOK –

Charles Davy (1985)

In 1944, when the end of the war was coming into sight, I was living in Leeds, working on the ‘Yorkshire Post’. Two friends, George Adams and Arnold Freeman, came to see me there. They said, in effect: ‘After the war there is going to be a great surge of interest in reconstruction, and in rebuilding war-torn Britain after a pattern better than any in the past. Many plans and projects will be in the air. We feel strongly that Rudolf Steiner’s voice, when at the end of the First World War he spoke of a Threefold Social Order, should be heard when the Second World War ends. A book on the Threefold Social Order should be written. We think you are competent to write it. Will you try?’

I agreed to try. Conditions were favourable. I worked a five-day week and every day I had some time free. Also Leeds had a large and good Public Library – invaluable for my studies at that time. I wanted to present the Threefold Social Order in relation to other reforming movements and outlooks on the contemporary scene. Rudolf Steiner always insisted that the Threefold Social Order was not his invention, but a natural outcome of people living in a modern society. It was indeed already present, except that the word ‘order’ had an ironical relevance. The three spheres were neither ordered or recognised. They existed in a tangled confusion and needed to be sorted out, with distinctive functions assigned to each. So the book that was to be called ‘The Three Spheres of Society’ began to be written. It was eventually accepted by Faber and Faber and published in 1946. Much later I heard that on the board of Faber and Faber the director most in favour of publishing it was T. S. Eliot. He was strongly opposed to the power of money and of international finance, and in the Threefold Social Order he saw ideas and principles which ran counter to that power.

I never expected the book to have any discernible influence over the course of events in post-war Britain. And the result of the first post-war general election, which brought into office a Labour Government with a huge majority and Attlee as Prime Minister, showed that its socialist policies were going to be very different from the necessary but limited form of socialism advocated in my book.

The Attlee Government intended to apply forms of socialism not only to economic life but to cultural life: e.g. medicine and education. They were influenced, I think, by the views of Sydney and Beatrice Webb, put forward in the thirties, after they had visited Stalin’s Russia and were still under its

delusive spell. They were both trained in bureaucratic methods; they wanted everything tidily controlled from the centre, which had to be the government of the day.

Other forms of socialism were available: Guild Socialism – much closer to Threefold social outlook than State Socialism could ever be, and Christian Socialism – associated with a few religious leaders and with Maurice Reckitt and the Chandos groups. But Guild Socialism, though at one time supported by some influential left-wingers, notably G. D. H. Cole, was opposed by the trade unions, who saw it as a threat to their power and influence; and Christian Socialism had only a limited appeal.

To me it seemed that Socialism (but not State Socialism) was the right outlook for the economic sphere; conservatism for the political or human rights sphere, because much of the activity in this sphere should be concerned with protecting and conserving the country's heritage and traditions; and liberalism for the spiritual-cultural sphere, where the watchword always has to be liberty; while the watchword of the political sphere has to be equality (equality of human rights); and fraternity, or co-operation, the watchword of the economic sphere.

Thus it was apparent to me that any exposition of a threefold social order would encounter, in those early post-war years, a very unfavourable climate. Nor is the climate more favourable today. But there are young people – notably students at Emerson College and at the Social Development Centre in Forest Row, Sussex, who are drawn to Rudolf Steiner's works and want to explore his social-economic ideas.

Thus Charles Davy hoped that a new edition, condensed and brought up to date, might be produced if a suitable and devoted editor could be found. The original edition (1946) appeared under the pen-name of Charles Waterman.

II

BETWEEN THE POLES

(the last pages of 'The Three Spheres of Society,
as published 1946)

Charles Davy

A true picture of man's life must include both the vertical and horizontal dimensions. And a human social order, in which a fully human life can be lived, must reflect this picture. It must enable man, as citizen and law-maker, to stand between the spiritual sphere, which represents the vertical dimension, and the economic sphere, which represents the temporal dimension. Both dimensions must penetrate social life; and it is only when both are admitted on equal terms that the two characteristic temptations which enter with them can be fairly faced.

The first of these, implicit in the life of the spiritual sphere, is the temptation to hold aloof from earthly responsibilities; to rest content with a vision of merely personal and private salvation while the world goes to wrack and ruin along its temporal course. Or, on a lower level, to withdraw into an ivory tower of privileged culture while oppression and poverty continue unremedied among the ignorant mass.

The second temptation, implicit in the life of the economic sphere, is the temptation to shut the eyes of the soul to the heights and depths, and to measure the value of man's life in terms of his command over material things. While the first temptation might be called the temptation of transcendence, the second might be called the temptation of time, for it confines man's destiny within the stream of time and turns his ambition to establishing a purely secular utopia on earth.

To these two temptations man is perennially exposed. They lurk in every one of the 'pairs of opposites' from which the manifested universe is built up. They are temptations; but they are not to be fled from. As vain, because heat can scorch and cold can freeze, to fly from heat and cold. They are powers which operate throughout the universe; and it is only by confronting them and holding them in tension, so that neither is master, that man can prevent one or other from mastering him.

* * *

Just now the second temptation – the utopian temptation of time – is paramount. The powers which modern science puts into the hands of man are persuasive tempters; they invite him with a daily display of miracles to believe that he is master of the world. This is a new situation in human

history. Until lately man was shielded from the utopian temptation by his own poverty and ignorance. He had all he could do to keep alive on earth; respect for the mysterious energies active in his environment was forced upon him. Now he feels himself to be king; if nature still has mysteries it is merely because science has not yet cleared them up. So, under the influence of these dazzling hopes, he shapes his course for that scientifically planned paradise which – if it were ever to be reached – would have the result of cutting him off from the spiritual sources of his being and imprisoning him in a condition of drugged servitude to his own inventions.

* * *

Because the gifts of science are new we usually associate them with youthful enterprise; we think that in taking advantage of them we are leaving behind a drab old world, wrapped in the mists of ancient superstition, and moving on towards the sunshine of a bright new day. But in fact the forces at work in our mechanized civilization are those which bring on old age: they are hostile to spontaneity and the free play of impulse; they are a cage to catch the bird of mankind's youth and imprison it within walls. A machine never produces anything unexpected; its nature is to keep on reproducing the same things over and over again. The fountain of man's youth lies in the past; he has had to travel away from it in order to achieve individual self-consciousness in the desert of isolation; but his life depends on not severing finally the conduit that links him to it. His task, rather, is to unseal the source of the same living water within himself; then he will be able to travel safely through the desert and make it blossom. But if the conduit were cut, his own inner source would dry up. And to cut the conduit is precisely the purpose of the tempter who offers to make him master of the world.

* * *

A picture of the society towards which this temptation leads has been drawn in Aldous Huxley's *Brave New World*. It is of course a satirically exaggerated picture, drawn with Swiftian disgust; but in many essential features it is nevertheless a true picture of the *kind* of society, where work and pleasure are painlessly planned from cradle to grave and nothing unpredictable is allowed to happen lest it break the mechanical dream, towards which we are in danger of travelling; in greater danger than we think. For the powers which man is unloosing by his exploitation of nature are very much more inimical to him than he has yet realized; when they teach him how to make total war he catches a glimpse of their features behind the mask and recoils; but when a war is over he forgets. He sees only the inviting mask, not the cold, scornful and supremely intelligent face.

* * *

There is no way out or back from this perilous stage of man's journey. He has to meet and wrestle with the breath of ice in the universe, just as he has long had to wrestle with its breath of fire. From the hazards of mechanized civilization there is no way back to pastoral innocence; and it will not suffice to point to mystical ways of inner salvation which can be followed far only by the few. Indeed, no purely individual means of protection against the hazards of the present and the future will be enough. The inescapable need is for a *society* in which the crucial relationship between the dimension of transcendence and the dimension of time – crucial in a strict sense – is restored: a society in which the benefits of technical and economic progress are held in balance and corrected by the spontaneous activities and the penetrating judgements of a free and vigorous spiritual life.

* * *

Such a society offers no prospect of blissful ease. It would not be a harbour but a workshop; and more than a workshop, even a battleground. For man's contemporary struggle with the powers implicit in mechanized civilization, on the one hand, and on the other with the powers which for ever tempt him to stand aloof from the struggle or to turn it merely to his private advantage, has to be carried through; the point is that he should go through it with eyes open. 'The true social form for any epoch', it has been well said, 'does not establish Utopia on earth; what it does, rather, is to create the setting within which the ethical problems and evolutionary struggles of that epoch can be honestly worked out. When such a form is by God's grace established, people are comforted even in the midst of conflict, because again and again, *through* the wise social form, the depth and greatness of our human tragedy rings true, as it so often does in Shakespeare's closing scenes.'¹

Somehow the conflicts and struggles of an epoch always are worked out. The only question is whether it shall be in the daylight or the dark; whether the conflicts shall be blind and destructive or conscious and creative; whether they shall be brought to a respite with opiates, or because a pause on a new level of social achievement has been strenuously won. It should never be claimed for a threefold social order that it will bring out an ideal condition of human life; blue-prints for perfect social harmony are illusions, always. Nor should it be claimed that a threefold social order is the final pattern, discovered at last and valid for all ages to come; every social order is transient by the time-scale of history and contains within it the factors of its own decline. The claim that should be made is that a threefold social order is required by the human situation now; and that to perceive the facts of this situation is also to perceive that man has brought the three spheres of society

¹ George Adams, from the symposium, *In Search of Faith*, ed. E. W. Martin, 1943, p. 221. The whole of Mr Adams's essay should be read.

into existence by his own evolution from social childhood to the painful beginnings of his maturity as a self-conscious individual. The three spheres lie around him in confusion; he has to order them; and to recognize them first and soon.

* * *

After the second world war in a generation men are hoping devoutly for a respite, at least a long respite, from this particular kind of conflict. Even that hope will probably not be granted unless the perennial conflicts which accompany the human enterprise are seen in their true colours and given the social form in which they can be honestly and modestly – and yet boldly and hopefully – worked out. For if these conflicts are not socially worked out they will be unsocially fought out; it is a choice of struggles and battlefields.

The choice is not given to all countries at all times. At the present moment many are too exhausted for it; some are too heavily involved with the past; one great country is too heavily committed to an imagined future. Our own country is at a time when the choice is given: the opportunity to gain command over the struggles of our epoch by understanding them; to keep them within social bounds by consciously accepting them; and to make them fruitful by ordering society in accordance with a true picture of man, where between earth and heaven, responsible to both and to his fellow-strugglers, he stands.

GENESIS

Dark Rock, hard trodden by the foot of Time,
 Round ringing rock, smooth swept by salt sea rime,
 Saturnian sleeping rock whos' folds embed
 Miniscule molluscs of the ocean dead,
 Nursed by a furnace sister to the Sun,
 Cradled in magma from which worlds are spun,
 Earth, ancient Mother, is your heart yet young?
 In the great pulse beat of your primal birth
 Star-scorched and new, – what summons brought you forth?
 Formed from old chaos, into being thrust –
 Shot full of nerves: quartz ganglia spread and crushed,
 Split, bent and twisted, shattered by rude shock,
 Then bound, – inert millenia in this rock!

See now across the wet and shining stones,
 The little waves wash clear the secret tones:
 Colour embalmed in jaspers' green and red: –
 Sleeps yet the power that burst the ocean bed?
 Arterial quartz in hieroglyphs unwinds:
 An unread message for an unborn mind –
 For when this rock was made, had plants found form?
 Birds, fish and beast must come ere man be born.
 Within Gods' mind slept then man's mind to read
 What here was writ by the Celestial Deed.
 Dark vibrant ringing in the Cosmos heard,
 Precipitating, mineralizing Word.

Josephine Spence

NOTES AND ACKNOWLEDGEMENTS

The cover design is by Martha Claire Rowse.

"The Rejoicing Eye" is reprinted from the 1971 Golden Blade.

"The Earth as seen by the Dead" is reprinted from the same issue, where it was published by the kind permission of the Rudolf Steiner Nachlassverwaltung, Dornach, Switzerland.

"The Mystery of Mary" is a condensed translation of a series of three lectures given by Emil Bock in Stuttgart in 1950/51. They were first published in "Die Christengemeinschaft", Stuttgart, whose editors have kindly given their permission for its publication here.

Mark Riegner has a doctorate in ecology. Among his particular interests are animal behaviour and the protection of the biosphere. He is presently a part-time teacher at Emerson College, Forest Row.

John Soper was, until his recent retirement from the posts, honorary secretary and treasurer of the Bio-Dynamic Association.

Michael Spence has been for many years Bursar and member of the teaching staff at Emerson College, Forest Row, and recently has become treasurer of the Anthroposophical Society in Great Britain.

Tim Cahill-O'Brien graduated as an architect at University College, Dublin in 1959 and joined the Irish Industrial Development Authority as an industrial architect in 1969. He is manager of the Environmental Control Section, and was seconded in 1983 to the Eastern Regional Development Association for a long range survey of the future of the region. He has worked a great deal on problems of short rotation forestry (see also the addenda to Mark Riegner's article).

Gerard Manley Hopkins (1844-1889) wrote "The Blessed Virgin compared to the Air we Breathe" in 1883.

Josephine Spence worked with her husband John Spence at the pioneering Woodpecker Toys at Lynton in Devonshire, and they now live on Ashdown Forest. Her father was a distinguished biologist and novelist, E.L. Grant Watson.

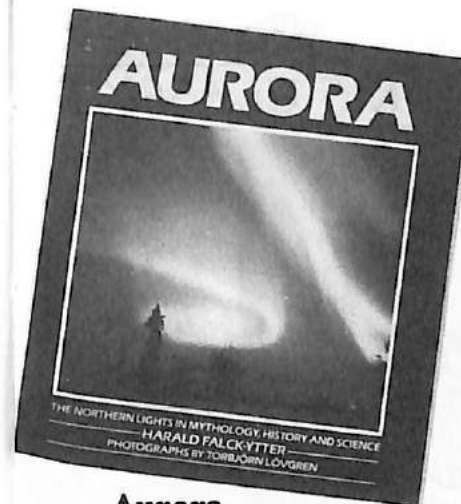
Monika Hertrampf-Pickmann is a co-founder of the Waldorf School in Ludwigsburg, West Germany, where she has been class teacher for several years. The illustrations in her article on Karo Bergmann are reproduced by kind permission of the Gemeinnützige Treuhandstelle e.V., Bochum, West Germany. All quotations are taken from the book "Karo Bergmann - Leben und Werk", and are included by kind permission of the Verlag Freies Geistesleben, Stuttgart.

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The BDAA exists for the practice and promotion of the agricultural principles taught by Rudolf Steiner.

Secretary: H. A. Fynes-Clinton, Woodman Lane, Clent,
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Aurora

The northern lights in mythology, history and science.
Harald Falck-Ytter
Photos by Torbjörn Lövgren

"It is impossible to witness such a beautiful phenomenon without a sense of awe, and yet this sentiment is not inspired by its brilliancy but rather by its delicacy in light and colour. . . . the appeal is to the imagination by the suggestion of something wholly spiritual, something instinct with a fluttering ethereal life, serenely confident yet restlessly mobile."

Robert F. Scott

The Norwegian author has given years of study to the colour dynamics and mythology of the aurora. He describes the impressions made on various northern communities from early times by these celebrated lights. Following the history of their scientific descriptions from the early Greeks to the latest results of geophysics, he links the mythology with the scientist's view. *Science, mythology; tr. from German; 1st edn June 20, 1985; 23 x 21cm; 192pp; index, bibliog; 24 colour photos, 10 colour and 20 b & w illus; hb; £18.50; 0-86315-020-9;*



The Sun

The ancient mysteries and the new physics
Georg Blattmann

Beginning with simple observations of the sun and our own feelings for its life-giving power, Blattmann examines the corona, temperature, the surface of the sun, to come to startling conclusions concerning the inside of the sun, and shows it as something 'completely different'.

Through projective geometry a basis is given for a mathematical, physical understanding of the sun. This enables the reader, without any difficulty to enter into the religious realities connected with the radiant sun. Using examples from history of art, from astrophysics and from the Gospels, the author shows the hidden connection between the sun and Christ.

Science, religion, tr. from German; 1st edn Oct 31, 1985; 22 x 14cm; 240pp; index, bibliog; 38 half-tones; hb; £13.95; 0-86315-029-2;



Floris Books



Comets

Their appearance and significance

Georg Blattmann

Astronomy; tr. from German; 1st edn April 25, 1985; 22 x 14cm; 32pp; 2 diagrams; pb; £2.95; 0-86315-016-0

Rhythms in Human Beings and the Cosmos

Rudolf Meyer

Tr. from German; 1st edn May 23, 1985; 22 x 14cm; 64pp; pb; £3.95; 0-86315-019-5

The Seven Planets

Adam Bittleston

Today's knowledge of the planets rests on scientific observation. Adam Bittleston takes the astronomical phenomena as his starting point, going on to embrace the intuitions of astronomers, poets and artists from varied cultures.

Astronomy, astrology; 1st edn April 25, 1985; 22 x 14cm; 64pp; pb; £3.95; 0-86315-021-7

This Ever Diverse Pair

Owen Barfield
Introduction by
Walter de la Mare

First published under a pseudonym in 1950 when he was still practising as a solicitor in London, this little book differs startlingly from Owen Barfield's other and better known writings. Notwithstanding the high praise it received at the time both from Walter de la Mare in his Introduction and in other notable quarters, it has not hitherto been reprinted.

At surface level it is a humorous portrayal of everyday life in a lawyer's office, but its underlying subject was described by C.S. Lewis as 'the rift in every life between the human person and his public persona, between, say, the man and the bus conductor or the man and the king ...'

Floris Classics, literature; 1st edn 1950 under pseudonym G.A.L. Burgeon; reprint Sep 26, 1985; 22 x 14cm; 144pp; sb; £5.95; 0-86315-511-1

History in English Words

Owen Barfield

Foreword by W.H. Auden
This book is in the form of a brief, consecutive history of the peoples who have spoken the Aryan tongues, illustrated at all points by those current English words whose derivation from other languages, whose history in use and whose changes of meaning, record and unlock the larger history.

Floris Classics, English language, history; 1st edn 1953; reprint 1967 edn Sep 26, 1985; 22 x 14cm; 240pp; index; sb; £5.95; 0-86315-508-1;



The Meaning of Love

Vladimir Solovyov
Introduction by
Owen Barfield

Vladimir Solovyov (1853-1900), one of the greatest philosophers of the nineteenth century, was the founder of a tradition of Russian spirituality which brought together philosophy, mysticism and theology with a powerful social message.

Love, for Solovyov, is a cross, with both horizontal and vertical coordinates. Its horizontal, human, one-one relation is made possible by its other, all-in-one coordinate. The light in the shining eyes of an unspoiled boy or girl is no mere earthly light. It is a primitive and transient glimpse of the divine image in another human being, and thus of God's love for man, which is itself the ground of the all-in-unity idea.

This living ideal of the divine love, antecedent to our love, contains in itself the secret of the idealization of our love. In it the idealization of the lower being is together with it an incipient realization of the higher, and in this is the truth of love's intense emotion.

Floris Classics, Russian literature; tr. from Russian; 1st edn Oct 31, 1985; 22 x 14cm; 128pp; sb; £5.95; 0-86315-509-X;



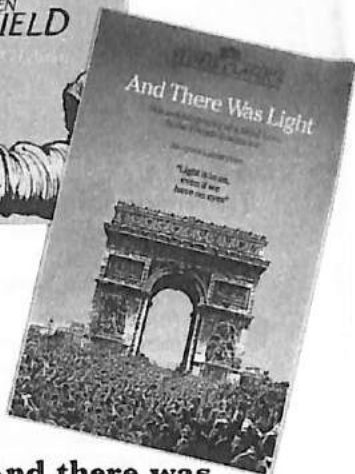
And there was Light

The autobiography of a blind hero in the French Resistance

Jacques Lusseyran

'Joy does not come from outside, for whatever happens to us it is within ... light does not come to us from without. Light is in us, even if we have no eyes.' It is a rare man who can maintain such a love of life through the infirmity of blindness, the terrors of war and even in a Nazi concentration camp. Such a man was Jacques Lusseyran, a French underground leader during the war, later a university professor in America.

Floris Classics, biography; tr. from French; 2nd edn March 23, 1985; 22 x 14 cm; 256pp; sb; £5.95; 0-86315-507-3



FLORIS CLASSICS

Art and Human Consciousness

Gottfried Richter
Preface by Konrad Oberhuber

This survey of Western art from ancient Egypt to Picasso looks at visual art in a completely new and imaginative way. For example, the author gives a compelling dramatization of the experience of Egyptian temples and monuments from the point of view of the ancient Egyptians.

He contrasts the Greek temple, the epitome of balance between artistic levity and the weight of matter, with the Gothic cathedral whose striking feature is the overcoming of heaviness as seen in the pointed arches and the lofty spires.

Or he shows how the aim of some modern artists, particularly Van Gogh, is to make visible the weaving flux of invisible forces which work at and form the organic world. He sees these artists awakening to a world which is ordinarily invisible; they are fore-runners of humanity, crossing the threshold of our sense world into a super-sensory realm.

Richter's lively and sensitive observations will inspire and enthuse the novice while breathing new life into the thinking of art critics and historians.

Tr. from German; 1st edn 1985; 24 x 16cm; 79 half-tones; index; 288pp; hb; £16.95; 0-86315-025-X;



The Doll Book

Soft dolls
and creative free play
Karin Neuschütz

The book's first half discusses how children play at different ages, how they are affected by their environment and by the people near them, and how disarmingly simple it can be for adults themselves to play and grow with the children who have come to them. Its second half gives detailed instructions on how to make a variety of simple soft cloth dolls that activate the impulse toward imaginative free play in both child and adult.

Tr. from Swedish; 1st edn May 24, 1985; 22 x 14cm; 180pp; illus; hb; £8.95; 0-86315-028-4; sb; £5.95; 0-86315-022-5;

The Hunchback and the Princess

Story by Georg Dreissig
Illustrated by
Wilfried Strüning

Children (age 4-9); tr. from German; 1st edn Sep 26, 1985; 21 x 30cm (oblong); 32pp; colour illus; hb; £5.95; 0-86315-027-6;



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The Golden Blade

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1984

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Within a small compass, an attempt is made to give a picture of the great cultural traditions of Japan, and her present place in the world. Twenty-seven of the greatest haiku are included, understandingly translated by Dr R.H. Blyth.

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