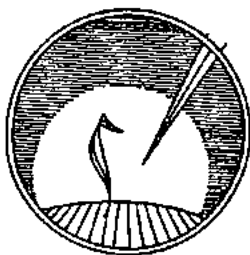


**The
Golden
Blade
1991**

THE
GOLDEN
BLADE
1991

EUROPE



THE GOLDEN BLADE **FORTY-THIRD (1991) ISSUE**

EUROPE

CONTENTS

Editorial Notes	William Forward	5
Central Europe between East and West	Rudolf Steiner	7
The Future of the Slavic Peoples of the East and the Spiritual Tasks of Central Europe	Sergei Prokofieff	19
The Heart and Lungs	Jenny Josephson	50
The Emergence of Europe	Coenraad van Houten	57
For the Conscience of Europe	Charles Lawrie	62
Why is it Important to know the Soul and Spirit of a People?	Athys Floride	76
Central Europe between East and West : Present Tasks	Manfred Schmidt-Brabant	88
In Memoriam : Adam Bittleston		101
Book Review		109
Notes and Acknowledgements		115

Edited by
 William Forward and Andrew Wolpert

Printed and published by
 IMPRINT Publicity Service
 Crawley Down • Sussex RH10 4LQ • U.K.

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.

The title derives from an old Persian legend, according to which King Djemjdid received from his God, Ahura Mazdao, a golden blade with which to fulfil his mission on Earth. It carried the heavenly forces of light into the darkness of earthly substance, thus allowing its transformation. The legend seems to point to the possibility that man, through wise and compassionate work with the Earth, can one day regain on a new level what was lost when the Age of Gold was supplanted by those of Silver, Bronze and Iron. Technology could serve this aim; instead of endangering our planet's life, it could help to make the Earth a new Sun.

EDITORIAL NOTES

At the time of going to print, the Russian republic is committed by its parliament to adopting the Shatalin plan and implementing its reformist provisions over a 500-day period from October 1st 1990. This places a considerable pressure on the other fourteen republics in the Soviet Union to do likewise or face the chaos resulting from conflicting claims to the assets of the State.

Unequivocally the Shatalin plan states that humanity has not yet developed a more effective means of distributing resources than the free market system and resolves to adopt this in the first place by introducing equal rights to all types of ownership. Thence the State will begin a massive programme of privatisation by transferring its assets to the republics who then are responsible for gradually selling most of them off to the public. If successful, this implies that the private sector in the Soviet Union will have stumped up around 2 trillion roubles, or about 1,400 roubles for each wage earner.

If indeed this proceeds as planned the only thing that will not have changed since the demise of the great 'experiment' will be the Marxist view of the driving force of history which is also still widely held in the West, namely that it is changes in the "mode of production" which determine social and cultural changes. Yet it is perhaps in this idea that the greatest threat to the people of the Soviet Union lies as they move into this new period of social turbulence. Already many East Germans are contemplating the wealth and values of the West with the question, "Is that it?"

The need for a Russian answer to Russia's problems is voiced in Solzjenitsyn's recent manifesto "How to revitalize Russia", and while it is dismissed in the West as "...plain nonsense. Full of musings about the nature of the Russian soul", it may be taken as a symptom of a longing for values which now more than ever need to be taken seriously.

In this issue of *The Golden Blade* we thus join on the changes taking place in Europe not only in the context of the plans for economic union by 1992, but also in the light of the opportunities presented by its release from being divided into eastern and western spheres of influence. There is clearly more at issue in the long term than the formation of another politico-economic superpower. Now is the time to lift our gaze from the European Market to the European Idea.

The previously untranslated lecture by Rudolf Steiner of 18.03.1916, which we publish here under the title "Central Europe between East and West", gives valuable insights into the struggle for supremacy of Western European occultism against the successors of Central European idealism and into the intimate relationship between what can be developed as a culture of the future in Europe and new social forms in the East (i.e. Russia and the Slav peoples).

Sergei Prokofieff examines this latter relationship in detail in the chapter we

publish here from his book "The Spiritual Springs of Eastern Europe and the Future Mysteries of the Holy Grail", which is currently in translation. Those who read it will find a healing approach to the inter-relationship of Central and Eastern Europe evident in the idea of cultural inter-dependence. The inter-dependence of individuals within an economy, or of national economies worldwide; these are ideas currently unfolding in full strength — but the idea that the cultural mission of one group of people must be fulfilled to enable that of another to come about is one the bulk of whose import is still in the future.

The 'middleness' of Europe is illumined in an interesting way by Jenny Josephson's description of the human heart which in its physiognomy is adapted not only to its intermediary, regulating function between the poles of the nervous system and the metabolic system, but also to the exercise of an element of choice, the experience of freedom. In the words of Meadows in Christopher Fry's "Sleep of Prisoners", "The human heart can go to the lengths of God".

In two very different ways Coenraad van Houten and Charles Lawrie set out historical perspectives to the choices that have to be made in the Europe of today, the former with a symptomatic analysis of the characteristic features of Europe and the forces opposing their development, the latter with a prodigious gathering of indicators from current affairs and contemporary writers on the European question.

Athys Floride, in his article on why it is important to know the soul and spirit of a people, brings the issue back to the realm of every individual's experience of his or her relationship to nationality and sets challenging goals for the acquisition of self-knowledge at that level too — not without the sense of humour that is so essential in this pursuit.

We conclude our study of Europe with a lucid description of the tasks that stand before the emerging European in Manfred Schmidt-Brabant's lecture from the booklet "In mitten der Welt Europa. Impulse für die Zukunft", which has been translated for this issue of *The Golden Blade*. These are put in such a way that each individual can feel they lie within his or her own province.

As promised last year, this edition of *The Golden Blade* includes tributes to the man who had been its editor for 40 years when he died on 25th May 1989 — Adam Bittleston.

It has now become apparent that John Meeks's present commitments make it impossible for him to work on *The Golden Blade*. We are very grateful to John for his faithful work as editor for many years with Adam Bittleston and for the excellence of the articles he contributed over that period.

The current editors, William Forward and Andrew Wolpert, begin work on the 1992 edition early in 1991 and will be glad to receive comments and contributions towards the 1992 edition which might set itself the task of a more differentiated appraisal of the constituent parts of Europe and of how they work in concert.

W.F.

CENTRAL EUROPE BETWEEN EAST AND WEST

Rudolf Steiner

Lecture given in Munich on 18 March 1916 (GA 174A)

Translated by Anna Meuss and Johanna Collis
[© Anna Meuss, 1990]

On many occasions when I have spoken of human evolution I have pointed out that during the fifth post-Atlantean epoch, in which we live, the task is to develop the consciousness soul out of the general human potential. During the sixth post-Atlantean epoch the Spirit Self will have to evolve. I have pointed out that if the sixth post-Atlantean epoch is to come into its own in that evolution, a major role will have to be played by specific human faculties that are to be found in the Eastern part of Europe, in the Russian people, though at present these still lie dormant. That evolution will depend on certain qualities that need to be so deeply rooted in the Russian folk soul that the souls of individual members of that nation — unless led astray by their 'intelligentsia' — are profoundly illumined by these qualities. We should take note of those qualities. The Russian folk soul has something almost feminine about it, a compliance, something that makes it easy to accept what the process of civilisation brings with it.

One aspect of this is that in the course of their evolution the Russian people have always been receptive to Byzantine religious elements with their more oriental flavour, elements that have come to be part of their culture. Until now the Russian folk soul has been neither productive nor inwardly creative, but it has been enormously receptive. That is also why the Russian Orthodox faith cannot really be said to have shown progressive development in the centuries during which this Russian faith with its Byzantine orientation has been alive among the Russian people. When you attend one of the ceremonies of the Russian church — even if only briefly — you can sense the strong oriental aura present in those ceremonies; something of an auric element is tangibly brought right into the present time.

That is one aspect. Another is that the nature of the Russian folk soul is such that individual Russians have little feeling for the thought forms that in Western and Central Europe have become a necessity in order to structure social life and develop it further. One of those necessities has been to make strictly legal thinking part of the social order in Europe. Russians, however, have little understanding for a social life that owes its inner structure to thought forms. They would feel that this interfered with their freedom to live out their destinies both with and through their feelings. They do not wish to be side-tracked by thought forms of any kind that are woven into the outer social structure.

A third element is intimately bound up with what we may call the Russian folk soul. This trait is one of peacefulness and non-aggression in the life of the spirit, a passive nature that is more inclined to yield. Aggressive protagonism of any kind of dogma is alien to Russian folk nature. This, then, is their third trait.

It is of course possible for such character traits to change into their opposites if circumstances arise that make this happen — that is inevitable considering the complexity of human life. Thanks to those who are now leading the people astray, the three traits have almost completely turned into their absolute opposites, something that should not surprise anyone who is working out of the science of the spirit.

We see, therefore — and we'd see very much more if we were able to study in more detail what can only be given in brief outline here — that the East provides material that as it were has to come together with the fruits of a much more active development in the West of Europe, where we find character traits that are practically the opposite. I have shown what the West has been able to achieve for humanity up to our fifth post-Atlantean era because there has been a certain active development. I have also indicated the things that still have to be achieved for humanity and can be achieved if people do not fail to wake up to things such as I mentioned in yesterday's lecture, when I gave an example of a note that had been struck in the life of the spirit in Germany but had then been allowed to fade away.

The driving forces within the life of the spirit have to be perceived in an unbiased way even where they appear in the most dreadful distortions and as absolute caricatures in outer physical reality. Those who can do this will know that because of a certain fact it will be necessary for the element that is to be found in the life of the spirit in Central Europe to enter into a form of marriage with the element that comes from the natural traits of the Russian people. The fruits that can be generated through the special nature of the life in the spirit in Central Europe need to work together with the receptivity that is possible thanks to those purely natural characteristics of people in the East of Europe.

If you were to take an even closer look at the Central European life of the spirit, and in particular the trait to which I have just drawn attention in my public lecture, you would see that while it is not yet spiritual science as such, it does have something which is the seed of spiritual science. Fichte¹ spoke of a 'higher sense', Goethe² of 'the power of intuitive judgement'. Schelling³, on the other hand, said that the soul had to attain to a higher level of 'intellectual intuition' if it was to gain true insight into the secrets of life. To understand this more clearly we have to take note of the great achievements of Schelling's old age, when he wrote two extremely profound works — "The Philosophy of Mythology" and "The Philosophy of Revelation". These reveal a profound appreciation of Christianity and are far from understood even today. The world is seen in terms of the spirit in works such as "The Gods of Samothrace", where Schelling seeks to penetrate the mysteries of the Samothracian Cabeiri or Kabiri. Nowhere else in recent philosophy does one find such a marked awareness of the fact that the Christian faith is not a collection of dogmatic statements, that such dogma as there is really only has secondary importance and that the heart of the matter is that the Christ event, the mystery of Golgotha, did occur. Nowhere else is this more strongly represented than in Schelling's "Philosophy of Revelation". All this is capable of further development and must lead to the development that I have frequently outlined, a necessary development that reveals itself when we reflect on the tasks to be achieved specifically in Central Europe during the fifth post-Atlantean epoch.

And now we come to Western Europe. In considering Western Europe the first

thing to be clearly understood is that it is riddled with historical occultism passed on by tradition, an occultism that can never arise from the living reality of outer exoteric life and be as alive and organic as the spiritual stream of which Goethe, Schelling, Hegel⁴ and so on are part. The occultism of the West has little connection with exoteric science. Thus it would be impossible, for example, to find there the kind of relationship between occult science and exoteric science and philosophy that is to be found in German idealist philosophy. One cannot imagine that outwardly utterly English elements such as Bacon's⁵ or Spencer's⁶ philosophies, Darwinism with its English flavour or the more recent school of pragmatism⁷ could establish the kind of relationship to what lives in the different secret societies of the West as has been the case in German idealism. The stream that lives in those secret societies has to shut itself off from the world and cannot build any real bridge to exoteric worldly science.

On the other hand those Western societies⁸, and particularly certain secret societies where they have higher degrees, have a traditional historical knowledge that is acquired by every member. They have some perception, I would say, of the European political situation, the main secret of which is the very fact I have just described — that on the one hand the East of Europe is destined, out of the blood, as it were, to be receptive and on the other hand the regions that lie to the west of the East of Europe are destined to evolve something that is to be received by the East. The leaders of those Western secret societies undoubtedly have this knowledge and they certainly speak of it when they present the basic concept of their occult work and influence.

Something quite specific arises in connection with those basic concepts in the West. We can perceive it most easily if we consider these things where they appear most rigid and set in their ways, which is in the British secret societies. People who have been initiated to certain higher degrees — higher degrees of initiation that they then know as history, but into which they are not really initiated in a living way — have the notion that the Anglo-Saxon folk element should give rise to something that can unite with the Russian folk element in a kind of spiritual and cultural marriage. The people who are part of Anglo-Saxon occultism in the way I have just described consider it to be the role of this occultism to take the place of the deepest occult driving forces of Greek and Roman origin. To their way of thinking, civilisation was shaped by elements that arose from Graeco-Roman culture, including occult elements, during the fourth post-Atlantean epoch, and must be replaced by the Anglo-Saxon element during the fifth post-Atlantean epoch. They see this as a positive necessity that has to be brought to realisation. This dogma, that in the fifth post-Atlantean epoch civilisation has to have an Anglo-Saxon physiognomy and bear the mark of Anglo-Saxon culture, also has a will element to it, and anyone who has made this dogma his own also has a certain image of what the future Europe should look like. The image these people have is that any life of the spirit existing in Central Europe absolutely has to be suppressed and prevented from influencing the future of the human race. To their mind it should be ignored as something of no significance.

This dogma is consciously or to some extent unconsciously followed in all Anglo-Saxon secret societies and consequently also in all secret societies that have any connection with the Grand Orient in France⁹, for example, and all the secret societies of Western Europe. Thus we have the basic dogma — consciously or more or less unconsciously adhered to — that Central European knowledge cannot and

indeed must not be allowed to play a role in fifth post-Atlantean civilisation. Things have to be organised in such a way that the fifth post-Atlantean civilisation has an Anglo-Saxon physiognomy. This calls for a kind of marriage between Western and Eastern Europe, leaving out anything that Central Europe may have to offer.

The war that is now being fought in Europe has been discussed for many, many years in those secret societies, and believe me, it was no less terrible in their imagination than it has now become in reality. It is naive to think that this war came unexpectedly and has not been foreseen and indeed talked about by many, many people. It has been discussed a great deal! You'll find that the subject of the great European war that was to come has been mentioned and discussed everywhere, repeatedly so, particularly in the Anglo-Saxon secret societies ¹⁰. Again and again there have been indications that such a major European conflict was inevitable. And then the future Europe is envisaged. They know that the qualities, the blood qualities, I'd say, of the Russian people have something to do with the sixth post-Atlantean civilisation which in Anglo-Saxon terminology is called, somewhat materialistically, the sixth sub-race, and that the Western European and the Russian elements should therefore be brought together. These things have to be seen quite clearly, otherwise we are asleep in the occult movement of the present time.

Let me mention something to you in this connection, something I have never been able to forget. When Mrs Besant visited us in Europe for the first time ¹¹ a meeting was organised in Hamburg at which she gave a lecture. On that occasion I put the following question to her: "We are now intending to start a Central European occult movement; yet surely significant beginnings of a specifically Central European spiritual life showed themselves earlier, at the beginning of the 19th century, that is, at the turn of the century?". Mrs Besant's answer was — and there was of course little comprehension of what lay behind it all: "At that time something of an abstract, conceptual form of spiritual knowledge did show itself in Germany; but humanity had no use for it and it had to be developed in a purer, higher and true form later on in English spiritual circles". Some people find it distasteful that I cannot and will not forget characteristic statements of this kind, but I can assure you that they will not be forgotten.

During the last third of the 19th century a particular phenomenon arose that holds very special significance for occult development in Europe and indeed also in America. This phenomenon — outwardly presenting itself in the form of an individual human being — had much greater significance than we are generally inclined to believe. It presented itself in the individual known as Helena Petrovna Blavatsky ¹². The outer fact — but this extraordinary fact has a deep inner spiritual background — is that Helena Petrovna Blavatsky was born as a Russian and had all the qualities of that nation, but out of this developed tremendous spiritual qualities of a mediumistic nature and above all psychic powers of the highest degree.

You need to have an idea as to what the appearance of such a phenomenon signifies in the occult evolution of humanity if you are to fully appreciate what I am going to say next, for instance. Lively activity developed in the Anglo-Saxon or Western secret societies, etc. when it became known that such a unique individual existed, someone who was capable of distilling qualities belonging to the future of human evolution out of a quite specifically Russian background, producing outstanding psychic powers and a quite unique mediumistic talent. Things were astir everywhere. Life burst forth in

those Anglo-Saxon secret societies, posing urgent questions. The vital urgency that arose may be described as follows — though it will be necessary to limit ourselves to certain outlines. The people who are the actual guardians of this Anglo-Saxon Western movement said to themselves: It means something that such an individual comes to life at this moment out of the people in the East; this is something to be taken into account; we have to decide what our attitude to it should be. The question now arose as to how this phenomenon, which out of tremendous psychic powers was capable of making certain deep secrets known to the world, could be channelled in a direction where the Russian element relating to the future could be united with the Anglo-Saxon element. The aim was then to channel the gifts of Madame Blavatsky so that they flowed into the Anglo-Saxon element. If nothing else, they hoped to use Madame Blavatsky's psychic powers in such a way that they revealed to the world primarily the occult dogmas that the Western secret societies wanted to present to the world. The aim was to show that a certain science of the future based on occultism had to come. People's minds, that are so easily led, were to be guided to advance from the fifth to the sixth epoch, but in such a way that initially they would be filled with the drives that originate in Anglo-Saxon occultism and its dogmas. The psychic personality of Madame Blavatsky was to be used to inculcate the historical, traditional articles of faith of Western occultism.

We could say that at first things went the way they were meant to. Madame Blavatsky was certainly starting to familiarise herself with the occult aspects of the spiritual life of Central Europe. We can get a perfectly clear idea of what this means if we take a closer look at this life of the spirit in Central Europe and its occult elements. The spiritual life of Central Europe has always brought occult elements to the surface, and these can actually be perceived in a particular, even if exoteric, form of literature. It was alive in the 15th, 16th, 17th and even 18th century, until the Jesuits came and outwardly — but only outwardly — ruined everything. It certainly was alive at that time. When we speak today of the way in which a deeper quest was evident in a certain purely ideal form at the time of Goethe, Schelling and Fichte, we have to realise that this deeper quest had its roots in Central European occultism, in a Central European occult development ¹³. Initially, then, things went in the right direction, with Helena Petrovna Blavatsky entering into this stream of Central European occult development, so that to begin with the element which, if I may put it like this, rose up into her psychic life through the subterranean channels of this human personality, received into it the occultism that lived in Central Europe during late Medieval times.

But something else had happened to this Central European occultism at an earlier time. Western occultists are of course far from stupid; in fact, when it comes to what may be perceived as outer intelligence they are extraordinarily intelligent. I won't include Grey ¹⁴ and Asquith ¹⁵ among the intelligent, though; I do not want it to be thought that I consider the English statesmen of today intelligent. But there certainly have been truly important individuals particularly within the secret societies, people who above all had great intelligence; thanks to that intelligence it happened that practically everything that it was possible to adopt from Central European occultism has indeed been adopted in England and come to life again in that country in a fairly extensive though exoteric literature.

For anyone who knows the real situation it is perfectly clear, on looking at

anything by Wynn Westcott¹⁶ or by English occultists who do have some knowledge, and also when one takes a closer look at the writings of Laurence Oliphant¹⁷, why this English occult literature was produced: the aim was to present in English, or Western European, garb the ideas evolved in Central Europe, where for the time being they had to give way to a more materialistic development. That is why I have felt saddened beyond hope over and over again on hearing some Germans talk who were never satisfied unless able to point out that all genuine occult endeavour should really be 'English' and that we should adopt as much as possible from there. They simply do not realise that occult material originating in Medieval German culture has been taken over to Britain and is now coming back in English garb. One might even do some relevant research work; some startling results would emerge, for example, if one were to translate English occult writings and then look at them side by side with what exists of Medieval German occultist literature, work that has much more depth and seriousness to it. Some of the results of such a comparison would be positively grotesque! One would find that in Central European evolution, highly spiritual elements are merely covered over with a kind of rubble, and that these same elements are now being brought back again in a form heavily imbued with British materialism, without people being aware of the fact that they originally went to Britain from Central Europe.

Helena Petrovna Blavatsky initially took in the elements that had been part of Medieval occultism. She was never fully conscious of what was happening to her, for her psychic gifts were largely of a subconscious nature. Yet there was also this tremendous, urgent desire in the West of Europe to subordinate everything that held potential for the future to the Anglo-Saxon element, and in connection with this — I could of course give you all the details, but I can only give an outline here, time being short — Madame Blavatsky was at a certain moment induced to join a particular secret society in Paris.

Madame Blavatsky, on the one hand possessing Russian qualities deepened by occultism and on the other having taken in a considerable volume of genuine knowledge that had originated in Central Europe — Rosicrucian, if you like, or call it what you will — thus joined a secret society in Paris. She was now a member of this society. Her soul was tremendously powerful and presented what lived in it most forcefully; she certainly would not easily accept being regarded as simply a higher kind of medium, which would have suited those secret societies in Paris. Their particular problem was that Madame Blavatsky was able to present all her occult experiences to the world, if she felt so inclined, having taken them into a kind of higher psyche. If the situation had been different they could have said to the world: What we have to say is not merely based on theories; it presents itself via a supra-mediumistic channel, coming forth from a vigorous Russian soul, from the psyche of someone who is psychic to the highest degree. If that had been the intention, Madame Blavatsky would have had to have been a much less self-willed individual. But she certainly would not accept such a thing. In fact she made conditions when she was a member of that secret society in Paris — I'll not say what these were now, but the time will come when these things should be discussed — and this arose from the powerful Blavatsky urge. She sensed that the people in the West wanted to further Western dominance — in so far as this can be furthered by occultism — and she did

not want to have anything to do with this. For it was particularly during that time in Paris, when there were those strange goings-on in the Parisian secret society, that she was tremendously conscious of being a Russian and made conditions relating to her remaining a member — as I said, I am not going to tell you what they were — that could in no way be accepted if the society was to continue to deal with the outside world. She made conditions that would have been liable to turn the whole history of France upside down. As a result she was excluded from the society and the feeling was that this had happened in the nick of time, otherwise she would have come to know too many of the society's secrets.

Various other things then happened, among them that she had now got a taste, as it were, for being involved in world affairs. She therefore got herself admitted to another society, this time an American one. Here she did not make the same conditions as in Paris, but she acted in such a way that it should have been possible to achieve by the American route what she had previously intended to achieve in Paris by openly making her conditions. Working together with Olcott¹⁸, who was far from satisfied with the situation in America at that time, she had great plans for America, plans apt to make Anglo-Saxon Western occultists feel extremely hot under the collar. Even Dr Faustus would not have felt that hot under the collar, nor even Richard III, as Goethe once put it when speaking out of a certain mood¹⁹. Apart from this something else had now also happened, something that had not yet happened in Paris, and that was that Madame Blavatsky knew and understood too much of the underlying aims. Something had been done that certainly was not entirely justifiable if one went by the ancient and most sacred rules; yet it was something that had to happen in order to prevent what might have been a great disaster. A meeting of American and European occultists considered future plans and after all kinds of digressions the measures that were taken resulted in what in occult terms is called 'occult imprisonment'. This meant that certain steps were taken to ensure that the aims of particular individuals, and specifically their occult aims, were imprisoned in a kind of sphere, with the result that the individuals concerned would keep seeing their own aims being directed back at them and would be unable to see beyond the limits of the sphere. Madame Blavatsky was put into such an occult sphere. Things were arranged in such a way that she was physically in Asia during her occult imprisonment.

However, things were also happening on the stage of human evolution. As I've said before, this story is not entirely accurate; that is to say, the details are accurate but lack of time makes it necessary to leave out some things that can perhaps be told at another time and that one may indeed wish to tell at another time. What happened was that leading occultists in India were seeking by occult methods to further the political aims of the Indian people, and the method used was to release Madame Blavatsky from her occult imprisonment. Then everything that had initially had a Central European flavour and had then been covered over with everything that Western European occultists had sought to inculcate into her now assumed an Indian flavour. Poor Madame Blavatsky had got herself caught up in a complex occult experience, as it were. The day came when she was out of her occult imprisonment; but all the occult elements in her soul had assumed an Indian quality. Added to this was the largely unconscious influence of Olcott, with the result that those occult elements with their Indian quality were made to serve Anglo-Saxon aims once again. The outcome was that Madame Blavatsky's former guide was replaced by another,

though she called him by the same name, Koot Hoomi. The second guide, however, — this is well known to those who are in the secret — was essentially nothing more than a wretch subservient to the Russians, someone pursuing quite different aims in everything communicated to Madame Blavatsky and her followers from the honest dissemination of occult knowledge; this individual was above all serving major political aims, as a kind of Russian spy, and sought to direct and channel the affair in such a way that the spiritual marriage between the Russian and the Anglo-Saxon element would be brought about from the other end.

Everything that is now such a ghastly corruption in many of the extraordinarily great truths, including those to be found in Madame Blavatsky's "Secret Doctrine", has its roots in the things I have touched on here. It should also be noted that the eminently Russian characteristic given to the whole Blavatsky movement by this later Koot Hoomi was after all not to the taste of some high-ranking English occultists; certain occult groups in particular that were extraordinarily close to the high Anglican Church²⁰ did everything in their power to fight that Russian element. That is quite a story in itself.

Above all it must be clearly understood that Helena Blavatsky was an extraordinarily important psychic individual; all kinds of endeavours and currents were active in her out of the psyche. At that time, and particularly when she first came to prominence, there was a general tendency to pave the way for certain political developments by stunning the populace, as it were, with certain occult teachings. There is a class of occultists who know only too well that there is no better way of making people stupid — forgive me for using such a harsh term — than by presenting occult teachings in a certain way. Unless one has the will to be absolutely truthful, it is possible to lead the people, whom one has thus rendered stupid, in any desired direction. That is the inclination of occultists of the more or less black or grey kind. They often pursue distant political goals, preparing the way with great care and over a long period. It is not for nothing that in certain secret societies, mainly in Britain but also in France, people are, or at least were, taught over and over again what the future destiny of Poland was to be and what their attitudes should be to the various aims of the Polish people and the cultural and spiritual streams in that country. It is not for nothing that members were always taught that Romania, Bulgaria, Serbia and the adjoining Balkan territories should be brought together and how preparations should be made to create certain political undercurrents in order to further those aims. There is tremendous political activity going on in the secret societies, particularly those of Western Europe.

Madame Blavatsky would never lend herself to occult promotion of purely Anglo-Saxon concerns; at the same time, being psychic, she came to be considered dangerous by, for instance, the high-ranking occultists who were particularly close to the high Anglican Church and whose sole and singular aim was the one I have already outlined. The individuals concerned had thought at first that they could work through people with minor talents who had not developed their thinking and therefore generally had little idea of what was really going on. They thought they could achieve particularly good results by guiding the steps of Mr Sinnett²¹ in a certain direction. In the circumstances I have outlined it is always possible to guide the steps of another person, unless one firmly bases oneself on the principle that in occultism nothing transcends the freedom and dignity of the individual. It is indeed necessary to remind occultists and those who are studying occultism over and over again that they need

to keep a close watch on themselves particularly in this respect. Mrs Besant, too, has gradually come into these things without really understanding what is going on, but she also has a strong Anglo-Saxon trait, and that is why all those things could be brought about through her that have been brought about. If you consider the complexities of the stream in which she has been placed you will understand quite a few things, particularly in the case of Mrs Besant. One does of course have to make the effort to gain some insight into these things.

It is most important, my friends, that our true, clear judgement, our ability to have a clear overview over the external situation, is not affected when we enter into occult studies; we have to use sound common sense in our assessment of the external situation and not let our minds be befogged by all kinds of occult teachings. We need a clear head to judge what goes on in life so that we do not get caught up in all kinds of murky occultistic charlatanism and above all in situations where under the influence of certain centres the aim is anything but the utter truth; instead, certain occult teachings are spread abroad just to make it possible to fish in murky waters and thus further specific aims and purposes. Another urgent necessity, also in our movement, is to make a clear distinction between honest seeking for truth, based on realisation of what has to come into the general spiritual development of humanity today, and all the things that are particularly at the present time making themselves felt in the world as occultism — where one should not even admit to taking a real interest in the relevant facts. Clear distinction must be made between sheer superstition that befalls those who 'know' — 'know' in the worst sense of the word — and the spiritual movement that is to remain clear and bright within the stream to which we belong, and no one should ever be left in doubt as to which side we are definitely not on. That is absolutely essential, for otherwise a state of confusion arises that may have disastrous results. In future these things will be made known and discussed more from the materialistic point of view and undoubtedly made use of to harm all occult teaching... *

One has to look into the deeper connections that exist if one wants to form an opinion of what is going on in the world. And even if little can be said about these things at the present time, because we are blocked, as it were, and also because some dates are missing — the time will come when the role that those Western European secret societies have played in everything that led to the outbreak of war in Western Europe will be apparent, societies that are able to pull strings — and more than strings — in English ministries, Parisian ministries and so on. It will also be apparent that these Masonic organisations played a major role in Western Europe when the aim was to get Italy to join the 'Entente', as it was called. They were extremely busy and also well connected with certain organisations in Eastern Europe.

As to German masons of both lower and higher degree, they were of course members of a world-wide organisation, exchanging 'fraternal greetings' and stressing fraternal co-operation with the others; it can be said in their defence that they were too stupid to have any idea of the whole business they were involved in. The most outstanding characteristic of Central European masons is that they were duped right to the last moment, as were others who were not masons and who were in a position where possibly they should not have been duped... *

* ... indicates that a section of original has been omitted — Editor

I have tried to give you at least an outline of what may be important to you and at the same time may sharpen awareness of a number of things that inevitably had to happen. It would no doubt also be good to reflect a little on the deeper background to the fact that our Central European spiritual movement dissociated itself from all the rubbish that finally got into the Besant connection and that is now given vent to in such a peculiar way, right down to out and out slander. That, surely, may be said, though let me repeat that it is not my intention to open up old disputes again. Thus one of the things Mrs Besant is now publishing in her English journal is the ridiculous tale that I had had ambitions to be elected president of the whole Theosophical Society so that I might go to India and oust her, Mrs Besant, from her sphere of work; she has said that the real reason for those ambitions of mine was that I and the others who are with me were in fact agents of the German government and that our purpose had been nothing less than to use all kinds of occult machinations to put a kind of pan-Germanism in the place of the Anglo-Saxon stream and above all to work from India to oust the British government. These things are now put with even greater acrimony in Mrs Besant's articles. She knows how to talk rubbish also on other topics, fit enough to go with the Alcyone 22 rubbish. The latest is, however, that Alcyone is to be deprived of the honour of being the future Christ-bearer. Well, others were deposed when the position was given to him, as you know. Changes have always been made as need arose. Certain esoteric groups even thought of making the Russian crown prince the Christ-bearer — young Alexei! The present incumbent would of course have to be deposed. There have been others before, sometimes even more than one at a time. Well, if you don't allow one party to tell the other — always only hints given, a mysterious business, as you can see — it is possible to have more than one thing at a time.

You see, however, if these things are taken too lightly we fail to take note of something like the following: In 1909, when the worst of the Leadbeater-Besant brouhaha was developing²³, the 'first of the worst things', a society was formed that was supposed to be international. Mr Keightley²⁴, a long-time friend of Mrs Besant who used to revise her books for her to remove scientific errors, was then specially involved in plans for this international society that was to be established in opposition to Besant from India. I was asked by letter if I would be prepared to be president of this international society²⁵. The offer came from India. 1909 was the year of the Budapest Congress. At the time I told Mrs Besant in front of witnesses that I had been offered the presidency. I did however only say this to a few people then, on the boat, and immediately afterwards told her: "Where the occult movement is concerned the only thing I can be is someone who within the German context represents that which he has to represent, and I shall never in any way hold an occult position outside the German context". And now she dares to say in a journal that I had had ambitions to become president by taking up the Indian offer. I have always spoken of objective untruths with reference to many things that Mrs Besant has said. But when this kind of thing happens, despite the fact that I had expressly told her that I never wished to be anything else in the Theosophical Society than at most the General Secretary of the German Section or something that makes up this Section, then one need no longer speak of objective untruth but may as well say: here we have not an objective untruth on the part of Mrs Besant but — just as in the case of the Jesuit allegation — a

deliberate lie. And if people now wish to defend Mrs Besant they will have to take on board that someone who knows the situation tells them that they are defending a deliberate liar. And if you take the Jesuit allegation together with this business and the whole campaign that is now being waged against what we will to do here, waged out of English chauvinism, we may indeed speak of a systematic campaign of lies; that quite definitely exists.

If you think I am putting things too strongly, remember that I never say anything by way of attack and always speak out only when it has become defence. This should be noted especially by the people who keep saying that one needs to be fair to both sides. In our case, fairness has consisted in simply closing one's eyes to the truth — at least after the event — even in our area. What has to be is that this present time, pregnant with destiny, takes us to the point where things are seen in truth, in their full, honest and true seriousness, and are acted on. For it is true after all, that all the sacrifices now being made, with hundreds upon hundreds dying, will have been for the salvation of humanity if they find souls here on earth who know how to think and feel the right way about the times. Something is preparing in the world of the spirit and if those who are able to understand see it in the right way, then it will turn into powers in future that souls who have understanding and occult feeling then transform into powers that take humanity onwards. If it is not understood, then the events of the present will in spiritual terms take a direction where the very powers that are now available in the world of the spirit as the outcome of hundreds upon hundreds of sacrificial deaths are given into the hands of Ahriman. That is why I have always said 26:

Out of courage shown in battle,
Out of the blood shed in war,
Out of the grief of those who are left,
Out of the people's deeds of sacrifice
Fruit of spirit shall be won
If souls with knowledge of the spirit
Turn their mind to realm of spirit.

NOTES AND REFERENCES

1. Johann Gottlieb Fichte (1762 — 1814), German philosopher. In the introductory lectures in "Die Wissenschaftslehre" (Berlin 1813).
2. Johann Wolfgang von Goethe (1749 — 1832), German poet, dramatist and scientist. Goethe's essay on the subject was first published in vol. 1 no. 2 of "Die Morphologie". It is in vol. 1 of Goethe's scientific writings edited by Rudolf Steiner.
3. Friedrich Wilhelm Joseph von Schelling (1775 — 1854), German philosopher. Schelling discussed his 'intellectual intuition' in a number of works, e.g. his "Transcendental Idealism" (1800) and in the posthumously published "Femere Darstellungen aus dem System der Philosophie", ch. 2. Philosophie der Mythologie and Philosophie der Offenbarung", two of the works Steiner mentions in this lecture, were edited by Schelling's son and published in 1856 — 61. "Über die Gottheiten von Samothrake" first appeared in 1915.
4. Georg Wilhelm Friedrich Hegel (1770 — 1831), German idealist philosopher.
5. Francis, Baron Verulam of Verulam, Viscount of St Albans (1561 — 1626), English philosopher and statesman.
6. Herbert Spencer (1820 — 1903), English evolutionary philosopher.

7. In philosophy, pragmatism represents a version of empiricism developed mainly in the USA by C. S. Pierce (1839 — 1914), William James (1842 — 1910) and John Dewey (1859 — 1952); according to it, knowledge has meaning and significance only in so far as it is of practical value.
8. See also Rudolf Steiner's "The Karma of Untruthfulness", vol. 1 (GA 173), tr. J. Collis; lecture given in Domach on 4th December 1916.
9. French Grand Lodge of the Scottish Grand Order of Freemasonry.
10. See lecture referred to in Note 7.
11. Mrs Annie Besant, née Wood (1847 — 1933), British theosophist born in London of Irish parents, initially a follower of Bradlaugh's secularism, went over to theosophy in 1889. Following an invitation from Rudolf Steiner she visited Germany in 1904, giving lectures in a number of German cities.
12. Helena Petrovna Blavatsky, née Hahn (1831 — 91), Russian theosophist.
13. Elsewhere referred to as Rosicrucianism by Steiner.
14. Edward, 1st Viscount Grey of Fallodon (1862 — 1933), British statesman, Secretary for Foreign Affairs 1905 — 16.
15. Herbert Henry, 1st Earl of Oxford and Asquith (1852. — 1928), British Liberal statesman, Home Secretary 1892 — 95, Chancellor of the Exchequer 1905 — 08, Premier 1908 — 16.
16. William Wynn Westcott (d. 1919), member of English Grand Order of Freemasonry and author of works on occultism (pen name: *Sapere aude*).
17. Laurence Oliphant (1829 — 88), English travel writer and mystic. His two most significant works relating to mysticism are "Sympneumata" (1886) and "Scientific Religion" (1888).
18. Colonel Henry Steel Olcott (c. 1830 — 1907), established the Theosophical Society together with Madame Blavatsky in 1875, remaining its President until his death.
19. It has not been possible to trace this.
20. C. G. Harrison, author of "The Transcendental Universe".
21. Alfred Percy Sinnett whose main work, "Esoteric Buddhism", was first published in 1883.
22. The Theosophical Society's name for Jiddu Krishnamurti (1895 —), Indian theosophist declared the Messiah by Mrs. Besant in 1925.
23. Charles Webster Leadbeater (1847 — 1934), well-known theosophical writer working with Mrs Besant in the Theosophical Society. The 'Leadbeater case' shook the whole of the Society to its foundations and resulted in Leadbeater's exclusion in 1906, followed by reinstatement in 1909. All this was well known to Rudolf Steiner's audience; for details see Eugène Levy, "Mrs Annie Besant and the Crisis in the Theosophical Society".
24. Bertram Keightley (1860 — 1949), General Secretary of the Indian Section of the Theosophical Society and at times also of the European Section.
25. See lecture Rudolf Steiner gave in Berlin on 28th March 1916, in "Gegenwärtiges und Vergangenes", GA 167; translation by E. Goddard in manuscript at Rudolf Steiner House Library in London: Things of the present and of the past in the spirit of man; flashlights on the deeper impulses of history (Library code C 42).
26. E.g. in conclusion of many of the lectures Rudolf Steiner gave in Berlin in 1914 — 15 (see "Destinies of Individuals and of Nations", tr. A.R. Meuss; London: Rudolf Steiner Press).

THE FUTURE OF THE SLAVIC PEOPLES OF THE EAST AND THE SPIRITUAL TASKS OF CENTRAL EUROPE

[Chapter 19 of "Die Geistigen Quellen Osteuropas und die Künftigen
Mysterien des Heiligen Gral"; Verlag am Goetheanum, 1989]

Sergei Prokofieff

Translated by Simon Blaxland-de Lange
[© Simon Blaxland-de Lange, 1990]

"The mission is, and we can present this very clearly to our souls, that true benefit for the progress of mankind will arise only if within a certain group of people a harmonious relationship is established between Central Europe and Eastern Europe".

— Rudolf Steiner, Lecture of 17th January 1915

There are two dangers which threaten not only the evolution of the consciousness soul now, but also the descent of the Spirit-Self into humanity during the coming sixth cultural epoch.

These two threats are that either the descent will take place in a Luciferic way, or not at all, with the result that man will be doomed to a gradual and inevitable Ahrimanisation. These dangers must be overcome in the next fifteen hundred years if humanity is to find its true fulfilment.

However, the very fact that both these negative tendencies, and also their vanquishing through a true knowledge and a fulfilment of the principal tasks of the epoch, have a direct relationship to the question as to whether the sixth cultural epoch will happen amongst mankind is an indication of their very close connection with the future destiny of Eastern Europe, the cradle of the future culture of the Spirit-Self. Eastern Europe is in this sense an important key to all these future events. Thus it is completely natural that it is, and will be increasingly, the object of, one can say without exaggeration, *vital* interests on the part of these two occult streams, which want to fashion the future of humanity in accordance with their own group-interests.

To draw Eastern Europe into the sphere of their undivided influence will in fact turn out to be their only real chance of achieving the complete fulfilment of their plans. Hence the battle for the economic and spiritual enslavement of the Slavic peoples in the coming centuries will take ever more blatant and single-minded forms. This is because the colossal spiritual potential with which the Slavic peoples have

been endowed as the foundation for the future sixth epoch, must inevitably represent an obstacle to the one stream and a unique opportunity for the other stream to achieve its purposes.

The chief intention of the Western lodges, in an occult sense, is to displace the etheric Christ from his position in the Spiritual world closest to the earth for the benefit of the sun demon, who will then be able to help them to 'freeze' the evolution of the consciousness soul through a one-sided development of the impulses of mechanistic occultism, and thus to extend the fifth post-Atlantean epoch until the end of earthly evolution. But the spiritual potential of the Slavic peoples, as the "Christ-people" who have in the depths of their soul an "invincible Grail mood", and whose forces of conscience are unusually strong, represents a considerable obstacle to the fulfilment of these wholly anti-Christian aims. This is especially because the predisposition of these peoples to a future perception of the Spirit-Self is very closely connected with the faculty of perceiving the etheric Christ in the spiritual world nearest to the Earth.

Moreover, drawing the Slavic peoples, with their natural inclination towards the development of eugenic occultism, into the Western sphere of influence could contribute significantly towards the peoples of the West, bearing in mind the ever-increasing degeneration of their physical bodies through the waxing power of materialism, living in an altogether *physical* way on the Earth.

The Roman Catholic Church, as represented by the inner circle of its 'Initiates', will also make every effort to extend its influence and authority over Eastern Europe. However, its intentions will be of a somewhat different kind. As in its inner being, hierarchical structure and dogmatic nature it can be seen as a fruit of the fourth post-Atlantean epoch (747 B.C. — 1413) and in certain of its individual elements even of the third ¹, it must in the fifth post-Atlantean epoch necessarily become to an increasing extent a force of hindrance and in many respects...even of active opposition to the further spiritual evolution of mankind.

Its highest flowering comes in the thirteenth and fourteenth centuries and corresponds to the final stage of its rightful activity amongst mankind ¹, when the cultic, hierarchical, Papal element actually determined the entire spiritual, social and political life of Europe. From the beginning of the fifth post-Atlantean epoch, however, the element of Roman Catholicism "takes on the character of a retarded impulse" within the general evolution of mankind ¹. Such retarded impulses, which therefore represent a force that runs counter to earthly evolution, are nevertheless not intended, in the normal course of evolution, to go on existing for ever. Hence in the new circumstances the higher powers have set certain limits to their existence, beyond which they would be destined either to disappear completely or, in the event of the artificial continuation of their activity, to degenerate rapidly into impulses of undisguised evil. For the element of the Roman Catholic Church the natural limit to its existence is the end of the first third of the fifth post-Atlantean epoch, that is, around the year 2135. Rudolf Steiner formulates these thoughts as follows: "This cultic-hierarchical, ecclesiastical element, into which Roman culture has, in the Roman Catholicism streaming in to Europe, been transformed, is one of the forces which work on as impulses of retardation through the whole fifth post-Atlantean period, especially through its first third. I suppose one could work out how long that

will last. You know that one post-Atlantean period lasts approximately two thousand one hundred and sixty years, a third of which is seven hundred and twenty years. Beginning, then, from around 1415 it transpires that its principal period of influence lasts until 2135, so that the last waves of hierarchical Romanism will be felt well into the beginning of the third millenium" ¹.

The result of modern spiritual research that these words contain is not by any means a mystery for the 'initiated' leaders of the Roman Catholic Church or even for the leading members of the Society of Jesus. On the contrary, the knowledge of this unavoidable future, which is determined by the laws ruling the spiritual, historical evolution of mankind, has already long since formed a very strong stimulus to find at any cost ways and means whereby this situation can be changed, that is, to discover a way of extending the existence of the Roman Catholic impulse to the end of the evolution of the Earth. And when the Vatican affirms the dogma of Papal infallibility and a whole series of other dogmas and decrees, these can be understood as real and consciously undertaken measures to this end.

Apart from the year 2135, as the time when the Roman Catholic impulse will finally sink into decline, an important role is also played in the historical evolution of mankind by the year 2200, which, according to the scientific research of the well-known philosopher Oswald Spengler, is to be the time of the general decline of European civilisation. This profoundly pessimistic prognosis, made by one of the most learned and cultured men of the late nineteenth and early twentieth century, rests on wholly concrete occult foundations. Of course, Spengler was not consciously aware of them in any way, but nevertheless they make his conclusions into something which, in Rudolf Steiner's words, "is indeed more than a vague prophecy" ².

What these occult sources say in essence is that the year 2200 is approximately the time when the present period of the Archangel Michael's rulership within human evolution will come to an end ³. This means that mankind must, by the year 2200 at the very latest, be in a position "to receive once more the principle of Initiation as such among the principles of civilisation ⁴, a principle which is sent down to mankind from the year 1879 onwards by the ruling Sun Archangel in the form of the new Christian Initiation Science, Anthroposophy. For "this science of Initiation...is alone capable of leading beyond the year 2200" ². If, however, this principle does not become one of the fundamental principles of modern civilisation, with the beginning of the rulership of the next Archangel, the Saturn Archangel Orphiel, mankind will be in real danger of being hurled into an abyss. Thus Rudolf Steiner says by way of warning, and at the same time calling for a higher sense of responsibility with regard to the Time-Spirit who now rules humanity: "Everything depends on whether humanity opens heart and mind for what comes from the science of Initiation...either this will happen or else mankind will fall into the abyss. A third possibility does not exist" ⁵.

Against such a diffusion of the *principle of individual Christian Initiation* to all realms of earthly life and practice, there fight above all the Western lodges and the ruling circles of the Roman Catholic hierarchy, who through their resistance to the general course of world evolution, bring closer the fulfilment, on the one hand, of the prophecies contained in Vladimir Solovyov's "Short Story of Antichrist" and, on the other, of the prophecies of Dostoyevsky's "Legend of the Grand Inquisitor". And

Eastern Europe represents the chief means or instrument by which both these trends hope in future to attain their goals as rapidly and as surely as possible. For only if they have annulled the spiritual potential of the Slavic peoples and have made use of their physical forces for the extending of their own earthly existence can the Western lodges really hope to achieve their purposes. And on the other hand, only if it has fully taken possession of the spiritual potential of these peoples and is able to use it purely for its own group interests can the Roman Catholic Church hope to extend its existence beyond the year 2135.



For reasons already elaborated in an earlier chapter of this book, the 'socialist experiment' which began in 1917 in Eastern Europe can — after the passage of seventy-two years — be regarded as having *failed* in every respect. The principal reason for its failure is that the Bolsheviks were unable with the help of Marxist ideology and a variety of forcibly-undertaken political and economic measures (which in the end merely led to many millions of martyrdoms) to create on a massive scale the so-called 'new man', a new human race⁶, consisting solely of bearers of Ahrimanic inspirations in the consciousness soul. And this means that if sooner or later the 'socialist experiment' is, through a decision of the almost two centuries-old partnership of the Western lodges and the Jesuits, finally (or only temporarily) over, Eastern Europe is placed before a new temptation, before a kind of new 'experiment' which would have two possibilities for further 'evolution', each of which would be equally fatal for the Slavic peoples.

On the one hand, this will be the temptation of Americanism, which threatens gradually to turn Eastern Europe into a virginal appendage of the economically developed and politically advanced Western countries and also to inundate it on a huge scale with all the 'achievements' and 'fruits' of super-materialism. On the other hand, as its counterpart, the temptation which arises out of a rejection and fear of this mighty and unconquerable wave of Western materialism to return to one or another of the forms of the traditional spiritual past.

Although Americanism will be able in a comparatively short time to satisfy the more 'earthly' demands of the East European, in so far as these have been virtually unsatisfied during the past seventy-two years, it will, as a result of its anti-spiritual nature, be unable to offer him any kind of spiritual ideals or evolutionary perspectives, apart from that of achieving universal material well-being. And when, amidst all the burgeoning material prosperity and at the same time the destruction of all the moral and spiritual foundations of human existence, the thirst for higher spiritual ideals becomes the central aspiration in the life of the Slavic peoples, the Roman Catholic Church will be able to approach them with success, and attempt to entice them with its own centuries-old ideals by means of the Uniate Church or a result of some new ecumenical alliance with the Orthodox Church⁷, in order thus to draw their mighty spiritual-religious potential into the sphere of its influence.

Then the Slavic peoples will be subjected to a new experiment, at once spiritual and socio-economic, which will be conducted by both the Western lodges and the ruling, Jesuit-inspired, circles of the Roman Catholic Church. This new experiment

will consist of an attempt on the part of both these forces to divide the Slavic peoples as a whole into two distinct races (initially, of course, only in a Spirit-Soul sense), one of which will succumb ever more to the enticements of super-materialism while the other, in contrast, will aspire with all its forces to the spiritual, but only in its traditional and highly one-sided forms which, in their whole nature, are altogether foreign to all the essential tasks of the fifth post-Atlantean epoch.

In order to understand this 'new experiment' still more clearly, it is necessary to call to mind some words of Rudolf Steiner which indicate that the bond forged by the ruling circles of the Western lodges and the Jesuits at the turn of the eighteenth and nineteenth centuries was founded primarily on a strict differentiation of the subsequent activity and the spheres of influence of the two streams: "From then onwards [from around 1802] the spheres of work are clearly differentiated, but their sights are set all the more effectively upon an unequivocal world-rulership. The ideological and spiritual concerns are given exclusively into the hands of the Jesuits; the economic into those of the Anglo-American lodges, the lodges of the West"⁸.

This is a manifestation on the scale of the whole of humanity of that occult principle which Rudolf Steiner defines as "the principle of black and white"⁸. However, such manifestation can be achieved only in the event of a significant degree of working together on the part of the Jesuits and the Western lodges. Thus from the second half of the nineteenth century the Society of Jesus gradually transferred the centre of its operations from Europe to America, in order thence to further all the more surely the spreading amongst mankind as a whole of that "super-materialism", that "Ahrimanic demonology", which is what is meant here by the term "Americanism"⁹. Rudolf Steiner speaks of this as follows: "But this Western ideal, this demonisation of man, can be attained only if the spiritual, psychical aspects of Americanism are supported by another metaphysical stream which is far more closely related to Americanism than one would think. As you have seen, the determining factor is that Americanism has a tendency towards becoming a culture of Ahriman. But Americanism would receive a considerable impulse in this direction if it was supported by another world-view which is much more closely related to it than one would suppose. This is Jesuitism. Jesuitism and Americanism are two very closely related things"¹⁰. However paradoxical such insights imparted by spiritual science may be at first sight, nevertheless this common task of Americanism and Jesuitism has played a significant, and in many cases even a decisive, role in a whole series of historical events of the modern age, including the tragedy of the First World War and the Bolshevik Revolution in Russia, as the following words of Rudolf Steiner, taken from a lecture which he gave in the Summer of 1918, bear witness: "These two streams — Americanism and Jesuitism — work to some extent together...Anyone who looks for those forces which have brought about the present catastrophe will find a remarkable co-operation between Americanism...and Jesuitism". (After these words Rudolf Steiner turns at once to a characterisation of the principal leaders of Bolshevism)¹¹.

This working together of Americanism and Jesuitism, which has lasted nigh on two centuries, will, in the not-so-distant future, be the source of a new social-occult experiment — certain of its features have already appeared here and there — whose principal object, at any rate in its early days, will be Eastern Europe. And if, as a result of this experiment, the artificial splitting of the Slavic peoples into two 'races', even

if only in its initial stages, is achieved, the sixth epoch will not be able to begin in their midst, and their guiding Archangel will be forced to renounce his mission and will be recalled from the folk that he had been guiding. This would, however, be the greatest tragedy, not only for the Slavic peoples themselves but also for the whole of Europe, and, in the end, for all mankind. For "the future of Europe has its source in the Russian Folk-Spirit, in the Folk-Spirit of the East" 12.



From time to time in the evolution of humanity certain personalities, who either because particularly significant individualities are incarnated in them or because historical circumstances of unusual importance are connected with them, represent through their life and destiny, apart from purely personal aspects, a kind of imaginative archetype which is able to serve as a key to the understanding of whole historical epochs and the spiritual powers working at their foundations. One of these destiny-pictures is the life of Caspar Hauser. And in a certain sense the destiny, which from our time onwards is gradually being prepared for the Slavic peoples in the manner indicated, begins to be increasingly reminiscent of the destiny of Caspar Hauser (though now transferred to the stage of world history), who was after all also an innocent victim of the Western lodges and the Jesuits united in their implacable battle with the spirit. Thus if one immerses oneself in the more hidden roots of the extraordinary destiny of this 'Child of Europe', it is possible to feel how in it a mighty *imagination* of warning, calling for wakefulness and spiritual responsibility, stands before us which, like a beacon flaring up in the night, can show us the true path of evolution and the dangers which threaten it.

Even in the basic soul-disposition of Caspar Hauser, in his warm, light-filled child-like qualities, one can sense something of just those qualities that are most characteristic of the Slavic peoples. But this connection appears with much greater clarity when one considers the historical path of the Slavic peoples in the twentieth century. Like Caspar Hauser, they have for seventy-two years been in spiritual incarceration, as a result of the 'socialistic experiment' to which they have been subjected, in the darkness of Bolshevistic ideology, cut off from the entire world of culture and from all possibility of independent spiritual development. And if they are then subjected to a new experiment and suddenly 'thrust' without any preparation whatsoever from their total isolation into the outer world, into the bustle of the modern materialistic civilisation of the West, the danger of the single soul-being of these peoples being torn in two will be great indeed: the danger being that one part will become fully *economically* dependent on the West and its anti-culturalism while the other part is just as fully *spiritually* dependent on traditional religious and other streams which are not in accordance with the Time-Spirit.

Rudolf Steiner expressed to L. Polzer-Hoditz the following thoughts about the terrible and inhuman *experiment* which was wrought on Caspar Hauser: "These people [the combined forces of the Western lodges and the Jesuits] therefore do not want it to be revealed what sort of an experiment, what sort of a grandiose attempt they staged to separate, through precisely their experiment, that individuality from his tasks, to keep him in an intermediate realm. The egohood of this being was not

to be to be able to penetrate his body, it was to remain outside it in an intermediate realm, as neither a pure spirit-form nor a purely earthly man, diverted from his tasks and as though in a state of spiritual banishment. That is, forming a body but unable, as an egohood, to take hold of it" 8. Similarly, the experiment which was carried out for more than seventy years on the Slavic peoples had the aim of separating them from their future historical tasks, so that the Archangelic Being (the Folk-Spirit) who is connected with them might in future be unable to penetrate his body, this being the principal condition for the emergence on Earth of the sixth cultural epoch.

The second experiment will, albeit through other methods, be directed towards the same goal. It is intended that these peoples will, in this case too, outwardly continue to exist as a physical manifestation on Earth (for the needs and purposes of the two occult trends), but in a spiritual sense they would be deprived of any higher guidance on the part of the supersensible world and its Beings, which would entail their complete spiritual barrenness and rapid decline. Moreover, it could not be ruled out that this second experiment will be conducted in such a way that in the event of its failure it would be possible to revert to the first, although probably in a modified form 13.

Another destiny-picture may also come before us, this time from Russian history. This is the tragic destiny of the nineteen-year old Tsarevich Dmitri, who was murdered in the year 1591. It is true that at that time, at the end of the sixteenth century, the Western lodges and the Jesuits were not yet working *together* on the physical plane of earthly history, but nevertheless the threads issuing from London and Paris, perhaps for the first time (though still earlier in a prophetic, symbolic way), cross in the East of Europe.

In August 1604 the false Dmitri, surrounded by numerous Jesuit advisers and with the highest blessing of Pope Clement VIII, begins his campaign against Moscow, and in June 1605 occupies the capital in order, in accordance with the instructions of the next Pope, Paul V, to convert the people of Eastern Europe to Roman Catholicism. And almost at the same time, when the army of the pretender has already crossed the border and has stepped onto Russian soil, the English King, James I, who only a year before had ascended the throne of England (1603), sends his agent and emissary to Boris Godunov, despite the existence of the suspicion that the latter had taken part in the murder of the Tsarevich Dmitri, in order through him, in many respects a spiritual forerunner of Peter I, to attempt to enter into new economic and political relationships with Russia.

As regards the actual murder of the Tsarevich Dmitri, it is not so very important to what extent one or the other political or occult group participated either in it or in its preparation; what matters is that his removal lay in the line of interests of Rome as well as London.

On the other hand, there would be good grounds for supposing from a symptomatological standpoint that if the true Dmitri, with all those spiritual impulses which he bore from his karmic past, had ascended the Russian throne at that time, the whole evolution of the Slavic peoples might, as a result of *his* rulership, have taken an altogether different direction. Only this could have prevented the appearance on Russian soil, on the one hand, of the phenomenon of Peter I, with all its catastrophic consequences, and, on the other, of the one-sided fanaticism of popular religiosity,

as, for example, it subsequently came to manifestation in the old Believers and in many sectarian streams that arose in the country at that time.

If we now turn once more to this remarkable historical imagination, where in the opposition of Boris Godunov and the false Dmitri there appears for the first time in Russian history the far deeper, occult opposition of two world impulses which want to dismember mankind into two essentially incompatible groups, those who will in the future incline more to the Ahrimanic and those who will bear a stronger inclination to the Luciferic, we find the following.

We know through spiritual science that in the year 1604, that is, the year when the decision was finally taken in Rome to make use of the false Dmitri for directing Eastern Europe to Catholicism, and when in the West James I took the decision to make an entirely new connection with Eastern Europe, there took place — on the plane, wholly hidden from the outer world, of the second, occult history of mankind — a council which, called by Christian Rosenkreutz himself, was one of the most significant spiritual councils of post-Christian evolution. This great council, in the course of which all the leading Christian Initiates were gathered around Christian Rosenkreutz, had the aim of averting at all costs the possibility of mankind being divided into two polar opposite categories of people — the extreme materialists, only interested in outer materialistic civilisation, and the equally one-sided spiritualists, like Francis of Assisi, who, turning away from the outer world and its cares, would live only for inner development.

At that time, so as to avert this inevitable division of mankind, Christian Rosenkreutz took the decision to send his "most intimate pupil and friend" ¹⁴, Gautama Buddha, who since his enlightenment beneath the Bodhi tree in the sixth century A.D. had lived in an exalted spirit-body (the Niomanakaya) in the supersensible worlds nearest to the Earth, to the spiritual sphere of Mars, whence in particular there flowed the forces that were furthering this division. This sending of 'the Prince of Peace' from the spiritual surroundings of the Earth to the spiritual surroundings of Mars, the central event of the Rosicrucian Mysteries of modern times (as a result of which the mighty stream of creative forces streaming into earthly evolution from the individuality of Buddha dried up for a time), had as its counterpart an outbreak on the Earth of wholly unbridled Mars forces, which came to expression, as one of many instances, in the attempt of the false Dmitri to subjugate Eastern Europe through military might to the political and spiritual authority of Rome.

And at the same time on the part of the West, in the person of James I, there arose for the first time not only an outwardly political but an occultly economic interest in the future of Eastern Europe, an interest which was not least connected with the fact that in the person of Boris Godunov a man of a completely new type and with a completely new way of thinking had for the first time ascended the Russian throne, an event which opened the way to completely new relationships with Eastern Europe ¹⁵. It is true that because of the sudden death of Godunov the plans associated with him, which originated with James I and his immediate circle, were not able to develop further, though a century later they were put into effect in a very short time, with a power and consistency without precedent in the whole of world history, with the help of another human instrument, Peter I.

And so we see a remarkable correspondence between image and counter-image

in Russian history. In the year 1591 the true Tsarevich Dmitri, who was intended to be the bearer of the central spiritual impulse of Eastern Europe, was robbed of his life in Uglitsch at the hands of hired assassins, while thirteen years later, in 1604, there begins the mighty spiritual and military opposition of Boris Godunov and the false Dmitri, which represents in embryonic form the beginning of the great opposition of the two human types referred to above. Meanwhile, as though in the depths, on the plane of occult history, there is fulfilled the cosmic deed of Christian Rosenkreutz of sending Buddha to Mars in order to prevent the separation of mankind into two parts, that same duality which at that time was beginning to gather strength as a result of the growing activity of the Western lodges and the members of the Society of Jesus.

In other words: on the one hand there works an impulse which seeks a higher spiritual synthesis of opposites — on the plane of outer history through Tsarevich Dmitri and on the inner plane through Christian Rosenkreutz; and on the other hand the ever-strengthening 'principle of black and white', introduced into earthly evolution by the Western lodges and the Jesuits, who fought amongst themselves on the outward plane of history but who on the inward plane — albeit from different standpoints — had an equal interest in the removal of the true Dmitri, that is, in the removal of any manifestation amongst mankind of the stream of esoteric Christianity.

But we find such an opposition between image and counter-image at that time not only in the events of Eastern Europe. For it soon envelops the *whole* of Europe, making it the arena of a bloody, senseless war, the chief casualties of which turn out to be the spiritual impulses which have that aim — originating in *Central Europe* — of the fulfilment on Earth of the decisions that were made at the council by Christian Rosenkreutz.

In the years 1603/1604 the young and unknown Württemberg pastor, Valentin Andreae, writes a composition entitled "The Chymical Wedding of Christian Rosenkreutz" (published in 1616) and then two other tracts, published somewhat earlier, in 1614 and 1615 respectively, which quickly attract considerable attention throughout Europe. The first of these, published under the title "Fama Fraternitas", is after the fashion of an appeal of the Rosicrucian Order "to the heads of State, the professions and the learned of Europe". It gives a brief history of the Rosicrucian Order and also a description of the miraculous discovery of the imperishable body of Christian Rosenkreutz, which happened in accordance with his own prophecy of roughly 120 years after his death, that is in 1604 (1484 + 120 = 1604). The second tract bears the title, "Confessio Fraternitatis". There too, though now with the help of astronomical symbols, reference is made to the year 1604.

According to Rudolf Steiner, all three works were written by Valentin Andreae out of direct inspirations from the spiritual world. In this way was the attempt made to enable certain consequences of the Council of 1604 to flow into human affairs also in an exoteric sense. "It was an address", Rudolf Steiner says of the first work to be published, "to the Heads of State, to the statesmen of his time, it was an attempt to found a social order which would correspond to the truth rather than to Maya" ¹⁶. In other words, already at that time the attempt was to be made from Central Europe to establish a *new social order* in which the division, referred to above, of humanity into two classes or two races would be impossible.

At the time, however, this could not be realised because of the Thirty Years'

War, which began in 1618: "Johann Valentin Andreae had in mind a great spiritual movement and had given much thought and preparation to its realisation. Two outstanding events were in preparation at that time: the movement which Valentin Andreae wanted and the Thirty Years' War, lasting from 1618 to 1648. The events that led to the Thirty Years' War made impossible the movement which Johann Valentin Andreae wanted to bring about" 17.

What were the forces which, in a deeper sense, gave rise to this Thirty Years' War, the real aim of which was the annihilation of the Rosicrucian impulse in Central Europe and, hence, of this region's chief mission in the seventeenth century? Outer history speaks in this respect only of the religious conflict between the Protestant North and the Catholic South having developed into a war. However, a study of the historical events from a symptomatological point of view reveals something quite different. On the one hand, the causes of the war go back to the history of the Counter-Reformation, that is, to the proclamation — made with the participation and under the pressure of the Jesuits — given at the third session of the Tridentine Council of 'anathema' to all 'heretics', to all adherents of the Protestant faith. On the other hand, a decisive factor for the starting of this pan-European war was the outbreak in the year 1618 in Prague of an insurrection of Czech nobles, which ended with the selection in the following year of a rival king in Bohemia, the Elector Friedrich von der Pfalz, the husband of the daughter of the English King, *James I* 18. And so at the source of the Thirty Years' War we have those same two trends which in an occult sense appear in Russian history in the opposition of the false Dmitri and Boris Godunov.

In the Thirty Years' War itself three layers of historical reality can be distinguished. In the outermost layer there is the antithesis between Catholicism and Protestantism or, one could also say, between Latinism and Anglo-Saxonism 19, or in a wider sense between the impulses of the intellectual- or mind-soul and the consciousness-soul. At a deeper level there is the manifestation of the secret, unacknowledged war between the Jesuits and the occult lodges of the West, and at the deepest level there is the powerful resistance against the Rosicrucian impulse and the spiritual tasks of Central Europe associated with it.

Later this struggle continues further. In the year 1805 Friedrich Schiller becomes its victim. Sudden death overtakes him during active work on the composition of the drama "Demetrius", where this poet of genius was coming very close to a discovery of the occult foundations of the events he was describing. The next step was the experiment perpetrated on Caspar Hauser, and his murder. Through this the highly spiritual individuality, who until his incarnation in 1812 as the son of Karl, Arch-Duke of Baden, "has worked as an inspiring force" from the spiritual worlds "in Rosicrucian affairs from the very beginning" was criminally banished from the physical world 20.

Rudolf Steiner characterised the spiritual mission of Caspar Hauser in this respect, and that of which not only Central Europe but in the event the *whole* of Europe was deprived as a result of his murder, as follows: "Southern Germany was to have become the new Grail Castle of the new fighters for the spirit and the cradle of future events. The spiritual space had been well prepared by all those personalities whom we know as Goethe, Schiller, Hölderlin, Herder and so on. Caspar Hauser was to gather around him all that was living there in this spiritual space that had been thus prepared. However, this was not wanted by those circles [the Western lodges and the

Jesuits]. They could not allow any sphere of wakefulness if they did not want to be deprived of their power and their aspirations for power" 21.

There is also a remarkable parallel here with what was said about the spiritual history of Eastern Europe. What was at the beginning of the nineteenth century to have been accomplished in Central Europe by Caspar Hauser was also, albeit in a different form, to have been accomplished in Eastern Europe by the Russian Rosicrucians who, at the turn of the eighteenth and nineteenth centuries, were at the head of affairs with Schwarz, Novikov and others. Both impulses, however, remained unfulfilled. The reasons for this rested on the fact that in both cases they did not find in their surroundings that spiritual soil which should have come into being in Eastern Europe two centuries before as a result of the activity of the true Dmitri, and in Central Europe through the success of the spiritual and social undertakings of Valentin Andreae. However, despite the failure of these endeavours it is they which, as no other events in European history, testify to the proximity and interdependency of the spiritual destinies of Central and Eastern Europe, capacities which spring from the very foundations of world evolution.

This struggle against the true spirit of the fifth post-Atlantean epoch and in a wider sense also against earthly evolution as a whole, which was manifested with even greater consistency and single-mindedness when the ruling circles of the Western lodges and the Jesuits were finally united around the year 1802, continues on in the twentieth century. Now Anthroposophy, the modern continuation of true Rosicrucianism, has become its principal object. Rudolf Steiner speaks about this in the lecture of 25th September 1917: "Today we are again placed before the necessity of standing within two streams which must of necessity affect one another. On the one hand there is what Anthroposophy would further out of the impulses of human evolution; on the other hand there is all that has brought about an event similar in nature to the Thirty Years' War. It depends upon mankind whether what ought to happen is again prevented from happening. Love of ease and lack of vigilance might once again very easily paralyse the present attempt. Whether things would then take their course as they did when the attempt made by Valentin Andreae was paralysed is another question" 22.

By "the present attempt" is meant Rudolf Steiner's introduction towards the fulfilment in Europe of the ideas of the threefold social order. Already in the Spring and Summer of 1917 he had laid the foundations for this in conversation with Count O. Lerchenfeld and then with L. Polzer-Hoditz, to whom, in the July of that same year, he then gave the first, and a week later the second, "Memorandum", where the principal ideas of threefoldness are to be found. Both "Memoranda" were circulated at that time amongst a number of the leading politicians of Central Europe.

In the same year (September 1917) Rudolf Steiner sent Alexander von Bernus, the editor of the journal "Das Reich" in Munich, the first part of his article on "The Chymical Wedding of Christian Rosenkreutz", pointing out in the accompanying letter that "it is now just the right time to say these things" 23. (The other two parts were subsequently published in January and April 1918).

There then follow some lectures in which Rudolf Steiner refers again and again to the spiritual-social impulse of Valentin Andreae and his relationship to the events of the Thirty Years' War. These are principally the lectures of 25th and 30th

September 1917 in Berlin and in Domach, and the lectures of 25th June and 16th July 1918, again in Berlin. Between the first and the second pair of lectures there took place the discussions and the eventual concluding of the treaty of Brest-Litovsk (3rd March 1918), during which the German Foreign Minister R. von Kühlmann was to have read the text of Rudolf Steiner's "Memorandum" where the main ideas of the 'Threefold Social Organism' are set forth, which had previously been given to him by Count Lerchenfeld. Despite having given his promise, however, von Kühlmann did not keep it, and the text of the "Memorandum" remained in his pocket. As a result *there did not ensue* what "should have emerged as a spiritual deed in place of the impossible deed of Brest-Litovsk" 24. For "the whole of Eastern Europe would have had an understanding — as anyone who has an idea of the forces in Eastern Europe would know — of the notion of bringing Tsarism to an end through the threefold social order. Then what ought really to have *had* * to happen would have come about" 25, something which "was to affect both Central and Eastern Europe" 26.

Despite the almost superhuman efforts of Rudolf Steiner, a unique opportunity was missed to give the subsequent history of twentieth century Europe a completely different direction. For if the threefolding of the social organism had actually been publicly voiced at the discussions of Brest-Litovsk, if at that time "...the voice of the spirit had sounded amidst the thunder of the cannons" 25, something of immeasurable significance with regard to its consequences would have come about. There would then have taken place what had, as a great prophecy, once been introduced into Russian history, at its very beginning, in the form of the legend of the call to the 'Varangians', who were to establish a *new social order* among the Slavs. Then would a true spiritual impulse have come from Central to Eastern Europe, one which in the form of threefoldness would have encompassed and transformed the foundations of the social order, and not the anti-spiritual impulse of Marxist ideology. "And this programme [of the threefoldness of the social organism] would have been the only real programme which, if it had been proposed before Brest-Litovsk, would have been effective. It was natural that Brest-Litovsk would never be successful if understanding for such a programme has not been brought towards it. Things would have to have taken a completely different course" 26.

"...would have to have taken a completely different course": in these words there is an allusion to the only opportunity that might at the last, fateful moment still have been able to save the people of Eastern Europe from Bolshevism and its terrors, from their subsequent confinement in the darkness of the temporarily triumphant anti-spirit. For if the initiative for stopping the war and for concluding the peace treaty had come not from the Bolsheviks but from the representatives of a truly spiritual impulse, and, most important, if a real alternative to the materialistic ideology of Marxism had been proposed to Eastern Europe — with its remarkable spiritual potential and age-old striving towards the spirit — in the form of the idea of threefoldness, which flowed directly from the Spirit of our age, the Bolsheviks would never have been able to hold on to power.

It should also be added that Rudolf Steiner once characterised the historical events that might have been able to take place in Europe at that time in words of deep significance as "...a communion between Central Europe and Eastern Europe".

In answer to a question which was put to him after the lecture given on 25th October 1919 in Zürich about the situation in Eastern Europe and the existence of an alternative path for it, Rudolf Steiner said the following: "It might seem to you today like the outpourings of a dreamer — though I know that these 'fantasies' are deeply rooted in reality. I know that in the Russian people there reside those very elements which make it possible immediately to grasp the idea of threefoldness, if it is presented in the right way. This should have emerged as a spiritual deed in place of the impossible deed of Brest-Litovsk. For there could have been a communion between Central Europe and Eastern Europe, which would have been a spiritual deed, a process of coming into oneself" 27.

This process of coming into oneself is precisely one which, from the time of the Tartar invasion (1238) to the present day, has for almost eight centuries been denied to the Slavic peoples, which is why it is all the more needful to them now if they are to rediscover their own essential nature, if they are to *become really aware* in their souls of the 'Grail mood' and of the future earthly tasks associated with it.

However, not only the destiny of Eastern Europe but also that of Central Europe could have turned out completely differently if *in the second half of the year 1917* the threefold social order had been officially voiced at the highest government level as the one way out of the deep crisis which was encompassing the whole of Europe. Rudolf Steiner speaks in recollection of this time, and of the efforts which he directed towards the attainment of this goal, in the lecture of 21st April 1919: "You see, it would have been an entirely different matter if in the middle or even still in the Autumn of the year 1917 threefoldness had from the significant side of either Germany or Austria been made an issue, as a manifestation of the impulses of Central Europe as against the so-called fourteen points of Woodrow Wilson, which were put forth from the American viewpoint" 28.

And now, seventy-two years later, one can look back and say: If the plans of Rudolf Steiner had attained fulfilment and amidst "the thunder of the cannons the voice of the spirit had sounded" from a conquered Central Europe into the world, then before such a realisation of the spiritual power the whole of Germany's fateful evolution, beginning from the Treaty of Versailles and ending with the tragedy of 1933, would have been impossible. Also, the whole destiny of old Austria would have taken a completely different course.

Turning again to the past, we can compare these truly titanic efforts of Rudolf Steiner, the leading Christian Initiate of the twentieth century and the bearer of the central impulse of esoteric Christianity, only with the appearance of the Count of Saint-Germain at the Court of the Empress Marie Antoinette on the eve of the French Revolution, whose object was at the last moment to avert the impending catastrophe 29.

And if we now consider the history of the twentieth century and ask: was there in any way some kind of alternative to the catastrophes which were to descend upon Europe?, we shall find only one single moment, in the fateful, destiny-laden year of 1917, in Rudolf Steiner's efforts to establish a new social order in Europe with a basis in spiritual realities. However, the fact that his attempt to alter the fateful march of events at that time was not crowned with success, just as the efforts of Valentin Andrae and the Count of Saint-Germain were also unsuccessful, should not — despite all the catastrophes which have broken out over Europe since that time — call

* The verb "müssen" was spoken by Rudolf Steiner in the lecture with particular emphasis.

forth in us only a feeling of pessimism and inner resignation. For, in Rudolf Steiner's words, such "...initiatives must be taken; but if such an initiative toward spiritual knowledge is not at first favoured with fortune, one should not draw a false conclusion from this but rather should those who come afterwards grasp all the more firmly the impulse of working in such a way that such an initiative for further spiritual development is truly furthered" 30.

In any case, the truth of the destiny-laden words of Rudolf Steiner, that "...a synthesis between Central and Eastern Europe is not possible on any basis except that of the threefold social order" 31, holds good as much for the end of our century as for the beginning. There is no other path for them in the historical evolution of mankind!

In these words we have a further indication of the profound relationship between the spiritual destinies of Central and Eastern Europe, one which should be added to the whole series of indications about the parallel mission of Tsarevich Dmitri and Valentin Andrae, the Russian Rosicrucians and Caspar Hauser, and also to what can be said about the spiritual culture of nineteenth century Russia culminating in Solovyov, Dostoyevsky and Tolstoy, which is essentially inseparable from, and to a certain extent even inconceivable without, the constant fructifying influences of the spiritual culture of the Germany of Goethe's time, its literature, music, philosophy, science and so forth, which in the nineteenth century were often valued even more in Russia than in their land of origin 32.

And as the future evolution not only of Europe but, in the last resort, of all mankind directly depends upon this *spiritual* bond between Central and Eastern Europe, it is not in the least surprising that the demonic powers which have since ancient times fought against the true spiritual evolution of mankind together with the occult streams of modern times which serve them, should rise up against it with particular force.

There is only one condition of vital importance for the right development of this connection between Central and Eastern Europe which is so necessary for the whole of earthly evolution. It is that relationships between them should not in any way rest *in the first instance* on economic or political foundations but only *on a spiritual basis*, on what Rudolf Steiner calls a "productive spiritual life", which in our time can spring up in Central Europe only from the soil of anthroposophically oriented spiritual science, a soil where relationships between people are permeated with a true anthroposophical spirit.

Only out of a relationship between Central and Eastern Europe that is thus founded on the spirit can "something grandiose" arise in the evolution of humanity: "In this intercourse between the spiritual life of Central Europe and the folk-element of Russia something grandiose in its fruitfulness can develop for the future. One must have a sense for the extent to which such intercourse is a creative force for civilisation. It must, however, be conducted in a purely spiritual element. It must be conducted in a certain element which is based upon the relationship between people. Such a relationship we should derive from the East. And if this is inwardly perceived, then into what flows forth from the spiritual life an independent economic community, as one could call it, is inserted purely out of itself. The latter should not be a point of departure, otherwise there will definitely be repercussions. Everything which the economists might do with regard to the East will quite certainly lead us nowhere unless it is based on the foundation of what I have just set forth. It is an eminently social question of great importance that this is kept firmly in mind" 33.

Whether this will be able to happen or not, however, whether this "eminently social question of great importance" — of essential relevance to the future destiny of both Eastern and Central Europe — will eventually be solved, depends initially on whether Central Europe will find within itself sufficient inner spiritual forces to enable this "productive spiritual life" to be fully manifested in all spheres of human existence and practical life. For only a strong and independent spiritual life on the part of Central Europe can enable Eastern Europe to find its own historical path, one which really accords with its inner nature and its true tasks. Rudolf Steiner speaks of this in powerful, energetic words: "We must have a spiritual life which is fashioned in such a way that it can work more upon the East in the way that has just been characterised, and this can only be a productive spiritual life. With this we would soon outshine all the Lunacharskys and the others. For what these people do would not be able to enslave the Russian people, the Russian folk-soul, for ever. If only we first have this productive spiritual life, it will surely happen that it makes an impression on the East. We have only to win the power to bring this spiritual life itself to effective manifestation" 33.

Later in the same lecture, Rudolf Steiner calls this spiritual bond, which for the good of the whole of Earth evolution *must* eventually arise between Central and Eastern Europe on the foundation of the "productive spiritual life" proceeding from Central Europe, a "great brotherhood"; and at the same time he again sternly warns against a one-sided, solely economic relationship with the Slavic East: "For one should know: this productive spiritual life that can arise in Central Europe may call forth that great brotherhood which can spread over the East and unite the East with Central Europe, while all brutal economic machinations would merely always create more and more abysses between Central Europe and the East. That is what is so extremely important, that such things are perceived and made generally known".

These words, spoken almost seventy years ago, have again become remarkably contemporary. For there is an ever-growing danger that Central Europe will make use of America for the economic 'conquest' of Eastern Europe in the course of the 'new experiment' already referred to.

Whether this happens or not will depend exclusively upon the extent to which the new spiritual life can openly make itself felt in Central Europe and influence its further development. In other words: upon the extent to which Central Europe can remain true to its own nature and higher calling, which consists in thus establishing, out of the sources of modern spiritual science, a free and creatively productive spiritual life *for all humanity*. Rudolf Steiner speaks as follows about this intimate, inner connection of the German (Mid-European) spiritual life with the impulse of anthroposophically-orientated spiritual science: "It is entirely part of the nature of German cultural development that there is a profound relationship between German cultural life and the path which leads to spiritual science" 34. For "the German spirit, German spiritual life, does not stand before an end, a completion of something; rather does it stand at a beginning. It still has much to do...Indeed: in this German spiritual life there lies what in due course will lead the purely materialistic view of the world towards a beholding of the spiritual world" 35.

This productive spiritual life, which is rooted in modern spiritual science and which brings complete renewal to all mankind, is depicted in the image of the child surrounded by a golden, radiant aura who could be seen in the hand of the 'German Initiate' amongst paintings of the small cupola of the First Goetheanum. This 'Spiritual Child', the highest fruit of the many centuries of the development of Mid-European spiritual life and at the same time the first beginnings of what must eventually permeate the whole of earthly evolution, is to be made manifest to the world through anthroposophically-orientated spiritual science, through that work which anthroposophists are called to fulfil in the world. Hence Rudolf Steiner refers to the essential nature of this 'Spirit-Child' precisely in connection with the activity of anthroposophists in their branches and working groups: "We may therefore picture to ourselves that by uniting in brotherliness in working groups, something hovers invisibly over our work, something that is like the *child* of the forces of the Spirit-Self — which in its turn is nurtured by the Being of the higher Hierarchies in order that it may stream down into our souls when they are again on Earth in the sixth cultural period. In our brotherly working groups we carry out work that streams upwards to those forces that are being prepared for the Spirit-Self" ³⁶. This "child of the forces of the Spirit-Self" is what the 'German Initiate' portrayed in the paintings of the small cupola is holding in his hand. It is not the actual Spirit-Self, which will descend to humanity only in the sixth epoch, but its forerunner, the first and in many respects the only prophetic glimmering of its forces amongst mankind. And at the same time it is that central fruit of Mid-European spiritual life which can and *will* eventually be received by Eastern Europe, because if it does not receive this into its soul it will remain inwardly barren for without the help of this Mid-European spiritual life, out of its own forces alone, it will never be able to find the path to the sixth epoch. Thus in the hidden depths of its being and of its true inner life the as yet still youthful Slav folk-soul awaits and yearns for this 'child', for those spiritual forces which it can receive as spiritual food only from the full flowering and unfolding of the spiritual life of Central Europe.

But what, in a more concrete, spiritual-scientific sense, is the nature of this 'Spiritual Child', that is, the very essence and focal point of the new spiritual life of Central Europe? In the lecture of 7th December 1918 Rudolf Steiner speaks of how one of the central tasks of the fifth post-Atlantean epoch is a true *knowledge* of the activity of the forces of Lucifer and Ahriman in the cosmos, in man and in earthly history, and also of the conscious *balance* between them: "The profoundest characteristic of this epoch is that man must become acquainted in the most thorough and most intense way with all those forces which oppose the harmonising of humanity as a whole. For this reason a conscious knowledge of the Ahrimanic and Luciferic powers working against man must gradually spread in our time. If man should not pass through these evolutionary impulses in which the Luciferic and Ahrimanic forces are participating, he would not attain the complete use of his consciousness or, therefore, the development of his consciousness soul" ³⁷. The renewing of such an equilibrium and manifesting it as an example *to all mankind* is an important task of Central Europe in the fifth post-Atlantean epoch. Even its psychological and geographical position between the West, in its nature more inclined towards Ahriman, and the East, more inclined to Lucifer, is an objective testimony to this task. Thus in the sketch for the small cupola the mutually-opposing figures of Lucifer and

Ahriman (East and West) are portrayed directly *above* the figure of the 'German Initiate', and the 'Spirit-Child' which he bears in his hand is the fruit of the fulfilment of this equilibrium ³⁸. In one of his descriptions of the paintings of the small cupola, Rudolf Steiner says in this connection: "And then there is the Persian-German Initiate who bears the child that hovers on his hand, indicating how the future and the hope for the future must be received into man out of a perceptual penetration of dualism" ³⁹. But what is meant by this "hope and hope for the future" which will arise out of a knowledge of world dualism, that is, out of a real *knowledge* of the *Third* that harmonises them?

Rudolf Steiner refers to this with complete clarity in the lecture of 17th January 1915. There he characterises in the following words the innermost focus and the principal task of the spiritual life of Central Europe, which is imaginatively depicted in the paintings of the small cupola in the figure of the 'Spirit-Child', connecting it again with the spiritual destiny of Eastern Europe: "What is being prepared in the East can only come to something if Central Europe strongly and consciously — that is, in full waking consciousness — unites, out of what souls are striving for in their ego-nature, the force of the human ego and human powers of insight with the Christ impulse. What has to come about for the civilisation and culture of the future [for the sixth epoch] will arise only if the German Folk-Spirit finds souls that implant the Christ impulse into their astral body into their ego in such a way that it can indeed be implanted there in a full waking consciousness" ⁴⁰.

The self-evident, in the highest sense of the word 'instinctive' relationship to the Christ Being ⁴¹ which lives in the Slavic peoples, while permeating the whole soul-configuration of Eastern Slavdom, hardly manifests itself at all in their waking consciousness, in their ego. On the contrary, such a *fully conscious* relationship of the individual human ego to the Christ can and must be developed precisely in Central Europe, in order thence to find the path to the East, which will otherwise be threatened by the danger of having merely a national, that is, a group and not an individual experience of the Christ impulse. An experience of the latter kind is, however, possible in our time only through a real *knowledge of the Christ Being* in accordance with the Time Spirit, as is contained in modern spiritual science. For this alone will be able to awaken within the Eastern European peoples those deeper soul-forces which they will need for the fulfilment of their task in the sixth cultural epoch.

However, in order that this might actually be accomplished amongst the Slavic peoples, that spiritual life of Central Europe for which Rudolf Steiner fought throughout his life's work will have to nourish it not only in the course of the coming centuries but for *one and a half millenia*, that is until the end of the fifth post-Atlantean epoch. For this is what Rudolf Steiner calls the "will of world wisdom": "Adding two thousand years to 1400 we get the approximate time [around 3500] when something will emerge in the evolution of the Earth that has had its seeds in the German life of the spirit, ever since there has been such a life of the spirit. We therefore realise that we have to consider a future lying not just centuries ahead but more than a thousand years, where the Central European, the German Folk-Spirit, has its task, a task that already lies before us and which consists in there being more and more of that nurturing of that spirit-life through which a comprehension of the Christ impulse that in earlier times passed through the peoples of Europe as a living, but

unconscious, force is acquired in full waking consciousness, right into the astral body and ego. Once evolution takes this course then the East, too, will gradually, by twining upwards, reach the level attained in Central Europe because of what is already inherent there. That is the will of world wisdom" 40. For the "will of world wisdom", the wisdom of the historical Sophia, is that the Slavic peoples be given as their guide until the beginning of the sixth epoch the light of the true spiritual life of Central Europe, which can lead them to an individual, and not a national, group, knowledge and experience of Christianity, to a fully conscious, and not instinctive, relationship to the Christ impulse.

And what Central Europe is able to give Eastern Europe in this respect, the Orthodox Church, which has remained at the stage of a group spirituality, will never be able to give it: "Yet the Christ impulse that is to grow within them [in the souls of East Europeans] can never arise through a further development of the instinctive element that lives in their souls under the name of Orthodox Catholicism, which is of course essentially Byzantine, for this is a name and not an impulse" 40. In this sense, any wish to continue with this ancient form of group-consciousness that precedes individual development, that is, a group or national (i.e. founded on blood) relationship to Christianity as is inherent in the Russian Orthodox Church, will in the end lead the Slavic peoples to what Rudolf Steiner has characterised as follows: "In the Greek Orthodox Church there was a good spirit until the sixth or seventh century, but what at one time is a good spirit changes into a Luciferic spirit if it is kept on beyond this time. To hold on to the Orthodox religion is 'to be in the claws of Lucifer' " 42. For the true path of world evolution, and the only right path into the sixth cultural epoch, leads from the old group-experience of Christianity to an individual experience of it, and from the latter again to a group-experience, though now on a completely different level of development, which is attainable only as a result of passing through the individual stage and which can then be fully compatible with the principal of human freedom. Hence, in characterising the work which should be carried out in anthroposophical branches and groups, Rudolf Steiner says: "We do not want to turn to something that is dead, as does the East to the life of the group-soul, to a form of community that is a mere survival of the old. We want to nurture what is living *from its childhood* — such is the community-spirit of our groups" 43. And as a kind of higher 'motto', which expresses at once the meaning and purpose of all anthroposophical work in groups and branches, Rudolf Steiner speaks the following words: "We seek community above us, the living Christ within us". These words are in a deeper sense what everyone belonging to the Slavic East bears within his soul as the high ideal of the whole of human evolution, as the ideal of the sixth cultural epoch, as what he endeavours to express by means of a word that "cannot be translated into any other language, 'sobórnost' " 44. Its meaning can be conveyed to some extent only with the help of the image or comparison that everyone enters a *spiritual* temple or town out of an *individually apprehended* spiritual impulse and that in such a place

* The Russian word 'sobórnost' comes from the noun 'sobór', which means both 'ecclesiastical edifice, cathedral' and also 'large spiritual gathering, council'. Both meanings are also associated with the verb 'sobiráts'sa' (to come together, to gather). The word 'sobórnost' refers to a higher, social community of human beings, one that is founded on the spirit.

he can, nevertheless, unite in full freedom with the others who have been guided and fulfilled by the same spirit in a *common* experience of the mystery of the future universal Whitsun, when the Holy Spirit will descend upon each man as an individual spirit and nevertheless will be the higher, common Spirit of the whole gathering and, in future, of all mankind. This is the same mystery of the higher 'sobórnost', of the future community of the sixth epoch, the image of which the soul of the Slavic peoples has imprinted in the form of inner expectation and yearning for its fulfilment in the imaginations, as rightly understood, of the legend of the invisible town Kitezh and the Festival of Pokrov 44.



The relationship of Eastern Europe to the West is of a quite different nature. According to spiritual science, the development of the consciousness soul takes place today chiefly in the West. The English-speaking peoples especially are, in the fifth post-Atlantean cultural period, par excellence the bearers of its impulses. And inasmuch as they are destined for this task by world rulership, the consciousness soul works within them as though in a natural, *instinctive* way without the need for any special development. It is simply given to those who belong to these peoples as a fact of being born in their midst: "The English-speaking peoples...are endowed with all the impelling forces that lead to the consciousness soul. It is the case that this inclination towards the consciousness soul appears in them instinctively in an entirely different way than it does with other men. This spiritualised instinct to develop the consciousness soul exists nowhere else in the world as it does amongst the English" 45.

The evolution of this highest member of the soul is of an altogether different nature in Central Europe. Here nothing is given beforehand, instinctively or without the participation of man himself but must be developed by him through his own initiative: "In other words, whereas in British regions the instinctive basis for the development of the consciousness soul is present, the German Mid-European must be educated into the consciousness soul if he is to make this active within him in any way. He can achieve this only through education". Thus if in Central Europe the consciousness soul is not cultivated in a conscious and active way, an inner vacuum can arise in the spiritual-social realm which is immediately filled by demonic forces, and these lead to phenomena such as National Socialism which would be quite unthinkable on, say, British soil, where the consciousness soul, and the individualisation of each human personality associated with it, is present from the very beginning as a matter of course and with great instinctive power.

Against this "instinctive" and even "impulsive" 46 manifestation of the consciousness soul in the West, where the individualising intellect permeates above all the appearances and diverse experiences of outer life, there rises, however, the whole soul-disposition of the East European which, in its inner character, is orientated not to the tasks of the fifth but of the sixth post-Atlantean epoch: "Amongst the people of the East, beginning with the Russians..., it is the case that an assault, a resistance against this instinctive naturalness in the evolution of the consciousness soul is now taking place".

This resistance against the instinctively impulsive manifestation of the consciousness soul is founded on the fact that the East European cannot under any circumstances

allow the *intellect* that is associated with the consciousness soul and is directed solely towards the objects of the outer world into the sphere of his own soul-experiences, where it must inevitably work in a deadening and destructive way. This could also be expressed as follows: by virtue of its instinctive character, the evolution of the consciousness soul in the English-speaking West bears within itself a strong tendency to turn only towards the outer, material world. Thus in everything which concerns natural science, scientific and technical achievements, and political and social forms, the peoples of the West have, throughout the entire fifth post-Atlantean epoch, remained unsurpassed. But the Slavic peoples cannot possibly begin anything with this consciousness soul that is directed solely towards outer reality. They can, of course, like children, be delighted with its achievements and even, in their own clumsy way, try to imitate it, but in the deeper regions of their soul-life *such* a form of the consciousness soul has always been, and will continue to be, fundamentally alien to them.

Nevertheless, the Slavic peoples *must*, in the course of the fifth post-Atlantean epoch, quite definitely master *a certain form* of the consciousness soul, for a truly Christian — as opposed to an illusory Luciferic — receiving of the Spirit-Self in the sixth epoch will be possible for them only if this comes about. This means that the people of Eastern Europe, who are unable to receive into themselves the 'Western variant' of the consciousness soul because of its inevitable destructive influence on the deeper regions of their soul-life, have an essential need for the consciousness soul in a *different* form, one that is more appropriate for their own soul-capacities — and as they are not in the least suitably predisposed for this it would not under any circumstances be possible for them to do this themselves.

This *different* aspect of the consciousness soul must above all have the capacity of penetrating the inner nature of Slavic man without destroying or paralysing those soul-forces which have been his from the beginning (the "Grail mood"). For this, the consciousness soul of the Western peoples, directed as it is solely towards the outer world, must, through a purposeful training and development, be permeated with a strong ego-impulse, or in other words 'internalised'.

Only Central Europe has the innate capacities to accomplish this, for in its essential nature it has a predisposition towards an inner balance between the soul-life of the West, which is directed primarily outwards, and that of the East, directed primarily inwards.

If this can only come about, then, as a result of such an internalising of the consciousness soul through its being permeated by the ego-impulse of Central Europe, there will be accomplished what can be called the beginning of the *spiritualising of the consciousness-soul*, that is, the process of endowing it with that one form which can then be received by Eastern Europe without any damage to its inner being.

And, when it has often been said that the most important element that needs to come to the Slavic East from Central Europe in the course of the further evolution of the fifth post-Atlantean epoch is its "productive spiritual life", what is meant by this from a spiritual-scientific point of view is precisely the direct results for human culture as a whole of this spiritualising of the consciousness soul or, in other words, its complete permeation by the Christ impulse, as is possible today through

Anthroposophy⁴⁷. For in accordance with the ruling Spirit of the modern epoch, a true — that is, permeated by the Christ impulse — spiritual life can arise within man only through such a spiritualisation of the consciousness soul.

This also enables us to see more clearly the validity of Rudolf Steiner's words that it is precisely the German Folk-Spirit, whose principal task until the beginning of the sixth cultural epoch is to spread such a creative spiritual life from the source of Central Europe amongst mankind as a whole. In the exalted choir of the Folk-Archangels it is connected in a particularly direct way with the central task of the ruling Spirit of our age, Michael, the "countenance of Christ": "What we call the German Folk-Spirit...is in close alliance with Michael — [there are] two forces: Michael and the German Folk-Spirit, who are entirely in harmony. It is their mission to bring the Christ impulse to expression specifically in our time, in accord with the spirit of our age"⁴⁸, that is, through the mediation of the consciousness soul that has been permeated by the Christ impulse out of the forces of the individual human ego.

An aspiration of this kind was already present, in embryonic form, in Goethe: "Goethe shows quite clearly that he wishes to draw the Christ impulse into the inmost recesses of the soul, to dissociate it from all that is outwardly national and at all events from the outward structure [the Church] as it manifests itself on the physical plane. Rather does he seek a direct relationship between the individual human soul and the Christ impulse"⁴⁹. This then leads the Christ impulse which has thus been *received in an individual way* into the soul, to fill it with the longing to raise all that is apprehended in the world of the senses to the spiritual⁵⁰, and this is the essential nature and also the world-historical task of Goetheanism. Rudolf Steiner also calls this central aspiration of his a "Grail mood", which appears again and again in many *separate* individualities of Central Europe. Unlike in Eastern Europe, however, it works in them not as an inner power which has always been present in the soul — present through the very fact of a man's belonging to the Eastern European peoples — but as one which must consciously be *cultivated* by each individuality, by each human ego. Such an inner cultivation of the 'Grail mood', albeit only in its initial stages, was active within Goethe, and, through him, in the whole stream of Goetheanism which issued from him and was further developed by Rudolf Steiner. Thus Goetheanism, as a significant part of the new spiritual life of Central Europe, will sooner or later come to play an important part in the spiritual awakening of the Slavic Peoples; it will become the most direct and healthy path that can gradually lead, or uplift the sentient 'Grail mood' living in the depths of their souls into a union with the consciousness soul.



An artistic indication of this central task which Central Europe must eventually fulfil with regard to Eastern Europe in endowing it with the fruits of its spiritual life is given in the figure of Faust in the paintings of the First Goetheanum. As a representative of the fifth post-Atlantean epoch he is pre-eminently a bearer of the consciousness soul. However, in contrast to Western man Faust does not only have the latter's propensity towards a one-sided knowledge of the physical world of the senses but turns, rather, to inward things, to *self-knowledge*. In other words, he aspires towards permeating his consciousness soul with the forces of his ego, he seeks to internalise it.

In a compositional sense the images in this part of the paintings of the small cupola are ordered in such a way that Faust, aspiring towards the ego with a gesture of his right hand: "O man, know thyself!", is placed between the forces of death (skeleton) and the forces of life, of birth (child). Both figures at the same time represent the forces of old-age and the forces of youth of, respectively, the folk-souls of Western and Eastern Europe, which also find their reflection in their respective tendencies towards the development of mechanical and eugenic occultism⁵¹. The figure of Faust is turned towards Eastern Europe, which in the figure of the child aspires towards him, the representative of Central Europe, in order to receive from him the fruits of a consciousness soul which has been spiritualised and internalised within the ego in the form of the new spiritual life that is permeated by the Christ impulse (the word "ICH" also signifies "Jesus Christ"). The picture as a whole is an artistic expression of words which, it is true, were not employed by Goethe himself in his "Faust" but are a manifestation of the principal task of Central Europe in the fifth post-Atlantean epoch with regard to Eastern Europe and in a wider sense with regard to humanity as a whole: "To lead man in earthly life to the spirit, on the ground of freedom and with Christ in his soul"⁵². "On the ground of *freedom*", that is, on the foundation of what can be achieved by man only in the consciousness soul; "with Christ in his soul", that is, with the highest power of the 'I am' in the consciousness soul; "to lead man in earthly life to the spirit", that is, fulfilling the principal task in the modern epoch of spiritual science.

Above the figure of Faust, the representative of Central Europe, there is a mighty "Angel-like figure"⁵³, who with his right hand blesses Faust's aspiration towards self-knowledge and his endeavour to found through it a new spiritual life, and with his left, in a wide and seemingly inviting gesture, indicates to Slavic man, who in his childlike nature is still open to these angelic influences, the path which will eventually lead to a kind of communion between Central and Eastern Europe.

In this "angel-like figure" who inspires Faust and guides him in his spiritual strivings, it is possible to see a pictorial imagination of the German Folk-Spirit (Archangel) — who guides the most populous of the Central European peoples — or one of those Beings of the Spiritual Worlds who serve him. And above the figure of the child who aspires towards Faust, who has himself achieved the internalising of the consciousness soul within the ego and its permeation by the Christ impulse, there is portrayed a higher power overshadowing him from above in the form of the "providential hand", which signifies "the will of the world wisdom" and which is also a prophetic indication of the future of the Slavic peoples, of what does not as yet work directly within them but awaits the hour when the Spirit-Self will come amongst them in the sixth epoch.



The principal dangers stand on the path leading to this spiritual union between Central and Eastern Europe: firstly, if the demonic forces working in Eastern Europe were able in some way to harm from without the free development of spiritual life in Central Europe: "It would be the greatest misfortune also for the East of Europe to harm the very spiritual power it needs to use as a support in twining upwards, a

power the East should indeed revere, revere in friendship, foster and cherish"⁵⁴. *Within certain limits* this "greatest misfortune" has already occurred through the division of Central Europe and the complete subjugation of its Eastern part to the political and martial diktat of Bolshevism which took place after the Second World War⁵⁵.

The second danger threatening this development is that Central Europe will not understand, or will even forget, its true tasks and its essential mission within the evolution of mankind. Particularly after the Second World War, beginning from the time of the so-called "economic miracle", the incredibly quick *material* restoration of the western regions of Central Europe and the large-scale penetration of an Americanism which is essentially wholly alien to it and which leads only to the collapse of all true spiritual life, this second danger has loomed all the more threateningly.

In a society of general material sufficiency and economic well-being, which at the same time is a society of the greatest spiritual destitution and creative passivity, will the voice of anthroposophists be heard, will their diverse initiatives and their efforts to remain true — whatever the cost — to the spirit of Central Europe and its high spiritual tasks be seen, given their true worth and generally recognised? Can the impulse of true spiritual life which they bear become the foundation and the ruling impulse of present-day Central European culture and, in future of the whole of civilised humanity? Or will the bearers of this new spiritual life at the decisive historical moment be insufficiently numerous, their spiritual forces too weak, and their influence upon the general cultural development of Central Europe inadequate?

At present it is still impossible to answer these questions with full confidence. Only the future can bring an answer to them. But nevertheless there is one point of absolute certainty: both West and East will sooner or later *have need of* this spiritual life of Central Europe. The West, in order to direct the economic power and the political authority which it will achieve in the course of the fifth post-Atlantean epoch towards the good and not the harm of earthly evolution. And Eastern Europe, in order that, through receiving this new spiritual life into its midst, it might be able to find that one path which can lead it towards the future for which it has been destined by the world rulership. "The future of Russia lies in its readiness to receive that spirit which has been kindled on the ruins of the doomed civilisation of materialism", wrote Marie Steiner von Sivers in the foreword to the Russian edition of Rudolf Steiner's "Theosophy".

Thus what Rudolf Steiner describes as "a call to the spiritual life of Central Europe", which will eventually go forth from the whole of humanity, is firmly rooted in the course of world evolution. And he then calls it "the very greatest, most terrible catastrophe" *for the whole of earthly evolution* if by that time there is in Central Europe no understanding for its own spiritual life, if it has not become the foundation and the driving force of cultural and social life: "But there is one thing which should not happen, for it would be the most terrible of all, namely, that when the world cries out — as it will in a relatively short time — for its own salvation after the resurrection of the spiritual life of Central Europe, there are not the people ready in Central Europe — and they could be those in important spiritual positions — who are able to understand this call... For this would be an immense loss to the world. It would be the most terrible catastrophe that the Earth could experience if the call were to go forth to Central Europe (however things might seem outwardly), if the call were to go forth: we need this spiritual life, and in Europe no-one paid heed to this call, because there

was no-one who had been able to value this spiritual life of Central Europe. Let us today be mindful of the circumstance that it could perhaps be the task of Central European man in the immediate future to understand out of the particular qualities of the spiritual life of Central Europe what the world will want to receive from Central Europe, for it would be terrible if there were no-one in Central Europe with an understanding for what needs to be given" 56.

Of particular importance for us here... is the 'call' which sooner or later, though, it is possible to say, with *absolute* necessity, will emerge from amongst the people of Eastern Europe. This necessity can be called 'absolute;' because it is spiritually founded upon the great laws which rule over the earthly evolution of mankind. For if... the people of Eastern Europe have, beginning roughly from 1917, been developing primarily the intellectual or mind soul, it follows from the laws underlying its evolution that sooner or later all these peoples (though as a folk and not only through their individual representatives) will be led to *the threshold of the consciousness soul*, thus bringing for them the evolution of the intellectual or mind soul to an end. This will happen! And when this comes about *, the first awakening in the East of Europe of the forces of the consciousness soul will be manifested in a manner which could best be characterised as the great *question* or mighty *call* of which Rudolf Steiner spoke in the words quoted immediately above.

This *true 'Parsifal question'*, the question of the consciousness soul, which will then sound from Eastern Europe, can be formulated as follows: are there in human evolution only the extremely ahrimanised forms of consciousness soul evolution as they appear, on the one hand, in Bolshevism and, on the other, in the numerous pseudo-achievements of the mass anti-culture of Americanism, which has latterly begun increasingly to permeate Eastern Europe (advertisements, rock-music, sexual freedom and much else besides)? Or is there in the world *another form* of the consciousness soul — one that is spiritualised and permeated by the Christ impulse? In other words: does the ever-intensifying individualisation of man in modern times, arising out of the consciousness soul, bring to earthly evolution only evil, destruction, moral decadence and interminable outpourings of wild, anti-social instincts, or is this quality of human individuality, in its ever-greater freedom from all outward norms, laws, precepts, traditions and prescriptions, capable of giving birth out of itself to higher moral ideals and new socially active impulses which will then at the same time be the moral ideals and social impulses of the *Christ* amongst mankind? For wherever man, in his freedom from any outward coercion and authority, in the deepest sense *comes to know himself* and then in full freedom acts in the world purely out of the inner, eternal core of his being, there works in him and through him also the Christ as the highest divine Image of his own true individuality, of his immortal ego. Then in every act of moral intuition in such a man the words of Paul the Apostle, "Not I, but Christ in me", will come to fulfilment.

In our time such a spiritualising of the consciousness soul as is associated with its being permeated by the Christ impulse is possible only *in and through*

* This is not the place to 'prophesy' about the actual 'times' when these processes might begin, although there are today certain symptoms that this could happen even sooner than one could ever have thought.

Anthroposophy. However, the whole of Anthroposophy, beginning with "The Philosophy of Freedom" (1894) and ending with "The Michael Mystery" (1924 — 25), where in the space of thirty years the occult sources of the impulses leading to the emergence of the former are revealed, is none other than a heralding and a revelation of the fully Christ-filled consciousness soul 57.

It is just such an answer to its historical 'Parsifal question' that Eastern Europe awaits from Central Europe. And if the answer to it can sound from West to East with sufficient power, if Central Europe can furnish the East with a sufficient number of bearers of such a Christ-filled consciousness soul and also with its fruits as manifested in the spiritualisation of all spheres of human culture and practical life: science, art, education, medicine, agriculture, social organisation, religious impulses and so forth, then will the people of Eastern Europe be able gradually to unite themselves with *such* a form of development of the consciousness soul without the least harm to their inner life and in full accord with its fundamental aspirations.

And if this finally happens, then will the people of Eastern Europe be able, in their turn, to permeate such a consciousness soul with the "Grail mood" which has long lived within them and thus to enter upon the inner path of its gradual transformation into the Virgin Sophia, the substance of the Sophia which alone is capable of consciously receiving the principle of the Spirit-Self in the sixth cultural epoch.

Thus we have, in all, a perspective of this remarkable development of the forces of the consciousness soul in the fifth cultural epoch as it unfolds from West to East. In the West it has from the outset worked with a natural, instinctive power and is also still fully directed towards a thorough knowledge and subjugation of the outer world. In Central Europe, where it was not given from the beginning and where separate individuals have themselves to develop it in a conscious way, there exists the possibility of internalising it in the process of spiritualising human *knowledge* as such. Its beginning lies in the spiritualising of thinking in the sense of true Goetheanism, and its continuation is formed by the path into the higher worlds as described in the numerous anthroposophical books and lectures of Rudolf Steiner.

As regards the people of Eastern Europe, the consciousness soul was initially not given to them — as a folk — at all, in so far as their historical task lies not in the fifth but in the sixth cultural epoch. Nevertheless, they need it in order that they may fulfil their task in the future, and as they are not in a position to develop it themselves they must therefore *receive it from without*, though only in a form such as will not be destructive for their inner life. This form of consciousness soul can be found by them only in Central Europe, if, of course, the historical tasks of this region are rightly fulfilled. Then, once the Slavic peoples have received it into their inner being and have gradually permeated it with the 'Grail mood', they will make it the bearer of the highest moral impulses of humanity and will be able to transform it into the Sophia.

West

Consciousness soul directed towards knowledge of the outer world

Centre

Consciousness soul internalised with the ego (spiritualisation of the human forces of cognition)

East

Saturation of the spiritualised consciousness soul with higher moral substance (its transformation into the soul-forces of the Sophia).

If, however, Central Europe's answer in the form of the new spiritual life, which is capable of bringing renewal to modern culture out of the forces of the Christ impulse, does not at the right moment sound forth with sufficient strength in response to the question of the East, the Slavic peoples will then be confronted with the twofold negative perspective which has already been spoken of above. The one part will then be subjected to the danger of succumbing completely to the ahrimanisation of the consciousness soul in the form of Americanism, which the Slavic peoples can inwardly resist to far less a degree than the people of Western Europe and America. And the other part, out of fear and rejection of *such* a manifestation of the forces of the consciousness soul, will turn to traditional, Luciferically-coloured religiosity. In both cases this will for the Slavic peoples be tantamount to the loss of their future mission within the evolution of mankind ⁵⁸.

However, the Western lodges and the Jesuits want to make use of this opportunity. For their ruling circles well know that at the moment when the evolution of the intellectual or mind soul is over and the need for the forces of the consciousness soul has finally awoken in the *whole* of the Slav people, the days of Bolshevism in Eastern Europe will be numbered. This turning-point is something that they want to prepare beforehand, in order the more surely to make use of it for the achievement of their aims.

All this means that only if Central Europe fulfils its world-historical task with regard to Eastern Europe will it be possible in the future for it rightly to enter the sixth epoch and to bring the impulse of the Spirit-Self into earthly evolution in the form that has been willed by the spiritual powers who guide them and who are directly under the guidance of the Christ. Then, in the more distant future, towards the seventh cultural epoch (the American), Eastern Europe will be able to fulfil with regard to the West the same task which in our time Central Europe is called to carry out on its behalf — to open to it the *right* way of entering the final historical period of the post-Atlantean age.

Thus we can imagine the future evolution of Christian humanity in the form of a spatial and temporal spiral beginning from *Central Europe* and going from there, as the sixth epoch approaches, towards Eastern Europe; and from there, with the advent of the seventh, concluding, epoch, streaming in a mighty movement back to the West, extending as far as the American Continent.

However, the first step on this path must be the transmission of the new spirituality of Central Europe to Eastern Europe. And not only for the reason that the source of this spirituality — Anthroposophy — is "its sole salvation" ⁵⁹, but also because in a certain sense "all cultural evolution of the future...is a question of this union between Central Europe and Eastern Europe" ⁶⁰.

NOTES

[The longer notes have, with the author's permission, been omitted or abbreviated for the purposes of article form — Translator's note]

1. See the lecture of 15th January 1917 (GA 174).
2. Lecture of 2nd July 1920 ("Oswald Spengler, Prophet of World Chaos", A.P., New York, 1949).
3. In the lecture of 19th July 1924 ("Karmic Relationships", vol. 6, R.S.P., 1971), Rudolf Steiner says that the duration of the present rulership of Michael will be "a little over three hundred years".
4. Lecture of 13th January 1924 ("Rosicrucianism and Modern Initiation", R.S.P., 1982).
5. Lecture of 17th January 1920 (GA 196).
6. Rudolf Steiner had the following to say about this attempt of the Bolsheviks to create in Eastern Europe a 'new man' or a 'new race', with whose help they would realise their plans regarding the future of humanity, in answer to a question about the situation in Russia which was put to him after the lecture which he gave on 25th October 1919 in Zürich: "Then one should ask: what would have to have been created out of the foundations of Russian society itself? At any rate, not Leninism, which is an abstraction, and an abstraction of a kind which says: the human race must first come to birth. Hence Lenin's work is not for Russians but for human beings whom he wants to breed through impossible conditions which he is first bringing about. That is the true fact of the matter". (GA 332a: the lectures, though not the questions, are published in "The Social Future", A.P., New York, 1972).
7. The Orthodox Church, if left to itself, will in time inevitably fall into an ever-greater state of isolation, on account of its even-greater antagonism than is manifested by the Roman Catholic Church to the chief spiritual demands of the present epoch. Thus, in turning directly to Russian Anthroposophists in the lecture of 5th June 1913 in Helsinki (Typescript EN 44), Rudolf Steiner especially warns them not to make any compromises with the world-views of the past, meaning in the first instance the Orthodox Church. This does not, however, rule out the possibility of its short-lived success in Russian in the event of the final collapse of Bolshevism. It is also not impossible that it be gradually permeated by Roman Catholicism by means of the Uniate of ecumenical movements.
8. From Rudolf Steiner's conversation with L. Polzer-Hoditz in November 1916.
9. Here and also subsequently, by 'Americanism' is meant only the negative side of North American civilisation and its adverse influence upon contemporary humanity. Regarding the other, spiritual America, which has an important positive mission in earthly evolution, see further in the book, "Das Andere Amerika — Der Westen in Geisteswissenschaftlicher Sicht" (parts I and II) by Carl Stegmann. Published in manuscript form by the author, 1975.
10. Lecture of 19th August 1918 ("Occult Psychology", Typescript Z 253). Rudolf Steiner speaks as follows about the aims of the 'Initiates of Americanism': "But in the American West there is an aspiration towards a more intimate connection with this coarse physicality, a more intimate connection than is normal, a stronger degree of submergence in the bodily nature" (ibid.). Already now this general tendency coming from the West can be observed everywhere: in advertising, rock music, sport, in the many forms of the cult of the physical body and of the baser physical sensibilities, in the propaganda of power, pornography and so forth. But all this is only the first,

preliminary stage. For the intentions of the Western brotherhoods reach much further than this. Through an artificial strengthening in man of the animal principle they seek not only to bind his soul to the body but to chain the body to the material Earth. "Certain circles of Anglo-Americanism make this into a practical wisdom. They develop just those sensibilities in the human body which further strengthen this bondage of man to the body, in that forces enter in which are not simply within the body but which unite it with the Earth" (lecture of 9th July 1918, GA 181). If this was successful, the consequences of such a wholly unnatural connection with the Earth as — from the standpoint of spiritual evolution — is appropriate only for the animal kingdom would be inexpressibly tragic for mankind. For in an occult sense this would entail the gradual erasing of the boundaries between life in the physical world and in the spiritual world, as a result of which "the ideal will gradually be realised of living during future periods of Earth evolution as a sort of ghost, of inhabiting the Earth as a kind of ghost" (ibid.).

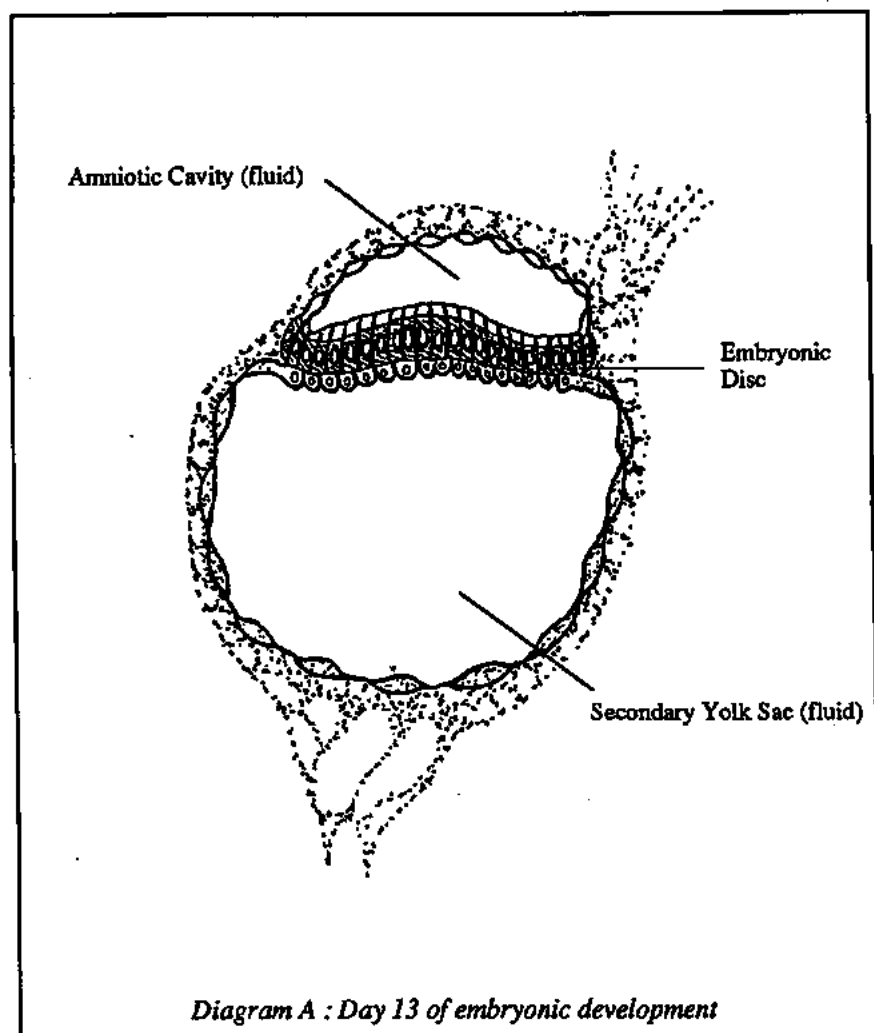
11. Lecture of 30th July 1918 (GA 181).
12. Lecture of 30th July 1919 (GA 192).
13. It is not impossible that the following words of Rudolf Steiner point towards such an outcome: "They think, you see, that if they were to carry on working 'politically' in the old sense they would see another dreadful system arising out of Bolshevism in the not too distant future — and one which would touch them more closely than Russian Bolshevism" (GA 24: the article entitled "Staatspolitik und Menschheits-politik").
14. Lecture of 18th December 1912 ("From Buddha to Christ", A.P., New York, 1987).
15. It is sufficient to become aware only to a small degree of the incredible pomp and the highest honours with which Thomas Smith, the emissary and agent of James I, was by order of Boris Godunov received at the Russian Court in order to feel how interested the Russian Tsar also was in forming new relationships with England. Not without good reason did Boris want from that same land a tutor and teacher for his son Fyodor, the future heir of the Russian throne.
16. Lecture of 30th September 1917 (GA 177).
17. Lecture of 25th September 1917 ("The Karma of Materialism", A.P., New York/R.S.P., 1985).
18. At this time the Czech nobles were rising against the stream of the Counter-Reformation and the House of Habsburg — originating from Spain — which had espoused it. — In the lecture of 26th December 1916 (GA 173) Rudolf Steiner refers to the participation in these events of Elisabeth, the daughter of James I, as a fact which, from the standpoint of a symptomatological view of history, has a quite particular significance: "More important than all other connections for the impulses which are to be thrown together at this point is that the son-in-law of one of the most significant occultists, James I, was cast into precisely this situation". It is true that, as Rudolf Steiner also points out, the aims which James I was pursuing in Europe could not at that moment be fulfilled. Thus at the beginning of the twenties he began preparations for the direct participation of England in the Thirty Years' War. However, his death, which ensued in 1625, put paid to these plans for the time being.
19. Rudolf Steiner refers to this 'upper' level of the history of the Thirty Years' War in the lecture of 26th December 1916.
20. At this point we touch upon an important mystery of the spiritual-historical evolution of humanity, namely, that the three Rosicrucian works of Valentin Andrae referred to above were, according to Rudolf Steiner, written in such a way that the seventeen-year old youth gave "his hand to a spiritual Being" who was the real author of these works (lecture of 9th December 1923, "Mystery Knowledge and Mystery Centres", R.S.P., 1973). "His hand has written it down, his body was present, but through this man a

spiritual power that was not at the time incarnated on the Earth wanted to impart this to mankind..." (lecture of 25th June 1918, Typescript C 50). There is much to be said for the idea that it was the supersensible individuality of the future Caspar Hauser who inspired Valentin Andrae and was at the same time the supersensible mediator between him and the council of Christian Rosenkreutz (see Note 14).

21. See Note 8.
22. By the words, "an event similar in nature to the Thirty Years' War" is here meant the First World War, in the preparation of which the Western lodges and the Vatican both participated.
[The author speaks further of this fact earlier in the present book — Translator's note].
23. Quoted in "Nachrichten der Rudolf Steiner — Nachlassverwaltung" No. 15, Summer 1966 (later known as "Beiträge zur Rudolf Steiner Gesamtausgabe").
24. From the answer to a question about the situation in Eastern Europe which was asked after the lecture of 25th October 1919 (GA 332a).
25. Lecture of 21st April 1919 (GA 192).
26. Lecture of 24th November 1918 (Typescript R 41).
27. See Note 24. — In the same year (1919), Rudolf Steiner expressed his profound conviction of the possibility of "bringing Tsarism to an end through the threefold social order" in written form, in his book "Die Kernpunkte der sozialen Frage" ("The Threefold Social Order", A.P., New York, 1972), the chapter entitled "International Relationships of Social Organisms".
28. GA 192.
29. See the lectures of 4th November 1904 ("The Temple Legend", R.S.P., 1985) and 27th September 1911 ("Esoteric Christianity and the Mission of Christian Rosenkreutz", R.S.P., 1984).
30. Lecture of 30th September 1917 (GA 177).
31. Lecture of 2nd January 1921 (GA 338).
32. In the evening lecture of 13th February 1921 (GA 338) (possibly contained in Typescript NSL 48), Rudolf Steiner speaks as follows about this openness of Eastern Europe, especially throughout the nineteenth century, to the highest fruits of the spiritual culture of Central Europe: "For you should consider the actual facts of the matter: we have an abundant opportunity to see with what devotion and how gladly the European East has received the spiritual life of Central Europe if we view the relationships that have been built up until roughly the last decade". And then he continues: "The German thinkers and all that is associated with the German mind were taken up in Russia with great readiness, more so than in Germany itself".
33. Lecture of 12th February 1921: II (GA 338).
34. Lecture of 16th March 1915 ("The Destinies of Individuals and of Nations", R.S.P./A.P., New York, 1986). And in the lecture of 12th March 1916 (GA 174b) Rudolf Steiner expressed this thought as follows: "Central Europe is connected in a fundamental way with what as spiritual science has to permeate human culture". Moreover, practically all the early works of Rudolf Steiner, which laid the foundations of Goetheanism, and also the building of the First and Second Goetheanums, testify to this.
35. Lecture of 14th January 1915 (GA 64).
36. Lecture of 15th June 1915 ("Preparing for the Sixth Epoch", A.P., New York, 1976).
37. Lecture of 7th December 1918 ("The Challenge of the Times", A.P., New York, 1987).
38. The big figures of Lucifer and Ahriman above the German Initiate speak of the working of the opposing forces in the macrocosm (also in a geographic sense), while the two smaller centaurs beneath them refer to their microcosmic activity in the soul of the Mid-European.

39. 7th September 1921. Quoted by Hilde Raske in "Das Farbenwort", Stuttgart, 1983.
40. Lecture of 17th January 1915 ("The Destinies of Individuals and of Nations").
41. Rudolf Steiner speaks about this instinctive relationship of the Slavic peoples to the Christ impulse in the lecture of 3rd November 1918 ("From Symptom to Reality in Modern History", R.S.P., 1976).
42. Lecture of 15th May 1915 (GA 159/160).
43. See Note 36. The next quotation is from the same source.
44. This legend is discussed at some length earlier in the present book. — [Translator's note].
45. Lecture of 8th December 1918 ("The Challenge of the Times"). The next quotation is from the same source.
46. Lecture of 12th December 1918 ("Social and Anti-Social Forces in the Human Being", Mercury, 1982) — likewise the quotation that follows. This inner opposition of East Europeans to any *instinctive* manifestation of the consciousness soul is connected with the fact that, through its instinctive quality, it is directed primarily towards the physical world of the senses and is thus the creator of that whole materialistically orientated Western civilisation of modern times which is so profoundly alien to them.
47. In this connection one can, for instance, cite the following words of Rudolf Steiner which characterise one of the most important goals of such a 'productive spiritual life': "A comprehension of the world that is permeated by the Christ is ruled by a kind of thinking which one must acquire on an individual basis, as a personality in the world, through the experiences of life, by spiritualising these experiences in the manner described in *Knowledge of the Higher Worlds: How is it Achieved?*" (lecture of 29th November 1918, "The Challenge of the Times").
48. Lecture of 19th January 1915 ("The Destinies of Individuals and of Nations").
49. Lecture of 3rd November 1918 ("From Symptom to Reality in Modern History").
50. From an occult point of view this process will consist of man gradually becoming aware in his life-body of the stream of the etherised blood of Christ, which, since the Mystery of Golgotha, has flowed from the heart to the head and from thence directly into the macrocosm. It is this stream which in man's being expressed that general tendency of ascent from the earthly to the supersensible imparted by Christ Jesus to earthly evolution through the Mystery of Golgotha. Moreover, a growing awareness of this kind of the working of the etherised blood of Christ within man leads, in time, to a direct clairvoyant experience of Christ in the ether body (see the lecture of 1st October 1911, "The Etherisation of the Blood").
51. In the lecture of 29th June 1921 ("The Architectural Conception of the Goetheanum", R.S.P. and A.P., New York, 1938), Rudolf Steiner speaks about these figures: "...but beside the human figure striving for knowledge there is birth, the child, and the other end of life, death". Regarding mechanistic and eugenic occultism, see further in the lecture of 1st December 1918 ("The Challenge of the Times").
52. Lecture of 19th February 1922 (GA 210).
53. Lecture of 29th June 1921.
54. Lecture of 17th January 1915.
55. There is, however, another aspect to this. When Eastern Europe has finally been freed from the Bolshevik diktat, the moment of 'restoration' which will inevitably be associated with the fragmentation of the old social structures will bring with it far more favourable conditions for the introduction of the 'threefold social organism' than in Western Germany, where all the social structures have for a long time had a rigidified character and have been beholden to the powerful influence of Americanism.
56. From the concluding words spoken by Rudolf Steiner on 17th September 1923 at a

- conference of the Anthroposophical Society in Stuttgart. Quoted by Lili Kolisko, "Eugen Kolisko. Ein Lebensbild", 1961.
57. Regarding the spiritual sources of "The Philosophy of Freedom" see the article of 9th November 1924 entitled "Michael's Mission in the Cosmic Age of Human Freedom" ("Anthroposophical Leading Thoughts", R.S.P., 1985).
58. At this point reference should be made to one further danger threatening Eastern Europe and its future tasks in the sixth cultural epoch, a danger which stems from its geographical position between Europe and Asia. This is the danger that it will fall prey to the ancient wisdom of Asia, which is alien to the Christ impulse (see the lecture of 11th April 1912, Typescript Z 409). The destiny of E. P. Blavatsky in the nineteenth century offers a symbolic indication of such a possibility. After having begun with a positive Rosicrucian occultism and then joining a whole series of different Western secret lodges, with whose conditions she was, however, unable to agree, she was, as a punishment for her 'disobedience', subjected to a so-called 'occult imprisonment', from which she was subsequently liberated by Tibetan-Indian 'brotherhoods'. As a result, Blavatsky was, until the end of her life, for all intents and purposes an obedient instrument in their hands. (See the lecture of 11th October 1915, "The Occult Movement in the Nineteenth Century", R.S.P., 1973, and "The Barr Manuscript", section 3, "Correspondence and Documents, Rudolf Steiner and Marie Steiner von Sivers", R.S.P. and A.P., New York, 1988).
59. Lecture of 5th June 1913 (Typescript EN 44).
60. Lecture of 12th March 1916 (GA 174b).



THE HEART AND LUNGS

Jenny Josephson

The human being is a picture of the cosmos — the microcosmic image of the macrocosmos — but the human being is also a living, developing, changing entity as is the cosmos. Therefore the 'picture' must reflect these changes in both the human being and the cosmos if it is to be a true image. Changes in the cosmos are reflected in our soul-spirit configuration and penetrate our physical-etheric bodies. These changes also reach beyond the individual into social structures, which, if healthy, will have the same 'picture' inherent within them. Formerly change tended to originate in the cosmos; now the cosmos waits for humanity to initiate the changes. An understanding of the human-being as the microcosmos opens the macrocosmos for us and allows the latter to work through the human-being into the community.

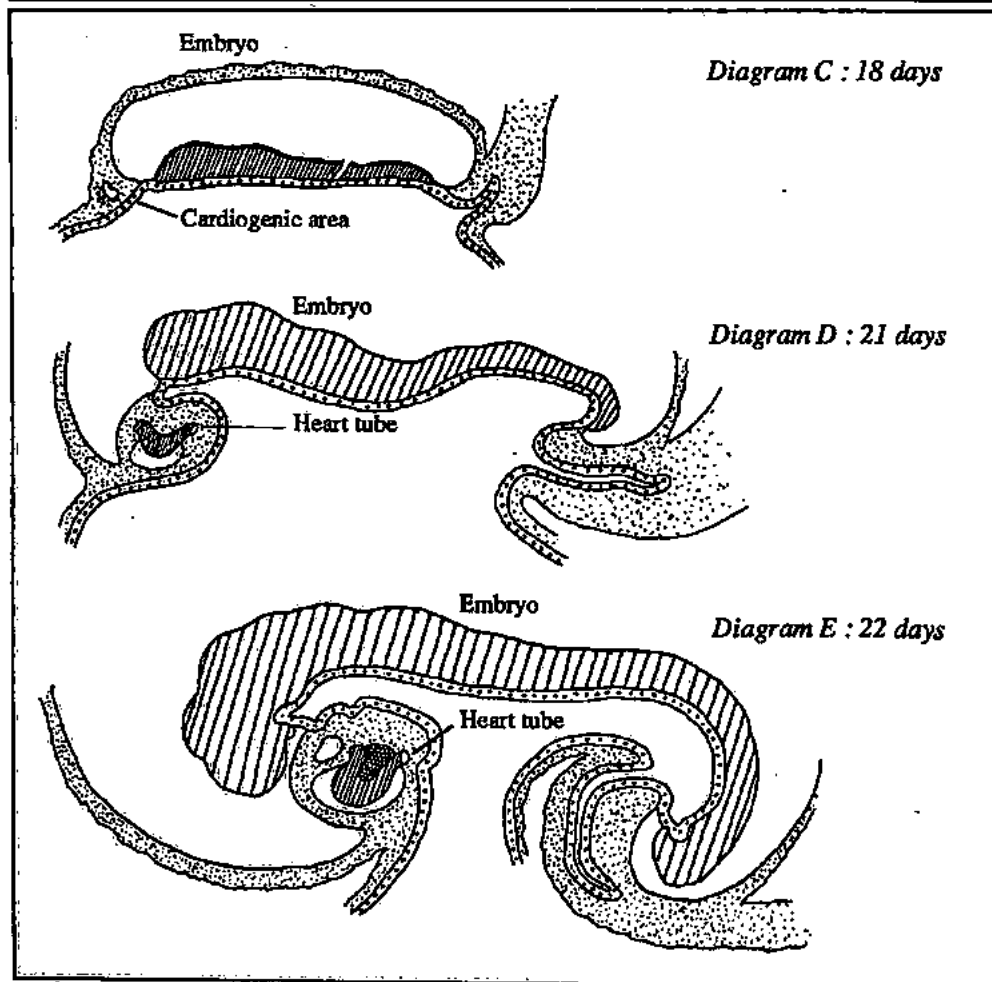
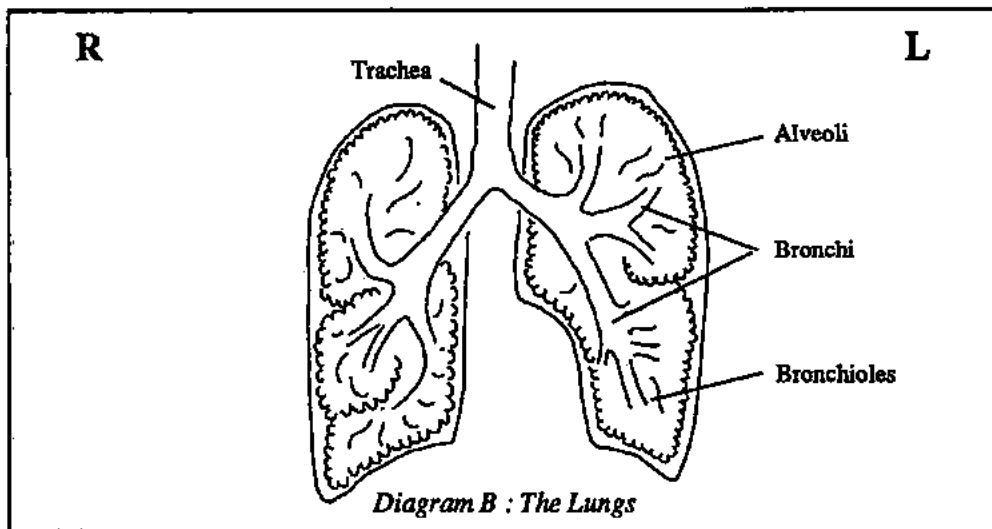
The essence of this inter-relationship is given by Rudolf Steiner in the Foundation Stone Meditation — the first three verses address the relationship of the individual to the cosmos, and the last one turns to the future activities of groups of people, 'we'. In his opening talk on this meditation, Rudolf Steiner lays upon the members of the Anthroposophical Society — on us! — the task of understanding this microcosmic picture.

"For we may be convinced that man will come to know the wondrous secret that prevails as between Heart and Lung, where it is inwardly perceived how the World Rhythms, working through centuries and millenia, throughout the aeons, do beat into the pulsing of the blood ensouling Man from the great Universe. When this is wisely comprehended — wisely that is with the Heart as an organ of cognition — then we may confidently hope that man will find how the God-given archetypes, the World-building Forms do potently bring forth and make manifest the Cosmos" 1.

By looking at the heart and lungs, so as to try to penetrate to their macrocosmic pictures, one can approach this "wondrous secret". This essay is an attempt in the style of "Leaf by Niggle" 2.

The heart and lungs are the main organs of our rhythmic system — both are in continuous movement throughout life and their cessation more than any other organ means death. Although their function is closely interlinked, they develop from different areas in the embryo and are different in character too. The lungs initially are an out-pouching of the endoderm — as an offshoot of the developing intestines. The embryo at day 13 is only a flat plate of cells, surrounded above and below by two fluid spheres which meet at this plate or embryonic disc (see *Diagram A* on facing page).

In this disc the three cell layers emerge and are known as: the ectoderm (the outer layer); the mesoderm (middle layer); and endoderm (inner layer). The former will give rise to the skin, nervous system and sense organs; the middle layer to the blood muscles, bones, and some solid organs, and the endoderm to the gastrointestinal tract including the lungs. In addition to these three layers a small area of the middle layer forms outside the disc, at the head end, the extra-embryonic mesoderm; from this the heart and reproductive cells arise. However, at first the embryonic disc



is symmetrical and undifferentiated — a meeting place of two worlds allowing infinite possibilities. It is a moment of human projective geometry.

The lungs develop from the inner layer as an outpouching and grow to form an inverted tree with two parts — left and right — which, however, is hollow. During the embryonic time the trunk (trachea), branches and twigs (bronchi and bronchioles), are present, but the actual air sacs (alveoli) are like buds in spring. They wait for birth and the first breaths to unfold and expand into a far larger area than seemed possible looking at the bud size. This is achieved by the alveoli with the help of a chemical substance called surfactant (lecithin) which overcomes the surface tension and allows the little sacs to inflate against purely physical laws. The alveoli are only one cell layer thick to allow rapid and easy exchange of gases to and from the blood. So, although the lungs comprise a considerable area, they have very little substance and weigh very little, hardly entering into the realm of matter (see *Diagram B*).

In their physiology the lungs have mainly to do with gas exchange, often expressed as: O_2 in, CO_2 out; this deceptively simple formula conceals much. We take in oxygen which is carried through our body by the blood to aerate and nourish the cells and their chemical processes. Carbon dioxide is given off as a result and passes back into the blood to be blown off by the lungs. Oxygen helps impulse activity while carbon dioxide arises from it, no matter what activity or where it has taken place in the body. Just as in digestion we transform food taken in into ourselves, so through our respiration we transform one substance into another. Air taken in becomes something else through our own activity. This gives it a quality greater than transformation; this process is a physiological form of the transubstantiation.

The heart, on the other hand, is initially formed outside the embryo at the same moment as the blood also forms, i.e., 18 days. The blood first appears in the so-called blood-islets which gradually begin to pulsate and coalesce before moving to join with the developing heart. The latter forms first above the head-end of the embryo as a pair of tubes which unite to form one. This swings down from this area to enter into the underside of the embryo and connect with the blood (see *Diagrams C, D and E*).

Due to the blood's inherent pulsation this tube begins to convolute, twist and turn until, by a series of complicated manoeuvres where walls are broken down and others built up, the four-chambered organ begins to appear. It consists of two atria and two ventricles, and is divided in the mid-line so that the blood does not usually cross from the right side of the heart to the left. Like the lungs, this needs the process of birth and the first breaths to give the final form and allow the earthly blood circulation to take place. In the embryo this circulation mainly by-passes the lungs (as these are not in use) and so runs a different course. The blood circulation has a special configuration around the heart and lungs given to it by the blood vessels. These give rise to a St. George's and a St. Andrew's cross.

The St. George's cross $\oplus$ is formed from the vena cavae as they return with venous blood to the right side of the heart (the upright element). The cross piece is formed by the blood flowing on the left and right out to the lungs after it has cleared the heart itself. The St. Andrew's cross $\times$ is formed by the two great vessels which arise out of the ventricles — the pulmonary trunk taking blood from the right heart to the lungs and the aortic trunk taking blood from the left heart to the body (see *Diagram F*).

These two particular crosses are to be found not just as saints' crosses or in the

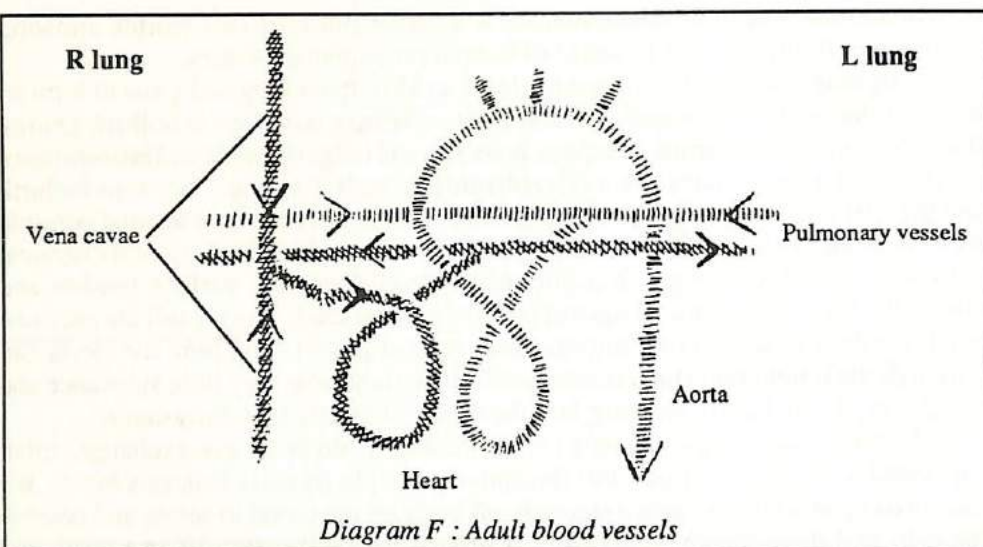


Diagram G: Adult circulation

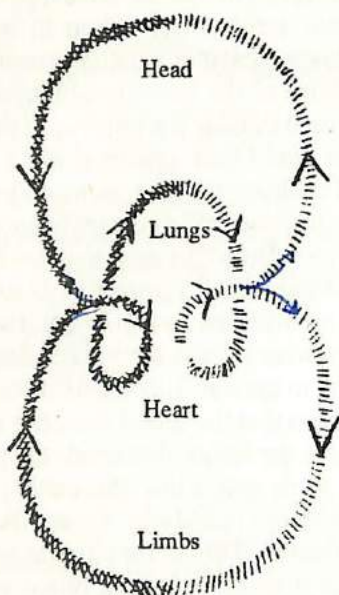
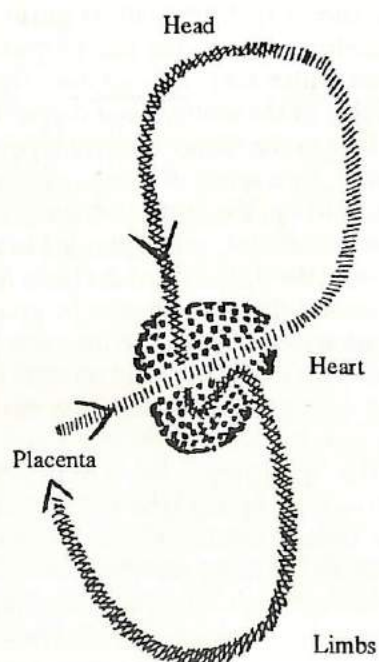


Diagram H: Fetal circulation



Union Jack but also in the world of art, particularly in connection with the life of Christ. The St. George's cross is seen again and again in the Crucifixion, but Fra Angelico also uses it for the Transfiguration. The St. Andrew's cross is an archetypal gesture for the Madonna, again particularly in Fra Angelico's portrayals. Birth and death or revelation of the spirit are shown.

So far I have only briefly described the heart and lungs and not much more. What lies between them? Very little — 'only' blood in its vessels; to go further one needs to look at the peculiar qualities of the blood in the circulation between heart and lungs.

The circulation differs before and after birth greatly. The fetal circulation is more or less a continuous circuit with little opportunity for variation: placenta, heart, head, heart, limbs, placenta. The circulation after birth clearly reveals the three-fold human-being, i.e., blood leaves the left heart and divides going either up to the head or down to the metabolic limb system. Having reached the periphery it then returns to the right heart and must flow out to the lungs and back to the left heart (see *Diagrams G and H*).

Once the blood has gone either to the head or to the limbs, it cannot go to the other pole without traversing the whole middle, i.e., heart and lungs, and then it can go either to the head or the limbs. In other words, there is a moment of freedom given after passing through the middle where the direction is not fixed and must still be determined: up to the head (against gravity) or down to the limbs (with gravity). Quite different qualities are taken on by the blood in this choice — up, rising out of weight towards light to serve the thinking pole, or down, falling with weight away from the light to the willing pole. Either way, having taken its course, the blood must then come back to the middle system. A healthy physical archetype for the human-being in all realms of life!

The blood flowing out to the head and limbs is enriched with oxygen — this substance that we take in from the cosmos. Air is universal — the fall-out from Chernobyl brought home to us that the winds move all over the face of the earth. So with oxygen we take in something of the cosmos and send it out to our head or limbs to support our thinking and doing poles. Our own activity works with this, giving rise to carbon dioxide which streams with the venous blood back to the heart. The quality of the carbon dioxide will be different according to the activity it has arisen from, like water potentised with a substance no longer physically present. In this way the cosmos 'rides' on the oxygen just as our thoughts and deeds 'ride' on the carbon dioxide. The latter streams from the poles into the heart and out to the lungs where it is blown off into the cosmos and new oxygen, a new impulse, is taken in.

What role does the heart play in this? The blood that leaves the left side of the heart does so with tremendous pressure and life — it is similar in quality to a huge cataract. This force and life gradually disperse until at the capillaries they are expended. There the etheric body takes over and aids the blood in its return to the heart. However, on reaching the right atrium even this force is also expended and the blood enters or falls into the heart as almost purely physical matter. It is approaching death in this way but passing through to the right ventricle where the heart beats and takes hold of the blood. With this beat the heart takes in and stores the stories/pictures of the carbon dioxide, and at the same time gives new life to the blood. The process of death is arrested, new life is given so that the blood is able to flow to the lungs and give off this potentised carbon dioxide. The heart-beat on the right side of the heart acts on the blood as a resurrection process — 72 times a minute!

When the blood returns from the lungs to the heart it is imbued with forces from the cosmos through the oxygen. It is ensouled as such, full of life and almost too rarefied for this life on earth. In this state it enters the left atrium, passes into the left ventricle where the heart-beat — left and right ventricles do beat together — again takes hold of it, sensing and storing an impression of its content. This time the beat transmutes the blood so that it can live in this world: a birth process. The venous blood without the heart-beat would undergo death and fall to those forces that would keep us as purely matter. The arterial blood without the heart-beat would fall to those forces that would have us as purely spirit, and would therefore be unable to incarnate into earthly activity and freedom. For it is after the experience of the left heart-beat that the blood makes its choice of activity again: up or down.

The lungs are the organ of exchange between man and the cosmos, the results of activity and the impulses for it. One sees here the parallels of breathing: waking and sleeping and birth and death. The heart is the central sun organ, sensing and ordering the two elements so that they are mutually fruitful, enabling the exchange to continue. Without the heart we would manage only one in-breath and one out-breath; without the lungs nothing new could arise and no communion would be possible. The heart and lungs enable development and evolution to continue through the processes of birth, transubstantiation and resurrection.

The blood that passes between the heart and lungs lies on the mid-line seen from the front to the back in the thorax. Rudolf Steiner describes the working of Lucifer and Ahriman in the human physical body in three lectures³. From the left side Lucifer helps form our organs and from the right Ahriman. Lucifer works from the front and Ahriman from the back into our body; in our head from above, down, Lucifer is active, and from below, up, Ahriman works. However, they are bounded and kept in check — from left and right the opposing forces cannot cross the mid-line and are separated by a fine line; from the back Ahriman is stopped by the spine and from below by the diaphragm. Lucifer is halted by the breast-bone in front and the floor of the mouth from above³. These boundaries form a square within our chest, a hairsbreadth thick, i.e., more a two-dimensional figure — a plane rather than a solid — where Lucifer and Ahriman cannot work.

Not only does the blood passing between heart and lungs lie across this plane, but also the moment when the blood must decide to go up or down lies there too. The moment that represents the freedom of choice, only possible on earth. In this plane, where Lucifer and Ahriman have no place, where the Christ holds sway, where the blood carrying the cosmic impulses into our earthly activity meets the impressions of our activity and wherein lies our freedom of choice. This planar section in our centre is not so much a space as a moment in time. It is for us to develop this middle element so that time becomes space and the middle qualities of soul and spirit can incarnate into the physical realm — space for the Christ impulse to work!

REFERENCES

1. Rudolf Steiner, 25.12.1923.
2. J. R. R. Tolkien, "Leaf by Niggle".
3. Rudolf Steiner, 20.11.1914; 21.11.1914; 22.11.1914.

*Lucifer from above
left
in front*

*Ahriman from below
right
behind*

THE EMERGENCE OF EUROPE

Coenraad van Houten

Its origin

As told in a Greek legend, Europe received its name from the South. "Europa", the daughter of King Agenor from Syria, was playing happily with her girl friends on the beaches of the Mediterranean. They were joined by a friendly white bull, the Greek God Zeus, who had fallen in love with her. Europa playfully jumped on his back and he suddenly jumped into the sea and swam across with her to Crete. So Europa came from Asia, joined with a divine bull and thus became the soul of a new continent.

Europe received its spiritual impulse and its population from the North. For thousands of years the population of Atlantis that had become ill and damaged through the misuse of their mysteries were sent up north above the 60° latitude to be healed by the unpolluted etheric forces that were available there. Once they were sufficiently healed they received a folkspirit and streamed down south first as a multitude of Germanic tribes, which later became the many varied peoples of Europe. From the outset Europe carried therefore a social healing impulse.

From the East (Asia) and from the West (America) Europe received the task to create an independent, rhythmic, middle quality that could give this polarity of East-West its true meaning and heal its one-sidedness. Once this quality was found it was to be a gift to mankind, to live at any spot on the globe where an 'open' middle was needed.

So from the forces of the East, West, North and South, for thousands of years, this continent was prepared for the mission that today is only just beginning. The spirit of the North called "Vidar", who is active in Europe in a new way from the 20th century onwards, was called by Rudolf Steiner "the friend of all those who work together" ("The Mission of Folk Souls").

20th century Europe

This century shows two world wars, and a third cold war which divided Europe effectively into western economic dominance and Soviet ideological dogmatism. Has it been the hidden aim all along to prevent the emergence of Europe, thus leaving mankind to the mercy of either western economic dominance or eastern spiritual leadership, instead of a humanity that could unfold in a threefold way? Did Europe die? Has it lost its mission, or have the peoples of Europe in their intensive suffering learned and discovered what European values are? Does the 20th century show the birth pains of a new spirituality?

Recently a number of remarkable individualities have emerged from Eastern Europe: Konrad, Havel and Solzjenitsyn. Can they give us an answer? "Antipolitik — Middle European Meditations" by György Konrad is the name of a remarkable book this Hungarian thinker wrote in 1985. Sadly it has not yet been translated into English. He makes it clear that the division of Europe has mainly benefited the U.S.A.

and U.S.S.R. At Yalta three old men decided its fate for generations to come. The superpowers decided Europe's future. A second theme of this book is the power politics of the one-, or the two-party system, which will never be able to create a real democracy — in our terms an independent middle sphere. He pleads for a worldwide free network of independent thinkers that can save mankind, in other words the free spiritual cultural life! "I have the impression that before the end of the century we must grow up, otherwise a disaster will take place". These are thoughts of a true European who venerates the strength of the free individual spirit as the only force that has a future.

Vaclav Havel in his book "Living in Truth" gives a revealing diagnosis of the great lie of the Soviet Social System. The price one pays for adhering to the System is the betrayal of one's own being, one's own identity. The peoples of Eastern Europe living under tremendous pressures, under absolute power of the system, had only their silent inner world to keep their humanity. It is clear now that many Eastern Europeans went through a remarkable inner development. We in Western Europe should learn from them, study their books, listen to them, so that their sacrifice on the altar of a new Europe will not be in vain. Havel, however, signals that the Soviet System and the Capitalist System have the same source. Both have a materialistic image of Man.

But where is the courageous spirit who can discern the truth of the Western Social System? Liberty, democracy, prosperity, are great and admirable words that most of us still blindly believe in. Here Alexander Solzjenitsyn might help. On 8th June 1978 he gave a speech for the annual commencement ceremony at Harvard University in U.S.A. Solzjenitsyn became very unpopular in the U.S.A. after this speech and similar ones criticising western society. He would never want the Russian people to replace their communist society with the western capitalistic society for it shows:

1. A decline in individual courage when threatened with social, government or media pressures;
2. A promotion of physical well-being, unlimited freedom in the choice of pleasures like physical bloom, happiness, possession of material goods, money and leisure, etc.;
3. A deterioration of the law system by becoming a 'legalistic' model that allows many criminal acts to go unpunished;
4. The conditioning force of the media;
5. Strong mass prejudices, short-sightedness, and among many other things a moral and cultural decline.

So the country that showed the world the way for economic and technological progress, for prosperity and wealth, has paid for it with a decline in its moral strength and spiritual life. Solzjenitsyn also signals the kinship of the two systems. Both are based on a materialistic humanism, the one in party ideology, the other in the *homo economicus*. Both have lost man's most precious possession — his spiritual life. At the end Solzjenitsyn expresses his belief in the future. His last sentence: "This ascension [of the spiritual life] will be similar to climbing on the next anthropological stage. No one on earth has any other way left but — upward".

In taking the message of our fellow Europeans seriously we can come to the conclusion from the facts that a spiritual (unfree) dominating communistic ideology

leads in the long run to economic disaster for its people, an economically dominant capitalist system leads in the long run to cultural and moral disaster for its people.

But where is the social 'rights' life, the 'open middle' as we called it, that could heal, balance and strengthen the two extremes? This is what Europe should have developed in this century and could not, destroyed as it was successively in three world wars.

However, remarkable signs were to be witnessed in the days of liberation in Eastern Europe; alas not yet in Western Europe. Many small groups in Eastern Germany reported that "real dialogue" was possible between them, bringing the new light of a higher truth! The masses demonstrated non-violence, which is very unusual in mass demonstrations. Girls offering flowers to menacing soldiers (Prague) and many, many other instances of the new human-rights-life showed themselves. Remarkable too is that every Eastern European country was 'liberated' in a unique way, yet together they showed a European character.

We find ourselves faced with four possible images of the new Europe:

1. To resurrect the Holy Roman Empire that has for many ages played such a role in the history of Europe. The Roman Catholic Church hopes to regain its leadership this way and has been preparing for this moment. Stay loyal to your European heritage — so they say. A religious faith would be the uniting power;
2. The E.E.C. Model. Represented by Western European powers, backed by Britain and America. It would carry a capitalistic world view and an open market strategy. Economic criteria would dominate. An economically prosperous and therefore politically united Europe would emerge for the benefit of all its inhabitants. N.A.T.O. would guarantee its security;
3. A Federation of European Nations (including Soviet Russia) was Gorbachov's proposal. They would need each other and support each other. It is not clear however whether the binding force of this federation would be cultural (an 'ideal' image, like *Perestroika*), economic as one great market with standardised monetary and commercial regulations (unlikely), or mainly a political unity;
4. A Europe in which each country would firstly promote a human rights life — socialism with a human face, Dubcek would say — a life that would safeguard every citizen from economic imperialism or spiritual imperialism; it would create an open space for true dialogue, true encounter in a human dimension. It would have to let economic life fulfill its brotherly function of working for each other's needs; it would have to free our culture from its economic and political bondage. An ideal, yes, but, quoting Solzjenitsyn, "there is no other way left but — upward".

Our adversaries

There are three main adversaries to the birth of a new rights life.

The first comes from the West and its name is *doubt*. Europe must be protected against outer enemies (who?); we must guarantee its security (why?); we must prevent another war on the continent (whose war?); we must bring prosperity and well-being to its citizens (?); surely the *only* way is our parliamentary democracy, otherwise there is no liberty, etc., etc., etc. The ability of Europe to bring something new to the world out of a different image of the human being is utterly doubted. Doubt is that part of thinking

that has lost its connection with reality. Europeans must learn to trust their active, creative thinking and these doubts will evaporate as clouds in the wind.

The second adversary has to do with our emotional life and is called antipathy in a mild form, *hatred* in a strong one. The peoples of Europe are profoundly different in habits, culture, temperament and certainly in their ways of behaviour and all that this implies. This makes others into foreigners and strangers, and often brings deep-seated animosities to the surface. We should understand that becoming a European is a path of development to enrich our one-sided emotional life. We are not Europeans, we can only become Europeans through understanding and human encounter. Again, "a dialogue of Europe's nations reaching a higher level of human-ness".

The third adversary comes from the East. Those who have lived for generations under the absolute, ruthless power of Stalinism and other dictators (including the Russian people) know what *fear* and *powerlessness* against it means. Only a deep Christian courage can overcome it. Yet some of this existential fear lurks in the souls of many Europeans today and prevents hope and trust in our future. Havel shows a way through: never accuse anyone; only make visible the truth; make visible where one is living a lie.

Thus the battle for Europe becomes a battle in every human soul. A free cultural life could ignite our lazy and doubtful thinking. A social-human-rights life could enrich and ennoble our hateful feelings. A true economic life working for each other could help overcome our fears, because working *for* each other overcomes the paralysed fear *of* each other.

The structure of Europe

Europe was prepared to become a continent with a character of its own, but composed of a multitude of peoples, each developing a special identity (its own mission) and together forming a higher unity as a tribute to the evolution of mankind. Unity in diversity was its struggle, nationalism its enemy. This higher unity, however, was to represent the Human Being as such. The various folk souls should relate to each other as the various parts of the human soul relate to each other. Becoming a European therefore means becoming more and more of a Human Being.

The destruction of Europe and its final split into two spheres of domination impaired the mission of every country. Germany, England, France, Italy, to name a few, lost their real identity; Russia and America lost their future tasks. But now, at the end of the century, the Wall is down. Europe is open again and every nation stands for a choice. Will it go on the way of bringing its special gifts to an emerging Europe, or will it harden in the national glorification of itself? Rudolf Steiner, just after the outbreak of the First World War in 1914, described the different folk spirits as a group guided by the spirit of mankind, the Christ Being. Each of the folk spirits is in dialogue with the Christ Being concerning the mission to be accomplished for the sake of the totality. Human beings should witness this dialogue in order to be aware of their country's contribution to the spirit of our time. Concretely this means that we stand before a crucial moment in the history of Europe. "We" means England now, but it applies equally to all European countries, the Russians, and the Americans.

The crucial moment means regaining and developing further the mission of one's nation. A mission that cannot be found by looking at oneself only, but by

perceiving the total mission and hoping to add one's own special contribution to it. Special because the geography of the land, the history, the climate, the language, the guidance of the folk spirit and many other factors create the best possible circumstances to develop that particular gift. As a small example: there are three untranslatable words in the English language that hide great soul qualities behind them: *Gentleness*, *Kindness* and *Fairness*. Just imagine what it would mean if the new-born Europe would carry in her crown these three jewels shining from the British Isles? I believe that these qualities could only truly develop out of a love for Europe.

The future of Europe

For I do believe in a continuous rebirth of Europe! Individual human beings may fail in their tasks and must then wait for a future incarnation to fulfil them. Nations must continue their task for humanity until it is fulfilled. That is what we can see in the rebirth of the East European nations; may the Western nations awake likewise and join their brothers and sisters in the East.

This trust and confidence in a future Christian Europe lived already in Novalis as a prophetic vision. It was published in 1826 in Berlin, "Christendom or Europe". After describing the rise and decline of the Roman Catholic religion, the Protestant movement, the French revolution, the triumph and failure of the Age of Enlightenment, he sees in middle Europe slumbering the seeds of a new spirituality to come, a new kind of Christianity born out of the freedom of the Human Spirit. "Should there not be once again in Europe a host of truly holy spirits?". Novalis's prophecy in the language of his time can be our heritage.

What could happen if Europe is *not* reborn and the two systems merge: a spiritual doctrine with a capitalistic aim? One consequence could be a further increase of the Islamic faith in the form of a radical organised fundamentalism (and other extremist fundamentalisms), bringing death and destruction to all unbelievers. Humanity would become standardised in faith and Novalis's holy spirit eradicated. Another alternative could be that Europe would become fully unified with the West and so join the battle against Asia for the leadership of mankind (Orwell's "1984" predicts this), leaving no alternative, no 'open' middle, no dialogue, no true human-ness. A frightful picture but one that concerns us all for our human-ness is at stake.

The battle for Europe is a battle to be fought in every human soul. There is only one way — upward.

TEXTS REFERRED TO

Herbert Hahn, "Vom Genius Europa's".

Hans Mändl, "Vom Geist des Nordens".

Rudolf Steiner, "The Mission of Folk Souls".

Alexander Solzhenitsyn. Speech, Harvard University, 8th June 1978.

Novalis, "Christendom or Europe". Published, Berlin, 1826.

Rudolf Steiner, "Menschenschicksale und Völkerschicksale". 1st September 1914 — 6th July 1915.

György Konrad, "Antipolitik Mitteleuropäische Meditationen".

FOR THE CONSCIENCE OF EUROPE

Charles Lawrie

The media, with their well-known ability to dramatise and exaggerate for sales purposes, proposed that the idea of Political Union for the E.E.C. had finally faded off Ireland into the Atlantic mist at the May meeting of E.E.C. Foreign Ministers at Parknasilla, Co. Kerry. But it appears that St. Patrick has yet to banish *that* snake from the Emerald Isle. For when the heavyweights (the Presidents, Chancellors and Prime Ministers of the E.E.C.) returned to Dublin in June, they set up two inter-governmental Conferences: one on Economic and Monetary Union for December 13th, 1990; and one on Political Union for December 14th, 1990, in Rome. The latter indeed would involve amending the Treaty of Rome, and Kohl and Mitterand are the primary movers towards it. It is against their undue pressure that this contribution is laid. For let it be said now: we affirm the three-fold social principles described by President Vaclav Havel in a recent Satellite T.V. interview of the need for super-personal thinking in individuals; of the need for regional communion of equal nations where each may contribute out of its own *quality* to the whole; and of the need for a "wholly new, *global* economic system". In this light, Europe needs people who can develop economic association in Europe as a whole, for the wider world; it needs *no* centralist political union, but political communion, with a move from passive to active citizenship on the part of the persons of its member-communities; and it needs, for both these to develop, a new art of super-personal thinking, such as Willi Brandt and Gro Harlem Brundtland peacefully expressed in their recent Bergen debates. Without these 3-in-1, there can be no healthy human society in Europe as a whole.

★

"Es gibt 3 Hauptmenschenmassen — Wilde — Zivilisierte Barbaren — Europäer. Der Europäer ist so hoch über den Deutschen, wie dieser über den Sachsen usw. ... Über ihn ist der Weltbürger..." [Dann spricht er von Christus].

Novalis — aus den Teplitzer Fragmenten

I

It was the flowering of German culture in the age of Goethe which brought the seed-conception of European identity as a whole. The view of Europe as a human organism unfolded significantly with the specific embodiment of the Germanic folk-spirit. In Herder's "Humanitäts-Ideal", his view of nations as "natural organs of humanity", in Lessing's view of "The Education of the Human Race", in Schiller's wonderful understanding for the folk-spirits of Europe, inspired by historical conscience,

we find elements which flowed into and crested in Novalis's "Christenheit oder Europa" of November 1799.

Say that this was the very month when Napoleon strode to power...he had not yet developed the approach to Europe which dawned in him on St. Helena. Novalis offered the antidote. For here was a review and prophetic *preview* of Europe's cultural forming as a whole...and when it was reprinted after the Second World War as a spiritual self-support in a shattered Germany, few who read it failed to realise its prophetic accuracy.

"From the holy womb of a venerable European Council shall Christendom arise" proclaimed Novalis, "and the task of awakening will be carried out according to a comprehensive divine plan." ¹

But what was this plan, and who worked for and against it?

It was the deliberate exclusion of Kaspar Hauser from fulfilling his mission which disrupted the mutual ripening-process of Germany and Europe as a whole. A coded dagger drove into the heart of "The Child of Europe" on a foggy day in December 1833. He who could have helped to embody the new Mercurial spirit of Middle Europe, in a harmonious social organism ² — at a time when the previous spirit of Middle Europe* was rising to become the Spirit of the Age — was specifically held back from this task. The process diagnosed by Nietzsche (1873) as "the extirpation of the German spirit by the German Reich" began. And the consequence, as Peter Tradowsky showed from Berlin in his "Kaspar Hauser" (1980) was a massive relapse to the rule of Marx and Mars — dialectical and 'scientific' materialism at the helm of social 'life'. Europe divided across her heart, and Ludendorff, Hitler, Stalin and Western economic power took charge.

But all was not lost. Finland stepped out from the Russian Revolution (1917/1918), Czechoslovakia from the collapsing Austro-Hungarian empire (1918). Mannerheim led Finland and Masaryk, Czechoslovakia.

An objective view of Europe as a whole will show that it fills a circle whose absolute centre, between Berlin and Vienna, is Prague. What spirits in Prague unfold belongs to the circle of Europe as a whole. It is their historical responsibility, and their true leaders know it.

Here is Thomas Masaryk, in about 1916, relating independently to the idea of Novalis's 'plan': "To me the Czech question is the question of human destiny, a question of conscience. I believe with Kollár [a Slovak who wrote in Czech, 1793 — 1852] ³ that the history of nations is not the result of chance, but that it is revealed as a definite plan of *Providence*, and that it is the task of historians and philosophers, the task of every nation, to grasp this plan in the world, to recognise and definite its own place in it, and in accordance with this recognition to engage in every kind of labour, even political, with the fullest and clearest knowledge possible". He added the proviso, which is perhaps a test of humility rather than a Kantian principle of self-exclusion: "I do not of course think that it will be vouchsafed even to the most penetrating reason to discover of itself the plans of Providence, but I believe that in the sphere of culture today it is the duty of every thinker to act according to the precept of Kollár".

* who had inspired Novalis's writing 33¹/₃ years before.

Masaryk had also learned from Herder and Palacky the organic view of the small nation's contribution to humanity. As Emil Ludwig recognized: "He had a magnificent knowledge of Europe"⁴. His method, throughout his life, was to relate *through knowledge* to the surrounding individuals and communities of Europe as a context for conscious action, and for this reason as Professor R. W. Seton-Watson acknowledged in his "Czechoslovakia in its European setting", Oxford, 1946 (and this was 30 years after their collaboration began in 1916): "Masaryk was the only statesman in Europe who by the first Christmas of the First World War had a clearly defined programme for the future of Europe, and in particular for that huge zone of small nations which lies between Russia and Germany and which has a population of over 100 millions".

In Masaryk's "The New Europe", which he wrote in 1917 en route through Russia with his Czech Army, for them, he depicted this zone: "From the North, starting with Lapland, down to Greece, there is a connected series of smaller and small nations: the Laplanders, Finns, Swedes, Norwegians, Poles, Czechs with the Slovaks, Magyars, Yugoslavs (Serbo-Croats and Slovenes), Romanians, Albanians, Bulgars, Turks, Greeks. (The number will be still greater if one counts as separate nations such peoples as the Ukrainians, etc.)". And here we may think of the Estonians, Latvians and Lithuanians, of course.

It was this zone which Masaryk sought to draw into a "United Nations of Europe" at the Paris Peace Conference after the First World War. (His "New Europe" formed background reading for delegates). But nationalist opposition prevailed, and only the Little Entente emerged, involving Czechoslovakia, Romania, Yugoslavia and centred in Prague.

Novalis had referred to a "task of awakening in Europe". Masaryk, as one considerably awake, with a pivotal role, saw likewise.

In April 1915: "The regeneration of Europe will be attained not only by foreign policy, it must be chiefly attained by the active furtherance of liberty and progress in the inner life of the European nations"⁵.

And in "The New Europe" 1917: "The nation is a democratic organisation — each individual is called, each one may make himself felt; — while the state is an aristocratic organisation, compelling, suppressing: democratic states are only now arising".

"A real federation of nations will be accomplished only when the nations are free to unite of their own accord. The development of Europe points to this...Federation without freedom is impossible...Europe tends towards a continental organisation...Humanity does not tend to uniformity, but to unity; it will be the liberation of nations which will make possible the organic association, the federation of nations, of Europe, and of all mankind".

Masaryk and his twin folk stepped consciously into democratic nationhood in the European centre in 1918. "We shall need 50 years", he said, "to consolidate our Czecho-Slovak democracy". History gave the Czechoslovaks merely 20. But 50 years they were, in 1968, when Socialism with a human face began to show in Prague. Now, 21 years later, Europe's time has come. The German people breathe once more in their soul. It holds a cultural responsibility for Europe as a whole. By their side,

Prague has stepped forth, in the form of President Havel and his peoples. He regards the Helsinki Conference on Security and Co-operation in Europe as a potential way to organise Europe's wider communal future, as a preliminary Forum for Europe. He knows that the time for the Power of the Powerless has come, to act. Above the Hradschin flies the motto of the Czech and Slovak Republic, a word that Solzjenitsyn would not deny:

"PRAVDA VITESI : VERITAS VINCIT : TRUTH PREVAILS"

But what say you to Europe today, Oh Finland, Conscience of Europe?

II

"One, alone, can do but little; but 'he' that unites his strength with others, at the right time, can accomplish much."

From Goethe's "Tale of the Green Snake and the Beautiful Lily"

Into the Hradschin Castle in Prague, in the Spring of 1920, strode 25-year old Count Richard Nikolaus Coudenhove-Kalergi. Having spent his boyhood at Ronsperg Castle, near Domazlice in Bohemia, and his schooldays in Vienna, from whose University he had graduated in Philosophy and History in the Summer of 1917 (one year before W. J. Stein), he had come to ask Thomas Masaryk, 70-year young President of Czechoslovakia, to become "the George Washington of a United States of Europe", and to lead the Pan-Europe Movement which the Count had now conceived⁶. "I believe the idea is right...and its day will come...", replied Masaryk, "But I fear that day is not yet". And so, he declined.

"Talking to him", wrote the Count, "reminded me of Plato's maxim that the world would only be happy when wise heads were crowned or crowned heads were wise. Here, in Czechoslovakia, the wisest citizen had become king". Masaryk's first article in Czech, published under the name of "Vlastimil" (a lover of his country), had concerned this very point: "Plato jako vlastenec", "Plato as a Patriot", 1876. It was like a preview of his life's work and ideal.

Years later, when the Count met Field-Marshal Smuts, Prime Minister of the Union of South Africa, at the U.N. Debate in 1945, he had a similar impression: "His special blend of greatness and modesty reminded me in many ways of the unforgettable personality of Thomas Masaryk". Little did he know, in 1920, that a year before, on 7th April 1919, Smuts had visited Masaryk in the Castle at Prague and conversed for an hour. Nor that these two men had done much to influence Woodrow Wilson concerning the form of the League of Nations, and the terms of the Treaty of Versailles. In 1918 Masaryk met Woodrow Wilson four times. A topic in one of their conversations was the history and philosophy of the Platonic school! "I saw that he would not be at home in European affairs", said Masaryk later, "I warned him not to

come to Europe to the Peace Conference, but he would not be persuaded. He was too keen on his plan for a League of Nations to think of difficulties" 7. Yet much of this plan derived from General Smuts.

Masaryk knew well, as he wrote in 1876, that "the main principle in Plato's conception of political life may well be called *action*". But it is the rhythm of contemplation and action which marks out Masaryk and Smuts.

When he lost his Government seat in 1924, Smuts sat down (!) and penned his book: "Holism and Evolution". Its content had grown from his study of Goethe and Walt Whitman. "There was something greater in them than in their works...", he said later, "It was in studying their personalities that I came upon the conception of the whole" 8. In "Holism", Smuts was trying to provide, amid the welter of bewildering detail in modern life "what Professor Hoernlé would call, after Plato, 'the synoptic vision' ", by which one may grasp that detail as a whole. (Professor Hoernlé, as readers of "The Golden Blade" will recall, was a first translator, with his wife, of Rudolf Steiner's "Philosophy of Spiritual Activity" in 1916).

It is impressive how Jan Christian Smuts came to his idea of "the whole" through the persons of the two poets: Walt Whitman and Goethe. In "Svetova Revoluce" (literally "World Revolution") of 1925, Masaryk confided his method of training his political imagination: "I, to whom the connection between politics, statecraft and poetry has always appealed, have sought deliberately to refine my power of imagination by reading the best poetry, and have striven, as a realist in art, to attain Goethe's 'precise imagination' (Exacte Phantasie). The statesman is akin to the poet. In the true Greek sense of the word he is a 'creator' (poetikos); and, without this imagination, no creative, world-wide policy on big lines is possible".

Were these two philosopher-statesmen Platonists? Certainly Masaryk thought so of himself. To Karel Capek, in the early 1930's, he stated: "I am a Platonist in so far as I seek ideas in the Cosmos, that in what is transitory, I seek what is enduring and eternal". Two such ideas he sought were the idea of Czechoslovakia, and of Europe. While Smuts sought the idea of the Society of the United Nations, and of the Union of South Africa.

Masaryk graduated from the University of Vienna with a German-language doctoral thesis on "The Nature of the Soul according to Plato" in January 1876. But he had arrived in Vienna already by 1869, when the young philosopher Franz Brentano was giving a series of lectures at Würzburg Seminary on "the immortality of the soul", in which he concluded that "a part of the human soul is to be viewed as something spiritual, much as Aristotle had represented it" 9. Brentano joined the Philosophy Department at Vienna University in 1874. His colleague Professor Zimmerman had advised Masaryk to read the whole history of philosophy and then choose the philosopher who interested him most for his detailed study. Masaryk had chosen Plato. Now, he was to meet Franz Brentano.

"In my student years in Vienna, the person who had the greatest influence on me as a teacher and man was the philosopher Franz Brentano", he told Capek in the 1930's. "I used to go and see him at his house very often — his lectures (which were in the afternoon) I could not attend since I was tied to my duties as tutor". He added: "I became aware in my relations with Brantano...who was altogether the Aristotelian type...that Platonists and Aristotelians are, in fact, two types".

In 1879, on the strength of his remarkable habilitation thesis: "Suicide as a Social Mass Phenomenon", with Brentano's and Zimmerman's support, Masaryk joined the Staff of Vienna University as an unpaid Reader in Philosophy. Then, in September 1882, he moved to the newly-founded Czech University in Prague. In an essay on Blaise Pascal, published in 1883, he wrote: "It was Coleridge, if I am not mistaken, who said that some people are naturally Platonists, others Aristotelians. Of course the lines are particularly clearly drawn in the history of philosophy: the Platonists are more like poets, the Aristotelians are more like scientists. But opposites seem to complement each other...Whom shall we, can we, love more; Plato or Aristotle...?".

It was at the very time he shaped these thoughts that a young student of science, Rudolf Steiner, was being asked by his Professor of German Literature at the Technical High School in Vienna, Karl Julius Schröer, to edit the natural-scientific works of the poet Goethe for the Kürschner edition. Masaryk and Steiner were for three years contemporaries in Vienna, and yet, though Steiner attended lectures by Brentano and Zimmerman, according to Kurt Franz David 10, it appears the two never met.

On the 28th August 1883, on Goethe's birthday, Schröer penned his Introduction to the 1st Volume of Goethe's natural-scientific writings, edited and presented by Rudolf Steiner. "Coming from the study of natural science, I see him strongly attracted to Goethe's personality. With loving enthusiasm, he devotes himself to the study of his writings. He learns that Goethe can only be judged in the light of the whole of his being. He knows that the key to Goethe's whole way of thinking can only be found in the spiritual life of his time. Though Goethe is not to be regarded as a philosopher, nevertheless he appears as one stirred, and in consequence deeply affected, by the philosophical stream of the age".

The age of Goethe rises once more before our eyes. It was the age, as we have seen in essay I, when the embodiment of the Germanic folk-spirit brought the true ideal of Europe as a whole.

Into Goethe's soul, as a drop from the all-embracing community of the spiritual world, fell the wondrous "Tale of the Green Snake and the Beautiful Lily" (1795). He composed it in artistic response to his impression of Schiller's "Letters concerning the Aesthetic Education of the Human Being". The latter portrayed a three-fold human nature as a task of art; the former revealed the Temple of the three-fold social organism as this was to come. Through both shone glimmers of Platonic statecraft in new guise (for Plato saw the structural analogy between the three-fold human soul and a three-fold human society in his "Republic", while in his "Timaeus" he described the parts of the body — the brain, the breast and the organs below the diaphragm — in which the three 'parts' of the soul reside).

Rudolf Steiner began his profound meditation on this "Tale" in 1888/89 — it became an interpreter of his own freely-elected destiny. For he saw, as W. J. Stein described in 1934, "how the question of his relation to Karl Julius Schröer was the question of the destiny of the collaboration of the Aristotelian and Platonic streams in the new Michael Age (1879 — 2234 A.D.)" 11.

This insight dawned on him in the thunders and lightning of the knowledge of karma and reincarnation and the birth of Anthroposophy, the free deed of the

knowing spirit, around January 31st, 1889¹². By the time Thomas Masaryk returned to Parliament in Vienna as a Deputy of the Young Czech Party in 1891, Rudolf Steiner, who used to watch the Old Czech Rieger in the House of Deputies — “altogether the embodiment of the Czech people as...they had come in the second half of the 19th century to self-consciousness”¹³ — had moved away to Weimar. But there, instead of life, he found death¹⁴.



In a lecture on “Plato” in July 1955, recorded by Heather Farr and unrevised, Dr. W. J. Stein spoke in a way which gives deeper meaning to all we have followed here. I shall quote an extract and leave it to speak for itself — except with a question: why did Steiner and Stein, who as conscious Aristotelians promoted the three-fold Social Order in Europe from 1917 — 1922 and thereafter, not have more connection with figures like Masaryk and Coudenhove-Kalergi?



Dr. Stein: “When I met Rudolf Steiner in Holland in 1922, he took my hands and confided in me certain knowledge as to how Anthroposophy came into being. That it came through Schröer, and that Steiner knew who he was [that he had been Plato in a former incarnation]¹⁵, and of his great world-vision.

But the materialism of the 19th century did not permit a body harmonious enough to take in Plato’s great faculties. Therefore, in his old age, it finally gave way and developed the threatened sclerotic condition, so that the soul was lifted right out of the body and could no longer use it. [Schröer died in December 1900]. Dr. Steiner had to witness the magnitude of this tragedy and, through a vision (in which he gave up his own destiny), through imagination, took on Schröer’s, after hearing a voice (Inspiration) saying “Do it! It is good”. He then took it on (Intuition). This was his great decision.

It was a great occult happening in which, he said, a Being was born which was neither Schröer nor Steiner, but both of them. Rudolf Steiner lived Schröer’s destiny — so that this new Being was born between them: Anthroposophy. What was Steiner’s destiny? — “to teach concrete Karma”. Schröer’s was “to create Anthroposophy and the Goetheanum”. Plato’s was the true cultural stream and the Goethean art and literature were really his mission — as Schröer. Rudolf Steiner’s (Aristotle) was to carry out concrete karma research. This he had to reserve for his latter years, and said “I made many attempts to bring through my own destiny, but because of the resistance I could not do it”. ...

Rudolf Steiner came to teach this individual karma, and also prepare for and reveal the Etheric Christ¹⁶. When asked once why the Threefold State did not come about Rudolf Steiner said it was because not everyone had incarnated. Because the souls saw what happened to Schröer, unable to find a suitable body, the meeting between the Platonic and Aristotelian souls, as planned for the 19th century, had not come about. It has had to be deferred, but will come about at the end of the 20th century...It will be easier to incarnate at the end of the century, when there will be an

Aristotelian aptitude to form a body, and the Platonic willingness to inhabit it. This is the significance of Christ sending his disciples ‘two and two’ into the world, for as Rudolf Steiner said: “Men will become more unselfish, so that they will create a body for another to use”. We will also take on each other’s karma. Do not forget that Apollo is the moulder of the plastic form (the Aristotelian stream) and that the harmonious music of Dionysius will penetrate this form (the Platonic stream).

I have read Schröer’s letters to his son, when I once stayed with the latter, and they were marvellous. Tremendous will force and moral admonition, but with love. To him nothing was higher than the moral way. I was deeply touched. Schroer’s mother was deeply memorable, as should be the mother of Plato. Her name was Theresa, and she wrote a book on child education, but not a universal one, rather one on which to bring up her own son, Karl Schröer. Dr. Steiner called it the best book on child education ever written; but that too is forgotten. Platonic souls pass unnoticed and without an audience. Only the Aristotelians are there to give them a body and audience, as Rudolf Steiner did for Schröer...”

III

“In a healthy society the spiritual life has a sphere of its own and must function alongside the spheres of politics and economics. Its 3 spheres must not be artificially centralized into some abstract theoretical kind of unity in a Parliament or otherwise. They must become 3 actual, living members of the social body, each centred in itself, working alongside one another and in co-operation. Only thus can the unity of the whole social order be realized. It is just in real life that the apparently contradictory elements blend together into unity.”

*Rudolf Steiner from Chapter II of his
“The Threefold State”, Allen & Unwin, 1920*



It is the thesis of these three essays that a task for the collaboration of the reincarnated Platonic and Aristotelian spirits at the end of the 20th century is the conscious shaping of Europe’s social organism as a three-fold whole. But in what context?

There are a number of Europes at work in Europe today.

For the E.E.C., the Europe of (Walther Rathenau), Jean Monnet and Jacques Delors, the Europe of 12 to which Turkey (1987), Malta (1990), ‘East’ Germany (1991?), Austria (1993), Hungary (1995), Yugoslavia, Cyprus and others seek to apply, we await the two Inter-governmental Conferences in Rome of 13th and 14th December 1990: one on Economic and Monetary Union, and one on Political Union. This is a two-fold Europe at present, whose driving-force is a Union in the economic sphere, started by France and Germany. (Delors was a banker and Finance Minister of France). Every seven years since Jean Monnet stated his idea in Algiers on August 5th, 1943 — “the States of Europe must form a federation or a ‘European entity’ which will make them a single economic unit”¹⁷ — definite steps have occurred:

- 1950 — Through Robert Schuman and Konrad Adenauer, France and Germany pool their coal and steel production;
- 1957 — The Council of the Organisation for European Economic Co-operation (O.E.E.C.) begin negotiations for a free-trade area, and the Treaty of Rome, establishing the E.E.C. and Euratom, is signed;
- 1964 — The G.A.T.T. multilateral trade negotiations begin with the Community taking part, and a Common Agricultural Market is established;
- 1971 — The first stage of the Werner Plan for a three-stage progressive unification of economic policies and the creation of a monetary organisation leading towards full economic and monetary union with a common currency, is put into effect. World monetary crises induce moves towards an E.M.S.;
- 1978 — In April, July and December the European Council prepare to establish a European Monetary System (E.M.S.) which comes into operation at the Council in Paris on 9th and 10th March 1979. It has a European Currency Unit, an exchange of information system, credit facilities and transfer arrangements;
- 1985 — Community Central Banks agree to the first improvements in the functioning of the E.C.U. With the E.E.C. developing to 12, the European Commission sends the Council of Ministers its White Paper on the completion of the Internal Market, setting out what needs to be done over the next seven years so that the European Community should have an internal Common Market by 31st December;
- 1992 — (When Jacques Delors's presidency of the European Commission ends and Martin Baugemann may succeed).

This is the Europe which Monnet described to John Davenport of "Fortune" in 1944: "a Union that could cut down tariffs, create a great internal European market and prevent that race of nationalism which is the curse of the modern world"; and of which he wrote in 1976: "The Community is founded on Institutions, and they need strengthening; but the true political authority which the democracies of Europe will one day establish has still to be conceived and built". This is a Europe which is built of two spheres, not three.

It has a European Commission, centred at Brussels; a European Parliament at Strasbourg (with Committees in Brussels) and a European Council of Ministers, who move with the six-month rotating Presidency through the member-communities in turn. The present terms of Political Union involve a new relation between the three.

Interpenetrating this Europe, from the economic side, we find the Europe of E.F.T.A., whose original aim in 1960 was "to create a single market including all West European countries", centred from Geneva. Norway, Sweden, Iceland, Finland, Switzerland and Austria are members still today. This is the Europe, let us say, of Gro Harlem Brundtland, who called E.F.T.A.: "the only realistic tool for furthering a co-ordinated *multilateral* approach to European integration". In this Europe, we find the offices of G.A.T.T. in Geneva, and the Bank of International Settlements in Basle, where Central Bank Governors from the E.E.C. and elsewhere may meet; we find the Conferences on Conventional Forces in Europe at Vienna (C.F.E.); and the Conference on Security and Co-operation in Europe which is morally linked with Helsinki

(first sitting 30th July 1974 — August 1975). In short, we find organisations which belong to Europe as a whole.

Interpenetrating both these and more, from the political side, we find the Europe of Coudenhove-Kalergi and Churchill: the COUNCIL OF EUROPE of 1943, 1946 and 5th May 1949. The preamble to its Statute speaks of its members "reaffirming their devotion to the spiritual and moral values which are the common heritage of their peoples and the true source of individual freedom, political liberty and the rule of law". According to Mr. Cosmo Russell, who was a founder-member of its Secretariat in 1949, it provides "the existing home for Europe old and new"¹⁸, having awaited the readiness of Eastern European countries to join since 1950, in accordance with the ideals of Coudenhove-Kalergi. It has its Committee of Ministers, its Parliamentary Assembly, its European Convention, Commission and Court of Human Rights — all centred in Strasbourg — and in this Europe we find a conscious cultural component in the COUNCIL FOR CULTURAL CO-OPERATION, whose members are, or soon will be: Turkey, Cyprus, Greece, Malta, Andorra, Spain, Portugal, France, Ireland, U.K., Netherlands, Luxembourg, Belgium, Liechtenstein, Germany, Austria, Switzerland, San Marino, Italy, Czechoslovakia, Denmark, Norway, Sweden, Iceland, Finland and Vatican City. Into this Europe plays one of the strongest cultural influences in Europe's history: the Roman Catholic Church. Consider its re-institution of the Trans-European pilgrimage to Santiago di Compostella — the place of Charlemagne and St. James — organised gladly by the Spanish Secretary-General of the Council of Europe, Manuel Oreja, and supported by the Polish Pope. This is the Europe where the dream of European unity is strong — but where we are not yet fully awake. It is a Europe which is built of two spheres, not three. It shows where the political and cultural realms may interweave, but its primary driving-force is political.

Last of all — and bringing "The Other Europe" — Albania as observer, Bulgaria, Yugoslavia, 'East' Germany, Czechoslovakia, Hungary, Poland, Romania, the U.S.S.R. (Estonia, Latvia and Lithuania) — we find the one Europe which truly includes the whole. And here, we return to Finland as "the conscience of Europe" (R. Steiner) — for this is the HELSINKI EUROPE, which has the potential to help Europe form as a three-fold whole. It is the Europe of the Conference on Security and Co-operation in Europe: the C.S.C.E.

Into this Europe from the West play the 16 members of N.A.T.O.; out of this Europe from the East came "The Prague Appeal" of November 1986. It was signed by leading figures who later appeared in the "Round Table of 56 medium-sized Poles" (L. Walesca), in the Neues Forum in East Germany, in the Civic Forum in Czechoslovakia, in the movement for social democracy in Hungary. They signed *together* what Jacques Rupnik in his epoch-making "The Other Europe" (1988) called: "The first joint document conceived across East/West and also East/East borders, and concerned not just with a protest or a commemoration of a particular event but with an *alternative vision of Europe*". This document was submitted to the delegations at the Third Helsinki Review Conference in Vienna in November 1986. And need we forget those other monitors of the Helsinki process in the Soviet Union — groups such as those of Yuri Orlov, supported by the Solzjenitsyn Fund set up to benefit families of those for whom the Helsinki statement on Human Rights had *not* been observed?

This is the Europe where the Conscience of Europe may speak — for it includes the whole. It is inseparably connected with Helsinki, but it is also centred from Prague.

On April 3rd 1990, in London, Jiri Dienstbier, signatory of Charter 77 and Czechoslovakia's new Foreign Minister, launched the HELSINKI CITIZENS' ASSEMBLY for EUROPE — which envisaged replacing the two power blocs of East and West by a reinforced version of the present C.S.C.E. Prague is to host the first Assembly in October 1990 with delegates from the 35 members (plus Albania) who belong to the C.S.C.E.

On April 11th 1990, in an article for "N.A.T.O.'s 16 Nations" Edward Schevardnadze — who is a good friend of Mikhail Gorbachev — proposed the transformation of the 35-member C.S.C.E. into a structured organisation.

On May 10th 1990, President Vaclav Havel of Czechoslovakia came to address the Council of Europe in Strasbourg and to sign the European Cultural Convention. He spoke of N.A.T.O. as "a seed of a new European Security Organisation" — one in which "the victory of reason over absurdity" could be secured — and he envisaged a five-year organisation of European States towards a European Confederation by the end of the century, with a new European Security Organisation in place by then. Here is the organic conception of European Confederation which Masaryk sought — one which can grow in its own good time (unpressured by Jacques Delors's period of office!).

On May 14th 1990, Hans-Dietrich Genscher declared, giving structure to Gorbachev's "European Home": "The architecture of Europe, of all Europe, is taking place in the C.S.C.E. *The C.S.C.E. is the sole international organ to bind the whole of Europe*" (reported in "Time").

And now let us see the politics at work with the C.S.C.E. In his "Perestroika" in 1983, in the chapter on "Europe in Soviet Foreign Policy", Mikhail Gorbachev tells how in Paris in October 1985 François Mitterand asked him: "Why not assume the possibility of a gradual advance to a broader European policy?". The next year, in Moscow, Mitterand added — and he was present at the founding of the Council of Europe in London on May 5th 1949 — "It is necessary that Europe should really become the main protagonist of its own history once again so that it can play in full measure its role of a factor for equilibrium and stability in international affairs". "My thoughts went along the same track", noted Gorbachev, "...Russia's trade, cultural and political links with other European nations and states have deep roots in history. We are Europeans".

At the COUNCIL OF EUROPE in Strasbourg in 1989 — the year of Europe — on the 6th of July, Gorbachev called for the planned Helsinki C.S.C.E. meeting of 1992 to be brought forward to 1990/91. President Mitterand picked up the tab. Through the Council of Ministers of the E.E.C. he arranged for it to meet in Paris, not Helsinki, at the end of this year (1990). But the 1992 meeting is still in place. These are crucial moments for Europe to form as a more conscious whole — and the question will concern how far understanding and action for its three-fold social organisation can prevail. To answer this question, positively, Platonists with their social imagination and social conscience, and Aristotelians with their clear grasp of organisation, need to unite. Leaders are already at work — Rolf Henrich with his

presentation of the three-fold ordering in place of "The Pre-emptive State" (Rowohl, 1989/90) which has sold many thousands of copies; Christoph Strawe of Stuttgart, whose "Netzwerk Dreigliederung" ¹⁹ serves to connect initiatives all over Europe; Udo Hermannstorfer of Dornach, whose ability to grasp and present the fundamentals of the three-fold social reform is so thoroughly developed ²⁰. And others stand near.

In their "London Declaration on a transformed North Atlantic Alliance", on 5th July 1990, the N.A.T.O. Summit leaders agreed a final communiqué. Article 1 repeats President Bush's word of "A Europe whole and free". Articles 21 and 22 give more shape to this ideal.

- 21 — The C.S.C.E. should become more prominent in Europe's future, bringing together the countries of Europe and North America. We support a C.S.C.E. summit later this year in Paris which would include...a C.F.E. agreement and would set new standards for the establishment and preservation of free societies.
- 22 — We further propose that the C.S.C.E. summit in Paris decide how the C.S.C.E. can be institutionalised to provide a forum for wider political dialogue in a more united Europe. We recommend that C.S.C.E. governments establish:
 - ☆ a programme for regular consultations among member governments... at least once a year.
 - ☆ a schedule of C.S.C.E. review conferences once every two years to assess progress towards a Europe whole and free.
 - ☆ a small C.S.C.E. Secretariat [based in Prague] to co-ordinate these meetings and conferences.
 - ☆ a C.S.C.E. mechanism to monitor elections in all C.S.C.E. countries, on the basis of the Copenhagen Document (on human rights).
 - ☆ A C.S.C.E. Centre for the Prevention of Conflict [based in Berlin].
 - ☆ A C.S.C.E. parliamentary body, the Assembly of Europe, to be based on the existing parliamentary assembly of the Council of Europe, in Strasbourg, and to include representatives of all C.S.C.E. member states.

There are elements of health in the unfolding of Europe as a whole. It is right that the European Parliament and the COUNCIL OF EUROPE should share their houses in Strasbourg: for they belong to the land where Europe began to divide in 1843 A.D. ²¹. It is right that the European Environmental Agency should be sited in Copenhagen, where the Little Mermaid has waited long for the Nordic regional genius to spread its wholesome relation to Nature. It is right that the European Bankers should gather in Basle — for the International Bank for Clearing Settlements is one of the instruments of the global economy ²². Perhaps it is right that the Bank for Reconstruction and Development in Eastern Europe should be centred in London and run by President Mitterand's adviser (who thought of it), Jacques Attali — for he has a clear sense for the profound inequities and lack of organisation in the distribution of the earth's resources on a global scale, and wants to do something about it. He could do worse than start with Frederick Soddy on Bank Reform ²³. It is right that Berlin should house a C.S.C.E. centre for the Prevention of Conflict in Europe. And if all that we have been implying has any sense whatsoever, it is right

that the C.S.C.E. Secretariat, morally continuous with the spirit of the Helsinki Agreement of 1975, should be centred in Prague. Vienna will have her part to play — if only we watch out for power-drives from Paris and Bonn and Rome!

As the war-clouds gather and dissolve over the Middle and Far East, Europe will be called to act as a centre for equilibrium and stability. She will be called to make good her "own large and small imperialisms" (Adam Bittleston)²⁴ in the other regions of the Globe. She will be needed to depower the global economy in healthy directions for all; to establish the new e-quality which is our human right in political life: *Das Recht auf Individualität* — the right to creative individuality — as Herbert Witzmann styled it, and which the European Convention of the Council of Europe has a will to respect; but, above all, she will be needed to voice the spirit of humanity in cultural life... that spirit of inner conscience which Finland and Czechoslovakia are destined to serve, before Mother Russia comes at last into her own (cf. Sergei Prokofieff "The Spiritual Springs of Eastern Europe and the Future Mysteries of the Holy Grail", 1989)²⁵.

Europe today stands at the Threshold. She has met the lower Guardian in the course of the Twentieth century. He has taught her, unremittingly, to observe his influence, and so to seek to transform him, rather than to be formed by him. Now she should step humbly towards the meeting with the Greater Guardian²⁶. One who has learned to walk that path — for he expressed it in his acceptance speech to a Peace Prize gathering in Germany in October 1989²⁷, which he could not deliver in person — is the President of the City called "Threshold" — (Praha = Threshold) — Prague.

"Out of the womb of a venerable European Council shall Christendom arise" foresaw Novalis in November 1799. Nearly 200 years later it is time for form this womb. The new "Child of Europe" which can come forth will never forget the sacrifice of Kaspar Hauser. It will love the Spirits who have disposed 12-fold Europe to be the Heart of Mankind and which shine back to it in the image of a circle of 12 stars. But it will not cling to any mere selfhood of Europe. No, it will try, more and more, to serve as a representative of Humanity — a forerunner of the Age of Aquarius — after all, why else did Beethoven give us Schiller's words to sing in his Choral Symphony?

"Alle Menschen werden Brüder
Ahnest du den Schöpfer, Welt?"

NOTES AND REFERENCES

1. c.f. "Christendom in Europe" in "Hymns to the Night and other Selected Writings", translated by Charles Passage. The Liberal Arts Press, 1960.
2. c.f. "The Golden Blade", 1977, and Editorial Notes by Adam Bittleston.
3. Kollár was a student of Herder and pupil of Fichte.
4. c.f. "Leaders of Europe", by Emil Ludwig. London, 1934.
5. From a Confidential Memorandum on an Independent Bohemia.
6. c.f. "Crusade for Pan-Europe", Putnams, New York, 1943, and "An Idea Conquers the World", by Count Richard N. Coudenhove-Kalergi. Hutchison, 1953.
7. Quotations by Masaryk are taken from:
"President Masaryk tells His Story", by Karel Capek. Allen & Unwin, 1934.
"Masaryk on Thought and Life", by Karel Capek. Allen & Unwin, 1938.

8. "The New Europe — the Slav Standpoint", by T. Masaryk. 2nd ed., 1918.
9. "The Spirit of Thomas Masaryk 1850 — 1927: An Anthology", ed. George Kovtun. Macmillan, in association with the Masaryk Publications Trust, 1990.
10. c.f. "Jan Christian Smuts", by J. C. Smuts (his son). Cassell & Co., 1952. Smuts said this in a lecture at Witwatersrand University on 21st September 1927.
11. c.f. "Reminiscences of Franz Brentano", by Carl Stumpf. Translated in "The Philosophy of Brentano", edited by Linda L. McAlister. Duckworth, 1976.
12. In a letter to the author in 1985. Kurt Franz David made a special study of Rudolf Steiner's student years in Vienna from Autumn 1879 — Summer 1883.
13. c.f. Dr. W.J. Stein "Ein Beitrag zu Rudolf Steiners Lebens-geschichte", in *Korrespondenz der Anthroposophischen Arbeitsgemeinschaft*, Nr. 5, February 1934. Translated in "Anthroposophical Quarterly", Vol. 17, No. 4, Winter 1972.
14. c.f. "Rudolf Steiner", by Emil Bock. Verlag Freies Geistesleben, 1967, pages 50 and 372. See also "Ephesus and the Castle of the Grail" by Emil Bock, translated in "The Golden Blade", 1967.
15. "The Course of my Life", by Rudolf Steiner. Translated by O. Wannamaker. New York, 1951, p. 62.
16. In a conversation with an Editor of "Die Drei" in 1988 concerning his forthcoming "Chronicle for the Biography of Rudolf Steiner" (Verlag Freies Geistesleben, 1988: "Rudolf Steiner — Eine Chronik"), Christoph Lindenberg quotes Rudolf Steiner as saying of his period of philological activity at the Goethe Archives in Weimar (29.IX.1890 — 23.VI.1897): "Hier habe ich Fehler gemacht" — "Here I made mistakes". This moving self-knowledge tells much. When Herr Lindenberg brings out the Biography for which his Chronicle is such a clear preparation, more historical insight should emerge in this connection.
17. Rudolf Steiner spoke of this at the very end of his life on 23rd September 1924 at Dornach. c.f. "Karmic Relationships — Esoteric Studies", vol. IV, London, 1957.
18. c.f. "The Reappearance of Christ in the Etheric": Lectures by Rudolf Steiner. Anthroposophic Press, New York, 1983.
19. Quotes are from "Memoirs" by Jean Monnet, translated by Richard Mayne. Collins, 1978.
20. Letter to "The Times", posted 22nd January 1990.
21. Author of "Soziale Dreigliederung — Chance für eine neue Bewegung in einem sich wandelnden Europa". Verlag am Goetheanum, 1989. Dr. Christoph Strawe focusses the "Dreigliederung Network" at Hausmannstrasse 44a, 7000 Stuttgart 1, West Deutschland. Tel.: 0711 2368950. Many leading Anthroposophists and Europeans have signed his widely distributed European "Appeal for more Freedom, Equality and Social Justice", which can be obtained from him, in German.
22. Hermannstorfer is a counsellor and lecturer who edits "Die Grüne Schlange" ("The Green Snake") journal for social questions.
23. At the Treaty of Verdun in August, 843.
24. c.f. "World Trade Money assured against Inflation and Speculation", by Hugo Reimann, translated from "Aus der Arbeitsgemeinschaft für Angeordnete Sozialökonomie" in "Anthroposophia", Vol. 1, No. 1, 1975.
25. c.f. "Money as Nothing for Something" and "Wealth, Virtual Wealth and Debt", by F. Soddy. Allen & Unwin, 1926; Omni Publications, U.S.A., 1983.
26. Editorial Notes to "The Golden Blade", 1977.
27. German original published by Verlag am Goetheanum, 1989. As yet untranslated.
28. Rudolf Steiner, "How does one attain acts of knowledge of the Higher Worlds?"
29. Printed in "The Independent — Weekend", 9.XII.1989, p. 29. Speech by Vaclav Havel.

WHY IS IT IMPORTANT TO KNOW THE SOUL AND SPIRIT OF A PEOPLE?

Athys Floride

Translated by William Forward and Jenny Wellman

The words, "O man know thyself", resound through the spiritual history of mankind. This injunction points to a path of knowledge which constitutes the basis of human progress. Let us apply this to our knowledge of peoples.

I arrive in England: it is an island; the poet Novalis exclaimed: "England is an island, each Englishman is an island". I land in France: I hear people talking about the hexagon, this six-sided geometric figure which is the geographic form of France. If I have the good fortune to go to Russia, an immense plain extends before my eyes revealing a territory which has yet to be conquered. In Germany, the frontiers are in constant movement; history reveals to us a multitude of little units, more than 300 in the 17th Century! Duchies, marquisates, counties, and of course kingdoms which have co-existed for centuries to emerge at present in twenty Länder: is this not a picture of mercury, of quicksilver, this substance which disperses and conglomerates, unlike France or England which have progressively conquered a territory which has become stable, surrounded by clearly defined borders.

Certainly we are heading for a united Europe but the problems this poses are by no means simple. The union is for the moment an economic one. What will become of it when it is time to consider a juridical union or a cultural, indeed spiritual one? To come to know the deepest aspects of a people, its soul and its spirit, is to take a step towards the future. To unite at this level is to know one another in reality. It is to perceive the powerful interplay of spirits, the folk spirits, and in doing so to acknowledge an invisible reality whose effects however can be seen clearly in the visible world by the attentive observer.

In his lectures on the "The Mission of the Folk Souls" (Oslo 1910) Rudolf Steiner defines the conditions under which modern man must co-operate as a representative of humanity as a whole. He points out in his first lecture:

"...It is also not without reason, that just as the present time, that which we call the Mission of the several Folk-souls of humanity, should for once be spoken of quite impartially...because the fate of humanity in the near future will bring men much more than has hitherto been the case, to fulfil a common mission for humanity. We men of our time have to work together at this mission of humanity as a whole. But how are we to do this?"¹

But the individuals belonging to the several peoples will only be able to bring their free, concrete contributions to this joint mission, if they have first of all an understanding of what we might call "The Self-knowledge of the Folk"².

Here again we find the injunction of the mystery centres: "self knowledge", but now at the level of peoples. Indeed Rudolf Steiner concludes this passage with the following words: "Know yourselves as Folk-Souls".

Self knowledge at the individual level is something we are already intuitively

trying to achieve. We know that it is good to know oneself in order to be able to act freely. It is a necessity in fact to have an objective view of oneself to be able to anticipate one's reactions in different situations. To know one's qualities and failings, briefly — to know one's soul and one's spirit. But this task of getting to know oneself as a member of a people is a new one and even so new that one's first reaction is to reject it. One wishes to be a free man and not to be an Englishman, a Frenchman a German or an Italian. And yet it is said "the inhabitants of different countries will be able to contribute freely and concretely to this mission of humanity only if they practise this knowledge".

Let us begin by considering self knowledge at the first level, the personal level. What is the best way of knowing oneself? Is it by contemplating oneself, by plunging into introspection? Certainly not. The danger of seeing oneself as one would wish to be is great. The most effective and the most objective way is to put oneself in the position of other people and see oneself with their eyes. One discovers the qualities of other people and thus what one lacks oneself. It is others who make one aware of what one is. It is sometimes painful but healthy. One finds oneself in a social environment, one needs others, one seeks out their presence. One knows intuitively that without others one is lost in oneself. Other people are mirrors who reflect the image of oneself.

When this first real self knowledge attains a great intensity, it becomes a test. We see emerging in ourselves a powerful resistance: a fear of seeing oneself as one is, the hatred towards the spiritual in ourselves, towards the higher self which requires that we change ourselves, that we progress and love others in their peculiarity, in their diversity. And finally the doubt which is born when we see our imperfections. The first veil of illusion is torn: one sees oneself as a spiritual being which must make progress by transforming itself. One recognises that this is the first condition of working together in a social environment: to work together it is necessary that each one knows himself.

This leads to the tearing of the second veil: at what point does a fish recognise the reality, the value of water for its existence? At what point does it perceive that it cannot live without water? It is at the very moment when it is out of the water and in the air: a complete change of environment. It experiences water from outside. At the moment when the water is no longer there the fish perceives all its qualities of which it was not aware when it was swimming in this life-giving environment.

At what point does a Frenchman perceive his own language, French? At the moment where leaving the 'hexagon' he goes to England for example. No-one understands him, he understands no-one. The living reality of the language which he has been using since childhood now becomes experience. He wants to take a bus, the tube in London, to visit a museum — either he knows English or he finds himself surrounded by incomprehensible sounds. He realises just how far one is tied to one's language. An anecdote illustrates this: two peasants were talking along the bank of a river in Germany. An Englishman was drowning in the river and shouted "Help, help". One of the peasants turned to the other and said to him "Why did he learn English instead of learning to swim?". Cocteau once said that when he heard someone speaking English he imagined they were acting in a play.

And even if the Frenchman does speak a little English, he soon realises that much of what he says is not understood. In France even speaking badly one is understood. In England a poor accent is an insurmountable obstacle. Words are written in one way and pronounced in another. He might read the word "Gloucester" and would say "Gloucêstere".

he would be looked at like a fish out of water. For a Frenchman the Englishman writes rubber and says elastic. He will have to adapt to this new environment or be lost. In this way he experiences language as a living reality. The English language shows him what the French language is. He sees that his language has nourished him, formed him and that it is a being which is indispensable if one is to circulate in the social context of a people.

So he learns English, that is to say that he learns to discover his own language. The Englishman is always "doing" something. One of the most used auxiliaries in English is "to do". He sees also that in order to form the future tense there is an element of "ought" in what he says he will do: "I shall"; whereas from the same form there is an element of "want" in what the other will do "he will": I shall go and he will go. Thus he goes from one discovery to another and he will find that the language forms the spirit of those who speak it. Thus language itself is a spirit and not simply a means of communication or neutral sounds. If he is in Germany he will see that the auxiliary verb most used is "werden" which means "to become". To make the future tense he will have to say "Ich werde machen", that is to say "I become to do". He might also say "Er ist krank geworden", "He has become ill", whereas in his own language one "falls ill". In the passive, or in the conditional, one also uses this verb "werden": "Ich würde sagen" (I would say) and "Es wird gesagt" (it is said). We could find countless examples of this. In brief, in German, everything is "becoming", in process, in the spirit of the language.

It is abroad that one awakens to the spirit of one's people and to its language. One experiences one's language like an item of clothing which one has had since one's childhood and this clothing is common to all who speak the language. A much clearer awareness of this fact is born and consolidated in one. In fact there is a spirit of the language which clothes the inhabitants of a country. It is coloured by culture, history, the biographical events of this people.

A people has a biography. At the beginning of its development a group of people lives in a region of the earth, a geographical entity. These people are united by blood ties. They have a way of being, habits, customs, a mythology. They are imbued with a common soul, the soul of the people, the folk soul. And then this people begins to evolve. It consolidates its territory, expands it perhaps, defines its boundaries, passes through trials and tribulations, experiences set-backs and suffering as well as the joys of a people. And then one day one can see that it has a mission, something to bring about that which will eventually be of benefit to the whole of mankind.

A folk spirit has united with this common soul to direct it. It is a folk spirit. This individual human being too has a soul with which one day a spirit is united to fulfil its destiny. It is his genius. So it is also with peoples. They have a soul with which is united a spirit whose mission becomes apparent through its biography. During the course of the latter, habits, feelings, thoughts, form and consolidate in each individual as a consequence of education, culture and environment. And do we not speak of French "esprit", an English humour, a Spanish honour and a Germanic romanticism, each of them invisible?

Self-knowledge as a member of a people comes about in the same way as for a language: by living with another people and experiencing with interest its peculiarity one gets to know one's own people better. Thus, and this is the essential point, one can distinguish what truly belongs to oneself and what belongs to one's people. In this way one becomes free of its influence. One begins to love one's people with an objective love which is not nationalism.

The first degree of this knowledge brings one into contact with one's inspiring angel, bearer of one's higher self. Paul Valéry expresses it very well in the poem titled "Les Pas" *:

Tes pas, enfants de mon silence,
Saintement, lentement placés,
Vers le lit de ma vigilance
Procèdent muets et glacés.

Personne pure, ombre divine,
Qu'ils sont doux, tes pas retenus!
Dieux!... tous les dons que je devine
Viennent à moi sur ces pieds nus!

Si, de tes lèvres avancées
Tu prépares pour l'apaiser,
A l'habitant de mes pensées
La nourriture d'un baiser,

Ne hâte pas cet acte tendre,
Douceur d'être et de n'être pas,
Car j'ai vécu de vous attendre,
Et mon cœur n'était que vos pas.³

Thus in his meditation the poet encounters his angel. In the same way we can encounter the spirit of a people in a meditation Rudolf Steiner has given which goes as follows:

Du, meines Erdenraumes Geist!
Enthülle Deines Alters Licht
Der Christ-begabten Seele,
Dass strebend sie finden kann
Im Chor der Friedenssphären
Dich, tönend von Licht und Macht
Des Christ-ergebenen Menschensinns!

Thou spirit of the earth space about me!
Unveil the light of the Age you usher in
To the Christ-endowed soul,
That striving it may find thee
In the choir of the spheres of peace
Sounding with the light and might
Of a Christ-devoted understanding of Man!⁴

He describes this as a means of gaining access to the spirit of a people when it is meditated with vigour and love. The guiding spirit of an individual of which one may ask questions and which one may consult is an angel. The spiritual guide of a people which one has to learn to know in order to collaborate with it is an archangel. The angel works with the individual human being, the archangel with the angels. Why is it necessary to develop these two levels of understanding? Here we must consider modern aspects of the situation in which 20th century man finds himself. For its own development an angel is dependent on the human being acquiring a conscious relationship to it. The human being has become free and the angel cannot force him

* No translation available — Editor

to follow his advice: he seeks a relationship based not on obedience but on knowledge. For this reason it is necessary to know what an angel is, to know its mission, its way of working — in brief, to form a concept of the bond between angel and human being. The archangel too, via the angels, seeks to establish a conscious relationship with the members of the different peoples. Failing this, its activity will descend to the level of the unconscious and will be abnormal; this is the source of nationalist feelings. Thus, astonishing as it may seem, the spirit of the people needs a conscious collaboration with the members of its people. This is the new and modern aspect of the spiritual situation of humanity.

Finally, a third higher spiritual hierarchy works together with the first two, a spiritual being which works at the level of humanity as a whole: the Archai. It is primordial original spirit. It gives its quality to the whole of an epoch. The Archai ruling at present is Michael. His mission it is to call upon peoples to understand each other, to unite, to accomplish a common mission to which we have referred earlier. He breaks down the boundaries which separate peoples, both geographical and cultural. Thus we see that man must raise himself to an understanding of his time by means of his link with his angel, the archangel of his people, to the point where he can recognise what is required by the spirit of his time.

O man know thyself
As an individual spiritual being
As the partner of a folk spirit
As playing a part in the spiritual evolving of your time.



THE CHARACTERISTICS OF SOME OF THE PEOPLES OF EUROPE

Italy

A prime characteristic of Italians is well brought out by H. Harms when he writes that they have "a sense of sound, of tone and of colour, of measure and of beauty. A sense of beauty which, amongst other nations, is granted only to exceptional individuals, but seems to be the property of the nation as a whole". Taine, on the other hand, emphasises a different aspect: "with the Italian the main thing is to appeal to the senses"⁶. Many a writer has described the Italian as extrovert, accessible above all else to sensation. He is directed outwards towards the things of this world: "this man considers all that surrounds him, the pursuits of his daily life from the outside, all this is more beautiful, more perfect, more refined in Italy than in the peoples foreign to the peninsular"⁷. These quotations indicate the principle characteristics of the soul of the Italian people. It should be noted, by the way, that these general characteristics in no way detract from the peculiarity of each individual. One belongs to a people, one wears its 'garment', but one is no less an individual different from all others; on the contrary a conscious awareness of this 'garment' enables one to know oneself all the better.

The chief discernible characteristic of the Italian is the sense of sound, of tone, that is of the musical element and also the sense of the element of colour, the pictorial element. The second of these is the direct, spontaneous close link with sense perceptions. The Italian is naturally an artist, singer, painter, actor, in daily life. His language

bears the same impulse in the service of the folk soul. This is what is meant in the Spanish proverb: Spanish is the language of lovers, Italian that of singers.

Italians sing, they say, in order not to talk. One might also say that when talking they sing. How is one to understand these remarks of different writers through the ages? Each people has a mission; the mission of Italy is to cultivate and develop to the full, on behalf of the rest of humanity, the constituent part of the human soul which is referred to as the sentient soul. What is this sentient soul? It is the part of the human soul in which the ego begins to take shape in direct contact with the world around it. Reacting inwardly to spontaneous contact with the physical world, man feels that his ego is engaged by this direct experience of the outer world. He relates it to himself, it is his experience. Every human being passes through this phase in his biography: from 21 to 28 years old he is an Italian; every human being can be an Italian if he behaves in this way. Only the Italian is born Italian, supported in this by the place of his birth, the air, his blood and the general conditions of his culture and language. Each one of us may be Italian, English, French or German, that is, belong to any people, if we take into our soul and spirit the subtle nuances which distinguish this or that people. It is a study of these which makes such a metamorphosis possible.

At this age, between 21 and 28, the young man experiences the worlds forcefully, intensely, even violently, as if in a sort of anger. We may think of students and their behaviour. They have to have intense experiences in order to feel themselves individual. D. H. Lawrence makes this distinction: "When an Englishman listens to a discussion, he wants at the very least to have the impression that he has understood its abstract significance. But the only thing which interests an Italian is the emotion, it is the tempo, the physical impact of the language on the blood which gives him supreme satisfaction"⁸.

This close link with sound, song, tone and colour in the soul of the Italian is all bound up with the working of the folk spirit. The latter, in order to establish a link with each Italian, needs an element, a vehicle: the air and the sun reflected through the air. Each folk soul and folk spirit choose an element of nature through which to create a bond with the inhabitants or members of this people. For Italy this element is the air and, in the air, light. It is perhaps not surprising that during the Renaissance in the 15th and 16th centuries it was in the soul of the Italian that a veritable revolution in painting and music took the arts by storm.

Thus we are Italians in as much as we breathe the air around us, perceiving the light in which we are bathed and letting ourselves go to live spontaneously and fully in these two elements. Thus we might wish to paint, to sing, to be an artist. We act, we speak with a great deal of gesture to create a direct link with our audience. We do not speak with our hands in our pockets like an Englishman who cultivates restraint and moderation of expression. Thus we shall be Italian by experience if not by birth. Then we shall fully understand the Italian 'naturel'.

All these remarks have their humorous side too. To illustrate the way in which a Folk Spirit can become a hindrance to individual development one might envisage the following progression:

One Italian is an artist;
Two Italians an argument;
Three Italians the Catholic Church.

An artist because the Italian speaks with a great deal of gesture, he is constantly 'playing' a role; he sings through his language; when two are speaking they appear to be arguing; when there are several, they express an intense, even violent, religious fervour.

France and its mission

Where the Italian expresses himself spontaneously and with perhaps excessive vigour in the eyes of other peoples, the Frenchman, on the other hand, will tend to turn in on himself. Thus many a visitor to France will feel "He [the Frenchman] is at the centre of his interests"⁹ or "Individualism continues to reign unchallenged in this country [France]"¹⁰. Another feels: "It is difficult to get to know a Frenchman for the simple reason that he seeks refuge in courtesy to protect his great natural reserve"¹¹. Here one is far from the spontaneous and violent Italian. One is closer to the cold, distant and polite Englishman. But, on the other hand, everything in this country is moving, fluctuating, and it seems as if the people have a horror of stability, firm ground, of imprisonment within a framework. This attitude provokes, among other nations, the reaction that the French are superficial, unstable, inconstant in their romantic relationships, incurably light-weight. "Quick to begin something, even quicker to abandon it, more liable to undertake an action than to understand its cause, ready to seize something, but incapable of standing firm"¹².

They do everything, they know nothing,
They know everything and do nothing,
Whether one turns them one way, or turns them another
They remain French¹³.

This harsh judgement caricatures the fact that the Frenchman loves, above all else, his country, his language, his culture, his cooking, his influence, his history and what it represents for the evolution of mankind, namely that the Ego has begun to find its own centre and feels: yes indeed, France is a great country. "Almost all the great nations have their collective attitude which one could call the character or spirit of the place...The dominant notion of the French is glory, a very clear psychology of prestige, in both its most noble and most ridiculous forms. You find these in their speech, their gestures, in their beliefs, in their style of politics and even in science"¹⁴. For Schopenhauer, the writer of these words, the French brand of 'great nation' politics expresses a passion for being visible, which has made other nations bestow on her the nickname of "Great Nation".

We have seen already that every country, every race, has its character and spirit. An illustration of this fact, a synthesis of all these quotations, can be found in the "Mémoires" of General de Gaulle: "All my life I have had a certain idea of France. I am inspired as much by feeling as by reason. The emotional aspect imagines France naturally as the princess of the fairy tales, the Madonna of the frescoes, as dedicated to an eminent and exceptional destiny...my mind convinces me that France is really only herself when in the forefront"¹⁵.

France was to construct for the world a country which concentrated the 'Me' in the soul in a different way from Italy. It is no longer the 'Me' which is experienced in a spontaneous outburst towards the world, but a 'Me' turned strongly inward on itself, through reason and the heart. France was to work on "The soul of reason and heart". Such was the mission, among others, of Descartes on the one hand, and Pascal on the other. The former stated the following principle "Good sense is the best shared

thing in the world" and the latter "The heart has its reasons which reason does not know".

The question then arises: how is it that the French are so inconstant, so unstable? How is it that they are carried away by storms, or that the wind of revolution blows so often? It is by seeking the element which serves as a link between the Folk Soul of a people and the individual Frenchman that we can find an explanation. If it is the element of *air* which serves as a link in Italy, in France it is *water*, the liquid element. In fact, everything which flows is the means of action of the spirit and soul of the French people on the soul of each Frenchman. Steiner said, not without humour, "The Frenchman links himself to the soul of his people through his glass of wine". We find this necessity for fluidity in his language. The words are linked together. One says "Les enfants" and "Les adultes" and so on.

Where Italy has brought about an artistic revolution, France for her part has brought about a political revolution. The faculty of reason there is constantly seeking a better understanding and ordering of the relations between its citizens. Over a period of two centuries France went through five revolutions. "France is dying of geometry" (Salvador de Madariaga). Or again, "anything which by its nature cannot be projected geometrically into the field of intelligence tends to slip from the grasp of the intellect. The Frenchman is naturally a rationalist. He tends to devitalise things, to pin them like butterflies to the appropriate page of his collection"¹⁶.

Looked at humorously, one might say of French civilisation:

One Frenchman is an orator;
Two Frenchmen three political parties;
Three Frenchmen — chaos.

England and its mission

"Not only is England an island, but every Englishman is an island" (Novalis, "Fragment")

In this observation the German poet puts his finger on the two characteristic features of the English people: their insularity, a necessary condition for a soul quality of this type; the perfect coincidence of each Englishman with his geographical situation, with the physical conditions necessary for the life of the people. This has often been observed and remarked upon. "One sometimes has the impression that the principal occupation of the English is to play at being English"¹⁷.

One day a storm blew up over the Channel during which all sea traffic had to be stopped. The following morning, in the first edition, a major newspaper ran the following headline in bold letters on its front page: "Big storm over the Channel: Continent isolated". This characteristic isolation, which is so striking to many an observer, however full of goodwill for this brave people, is accompanied by a remarkable propensity for silence. The Englishman does not like to talk. "No creature resembles a fish more closely than a blue-blooded Englishman. With his stubborn silence and the indolent elegance of his movements, with the expression of astonishment perpetually on his face, the young aristocratic Englishman cannot fail to evoke the image of a big goldfish"¹⁸.

The mission of the Italian people was to create for all humanity a link of the soul with the ego such that that part of the soul becomes the "sentient soul" (Empfindungsseele); the mission of the French people was to form the "intellectual soul" (Verstandes- oder

Gemütsseele); it is the task of the English to form the constituent part of the soul known as "consciousness soul" (Bewusstseinsseele). In the latter the Ego relates directly to itself, standing back at the maximum distance from the outside world and thus constituting an isolated unit which is thereby free. Hence the impression of coolness one can feel in one's relations with the English. The latter convey the impression of being at ease within themselves, needing nothing beyond what they are, making others feel they are confronting an island.

All these elements serve to underline the inner attitude of isolation. When Taine visited England he wrote: "No more air, nothing but flowing fog ..." ¹⁹, and "I know of no city in Europe in which the recently arrived visitor will feel more abandoned, more washed ashore, than London. Lost in its meanders of bricks and stone one never knows whether one is in a secondary road or a main artery" ²⁰.

Their language works in the same way. No language is easier to learn or more difficult to speak, no people has less interest in learning a language other than its own. The English language presents formidable obstacles to anyone who, forgetting all modesty, is rash enough to think he 'speaks' English. The Englishman will listen politely but remain convinced, deep down, that only an Englishman can speak English.

This peculiarity of the English soul is the pre-requisite of freedom. Every human must strive to achieve the inner attitude of the Englishman: a feeling of being isolated from others leaving them free in themselves. Certainly this tends to create the 'cool' atmosphere so often found in England which is the hallmark of the 'consciousness soul' making its appearance in a human being. But there can then follow the genuine warmth, the brotherly understanding based on each one feeling free in what he thinks or wills.

The individual is independent of the Folk Spirit. But this independence has to be developed by means of a conscious knowledge of the soul and spirit of one's people in relation to others: thus one will fulfil oneself as a human being in the symphony of humanity. One can perceive where it is appropriate to be Italian, French or English and can accentuate this aspect of one's make-up according to the situation. The Italian soul can relate spontaneously to its environment, the French likes to structure it and the English to observe it: 'wait and see'. English humour says of the English:

One Englishman is an observer;
Two Englishmen are a team;
Three Englishmen are the British Empire.

Germany and Central Europe

To say that a nation has a mission is to say that its culture, language, history and, of course, its writers, philosophers and artists, have created the right conditions for a spiritual conquest for humanity. It is in this sense that one recognises that Central Europe's mission is to conquer the formative forces of the individual 'I'. A preliminary comment is necessary. We will confine ourselves to speaking of Germany and not the whole of Central Europe, even if this mission concerning the 'I' will be accomplished by the combined spiritual efforts of all the nations geographically situated in this part of Europe, namely: in the south — Hungary, Czechoslovakia, Austria and Switzerland; in the centre — Germany, Holland and Poland; and in the north — Scandinavia, Denmark, Sweden, Norway and Iceland. All these countries have an aspect of the 'I' to contribute.

It is sufficient to take Germany as an example of a nation moving towards the acquisition of the 'I' (Ich), the centre of evolution of the individual man. It is the aspect of man still to be overcome. It implies a certain dimension, among others, that of living as one responsible for the earth and the whole of humanity, of which present-day man has only a vague idea, even if he already says: I. The I AM is the source and foundation, that is the Christ impulse, from which stems the tragic impression which modern Germany gives of a painful failure in the realisation of this mission. "What kind of a nation are we?", present-day Germans ask themselves. But spiritual science shows us that Central Europe has 1500 years to fulfil its mission. This 'I' will be fully formed when men understand with their whole hearts that mankind find itself between two worlds, the material world and the equally real spiritual world; that the descent into the material world 'incarnation' was a necessary moment in evolution; that enemy forces try by every possible means to make man forget the following fact: that his origin is a spiritual one, and that the 'I' has the task of finding again, through striving in the material world and against opposing forces — and with the help of the Christ — his true realm, the spirit.

From this comes the character of a nation on whom this mission has been bestowed. It presents a strange duality, linked in some aspects to activities of the highest spirituality, and in others powerfully involved in the material world. No one can really understand the German people if he does not take into account, quite apart from any feelings of sympathy or antipathy, this fact of its destiny. An impressive number of observers emphasise this confrontation with the material, often in a perjorative or mocking way. Here are some examples: "They (the Germans) produce things! Of course they do! But if the French work to create something, the Germans work for the sake of working" ²¹. "For the Germans work is not the punishment that it is for us (the French). They throw themselves into it wholeheartedly; it's an obsession with them, a vice to which they succumb. They 'fall' into work the way others 'fall' into sin" ²². "The Germans work too much" ²³.

Julius Caesar said in his book "The Gallic War" ("De Bello Gallico"): "There is no greater honour for the Germanic peoples than to have created emptiness around themselves and to be surrounded by deserted spaces which are as large as possible. It is, in their eyes, the sign of military virtue that their neighbours, chased from their lands, go away and that no one dares live near them" ²⁴. "The German is convinced that he improves and beautifies the world by devastating it" ²⁵.

How can one accept such a people? For that is the question: the Germans *are there*: they too must understand their own people. An attempt at understanding tells us: to struggle against the incredible resistance which opposes the finding of the spirit by the activity of the 'I', one must be strong and powerful. But if the individuals of a nation do not understand its spirit, if they are asleep with regard to their mission, then the forces which are at their disposal rush into matter instead of seeking a balance between matter and spirit.

For the 'I' must fight consciously against evil. It is formed by this struggle. It accomplishes its task in this struggle. Every man who strives to attain the spiritual, if he does it as consciously as Faust, is a Central European. It is not mere chance that "Faust" was written by a German. Goethe shows how Faust, fighting against Mephistopheles, gains access to the spiritual and transforms what is earthly and material. The 'I' fights the 'devil' and forces him to surrender the secrets of the spiritual

world. Faust forces Mephistopheles to give him the key which allows him to enter the primeval realm of the Mothers, the original creative forces. Such is the task of the 'I': to find the ALL in the NOTHING.

This duality of the 'I', to live consciously in the spiritual realm whilst remaining in the earthly realm, emerges clearly in the paradoxes of the German philosopher Fichte: "I do not need to wait in order to gain access to the supra-terrestrial, to be separated from the ties which join me to the earthly. I am there and now live there more truly than in the earthly world. From now on it is my only anchor, and eternal life, of which I took possession long ago, provides me with the only reason for continuing my earthly existence. What is called heaven is not situated beyond the grave. Our nature, here below, is wholly enveloped in it, and its light shines in every pure heart" ²⁶.

To live in the 'I' (Ich, Fichte tells us [F-ich-te]) is to have heaven on earth in a pure heart. How can we fail to understand how those who are destined to carry this impulse become worse than others if they lose consciousness of their mission? Did they know how to guard the impulse of the Spirit of their people, which its great geniuses — Goethe, Schiller, Novalis, Fichte and others — inspired by it, expressed so forcefully in the 18th and 19th centuries?

To strive to maintain the link between the physical and the spiritual through the 'I', is that not to be 'German', 'Central European'?

But we must not lose our sense of humour, which lets us characterise this nation in the following way:

One German is a philosopher;
Two Germans, an association (Verein);
Three Germans, an army on the march.

Eastern Europe

We cannot finish these considerations without saying a few words about Eastern Europe, Russia in particular. Her mission is to form the part of the Ego (Moi) which lives intensely in the spiritual, the spirit-self, the creative spirit of the community. But she tried too soon, for complex reasons, to achieve this, before having acquired the benefits of the experience of Central and Western Europe. She founded Communism, which is an *imposed brotherhood*: hence the crushing failure and collapse which we are now witnessing. The Folk Soul knows how to defend itself. It knows too how to invent jokes which reveal the underlying realities, faults and hidden errors.

Before the fall of Communism the following riddle was told in Russia:

Riddle: Why are Adam and Eve Russian?

Answer: For three reasons — 1. They have only one apple between them;
2. They have nothing to wear; 3. They believe in Paradise.

Recapitulation table

Nation	Mission	Element
Italy	sentient soul	air/sun
France	reasoning/heart soul	water
England	consciousness soul	solid, salt
Germany	I	warmth
Russia	Spirit self	light reflected by the earth

Conclusion

To the initial question: "Why seek to know oneself as a member of a people?", the answer emerges from the preceding observations. They have not tried to solve a very complex problem, but rather to stimulate thought about this self knowledge, thus enabling all peoples to live within their own soul and spirit — objectively, with clarity, with love. For He who teaches the spirits, the Archangels of the nations, is the Christ. The Christ is, in effect, the teacher (Lehrer) of all the Folk Spirits. After having said the words paraphrased above, allowing one to rise to the spirit of the people, Rudolf Steiner adds:

"Thus we find the way to the Folk Spirit to which we belong and from this Folk Spirit the way to the dialogue between the Folk Spirit and the Christ who is the teacher of all Folk Spirits. And if and when the Folk Spirits meet each other in the Christ, they will be meeting in the right way, since all these Folk Spirits who lead their peoples rightly look upon the Christ as their teacher" ²⁷.

BIBLIOGRAPHY

Many quotations here are taken from the book "Ces drôles de voisins..." ("These Funny Neighbours") by Jean Plumyène and Raymond Lasiera, published by Balland, 1979. This book quotes many authors who have made remarks about other peoples. For the sake of convenience we shall refer to this under the initials CdV.

1. Rudolf Steiner, "The Mission of the Folk Souls".
2. Rudolf Steiner, "The Mission of the Folk Souls".
3. Paul Valéry, "Charmes".
4. Rudolf Steiner, "Central Europe between East and West" (GA 174), first lecture.
5. H. Harms, "Landeskunde von Europa", CdV, p. 67.
6. Taine, "Voyage en Italie", CdV, p. 66.
7. Buckhardt, "La Civilisation de la Renaissance en Italie", CdV, p. 66.
8. D. H. Lawrence, "Twilight in Italy", CdV, p. 67.
9. Ernst Jünger, "Les Complexités de la Psychologie Américaine", CdV, p. 59.
10. Adam von Scheltama, "Italie 1924", CdV, p. 56.
11. Comte Kayserling, "Analyse Spectrale de l'Europe", 1928.
12. Dallington, "The view of France", CdV, p. 57.
13. Alfieri, "Misagalo", CdV, p. 57.
14. Schopenhauer, "Aphorisms", CdV, p. 59.
15. Charles de Gaulle, "Mémoires de Guerre", t. I, p. I, ed. Plon.
16. S. de Madariaga, "Anglais, Français, Espagnols".
17. G. Brunaci, "Il Libro della Geografica".
18. Mario Praz, CdV, p. 26.
19. Taine, "Notes sur l'Angleterre", CdV, p. 9.
20. Pierre Bourdan, "Perspectives et Grandeur de l'Angleterre", 1945.
21. Gombrowicz, "Journal Paris-Berlin".
22. Jacques Rivière, "Souvenirs et Réflexions d'un Prisonnier de Guerre", 1918, CdV, p. 40.
23. G. Milkes, "Über alles", Cdv, p. 42.
24. Julius Caesar, "De Bello Gallico".
25. "L'Action Française", 13 août 1913.
26. Johannes Gotlieb Fichte, "Die Bestimmung des Menschen".
27. Rudolf Steiner, "Central Europe between East and West" (GA 174). Lecture I.

CENTRAL EUROPE BETWEEN EAST AND WEST — PRESENT TASKS

Manfred Schmidt-Brabant

Translation of a lecture from

“Inmitten der Welt Europa. Impulse für die Zukunft”

by Manfred Schmidt-Brabant, Michaela Gloeckler and Ernst Schuberth
Stuttgart, Urachhaus 1989

Translated by Anna Meuss and Johanna Collis

[© Anna R. Meuss, 1990]

The history of Europe is currently entering a new phase. Our expectations were high as we noted the steps that were taken after the end of the Second World War to create a new community — first the European Council, then the European Coal and Steel Community and finally the Treaty of Rome establishing the European Common Market in 1957, and the European Parliament. Now another, major step is to be taken, in which the goals of the Single European Act of 1986 are to be brought to realisation.

It looks as if Europe is about to take a tremendous step in development before the end of the millennium. At the same time Mikhail Gorbachev's *Perestroika* signals a completely new orientation in Eastern Europe that also raises hopes and expectations. Plans for reform, long cherished in secret, now see the light of day. And in Western Europe integration is beginning to change things. A frontierless common market, with free movement of services, goods, capital, etc., is to be established by 31st December 1992. The Common Provisions, Article 1, of the Single European Act says: “The European Communities and European Political Co-operation shall have as their objective to contribute together to making concrete progress towards European unity”. Article 13 refers to the time when the first step is to be taken: “The Community shall adopt measures with the aim of progressively establishing the internal market over a period expiring on 31st December 1992, ... The internal market shall comprise an area without internal frontiers in which the free movement of goods, persons, services and capital is ensured ...”.

The developments in the West raise two important questions. The first is whether an integrated Europe is desirable or even achievable if economic union is the only goal — which clearly is the intention, at least to begin with, despite the fact that reference is also made in the Act to the effect on research, technology, environmental protection and health policies. A question that has to be asked is whether economic union should not go hand in hand with union in the sphere of culture and intellectual

achievement and in the sphere of government and rights. The second question is a much more serious one: Is European integration to be limited to the Signatory States, the ‘High Contracting Parties’, as they are called? Surely the goal should be to integrate the whole of Europe? This immediately makes us turn our attention to the East. What will become of the Eastern European countries? Are they not part of Europe just as much as are the countries with a Western orientation? Nor must we forget that Switzerland and Austria are also part of Europe. The intention is to have a united Europe with regard to all spheres of human life, and this surely must include all countries that are by destiny part of ‘Western Europe’. It is of course perfectly correct to say that one has to start somewhere and the best place to start is economic integration, for this does by nature extend across borders and indeed tend to eliminate them. Thus, it may be argued, we ought to start with the countries that have already joined the European Common Market. There is no gainsaying this, for every process has to start somewhere; but there must also be the will to include the others, which may be done in gradual stages. Before we can do this, however, it will be necessary to establish the conditions that are needed to take the whole of the destiny-bound community of Europe into the next millennium as a new society that has true purpose. Otherwise we shall merely have economic integration, with more than a touch of egotism to it.

This is the challenge that faces us when we consider the position of Europe within the world as a whole. The increased economic power that is not the least of the goals of the community to be created cannot and must not serve the aims of Europe only. European chauvinism would be worse than any of the many national chauvinisms of past centuries. Non-Europeans known to be pro-Europe have voiced critical concern over a potential Euro-Fascism. They do not mean to say that they see Fascists having all the say in an integrated Europe, but that this new Europe with its increasing powers might apply jackboot policies not only to the Third World but also the West and the East. This must never happen. Europe's efforts to achieve integration will have true purpose only if they are made in order to help the world. As unification proceeds, Europe will need to become increasingly aware of the fact that it holds a middle position in the world and that the obligation to serve is implied in this. That is the only way in which the process of union — and the economic, cultural and political power this implies — will be an integrating, healing element in the world as a whole.

Today's world is full of conflicts. Confrontation is the order of the day, between East and West, industrial nations and the Third World, Israelis and Arabs, workers and employers — always a dualistic ‘them and us’ way of thinking. If we look at the areas of conflict in the world we almost always see confrontation based on dualism. Europe has a historical background that could make it the mediator in such situations. How does Europe present itself in the context of a humanity inclined to confrontation between opposite extremes? History has taken this continent to a point where it could be a middle element, a heart. History has given it a position in the evolution of humanity where it visibly occupies the space between two opposites. In pre-European times, all achievement originated in the Orient; Europe had its flowering through Greek and Roman civilisation and then passed the torch to the West, to America, and this means both South and North America. In this sense, we can speak of West, Middle and East, or of America,

Europe and Asia, a differentiation that is understood all over the world. To anyone in Australia or New Zealand, America would of course be nearer geographically, so that at first sight the relationship may appear to be a different one; on reflection, however, and considering the elements that determine the present world order, we always come back to the above trinity. Through what it is and can be seen to be, Europe thus reveals a law that is inherent in every whole: It is trinity and not duality that makes a whole. A middle element holds the two extremes in equilibrium and unites them in a whole. The same applies to life and death. If there were only life on earth, we would have a dense thicket of untrammelled growth; if there were only death on earth, everything would be frozen in eternal ice and the stillness of eternity. Only the ceaseless activity of uniting life and death by maintaining equilibrium between them creates the conditions for what we generally refer to as life. That is how it is with nations, with continents and with the whole of humanity. A living whole can arise only to the extent that the forces which come from the extremes — East and West in the case of Europe — are in balance.

Seen as the heart, the middle organ, of humanity, Europe thus finds meaning and purpose in perceiving its mission in the service of the whole of humanity. The same relationship also exists internally within Europe. There, an internal balance has to be struck between East and West. Within the continent, it is the task of Central Europe to create a balance between what comes from the East and what exists in the West. This task, which consists of creatively uniting all the different opposites that arise and making them into a higher unity, must be accomplished before we can think of Europe as a whole. It goes without saying, of course, that this Europe, which many people now envisage as a new power, an active force within humanity, extends from the Atlantic to the Urals. The evolution of Europe will never be complete, nor achieve the full potential that this continent holds for the future of humanity — and indeed it may produce the opposite of what is intended and thus become a threat and a danger to the world — unless the whole of Europe finds its way to the organic unity that is its destiny and for which history has prepared it. This is particularly vital now that we are on the way to the third millennium. And it will depend on Central Europe whether it can be achieved, for Central Europe must create the balance, it must take in hand the task of uniting West and East. This is tremendously important, for Europe must find its own equilibrium before it can be the equilibrium factor for the world — apart from anything else also for the Third World.

Europe needs to find the balance in every respect — in the cultural sphere, the political sphere of rights and in the economic sphere. It will only be able to achieve this through the people who have the will now to work specifically with the Central European impulse.

The political developments that have led to the present situation may well serve as a sign: West and East have a common border, so that it appears as if even in the middle of Europe everything is either West or East, and the middle has become invisible, as if translated into a non-physical realm. Physically speaking, there is as yet no Central Europe, and in this lies our great opportunity and tremendous potential; for Central, or rather Middle, Europe does exist; it exists in the spirit. What we have to do is to gain access to the power that has arisen out of historical evolution. It is amazing to see the extent to which there has been a veritable explosion of

literature on the subject of Central Europe in recent years; whole stacks of lists can be compiled of books and essays by authors who have been considering this Middle Europe. This may also be taken as a sign that the issue of Europe's destiny is to be made visible, for the question as to what is to be done with this Middle Europe still remains open.

Rudolf Steiner, the founder of Anthroposophy, spoke of the mission of Central or Middle Europe early in this century, remarkably early in fact, in 1910 and 1912. At the time there was no general awareness of the issue and the concept did not evolve until the First World War; Naumann's famous book *Mitteleuropa* was published in 1915. Years before that war, therefore, Rudolf Steiner spoke on the subject — interestingly enough in lectures given to a Russian audience. He said that the mission of Central Europe was to represent not a specific character element, the way individual nations usually do, but the general human element. This obligation was also brought to expression in the name given to the General Anthroposophical Society that he founded in 1923/24: To encourage and develop the general human principle that is common to all, without prejudice to people's race, nation, religious affiliation or whatever. Goethe called this the eternal entelechy of our humanity. The common effort made to gain further progress in political, cultural and economic development must be based on the human individual if there is to be any guarantee of real communication and — if indeed such a thing can exist — real peace. Conflicts arise when groups, national interests, economic unions and special interest groups collide. This will no doubt continue to happen for a long time, but can be overcome if we base our future on our common humanity, so that all people on this earth can be united. The subject began to come up in Rudolf Steiner's lectures and works from 1910 onwards; for him, Europe was bound up with the essentially human element, the ego, or entelechy, of the human being.

As we consider these points, we cannot but observe that there is tremendous and mounting resistance to all this, resistance in the minds of others, even in our own. It would be foolish or even a downright lie to refuse to acknowledge our own reservations as we wax enthusiastic over the idea of a united Europe. Reluctance arises as we contemplate the threat to political, cultural and economic autonomy and interests. This is due to the fact that Europe, and indeed the whole of humanity, is in a stage of transition from an age that now lies behind us to a new one. We have to be realistic about this and avoid the kind of emotionalism that frequently attaches to the 'New Age' concept. All over the earth, and especially in the industrial nations of Europe and America, the last century has brought the emancipation of the individual. This had its beginning in Goethe's day (1749 — 1832); it became a concept in classical German philosophy, with initially only an elite able to perceive a process that grew stronger in the course of the 19th century, and in the 20th century came to crystallise in a historical and sociological reality: the independent individual. For millennia, people had been embedded in groups, the power of which was always greater than that of the individual and also came to be experienced as such. It was natural for people to be prepared to fit in with the group and its views. This then came to an end. People began to be independent of authority. The term 'anti-authoritarian' came up relatively late in the present century, but the idea has been there for some time. People came to rely more and more on their own judgement, their own purposes

and wishes, and to define their own goals. The characteristic feature of this transition from one age to the next is that humanity is advancing from group to individual self determination. That is one of the key ideas for the new Europe.

What kind of new Europe will result from this? What changes should arise through union, a common market, integration and whatever else there may be? Europe is to be the home and work-place for human individuals. Until now it has been the home of peoples, nations, religious communities, in short, many different groups. The group contexts will not disappear in the process; there will still be nations and religions, but they will be determined by what individuals make of them. The value put on individualism will be the hallmark of the transition to the new, third millennium. People who realise this — and there are people in all movements and parties who do, though they may formulate it differently — will also know that the new millennium needs a physical space where the concept of individuality can live and work — in the social and economic sphere, in the sphere of rights and in that of culture — and that this is the new Europe.

The resistance that has been mentioned will however give rise to the first major crisis in the Europe that is beginning to emerge, and this will be a sociological one. Group determination, the attitudes, laws, views and even the moods and feelings determined by the whole to which the individual is subservient continue to exist and operate everywhere in the social environment. In an offhand way we speak of antediluvian social systems and positively medieval forms of government. This may seem exaggerated, but there is nevertheless a tremendous impetus that comes from the past, a voice that murmurs in our ear: "The group carries more weight than you do; the whole counts more than you do as an individual". It will take time for the voice of individualism to come to the fore: "No, the views and opinions of the individual should rank higher than those of the group, than anything to do with the group soul or the group spirit". An inner confrontation takes place, and humanity will have to live with the sociological crisis that goes hand in hand with this for a long time yet, for individualism still needs to take shape and form; it does so through resistance to the group and to some extent even resistance to our own inner feelings.

To prevent ourselves from being too euphoric in our enthusiasm for a united Europe, let us take note also of a second crisis that is bound to come. We can see the beginnings of it if we look at the core areas in the life of the individual. We have established that space given to individual life and development is the key idea — a kind of archetypal image — for the Europe of the third millennium. And one of the core areas in the life of the individual is a conscious mind. We speak of the Western mind, the European mind; whole libraries have been written about the history of European philosophy, civilisation, art, etc. For centuries, the cultural history of Europe went through its initial stages in what really was not yet Europe, if for present purposes we put the beginning of Europe at the turn of time. The human mind took its orientation from the world of the spirit in Greek times and from religion in the Middle Ages. People related the things that happened to them, in coming to terms with them in their minds, to a world governed by gods in ancient Greece and Rome, and to God's world in the Christian Middle Ages; the issues that occupied their minds always related to a realm of the spirit. Then, however, people's minds gradually turned away from this and began to be immersed in the earthly concerns of the

physical world, until today, it has to be admitted, people look for the answers they seek in the material realm of technology. And it is during this period of descent from the spiritual realm to the world of matter that the emancipation of the individual has also occurred. The human individual emerged, as it were, from the depths of the group-mode of human life; yet being an *entelechy*, a spiritual principle that seeks to encompass the physical as well as the spiritual, it could gain no life experience from the type of mind that does not accept anything outside the world of matter and technology. Newly free, the individual European has thus been precipitated into the second crisis, which is no longer a sociological one but a crisis of consciousness that arises because the individualised soul cannot find a mental attitude to make its own. It will be one of the first major tasks of Middle Europe to deal with this crisis, for Europeans seek and need the kind of mind, or consciousness, that encompasses the things of the spirit as much as it does those of the material world.

To cope with the future, Europeans need a mind that encompasses everything that is of the spirit and at the same time also everything that belongs to the world of matter. The individual human mind must be able to see spirit and matter together, both the way they are related and the distinctions between them. If we look at humanity with this in mind, we come to see two opposite extremes, with the West tending more and more towards the material world and the East more and more to that of the spirit, even if this is essentially in ideological rather than truly spiritual terms. To mediate between the one-sided approaches that are evolving, to develop awareness for the need to work together, to be wholly conscious of both spirit and matter and the way we are determined by them — that is the first task for Middle Europe. It is also the task that the anthroposophical science of the spirit has set itself, for Anthroposophy is an impulse that belongs to Middle Europe. It was born and has grown up in Middle Europe. Rudolf Steiner did undertake to build a bridge that linked Western and Eastern Europe via Finland, but Anthroposophy initially had its home in Middle Europe. To state baldly that the first thing Europe will need for its growth into the new millennium is Anthroposophy, i.e. a spiritual view of the world, may indeed sound dogmatic; yet anyone who has an open mind will realise that Anthroposophy is not a set of ideas nor a philosophy, but a method that every individual can evolve as something fresh and entirely their own, wherever they may be. It is a common misconception, understandable but serious in its implications, that Anthroposophy represents a set of convictions. Essentially Anthroposophy is a road that has to be found and followed individually, irrespective of whether people start from being atheists, religious believers or materialistically inclined. It bases itself firmly on the freedom of the individual, so that once people have perceived the method and the way, they take hold of and shape their own reality, independent of anything that anyone else may say. The new Europe has great traditions on which to build, but this needs to be done in a new way, with the emancipated individual acting out of freedom in finding an independent way of perceiving reality, and it will be one of the first tasks of Middle Europe to make this clear.

A second task arises when we consider the further development of the form impulse in Europe, the history of which covers thousands of years; European art, from the Romanesque, Gothic and Baroque to modern art, and architecture are part of it. Other aspects of the form impulse relate to a second core area which we are

looking for in our awakening individualism as we seek to achieve an attitude of mind that takes account of reality: form filled with spirit. Individual consciousness is extinguished in a purely materialistic world just as much as it is in a world without form. I am not referring to conventional forms, i.e. the correct way to hold your knife and fork, but to the fact that the world is empty unless there are forms that hold meaning and purpose. Europe needs a new form impulse. Again a mediating element can be found, and that is Goetheanism as a creative form principle in the world. Thus we speak of Goetheanistic architecture, painting, dramatic art, etc. Goethe recognised that art should serve the purpose of bringing elements perceived through the senses to expression in a harmonious way. He demonstrated in everything he did that all human activity should be pursued in a spirit that no longer permits us to be just an artist, a scientist or a technologist, but demands that we extend whatever impulses we may have to political and social life and to the whole of existence. Goethe is known to have been a great artist; some people may also be aware that he was a scientist with notable achievements in morphology and in the theory of colour; but it is relatively little known that he was a minister of state who took his responsibilities very seriously, seeking to bring humanity and an individual spirit to this sphere as well, to the extent that this was possible in his time. He anticipated, in germinal form, the unity that should exist between science, art and social life, a unity that alone makes it possible for humanity to be truly human. For three quarters of a century now, the Goetheanum has sought to make this germinal idea grow and flourish world-wide. Rudolf Steiner published a booklet — a revised version of a lecture he had given, entitled "Goethe as the Founder of a New Science of Aesthetics" — in which he says that the aesthetics of the unified whole did not yet exist and that they were the aesthetics of a time that was still to come, of the 20th century and beyond. The lecture had been given in 1888 and was revised for publication in 1910. Just like Anthroposophy, Goetheanism is not a design standard that consists of chopping off the corners of houses and chairs, etc. — that would be ridiculous; Goetheanism evolves when we take what is given and mould or shape its conditions so that a harmonious whole is created.

A great Middle European thinker who drew far-reaching conclusions from the social upheavals of his time that led to the French Revolution was Johann Christoph Friedrich von Schiller (1759 — 1805). He saw the Revolution fail and realised that social change of this magnitude could not be achieved unless human beings also developed powers to give shape and form; he therefore wrote his famous letters on aesthetic education (1795). Arising from something seemingly quite unrelated, the French Revolution, they essentially say that there are two opposite extremes in the human being: the instinct for substance, or matter, and the instinct for form. As long as they prevail, nothing new can arise, for they do not allow human freedom. Between them, however, lies an element of freedom that human beings can shape freely; it is the instinct for play. Schiller horrified the whole petty bourgeois element of his time by saying that human beings are truly human only when at play, and that it is only when they play that they are truly human. For Schiller, play was something sublime; let us call it the play, or game, of equilibrium. Here the position of Middle Europe in relation to the rest of the world comes back to mind. In the West, where substance dominates, creative effort goes largely into producing substance; in the East, form

tends to predominate. It is possible to see the relative developments in the history of art in Asia, Europe and America from this point of view. And again it is the middle impulse that counts, for the equilibrium has to be found between the excess of material things on the one hand and the purely formal element on the other.

A third sphere where the core principle of individuality must develop if it is to survive, is the social one, the sphere of living together on this earth. Europeans not only have a two-thousand-year history of a conscious mind and of creativity, a history of art; they also have two thousand years of social history. Starting with the Greek Republics and progressing through Roman Imperialism and then the social forms of the Middle Ages, we look back on more than two thousand years not of a history of political life and constitutions but of seeking to create a balance and equilibrium between individual and community. The two terms have been chosen with care, for individualism depends on living interplay between these principles. Once again we have two extremes: in the West the emphasis, indeed an over-emphasis, on the individual, in the East the emphasis, over-emphasis, on community. Both extremes involve a distortion of human values, and it is vitally important for every human being to be actively involved in forms that alternate in a meaningful way between individual and community. This third Middle European impulse is firmly stated in the early basic philosophical works of Rudolf Steiner, who called it the community of independent individual spirits. He also coined a phrase at that time that could and indeed should be a guiding principle for the third millennium: For a viable social life, human beings need ethical individualism. Individual, yes, but also including the ethical, moral element that should govern the attitude of all who are part of the community. If such an ethical individualism develops within a community of independent individuals in Europe, this third core area of the individual will bring to realisation a new community in Christ. This does not refer to anything denominational or connected with any particular religion, but to the further development of a two-thousand-year-old Christian tradition in the Occident. The old tradition seemed dead and gone during the last century and even more so during the present one because the forms of religion no longer suited the changed conditions; yet the impulse is still there that many feel to be a truly Christian element, the impulse to have a meaningful relationship between individual and community, between I and thou. The third core area thus holds within it the third task for the coming Europe and that is to find ways of living that lead to a new community in Christ.

One such spiritual community was the great Order of the Knights Templar; in a different time and by different means this assumed the same task. For more than 200 years, during the 12th and 13th centuries, it upheld three ideals for the human ego, ideals known as wisdom, beauty and strength that were to be the three pillars supporting the development of individualism in Europe. But the ego was not strong enough in those days, the Templars had been ahead of their time and were finally destroyed. Their impulses have survived, however, and live on in what Anthroposophy hopes to contribute to the Europe of the future.

If we take the three core areas together, we arrive at the human being who has evolved in this part of the world — the European. We may only be seeing the beginnings of such a type of individual as yet, but the question nevertheless arises: What does it feel like to be a European today? Yes, the people of one nation feel

essentially French, for that is the language they speak, English people communicate in English, and we have Dutch, Italian, German people, and so on; but something is coming alive in people everywhere, a second person in them who feels that apart from belonging to a particular nation they are also Europeans. If it were otherwise, the gradual progress towards Europe that has been described would never have come about. What, in fact, is a European? This is not a matter of a higher form of the individual folk element. Nations have been, and still are, bound to the territories they inhabit, and these are quite distinct; thus life is different on Norwegian soil from what it is on Italian, Spanish or Dutch soil. National identity is essentially determined by blood bonds, by hereditary streams that make people feel that they belong together. The European is a different type of person, for in this case it is no longer a matter of heredity. Nor does the special quality of being European have anything to do with being multi-national; the key element is that they are independent both of the soil and of the powers of heredity. Europeans — and this is something that must develop in every one of us — will be citizens of the world, for they will overcome yet another pair of opposites, and that is the fourth task given for Europe. What distinguishes Americans from other people, for instance? They are the inhabitants of a continent and it is the soil of that continent that makes them what they are. National origins are less important there. People may be of Polish, Italian, English or German descent, but they are Americans and it is the soil of America that makes them such, for as long as they feel themselves to be American. In Asia, on the other hand, race, family and blood are the factors that count.

Continent and soil on the one hand, heredity and blood on the other, and between them Middle Europe, which may be destined to produce the first free and independent citizen of the world, the European. Goethe had something of this, in his own way he was a citizen of the world, though his whole orientation was European. It is not generally known that he subscribed to English, French, Italian and German papers and read them daily. That marks the extent to which he felt Europe to be his home, though again this merely provided the ground on which he could feel himself to be a citizen of the world.

It is not by chance that Central Europe, the area where the conditions were given for the development of independence and individuality, plunged into the evils that are the opposite of its true destiny, as if seduced by dark second selves, and that it was there that talk of blood and soil opened the threshold for terrible atrocities. Good and evil are that close together. Evil may serve as a sign for the good that should have come about in a particular situation.

If the new type of European takes shape out of the core areas of the individual, Europeans may become the founders of a new kind of society, a society of which people have such hopes. Thinking back to the French Revolution, we recall the mood of hope that in the beginning brought forth and articulated the primary ideals of community building: liberty, equality and fraternity, ideals that were to survive the lack of clarity and premature nature of that revolution. The society of the future Europe that extends from the Atlantic to the Urals would be unthinkable without the ideals of liberty, equality and fraternity. Yet there are conditions attached to this and it will require effort. In the present epoch, changes can no longer be brought about by coups d'Etat, nor by a constitution written, with a quill pen, by a single inspired

individual — those days are over. Today, many individuals have to work together to perform the tasks that have to be performed as Europe takes the step into the new millennium, for the sake of the whole human race.

Part of that society of the future is a life of culture and of the mind in which there is true freedom. It will not be easy to achieve this, for freedom cannot be achieved by order or decree; it has to evolve. People have to develop the capacity for such freedom by becoming aware of a fifth pair of opposites — freedom and responsibility. On the global scale, we can see an over-emphasis on freedom for the individual in the West, and on responsibility in the East. Yet freedom without responsibility always ends up as wilfulness, and responsibility without freedom turns into compulsion. A hoary old joke that nevertheless hits the nail on the head says that in the West everything is permitted unless it is expressly forbidden; in the East everything is forbidden unless it is expressly permitted. Between these two attitudes there has to be a middle way in which freedom and responsibility are in harmony and balance, so that the one always goes with the other.

If we follow this up we come again to the first core area in the life of the individual — insight. We can only act responsibly if we have insight; freedom to act is not enough. Let us take a simple analogy from the field of chemistry; it is about as true as it is false, which is also what can be said of modern chemistry in general: Let us say you are about to use a spray can that operates with one of the notorious aerosols and you know — this is a kind of insight — that if you do so the hole in the ozone layer will be enlarged. You're at home and perfectly free to press the button or not to press it, and the fact is that you are only able to act responsibly out of freedom if you understand the situation. Another level at which this happens in modern life is when you stop at a red traffic light; the question is whether or not to turn off the engine — many people do of course turn it off now. The same kind of choice will have to be made at many, many different levels, and that is just a small fraction of the obligations that we shall have to face.

How about all the things we say, the forms we set into the world? What effect do they have? We bring up and educate children. What happens with the things we tell them? All or at least most of the time we are aware of our freedom, but what effect does this have on the world? A free life of mind and spirit, freedom in the cultural sphere, in science, art and religion, is possible only to the extent that people have insight into the realities of the world. That is why Europe must see the world situation as it really is, why it needs a new spiritual awareness, so that a life of the mind and of culture can evolve which is worthy of human beings.

The same applies in the sphere of politics and of rights, which is where the second ideal, that of equality, has its rightful place. It means that all people have equal rights and are equal in the eyes of the law, or, to be accurate, have equal rights and duties. That is the sixth pair of opposites. A whole cosmos goes with every one of these pairs; with each of them we touch on something that is universal, in this case the balance between rights and duties. Compared to the many rights that people have in the West, there are many more duties for those who live in the East, duties to the family perhaps, or to a whole clan. Rights and duties must be brought into harmony and balance, but — and this is perhaps the most important limiting clause where European development is concerned — not by imposing standards. All Europe

enthusiasts dread the idea of a Europe governed by regulations, a European bureaucracy with tower blocks from which an endless stream of regulations issues to govern our lives — from peppermint tea to margarine. Fortunately there are many who realise this, and that includes people who are part of the bureaucracy. This kind of thing will therefore come to a natural end, for Europe cannot manage its sphere of rights and create a balance between rights and duties by issuing regulations. The element that is ready to come through — it is alive in many individuals, particularly also among members of the legal profession, which in many other respects tends to have such a bad reputation — is an independent sense of justice and the independent dispensation of justice. People are beginning to relate to rights and duties in a living way and have a feeling for them. This does not come of its own accord, however, but needs the second core power of individual development — the will, arising out of the spirit, to create form. To find a common denominator we will need to be artists to create a living sphere of rights in the Europe of the future. It is beginning to be evident that people, goods and services will have to be freely mobile in Europe on a much larger scale than before. Yet the current situation is that poison sprays are used on the fields in one country, and forbidden in the next, and then regulations rain down from above — a uniform educational system, uniform drugs legislation, etc. A limit has to be set to such standardisation imposed by regulations and it needs a European impulse to do this: regulations only if absolutely necessary, with plenty of free space left, so that a feeling for people's rights can come alive. At the same time it will have to be realised that people who have learned to hold the balance between substance and form in the sphere of art, and are therefore able to find forms in which the spirit lives, are the only ones able to deal with rights and duties in sovereign fashion and act as independent social beings.

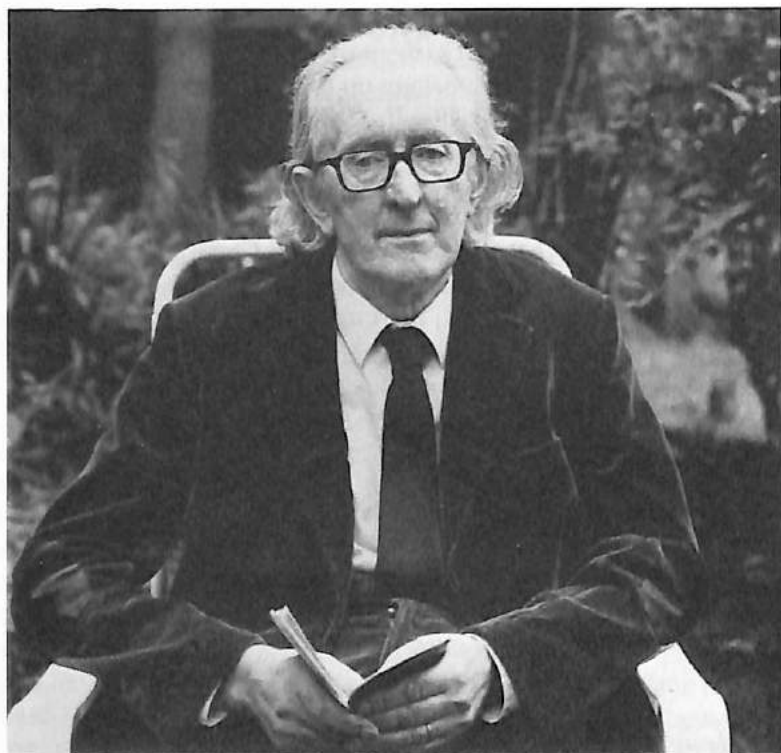
There remains the sphere of economics. The big question is: what are we to have in our future Europe, social capitalism or capitalist socialism? The opposite extremes are these: preponderance and dominance of production and working for gain in the West, or of distribution and sharing among people in the East, a planned economy as against a market economy. The two need to be carefully balanced, so that production and consumption relate to one another. Out of Anthroposophy has come the idea of an associative economy, with producers and wage earners consulting with the consumers and also with those who act as brokers in the total context, so that a feeling for what is right may come alive and agreement can be reached about what it is best to produce and best to consume. An associative economy needs the third core power of individual development, the third great ideal, fraternity. Of the different qualities that will have to be developed in Europe, this is perhaps the one still farthest ahead in the future. It cannot be achieved unless we also have the new community in Christ that I have spoken of. And it will be in the sphere of economics that it will prove hardest not to be egotistical. In the cultural sphere selfless sharing is already much more acceptable, and the sphere of politics and rights is also opening up; trade and business associations on the other hand are still much more bound up with egotistical elements and show the greatest inertia. It will therefore need a maximum of energy to take European evolution forward in this area.

We first of all considered the European Common Market and the Single European Act, the market without internal frontiers that is to be brought into

existence by 1992 and will make life feel quite different. Economic relationships, the European Steel and Coal Community, were the germinating point for the coming Europe; the economy will have to measure up to the highest ideals that have come up in Europe — the new community in Christ. A great concept for the new millennium in Europe, that is certain, but even everyday politics will not work unless there is a great concept behind them. All the ideals we have for Europe — however wise and spiritual — will come to nothing unless they relate to a form of society where people are able to live with what they feel to be their Christian task. If there is to be a future Europe with truly human qualities, it will have to take its standard from the task that it has to perform for the world. The only Europe there can be is a Europe that exists for the world.

Translators' note

The German *Mitteleuropa* is generally translated as 'Central Europe', and that would also be the native German speaker's perception of the term. The 'Middle' idea does however also come through in the German. In the present context, both the political geographical 'Central' and the 'Middle' aspect are important, and both terms have therefore been used as appropriate, once or twice even in combination.



Adam Bittleston
Editor of *The Golden Blade* 1966 — 1989

Always adjusting to a chair too low,
Ducking at lintels, stooping to the short,
And animating minds more stiff and slow —
Muddled yourself, in everything but thought.
Benignly bending to us from on high,
Intent on all our self-concocted care —
The mysteries of what had gone awry,
The thousand little things we could not bear.
Listening, listening, as at length we told,
Each one, the tale that brought us to your door.
So worn, that path; and from that dross, such gold —
These few small books, your wisdom's precious store.
O you, who bore long limbs, long suffering,
Now weightless move, above our blunderings.

M.B.

IN MEMORIAM

ADAM BITTLESTON

1911 — 1989

Recollections by Alistair Macdonald

Six months before the death of Francis Edmunds there came, on 25th May 1989, the death of Adam Bittleston and with this the end on earth of a presence which has enriched the lives of many people, including many who were students at Emerson College.

I have been asked to write about Adam (and I do this very gladly) no doubt because I had a connection with him which extended over many years and a friendship which began in our days at school together. I know, however, that what I write will inevitably be quite inadequate. There are many aspects of Adam's life about which other people could give a much better picture than I could ever hope to.

Adam's full name was, in fact, Adam John Bittleston and he was born at Ockley in Surrey on 11th December 1911, as part of what used to be known as England's "upper crust"; but much of his early life was spent in France. In 1924 he arrived at our school in Somerset (King's School, Bruton) but to say "arrived" is perhaps to use too colourless a word. My recollection is of something more in the nature of a 'phenomenon' — a 'happening' that was anything but ordinary. Even as a schoolboy he looked very much as he did in later life — a very unusual person. He was tall and, from his head downwards, looked somehow suspended from a height as if his legs had difficulty in touching the ground. He surveyed the world in a benevolent 'professorial' way; his face seemed often to consist of a number of 'O's' — round eyes, round glasses and a mouth that tended to become round and mobile when he was trying to find the appropriate words for something. All this, and the general unworldliness of his appearance, led to his being given the affectionate nickname of "The Bubble Ghost". Even so, there was a fiery side to this apparently unworldly being which quickly became manifest when he was engaged in an argument involving issues that he cared about. Indeed, one of the games in the dormitory which he shared with several of us was to provoke in the darkness after 'lights out' an argument likely to arouse Adam and then to switch on the light and see him sitting up in bed, pink-faced and tousle-haired with the light of battle in his eyes.

Adam's unworldliness was, in fact, notorious. In our dormitory, someone usually took on the duty when we got up in the morning, in our usual rush to be in time for roll call in another building, of seeing that Adam was launched out into the world fully clothed. He tended to disregard in the heat of some continuing discussion such minor but obligatory details as a tie or a pair of socks. This mood sometimes continued into 'roll call' itself and there was one occasion when, being wrapped in

thought, he failed to answer "here" when his name "Bittleston" was called out but sat silent — and only when this was repeated more urgently for a second, and then a third, time was he heard to murmur reflectively "Amen". Whether this foreshadowed the shape of things to come, I do not know!

One thing at least was clear from the outset of Adam's school career — that in the handling of words, and particularly in his ability to write outstandingly good English, he had the making of a master. Through this he won the heart of our headmaster — a fine man, a great classical scholar and a lover of the English language. He regarded Adam with slightly baffled admiration and allowed him, because he was not physically robust, to lead a fairly privileged existence outside the rough and tumble of our ordinary school life.

The headmaster's bafflement increased when Adam, as a schoolboy, became involved with Anthroposophy. A group of us, including Adam, were allowed as members of the VIth form (the most senior class) to do some of our own studies unsupervised in the school library. Now and then, however, the headmaster would sweep in, in his academic gown, to see what we were up to. On one such visitation I saw him hurry over to Adam and bend down to see what he was reading. Adam was in fact totally absorbed in reading Rudolf Steiner's "Theosophy" — though I did not know this at the time. All I saw was that the headmaster suddenly straightened up with a strange loud cry of "Oh — Theosophy!". He made no attempt to stop Adam's reading but simply left the library as speedily as he had come in. There was, however, the parting shot before he left of "Old woman's religion!". Later, when Adam had already won a scholarship to Oxford, he asked Adam to write him an essay on some theme or other. The essay was duly delivered and Adam was invited to attend in the headmaster's study for what he assumed would be some discussion of the essay. The essay was, however, coloured, I suspect, by Adam's further explorations in Anthroposophy. At any rate it was dismissed kindly — but very briefly — with the words: "Adam, I cannot understand a word you are saying. It's time you went to Oxford!"

In due course Adam did go to Oxford and so did two of his friends who at that time were most closely concerned with the work of Rudolf Steiner — David Clement who, in later life, became a farmer and Chairman for many years, until recently, of the Bio Dynamic Association, and Gerald Meares, who came to reject the scientific studies through which he had won a scholarship to Oxford and subsequently became successively a furniture designer, a wood carver, a sculptor and a painter. Some time before his death, Gerald moved away from Anthroposophy; but he kept to his old friendships and once came with me to Emerson College where he was specially interested in John Wilkes' work with water-flow.

When Adam left Oxford there was a time when he was uncertain of the direction he should take. I have been told by David Clement that at one time he was drawn towards working with the handicapped children at Sunfield Children's Homes, Clent, where David Clement was already working and where Gerald and I would join later. It was at Clent, many years later, that Emerson College would first come into being; but at that earlier time (in the nineteen thirties) it was elsewhere that Adam found his path; he decided to study for the priesthood, and on 3rd November 1935 he was ordained a Priest in the Christian Community. Not very long afterwards, on 3rd July 1937, he married Gisela.

After the War I saw Adam from time to time both in London and in Edinburgh (where he was the priest in charge), but on the whole his life was far removed from mine and it was not until 1970, when he came to live in Forest Row to help with the Christian Community Training Course that I began to see more of him and Gisela again.

Before this time Adam had been the Christian Community priest in Leeds, and it was here, it seems, that his love of words and his mastery of written English really began to bear fruit. He became a friend of Charles Davy (the father of John Davy and, later, Assistant Editor of the "Observer"), who was then writing for the "Yorkshire Post", and also of Arnold Freeman (one of the pioneers of Anthroposophy in this country) who had established a centre for adult education in Sheffield known at that time as "The Settlements".

It was out of this friendship, and owing much to Adam's inspiration, that there was born a new annual, "The Golden Blade", which had as its purpose the publishing of "writings which bring the outlook of Anthroposophy to bear on questions and activities of the present time". The first issue of "The Golden Blade", which came out in 1949 under the editorship of Arnold Freeman, contained a profoundly interesting contribution by Adam on the theme of "Lazarus". This was only the first of many other contributions in which his qualities both as a thinker and as a writer could at last find an adequate expression.

Eight years later, in 1967, Adam himself became editor and continued as such until his death, sometimes alone, or with someone else as joint-editor, though Charles Davy — long after he had ceased to have any official editorial role — helped Adam tirelessly with many of the editorial 'chores'. For me, it is "The Golden Blade" which stands as a memorial to that side of Adam which I knew best, for I can see it as something which flowed directly from that special feeling for the 'word' which he carried with him even in his schooldays.

Of Adam as a servant of the Word in the priesthood of the Christian Community, I do not feel competent to speak — though it was as a priest that many came to know him and to love him. It was, I believe, no easy matter for him to become a priest. I have heard it said that when he was once asked why he became a priest he said it was "to learn humility", and somehow that rings true to me. In fact his part in the Christian Community Training Course came to an end after a few years: but in many ways he deepened his connection with the College through his lectures, work in study groups and talks with individual students. I am told he came to see this, in many respects, as the happiest time of his life.

Then, in 1975, there came an accident in the U.S.A. — a fall which left him crippled and in pain for the rest of his life and less and less able to get around. His suffering must have been very great, but he bore this with fortitude. Only once, when he was in hospital after an unsuccessful operation, did he seem somehow to have given up. But it was then that Francis Edmunds visited him. There, as I witnessed it, was what I can only call an extraordinary struggle in the spirit in which Francis wrestled with him and Adam turned back to face life again. So it was that he and Gisela, with her own work in puppetry, were able to maintain and in some ways strengthen their connection with Emerson College.

I always knew Adam as a kindly soul. But life was never easy for him. The

inclination of his mind was towards the stars and the angelic world. The Heavenly Hierarchies were there as the background of many of the books he wrote. Yet he had always to struggle with a physical inheritance that made it difficult for him to relate to ordinary life. I think it was just this relation that he sought and found in time through his work as a priest and counsellor—and out of which, through his own trials and sufferings, there came an ever-deepening sense of compassion for his fellow human beings. When I saw his body after he had died, I felt it difficult to relate this that was left behind to the warm and very human person I had known for so many years; this body, it seemed to me, was just a heavy burden that Adam had carried with him and had now cast off. The Adam John that I had known had at last (as Gisela has said) “gone home”.

A SERVANT OF THE WORD

An Appreciation of Adam Bittleston by Michael Jones *

The Reverend Adam Bittleston, who died in Forest Row on 25th May 1989, was one of the foremost theologians of The Christian Community in Britain. His Christian teaching developed in Scotland and England where religious and social life has tended to be bound by tradition, not sympathetic to individual searching and an incumbrance for human beings trying to discover their own values. Art and religion have been relegated to a special higher sphere, divorced from the ‘ordinary’ world of the senses; as this gap widens the human soul experiences a feeling of emptiness and despair.

A much-loved prayer by Rudolf Steiner begins with the words:

From my head to feet
I am the image of God 1.

In a child, the distance between head (thinking) and feet (will) is bridged by the wholeness of its being in the divine image, but for the adult this is a riddle, especially for those living in a culture burdened with old traditions and fortified by the English language which is essentially unemotional, better at describing things than ideas. Adam Bittleston worked with the impulse of religious renewal within this cultural dichotomy. Intensely aware of the distance between the light-filled immensity of freely conceived thinking and what is called in The Act of Consecration of Man ‘the sickness of sin’, he sought the Eightfold Path of the heart’s harmony. The Eightfold Path, a moral exercise originally taught by Buddha and renewed by Rudolf Steiner in the twentieth century, forms the background of much of Adam Bittleston’s teaching.

To break through to a new idea of Christ that could penetrate the will was one

* Reproduced from “The Threshing Floor”, April/May 1990 issue, by kind permission of The Christian Community, on whose behalf it is published by Floris Books, 15 Harrison Gardens, Edinburgh.

of his lifelong concerns. Towards the end of 1935, he wrote about the privately circulated memoirs of a theology student preparing for ordination in the Church of England, who had been killed in a road accident. Through these memoirs Adam was able to follow the thoughts of his friend, William Mather, after his death, and to develop them. Within these thoughts there was much to hinder a wider perception of the spiritual world, but because of the idealism and honesty of William Mather, their limitations became points of growth for expressing an important truth. Without a real conception of the individuality living before birth and beyond death, the picture a modern soul forms of Christ tends to fall back on tradition, and it is difficult to think of him as present. Christ can be conceived as the living embodiment of the great ideals of Goodness, Truth and Beauty, and experienced as a security and comfort, but not truly thought. Adam Bittleston wrote in his article 2:

In visible events we can recognise the presence of qualities we know to be eternal. In what we learn about Christ we can recognise that there is present another quality, besides those which we have recognised elsewhere. It is as if the rays which stream out from the ideas of goodness, truth, and beauty converge; and where they meet a distinct idea is created, in which the original qualities are present in such a way that they depend upon each other, and belong to each other. This idea could also be developed in other ways; but it is indeed an idea, not simply the presence of ideal qualities in an external fact. It is the idea of Christ.

While ideas are only shadows to us, there will be little help in this. But when our thoughts themselves begin to be light in us, then we can see: on such paths, though only primitively and inaccurately at first, we find a relationship to Christ as a Spirit. If we do not try to grasp Him ideally, the relationship remains in a certain way blind, a groping by our souls, for spiritual light which remains unilluminated within us.

Bittleston then relates this to the Prologue to St. John’s Gospel which describes the entry of the eternal into the temporal.

If something eternal becomes an individuality, an ‘I’ in man, will not this ‘I’ have the power of overcoming death? This is indeed what Christ says often of Himself. Not ‘God is eternal’, which would have been the true words, were Christ only that which modern humanity will see in him; but ‘I am the Resurrection and the Life’.

Therewith is the eternal meaning given to every human individuality. We can look on Christ as the incarnation of the idea of Man, who belongs both to Heaven and Earth. And with the light which our eyes thus receive, we can look at any single human being. Then we shall see: that human being is the incarnation of an idea. Then we begin to have with any person a glimpse of the idea which lives through them—we are led at once beyond birth and death.

Having thought through the connection between the Christ and the individual, he then leads up to the consequence of this thought-experience: the longing for a remedy for sin as a ‘real objective force’.

This force we can find, when we see how Christ stands between us and eternity. For this we need the courage to begin to distinguish between the temporal and the eternal in our own being. Not to wish to do this is cowardice, not Christianity. But when we are prepared to do this, we can recognise how Christ stands between our temporal, passing being and our eternal self. He leads forces from one world to the other: showing us the meaning of our sins for the eternal: bringing the eternal

impulses into us in such a way that they can live, though they must be united with our weakness and darkness.

In a very concentrated form we can find here some of Adam Bittleston's great concerns.

Throughout his life he insisted that the setting up of any narrow or limited religious ideal for mankind is wrong and ultimately based on pride. We cannot limit the power of God. He strove to find the Christ in literally everything, also in every culture and everybody. Through this he learned much and was able to help people in extraordinarily practical ways for someone who sometimes gave the impression of not being very practical himself. But his absent-mindedness about certain things was really only a shadow of the way in which he made his soul available to others. This involved not only keeping alive in his consciousness all those people who met him and asked something of him, but also his almost supernatural ability to listen. This power to listen was a practical metamorphosis of his far-reaching widths of soul, and was so accepting that you could find yourself saying perhaps more than you intended, and even more than you knew about yourself.

To no man is the spiritual world absolutely closed. We can observe in our feeling life in general, or perhaps at special moments, like the moment of waking, changes similar in a sense, and as independent of ourselves, as the changes of the seasons; and these can inform us about many things. There is no spiritual realm to which we may not have some access if we wish it and can make our minds steady enough 3.

Much of his teaching arose from his reaching into the heights of the spirit. This developed in many ways from a loving interest in the stars and their connection to the human soul ("The Spirit of the Circling Stars", 1975); and the workings and beings of the angelic hierarchies ("Our Spiritual Companions", 1980). But all this was always brought into connection with the real problems of humanity, and the encounter with evil. In an article in one of the earliest Christian Community Journals 4 he wrote:

Evil is not something which lives only in our consciousness, and which could be swept away by a single decision, it has effects deep in our being, and we share in the weakness of humanity. Healing can only be a long process of transformation, it too depends on what lives in human relationships rather than on the individual by himself.

... There is an impulse deeply rooted in human nature which opposes truthfulness, and which would like to barricade us away in our own minds. Its influence distorts the true rhythm of social life, the rhythm of giving and receiving.

As a practical aid to help restore these rhythms Adam Bittleston composed his "Meditative Prayers for Today" which circulated amongst friends before being first published in 1953. This little book has been immensely helpful to a great number of people. It is not always realised that such work arises not out of a spiritual abundance, but out of suffering. It is a harvest of solitude. Adam Bittleston expressed this in more general terms:

The direction by majorities of spiritual matters leads into sectarianism and onesidedness. What is universal, for all mankind, is given by individual lonely men. For the spiritual world speaks to the 'I am'. When a personality has been found who can transmit what the spiritual world wishes to bestow, many, many who receive from him will be able to recognise in his work an expression of their own true being. From

all over the world and from the depths of the past our own I shines back to us 5.

Adam Bittleston thought that as The Christian Community fulfilled its purpose 'It should become more and more a place in which the lonely can be both free and at home' 6. The theme of loneliness was explored in the book he wrote near the end of his life, published in 1987. Like all his writings, "Loneliness" demands very slow and careful reading. At first it is easy to miss a great deal. After a number of readings, what at first may have seemed merely edifying takes on a new character.

For Adam Bittleston, the work of Rudolf Steiner was of greatest value because it encouraged a human being to ask better questions — especially about his neighbours. There was only a short gap between failing to ask the right question and the growth of negative criticism which, once it becomes destruction 'is like a black frost attacking the delicate buds of spiritual perception which are in us'. He saw this as 'always due to failure or unwillingness to see the hero who is really there' 7. After twenty-five years in Edinburgh, he took up a new task leading the seminary in Forest Row. It gave him great joy to communicate his enthusiasm for the priesthood to the candidates who came to Shalesbrook from many parts of the world. Then in his sixties, he was able to unite together in his teaching the work of Shakespeare and Rudolf Steiner with his knowledge and experience of the New Testament. He was also much sought after as a counsellor.

As a servant of the Word in all its forms, Adam Bittleston was endowed with a historical consciousness of the English language, which, although an old language, can become young and fresh again through Christian renewal. In his books he has shown a certain way forward for the British folk-soul, understanding that it is only when we are most ourselves that we are rightly connected with the past; and affirming the future through a gentle determination to unite the heights of spiritual experience with the depths of human compassion. Ultimately this means developing new heart forces, feelings that are united with Christ. Out of this resolution arises the need for a new discipline to warm the thoughts, words and actions we long for on the Eightfold Path. The polarity of head and feet is included and resolved in a new gesture — the unfolding wings of an intimately informed heart. This Path would restore the rest of Rudolf Steiner's prayer of childhood, mentioned at the beginning, especially the lines:

From my heart to my hands
I feel the breath of God.

REFERENCES

1. "Prayers and Graces", Floris, 1987.
2. "The Path of Ideas", *The Christian Community*, January 1936.
3. "Youth and Age", *The Christian Community*, May 1935.
4. "A Note on Katherine Mansfield", *The Christian Community*, February 1933.
5. "Meaning and the Word in Religion", *The Christian Community*, May 1934.
6. From a Letter to the Edinburgh Congregation, 1955.
7. Congregational Letter, 1958.

ADAM BITTLESTON

by his Wife, Gisela

BOOK REVIEW

"Nicholas Roerich. The Life and Art of a Russian Master"

by Jacqueline Decter

Thames and Hudson Ltd., London 1989

Review and Commentary by J. Fletcher

Vice-President Henry Wallace'. Relying almost entirely on the information in Robert Williams' book "Russian Art and American Money", Meyer tells the story of Roerich's association with Wallace, portraying the artist as a power-hungry mystic 'given to oracular statements' who used his influence over the gullible Wallace to get his Peace Pact signed in Washington.

This editorial in turn prompted a letter to the editor from a woman who defended Roerich against Meyer's portrayal. Her letter concludes: "...Nicholas Roerich was far ahead of his time. He thought about the planet as a whole and worked for the betterment of all people. Maybe for that type of thinking, back in the 1930s, in the United States, some individuals did not understand him as a mystic. I'm sorry to read in the 1980s he is so little understood by the media". The debate is not likely to be resolved soon.

This is born out of the fact that leading bookshops in London do not seem to keep stock of "Nicholas Roerich. The Life and Art of a Russian Master", in spite of it only being published in 1989. It took me six weeks to order from one leading bookshop. I have not read any reviews in "The Times" or "The Daily Telegraph" book review pages, not even in the weekend special edition on new books.

Equally controversial was Roerich's contribution to Stravinsky's *The Rite of Spring*. By Jacqueline Decter's account: "...By opening night — May 29th 1913 at the Théâtre des Champs Élysées — Diaghilev was well aware that the work would challenge all previous conceptions of the meaning of ballet. But the reaction of the audience was even stronger than he had anticipated. From the opening strains of Stravinsky's harsh, atonal score and the first convulsive movements of the dancers the auditorium erupted in a cacophony of shouts, whistles, and stomping that drowned out the orchestra. One eye witness recalled, 'The young man seated behind me in the box stood up during the course of the ballet to enable himself to see more clearly. The intense excitement under which he was labouring betrayed itself presently when he began to beat rhythmically on the top of my head with his fists. My emotion was so great that I did not feel the blows for some time...'".

"...One beautifully dressed lady in an orchestra box stood up and slapped the face of a young man who was hissing in the next box. Her escort rose, and cards were exchanged between the men. A duel followed next day..." etc. etc.

"From his box, Diaghilev secretly pleased by the publicity making scandal commented, 'Laissez achever le spectacle'. But after a short pause, during which the music and the sound of the dancer's stamping feet could be heard, the near riot resumed with renewed force and continued unabated throughout the intermission...". Nijinsky and Stravinsky were very upset, Stravinsky left his box after the first act. But Roerich saw it differently and felt the audience's own primordial instincts were displayed. He later wrote of the performance, "perhaps at that moment they [the audience] were inwardly exultant and expressing this feeling like the most primitive of peoples. But I must say, this wild primitivism had nothing in common with the refined primitivism of our ancestors, for whom rhythm, the sacred symbol and subtlety of movement were great and sacred concepts". The ballet was performed only eight times that season — five in Paris and three in London — where the response was more favourable — then summarily dropped from the repertoire, in part because Diaghilev soon severed his relationship with Nijinsky. The impresario

revived *The Rite of Spring* seven years later, again with sets and costumes by Roerich, but with new and less controversial choreography by Leonard Massine".

It is perhaps his paintings that are the most enduring testimony to this fertile spirit, remarkable also for their sheer quantity, their dispersion in galleries and private homes all over the world.

The first work painted in a new style unique to him was *The Idols* in 1901, gouache on board 19 1/4 x 22 3/4 in., in the State Russian Museum, Leningrad. As the author describes it: "...bursting with newfound confidence in his technique, Roerich began to paint in a much bolder, brighter, and more colourful manner... The setting is a place of pagan prayer and sacrifice atop a high hill in prehistoric Russia, overlooking a deep blue river that winds its way through green hills beneath a cloudy sky. The sacred site is enclosed by a circular fence of sharpened logs on which horses' skulls have been speared. Inside the fence a group of tall idols, crudely carved out of wood and sparsely decorated with coloured ornamentation, towers menacingly above a gray stone. Gone are the dark tones of *The Messenger* and *Meeting of the Elders*; the whole scene seems bathed in pure, cool morning light. The decorative element in this painting is as important as archaeological authenticity: the severity and power of the prayer site, with its strong rhythmically repeating verticals (fence post, horses skulls, and idols) are beautifully balanced by the gentle curve of the hills, river and clouds, suggesting that this man-made spot coexists harmoniously with nature".

Roerich himself was pleased with the painting and described it quite succinctly: "The Idols gladdens me", he wrote in his diary, "it's strong, vivid, there's no drama in it, no sentimentality, but there is a robust mood..."

With every passing year his canvasses became more and more saturated with intense, brilliant colour. The first major work in which this explosion of colour erupted was *Overseas Guests: A Folk Painting* (1901), a paean to the ninth-century Varangians who came in their great ships to bring peace to the feuding Slavic tribes. Roerich had conceived the idea for the painting several years before. In fact, the opening of his essay "On the route from the Varangians to the Greeks" comes very close to a description of it. "*Overseas Guests*... is a celebration of the ancient Nordic spirit, and in its sensuously curving lines, large blocks of brilliant colour and decorative handling of objects and figures, it is a triumph of the modern artistic spirit. When it was shown at the 1902 Academy of Arts exhibition, it was acquired by Tsar Nicholas II himself for the imperial palace at Tsarkoe Selo near St. Petersburg..."

The Battle in the Heavens, tempera on board 26 x 27 in., State Russian Museum, Leningrad, is a new landmark in the development of his genius. In the author's words: "...In Roerich's prehistoric world, the sky is vast, the earth seems to stretch eternally beyond the horizon, and man often figures as a tiny speck in nature's epic grandeur. In *The Battle in the Heavens* (1909 — 1912), considered by some critics to be one of the best landscapes in Russian painting, storm clouds gather threateningly over a lower horizon of gently rolling hills and lakes. Some of the clouds are billowy and swirling, others are straight and sharp. The contrasting shapes as well as the clash of warm and cold colours create a powerful sense of movement. Rays of the sun pierce through in places, highlighting some of the fantastic cloud formations and intensifying the play of light and shadow.

"The only evidence of human life in the painting is a little group of dwellings

huddled in the far lower right-hand corner. Yet, the very minuteness of this human settlement in relation to the sky is precisely what gives the celestial battle such awesome majesty and power — the power of creation itself...”

This illustration covers two facing pages in this book. If it had been confined to one it would have lost much of its powerful effect; this applies to several others — there are five altogether. The format of this book also enables the full effect of Roerich's vast elemental landscapes to be experienced by the reader.

It is quite an innovation for the title page to be used in this way from one of Roerich's most fantastic landscapes — a dark bluish fjord in the foreground with ice floes rising up behind snow-covered mountains, a soft warm rose colour facing the setting sun.

Of the many beautiful illustrations in this book the most striking for me is *The Hidden Treasure* (1947) with its stylised, almost abstract, use of line and colour emphasising the inwardness that is the characteristic of Roerich's late work.

This quality shines through his own words, at once the rallying cry of a cultured campaigner and the mantra of a mystic and meditator:

“In Beauty we are united,
through Beauty we pray,
with Beauty we conquer”.

Facing page:
Madonna Oriflamma, 1932
Tempera on canvas, 68 x 39 1/4 in.
Nicholas Roerich Museum, New York

Overleaf:
Overseas Guests: A Folk Painting, 1901
Oil on canvas 33 1/2 x 44 1/4 in.
Tretyakov Gallery, Moscow





NOTES AND ACKNOWLEDGEMENTS

Sergei O. Prokofieff was born in Moscow in 1954 where he studied Fine Arts and Painting. At the age of 14 he chanced upon "Knowledge of the Higher Worlds and its Attainment" by Rudolf Steiner. Before he was 21 he had realised that his life was to be dedicated to this Christian path of esoteric knowledge. He has since written "Rudolf Steiner and the Founding of the New Mysteries" and other books on Anthroposophy.

Dr. Jenny Josephson was born in New Zealand in 1949, went to school at Michael Hall in Sussex, studied Medicine at St. George's Medical School and after further study at the Ita Wegman Klinik in Arlesheim and at Herdecke is now working as an anthroposophical doctor in Forest Row.

Coenraad van Houten was born in Holland in 1922, studied Chemistry at Utrecht and Economics in Rotterdam then, after nine years in business, read Social Pedagogy at the University of Amsterdam. From 1960 — 1975 he worked as a consultant with N.P.I. in Zeist, Holland, since when he has worked as co-founder and director of the Centre for Social Development, Emerson College, England.

Charles Lawrie, writer and poet, was born in Scotland in 1947, grew up in Wales and is currently editor of "Shoreline", "a journal for the working spirit".

Athys Floride was born in 1924 in Cayenne, French Guyana, studied Philosophy and Ethnology in Paris, taught Philosophy in various French schools and then was co-founder of the two Waldorf Schools in Paris. After many years as a language teacher in German Waldorf Schools he is currently responsible for teacher training in Chatou.

Manfred Schmidt-Brabant was born in 1926 in Berlin, is currently chairman of the Vorstand of the Anthroposophical Society, and is based in Dornach where, since 1975, he has also been responsible for the Social Section of the School of Spiritual Science.

Brian Gold, who has prepared the cover illustration and those accompanying the article by Dr. Jenny Josephson, is an American from Colorado and is working as a freelance artist in Forest Row, Sussex, where he also teaches at Michael Hall School.

We are grateful to Anna Meuss, Johanna Collis and Simon Blaxland-de Lange for their professionalism in handling the translations in this year's edition as well as to the Anthroposophical Medical Practice in Forest Row for assistance with typing.

Our thanks also go to Inner Traditions International for their kind permission to reproduce the Roerich paintings and also to Verlag Urachhaus for permission to publish the translation of Manfred Schmidt-Brabant's lecture.

Our special thanks once again to those who have given this journal their financial support and to Anne McNicol and Jo Steed of Imprint for their unstinting effort in the task of publication, and this year — for the first time — distribution.

Tiptap the Gnome

AND OTHER TALES
(IN COLOUR)

Lucia Grosse, the author and illustrator of these six stories, died in 1981 at the age of 81. The stories were written towards the end of her life, in the first place for her own grandchildren. They always wanted Grandmother to tell them a story — and there was nothing she liked to do better.

Each story is a little work of art, developed out of a rich experience as a teacher of Eurythmy and painting at the Rudolf Steiner School in Basel. The six stories take the child through some of the year's experiences, starting with the joyful Spring festival and ending with the wonder and peace of Christmas Eve.

Available from bookshops or from The Godparents Association
Orlingbury House, Lewes Road, Forest Row, Sussex RH18 5AA, UK
£4.50 + p.p.

ENGLISH AND GERMAN ANTHROPOSOPHICAL BOOKS

AND

RELATED SUBJECTS

--- SECOND-HAND ---

Scarce, Out-of-Print Titles

Latest catalogue sent upon request

Stock available for viewing by appointment

I am always interested in purchasing libraries
or small collections

Herb Tandree

9 Fosse Way – Nailsea

Bristol BS19 2BG – England

Phone, evenings only: (0272) 854598

Bio-Dynamic Agricultural Association



promotes
the agricultural impulse
founded by Rudolf Steiner
in 1924

The Association supports and encourages the practice of this ecologically stable method of cultivation in PRIVATE GARDENS in addition to professional situations.

If you have a garden, however, small, our environmentally sound, self-sustaining method of cultivation would be of immeasurable benefit to it, and to you.

Find out more from the BDAA, Woodman Lane, Clent, Stourbridge, W. Midlands DY9 9PX (tel 0562 88 4933)

Demeter

AND OBTAIN YOUR
fruit juices, KWASZ (the
fermented bread drink),

animal and plant care products, books from our sister organization, BIO-DYNAMIC SUPPLIES LTD. at the above address (tel 0562 88 6858).
Pricelist on request.

Tobias School of Art

ART EDUCATION VISUAL ARTS ARTISTIC THERAPY

A three-year training offering

- Foundations in Goethe's Theory of Colour
- The Relationship between Colour and Form leading to Rudolf Steiner's Colour Dynamics
- Artistic Therapy — a source of Healing developed by Dr. M. Haushka

PAINTING MODELLING DRAWING ART HISTORY

Some courses are available on a part-time basis

SUMMER COURSES & WORKSHOPS

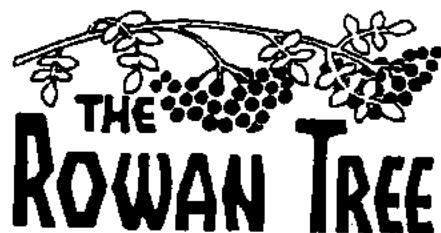
during July & August 1991 — programme available in March

For full details write or telephone to

TOBIAS SCHOOL OF ART

Coombe Hill Road, East Grinstead, Sussex RH19 4LZ

Telephone: (0342) 313655



THE ROWAN TREE

The Triangle, Berkeley Place,
Bristol BS8 1EH. 0272-277030

**WHOLEFOOD CAFÉ &
TAKE-AWAY SERVICE
RUDOLF STEINER &
CHILDRENS BOOKSHOP
ELEMENT BOOKSHOP
GIFTS, CARDS, CANDLES.
RUDOLF STEINER LIBRARY**

ESTABLISHED TO SUPPORT THE BRISTOL WALDORF SCHOOL



ITALIAN RENAISSANCE ART TOUR

21st July - 9th August 1991

Anthroposophical Study Tour to Milan,
Padova, Ravenna, Urbino, Arezzo, Assisi,
Rome, Orvieto, Florence.

Cost £1564 includes London - Milan return air
fare (alternative return dates can be arranged)
coach travel in Italy, bed and breakfast
accommodation in two star hotels, museum
charges.

For brochure please apply to
RENAISSANCE TOUR SECRETARY
EMERSON COLLEGE
FOREST ROW
EAST SUSSEX RH18 5JX
ENGLAND



THE WEST MIDLANDS EURYTHMY ASSOCIATION

OFFERS A

FOUR YEAR EURYTHMY TRAINING WITH SPECIAL EMPHASIS ON MUSIC, SPEECH FORMATION AND BIODYNAMIC GARDENING

*the growing Eurythmy School is recognised & cooperates with the
Section for the Performing Arts, Dornach, Switzerland*
Principals: Norman Vogel, Anne Maidlin Vogel

For further information write: THE SECRETARY
WEST MIDLANDS EURYTHMY ASSOCIATION
63 HALL STREET, STOURBRIDGE, WEST MIDLANDS, ENGLAND
TEL: 0384-394145 OR 0384-374113



Emerson College

**a centre of adult education, training
and research, based on the work of
Rudolf Steiner**

Foundation Year - An Introduction to Anthroposophy

Teacher Training for Waldorf Schools

Biodynamic Agriculture and Third World Rural Development

Social Development

Artistic Training in Sculpture, Voice, Speech and Drama

SHORT COURSES throughout the year in Music, Education, The
Family, Drugs, Money, Adult Education, Taking Initiatives, Economics
and Language.

EMERSON COLLEGE
Forest Row, Sussex RH18 5JX
Telephone: 0342 82 2238



Emerson College

The Centre for Social Development

Offers the following courses:

ONE YEAR SOCIAL DEVELOPMENT PROGRAMME

September 19, 1990 — June 28, 1991

FUNDAMENTALS OF ANTHROPOSOPHICAL COUNSELLING

January 7 — March 29, 1991

SHORT COURSES

Spring and Summer Term, one or two weeks
on special themes

LIFEWAYS WEEKEND WORKSHOPS

on biography, career, stress, and other
concerns of life and work

For details please contact:

The Secretary, Centre for Social Development,
Old Plaw Hatch House, Sharpthorne, Sussex RH19 4JL, England
Tel: (0342) 810221

PLATE 1

THE GREAT WALL OF CHINA

1900

1901

1902

1903

1904