

EUROPE AND THE WEST



The Golden Blade 1992

Douglas Jerwin

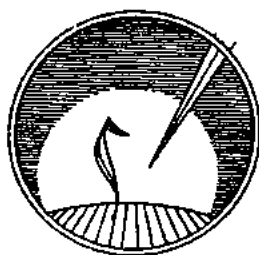
EUROPE AND THE WEST

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FORTY-FOURTH YEAR OF ISSUE



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Anthroposophy springs from the work and teaching of Rudolf Steiner (1861—1925). He described it as “a path of knowledge, to guide the spiritual in the human being to the spiritual in the universe”.

The aim of this Annual is to bring the outlook of Anthroposophy to bear on questions and activities of evident relevance to the present, in a way which may have lasting value. It was founded in 1949 by Charles Davy and Arnold Freeman, who were its first editors, and owes much to the twenty-three years of editorial guidance of Adam Bittleston.

The title derives from an old Persian legend, according to which King Jamsheed 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.

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EDITORIAL NOTES

This time last year our focus was primarily on Europe as a "middle" phenomenon and on its relationship to the dramatic changes taking place in the East. Today, more even than then, one is struck by the contrast of the rapid dissolution of the Soviet Union on the one hand and the gradual forging of a European Union on the other. Many of the heels being dug in in the latter process are Anglo-Saxon ones and it is clear that the emergence of a united Europe — not merely in an economic or political sense but united increasingly by an awareness of its cultural mission, as indicated in these pages last year — will require considerable modifications to the attitudes prevalent in the Anglo-Saxon West which have historically reflected the tacit assumption of a leading role in the world.

In this issue, therefore, we look from various points of view at how the sense of mission felt in the West could still provide the basis for a positive contribution to developing humanity and indeed a positive attitude to developments in Europe and the East.

In the lecture by Dr. Virginia Sease we find emphasised the features of America which are oriented towards goals of humanity which lie far in the future, though they may seem problematic at present — namely, the culture of the freedom of the individual, particularly in the area of rights, the way in which it is becoming a melting-pot of the races and the mastery of the economic life with its attendant materialism, the latter providing a foundation for what Rudolf Steiner enigmatically describes as a more "instinctive spirituality".

There follow two contributions by the editors, dealing with some surprising aspects of the English language — a world language on the one hand, with the largest vocabulary and the most rapid rate of change and yet, at the same time, one which is showing the strongest tendency to decline as a language. The one presents the opportunity to see through the peculiarities of usage to the character of the Folk-Souls in different countries, and the other suggests how aspects of the language serve the ego in the Consciousness Soul Epoch.

In a thought-provoking piece on the destiny of Caspar Hauser, seen as linked to that of Europe, Peter Tradowsky shows how the intervention of Lord Stanhope prefigures in an English gesture the strength of the opposition to Europe's mission which was later — and so much more dramatically — revealed in the figure of Adolf Hitler.

Dr. Jenny Josephson follows her study of the Heart and Lungs in last year's issue with a piece on Breathing and Circulation in which the reader is invited to begin to understand this middle realm of our constitution in much more than purely physical terms without becoming mystical or

sentimental in doing so. One is helped to see more specifically why, in the refounding of the Anthroposophical Society in 1923/24, Rudolf Steiner so emphasised that the Foundation Stone was being laid in the hearts of those present and in their harmonious working together. There are reasons why this now world-wide movement took shape initially in Europe.

Focussing more narrowly to the stresses and strains of the approaching turn of the century, Dr. Jenny Josephson draws attention to three, as yet too-little known, meditations given by Rudolf Steiner in a course of lectures to the wives and friends at the first Goetheanum of those who had been called up to fight in the first World War.

We conclude with a remarkable study of Shelley's *Prometheus Unbound* by Dr. Andrew Welburn, in which the rapidly-changing Europe of Shelley's time is contrasted with that of our own, but showing how Shelley's perception of the way forward as lying through an understanding of "the mystery within" is, if anything, more relevant now than it was then.

W.F.

THE SPIRITUAL CONTRIBUTION OF THE WEST

Virginia Sease

If we look at the events of the last few decades, we can say that the West has played its part in them politically, socially and militarily. How this is valued is, of course, a matter of personal opinion. One can however ask oneself the question: "Has the West also made its contribution spiritually?". This is a question which many have today. Before 1914 one would probably not have asked such a question, for the answer was already there. We might think of Goethe's words, which, whilst written by him, represent a view which was widely held in his time. He wrote, in 1826:

America, you fare better
Than our continent, so aged,
You have no crumbling castles
And no basalt.
You are not inwardly troubled
In your life,
By useless memories
And vain strife.

and continued in this vein about the good fortune of America. Now a moment ago we took America to be synonymous with the West. England, one might say, also belongs to the West, and of course it does, only today we find ourselves in a situation where our perspective of the western world is changing. About a quarter of a century ago England was seen by other Europeans as being absolutely a part of the West. Not so much even western Europe as the West. The water was a great divide. Now we are faced with a situation where England is being brought into the European community, is indeed already a part of the European community. The stretch of water between England and the continent no longer seems so important as it was. From the American perspective it looks quite different, perhaps it still does even from the English point of view, since not all Englishmen are ready to say: "Yes, we are definitely a part of Europe".

From America's point of view England was always more part of Europe, quite simply because of the distance involved: America to England, America to Holland is much the same when distances are compared. Now that, from a European point of view, England is seen as more European,

America feels itself to be the West more even than before. For this reason our references today to the western world will almost invariably mean North America. In one respect only will England be included, namely when we are concerned with the language. America does indeed think of itself as the West culturally but is now also in a position to experience itself as a kind of middle. This was never previously the case and would not have been so 100 or even 50 years ago, but now, with the flourishing of Japanese culture, with the build-up of power there, America can feel itself to be between Asia in the West and Europe in the East. This is, however, a dimension we shall not concern ourselves with today. We shall rather continue to refer to North America as the Western World.

Rudolf Steiner always insisted that America should really be included when one spoke of Europe. He spoke of Europe and its American appendage. America would perhaps not care to be thought of as an appendage but Rudolf Steiner did speak of this continent in this way when dealing with questions relating to Europe. We can see that the history of America is fairly recent. We shall not concern ourselves today with its more ancient origins, with the Atlantean period, nor with the American Indians, but will rather focus on the arrival of the white settlers about 400 years ago. Four hundred years takes us back a little before the 30 Years War, so we are really talking about modern history. It truly is modern history also in the sense that it begins with the fifth post-Atlantean cultural epoch. For every European who found his way to America, from the early days right up to, say, the middle of this century, the first experience of this continent was an experience of the abyss. Just try to picture to yourselves for a moment how it was up until about 50 years ago. Between America and Europe lies the great ocean. That meant several weeks, months, at sea, separated from everything that one knew, from all social connections, biographical connections, everything one previously experienced as reality. Such an experience of the abyss must have brought about a transformation so that the white people who had left Europe arrived changed by this experience. So it must also have been for the others who came over in earlier times, for the slaves who were shipped over from Africa: a lot of water, many weeks and quite simply a break with everything they had previously known. These two images must always be kept in mind when one thinks of North America and its people: the white Europeans and at about the same time, a few decades later in the 17th century, the arrival of the first black immigrants, the black slaves. This experience of the abyss which everyone had who came to America (and one hears that people still do) is like a threshold experience, not only in the sense that one has left everything behind, but also in that one finds oneself in a quite new situation on this continent. Not only is the natural environment different from back

at home in Europe — the mountains, rivers, plants — but also the human social environment — no kings, for example. Above all, the spirituality of nature there is different, as anyone will notice who visits America: the natural spirituality which is bound up with the earth forces.

In our century Rudolf Steiner was the first to point out that the earth forces on this continent, the electric, magnetic forces which are so strong here, also play a strong part in the country's destiny, in the destiny of its people, since just these forces, which he describes as those of the geographic double,¹ also have a strong effect on the will and the intelligence of the people living there. I do not intend to go into these forces of the double or 'Doppelgänger' today but would like to mention in this connection that there is now a new edition of Karl Stegmann's book "Das andere Amerika", published by Verlag am Goetheanum, in which these matters, the forces of the double and their effects in America, are dealt with very clearly.

We may see that in every part of the earth the different types of ether work together. Of course each type is to be found in every part of the world but it is also the case that in each area one type of ether is dominant.² If we take a closer look at the ether types as they find their expression in the four elements we discover something quite remarkable about this gulf, as it were, between America and Europe. This gulf is by no means only the ocean. The ether type predominant in western Europe, England, and even stretching across to the edge of North America, Newfoundland, is the chemical ether which is borne by the fluid, watery element. This type is dominant right across to the east of Europe. Then it is the light ether which is predominant, borne by the air through central Russia. Then from Russia far across to Asia, Japan, back round via Hawaii to the west coast of America, California, Oregon, Washington, Canada, the warmth ether, borne by the element of fire. Thus there are the dominant ether types in various parts of the world. Now in Europe we can see that three ether types are strongly represented. The chemical, light and fire ethers. What is not so strongly represented, though naturally present of course, is the life ether. And it is the life ether which is the dominant one in America, with the exception of the west coast (warmth ether) and the corner of Newfoundland (chemical ether). The life ether is borne by the element of earth. Thus America has a certain uniformity with regard to its ether type. This is a second peculiarity. The first is the effect of its natural spirituality through the double and the second the influence of the life ether. Both may thus be said to be characteristic of the West.

Now with the exception of the Red Indian race, America has only been

1 Cf. Rudolf Steiner, GA 178. Lectures 15 and 16 November 1917.

2 Cf. Guenther Wachsmuth, *Die Aetherische Welt in Wissenschaft, Kunst und Religion*.

a place into which one could incarnate for the last 400 years. And if one considers how long one normally spends in the spiritual world between death and a new life, as Rudolf Steiner describes it, it is quite a long time. During this time one makes certain decisions in the spiritual world, one of them being in which country one will be born, for a variety of reasons, including karmic relations one wishes to acquire by means of the country itself. For the first people who played a significant role in American culture the decision to incarnate there was one which was, one might say, a bit of a last minute one in the spiritual world. Let us take, for instance, Benjamin Franklin, undoubtedly one of the most important people the world has ever known. He incarnated just a hundred years after it became at all possible to have an incarnation in America as a white person — an important decision then taken shortly before the moment of incarnation. We thus have to deal with a mystery connected with numbers. The number of incarnation possibilities in relation to incarnation rhythms. We also see that a certain polarity developed on this continent. There are, on the one hand, the people who decided before birth to be born in America, which means that they took on this particular type of geographic double immediately before birth, and on the other, those who came over as immigrants. They, of course, also have the geographic double, as do all human beings (this is not just an advantage or disadvantage enjoyed by the Americans) but it is nevertheless the case that the double works particularly strongly in America. Thus we have the polarity from a Karmic point of view of those who were born in America and those who came as immigrants from Europe.

One could agree there is nothing special in this. It happens every day. There are people who are born somewhere and others who move there later. That is quite correct. The important point here is that in America this possibility has only existed for a few centuries and that means that certain intentions behind these decisions were formed already before birth. These mysteries also are linked to a different polarity which is very strong in America and that is the black/white one. The immigration of the slaves, the black people, began at virtually the same time and was very much a reality throughout the 19th century. It is still the case in America that when people talk of their ancestors, they say: "Oh yes, I am German" (or French) or "I am English" (or Dutch) even though the ancestors involved came over 300 years ago. There is still a strong feeling for one's European ancestry, at least subconsciously so. This also affects the racial question.

For non-Americans, however, America is thought of primarily as the land of the melting pot. Now what exactly happens in a melting-pot? Everything comes together, everything is dissolved a little and something uniform emerges. It is really a kind of alchemy. It was indeed the alchemists who perfected the melting-pot. In America this melting-pot is

quite perfected, by no means only in a manner of speaking, for there is something very substantial behind this from a spiritual point of view. This morning we heard from Sergei Prokofieff about the Folk-Spirits of Europe and how, particularly in the West, they care for their allotted peoples, uniting themselves with them. If we then look across to North America, we see that, as was clearly described by Rudolf Steiner in his lectures on the Folk-Souls,³ there is a quite different spiritual configuration. One cannot speak of an American Folk-Spirit. On the contrary, one observes that the various ethnic groups always keep their own characteristics, some for a while, others much longer, before intermingling and becoming one people in which there is found a variety of colours, soul-colours of course, and a multitude of different cultures. What is happening here? America has no Folk-Spirit of its own, as Rudolf Steiner remarks, but rather a higher hierarchical being, a retarded Archai. Retarded should not be taken in this context to mean in any way inferior, we are not speaking of a child having to catch up a year at school. Retarded here means that the Archai renounced a step in its development because an important task needed to be taken up. The Archai which rules over North America is a powerful spiritual being which has remained a spirit of personality instead of progressing to be a spirit of form. It is such a being that makes it possible for the peculiarities of the various peoples, their characteristics, to be evened out. This really is an alchemical process and one can experience this strongly when one gets to know the American people more deeply. A certain quality of soul goes with this process. This quality of soul has been predominant throughout all the centuries of America's existence. You may be surprised to hear me say that this quality is one of tolerance. It may not immediately appear to be the case when one thinks, for instance, of the racial problems and the poverty. One might well ask what those have to do with tolerance, and yet there is something flowing through like a stream and it is perhaps the most Christian quality of this continent. Christian in the sense that Rudolf Steiner speaks of when he describes the words of Christ to mankind today, namely that we should value what even the least of our brethren thinks and should treat this thinking as if Christ were present in it.⁴ Now of course this idea is not one which is consciously held in North America, by no means so, but the feeling of tolerance towards each individual's way of thinking is so strongly present that the American at least will somehow have a guilty conscience if he feels himself to be intolerant. It lives in this deeper layer of the soul as a point of conscience. It is perhaps also for this reason that

3 GA 121. Oslo, 7 to 17 June, 1910

4 Cf. Rudolf Steiner lecture, GA 193, 11th February 1919 in *The Inner Aspect of the Social Question*

one finds the phenomenon of the self-made man in America, that throughout the years it has always been possible, despite all the odds of culture, family, blood-ties, to become a self-made man, even as a black person, though to a more limited extent. The possibility, however, faint, was always there.

Now one may well ask what this has to do with Europe. I believe that it will be more difficult for a real European Community to come about in Europe than it was in America, not only politically but also socially and even culturally, on account of the Folk-Spirits and the way in which they are experienced. It is quite clear that there is no unifying element in Europe, neither in the ether type on the one hand, nor in the work of a retarded Archai, so to speak.

Later in the course of America's development two events of decisive importance occurred decisive in their spiritual dimension, not only for America but for the whole world.

If we look back 200 years we see how America fought for freedom. Outwardly this freedom was freedom from England, freedom to shape its own destiny as the United States of America. For the moment I shall focus on the U.S. and leave Canada to one side, so to speak. The War of Independence was outwardly for independence from England but inwardly it meant much, much more. It was a war of independence from all kinds of authority, all kinds of control and subjection. A war of independence in a certain way, from all the qualities that were particularly important in the Fourth Post-Atlantean Epoch. It was a life and death struggle. A struggle to be able to progress freely into the Fifth Post-Atlantean Epoch, the era in which the consciousness soul is developed. This was the real background to the War of Independence and other nations, the European nations — particularly France, of course — were very well aware of this. We see here a very interesting situation. Rudolf Steiner mentions that it was not actually until the 19th century that individualities were born whose last incarnation was not in the Fourth Epoch, that is, who had already had one incarnation in the Fifth Epoch. The group of people who played a decisive role in this War of Independence towards the end of 1776 was a group which had probably had its last strong incarnation in the Fourth Epoch, in the Graeco-Roman cultural epoch. We are thinking of this small destiny-configuration of people who decided to incarnate in America. You know the names: Benjamin Franklin, George Washington, Alexander Hamilton, John Quincy Adams. You will find pictures of them all on U.S. dollar bills if you wish to follow up on what I am saying and happen to have American banknotes in your pockets. They reached an agreement in the spiritual world to enable

them to overcome the retarding forces of the Fourth Cultural Epoch. There were secrets of life and death at play here and we have only to hear the opening words of the Declaration of Independence to get a feel for the spirit that inspired it, not just in connection with North America, not merely as a political declaration of independence, but as a declaration that proceeds from the Spiritual worlds:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness. To serve these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive of these acts, it is the right of the people to alter or to abolish it, and to institute new government".

This declaration was really the foundation for the new world order which was to come, not for the U.S., but for the whole of mankind and when, today, we hear so much about the New World Order, *Novus Ordo Seclorum*, this has often very little to do with these words which stand as a milestone on the road to the liberation of the human spirit just in this early period of the Fifth Cultural Epoch.

The second event which was to prove of decisive importance over in North America but also had a representative value for the whole world, was the abolition of slavery. Not merely in the narrow sense that it was declared that people may no longer have slaves but in the wider sense of its recognition of the individuality of each human being. This brings us into the dimension of good overcoming evil, evil being transformed by the good. This can only take place through the efforts of individuals. Individualities who come together as free individualities in free association and who must remain free in order to be able to carry out such a task. Thus the Civil War was fought, a bloody war as every civil war is (we can see in recent events just how bloody and inhuman) and as a last step in this war came the abolition of slavery by Abraham Lincoln. Of course things did not change from one day to the next, but it was a powerful statement for its own time and for all time to come.

Abraham Lincoln stood there as a link in a golden chain, a golden chain which has invisibly linked the spiritual life of Europe with that of America ever since America's beginnings. I should like to say a few words about this chain.

We heard in Manfred Schmidt-Brabant's lecture how Rosicrucianism

and its impulse were almost wiped out by the 30 Years' War. It was not totally extinguished for it was carried by the Being of Christian Rosenkreutz, as he has been known since the 14th century. Only outwardly was it extinguished. We then see how this inspiration is taken up by Jacob Böhme in the 17th century, how indeed he was visited by the individuality of Christian Rosenkreutz. He heard words saying that he should leave his house in order to speak with this visitor. They are almost the same words as those which give us a glimpse of the Lazarus experience: "Lazarus come forth". Then he received an inspiration. Gradually others found their way to Jacob Böhme, despite his outward insignificance, and a network of people grew up throughout Europe who had received inspirations from Christian Rosenkreutz through Jacob Böhme. Among these was an Englishwoman. There was a small group of pietists who wanted to emigrate to America from Germany. They had a leader, a young man of 21 named Johannes Kelpius. They travelled via England where they intended to take a ship to America. They waited for a while in England and whilst there they met Jane Leade⁵ and received fully into themselves the inspirations of Jacob Böhme, i.e., the Rosicrucian inspirations. Then they came to America — a hidden line of emigrés, as it were — and settled on the banks of a particular river named Wissahickon, not far from Philadelphia. That was in 1694 and it was from there that their influence radiated forth. It was in this very area, near Philadelphia about 80 years later (an area that had been fructified by Rosicrucian impulses), that the Declaration of Independence came about. We have often pointed out in recent years how the whole of this Declaration and the Constitution of the United States, are very much founded on Masonic impulses, principles which take up the threefold aspect of the Rosicrucian impulse.

Things progressed from there and Abraham Lincoln did his great deed but had not yet completed his mission. His mission was concerned with the individuality of each human being and with the freedom from a spiritual point of view of each individual. As you know, he was assassinated. One could compare his end, as a destiny, with that of Caspar Hauser. He had an important spiritual task and was prevented from carrying it out, from completing it. This line which we have been following and which had its origin in Europe, having been brought over to America by this group of pietists, then finds its way in a remarkable manner into our movement. The assassination of Abraham Lincoln was investigated at the request of the government of the United States. The person who carried out this investigation was Colonel Henry Steele Olcott. He was a lawyer and will no doubt

be familiar to you as the man who founded the Theosophical Society ten years later, in New York City, with Madame Helene Blavatsky.

This founding of the Theosophical Society also reveals a connection between America and Russia by means of its founders and it is indeed always through individuals that such connections between nations, ethnic groups, as well as races, come about.

Rudolf Steiner describes how, in the early years of the Theosophical Society, whilst Helene Blavatsky was writing *Isis Unveiled*, Christian Rosenkreutz was present as an inspirer.⁶ Thus we have a direct link between the inspiration of Christian Rosenkreutz and the destiny of America inasmuch as this destiny also includes the founding of the Theosophical Society. This then became the ground on which Rudolf Steiner was first able to begin his own work and to start out on his mission.

In the next cultural epoch there will be a particular situation connected with human speech. Rudolf Steiner links this new development very intimately with the English language. He describes how the English language is now the major world language and if that were true in his time, how much more so is it now.⁷ When we think of the English language our first reaction is that it is the language of practicalities, the language of materialism. In so many other languages words like manager, marketing and software have simply been adopted rather than translated. Yet the English language has a quite other task. It has the task of falling into rapid decay. It has the task of quickly drying up, the task of showing how soon one will no longer be in a position to use language to communicate at a deeper level. Now this is not something which is going to happen overnight. As we have heard from Sergei Prokofieff, there are still 1500 years to go in our Fifth Post-Atlantean Cultural Epoch, but eventually the English language will show, and other languages will follow suit, that language must become insubstantial and that human beings must become clairvoyant. The human being must acquire the faculty of being able to read the thoughts of other people, as it were, without the use of language. A true reading of minds must come about so that people are in direct contact with one another, ether body to ether body, thought to thought, with language acting only as a kind of ringing bell. Thus in the far future, when one hears another begin to speak one will know: now I must pay attention, and understanding will come about in a spiritual way. Now this does not mean that one should begin to abandon language, whether English, German, French or Russian, but rather that in the time we have at our disposal we should try to perceive the true spiritual

6 Cf. Rudolf Steiner, GA 262. *Aufzeichnungen für Edouard Schuré*

7 Cf. GA 192, 13 July 1919

5 Cf. Manley P. Hall, *The Rosicrucians and Magister Christoph Schlegel*, 1986

elements of every language inasmuch as language lies within our Karma. We should concern ourselves intensely with the sounds of language and their spiritual, supersensible tasks. This is the reason we have Eurythmy and Speech Formation in our epoch. But in the Sixth Epoch this other situation will arise which is already being presaged in the English language, for the Sixth Epoch is the Epoch of the Word, of the Logos, and the Spirits of Language will then have to take up other tasks. They will, for instance, have the task of popularising among human beings⁸ all occult wisdom, from the wisdom of the earliest times right up to the present. Such a task in the Sixth Epoch, the Epoch of the Mystery of the Word, will have the effect of bringing people much closer to each other for they will have to communicate differently. They will be much more able to experience the Logos in the etheric than is presently the case. The Epoch which lies still further in the future, the Seventh Epoch, is actually the American, or the North American Epoch as Rudolf Steiner describes it. This Epoch is characterised by quite a different mystery, a mystery described in occult language as the mystery of piety. It is almost impossible to conceive of it now. Perhaps one could have a presentiment that it will be the time of the deepest brotherhood amongst mankind.

We have, at various points in this Conference, made reference to the three stages of development. One stage which is connected with the life of the spirit, which ought by the end of the Fifth Epoch to have reached independence. This stage of development is connected with our angels, who inspire us in this direction. We have heard of various peoples who have carried such an inspiration with them. Goethe, Benjamin Franklin, Abraham Lincoln, to name but a few.

The next stage involves acquiring an independent life of rights by the end of the Sixth Epoch and means that each individual, as a member of a community, will have to work much more closely with the Archangels. This is also connected with the Mysteries of the Word. The last stage, which we can hardly imagine today, at which the economic life becomes independent, will involve humanity working closely with the Archai towards the end of the Seventh Epoch.⁹ We can scarcely grasp how this will be but it is intimately connected with the destiny of North America. The preparation for each Epoch begins long before the Epoch itself and the preparation for the Seventh is already beginning now in North America.

We have a complicated state of affairs here, which we must consider for a moment. America does not have a Folk-Spirit, but a retarded Archai Being which works as a power and as a uniting force. This really means that

all the processes which have to do with the economic life appear there somewhat too early, like a premature birth. Every premature birth of course has its abnormalities and this has to be taken into account when one considers the whole picture. I can only indicate this now but I am sure you can come to your own conclusions about it. This premature tendency also involves a tendency towards hardening. This hardening, which is also a product of the natural spirituality of the country, of its earth forces, leads quite simply to materialism. I may perhaps be permitted a personal remark. As a very young anthroposophist in America, I was perhaps 20 years old then, I was amazed to hear in a lecture the statement that in Europe anthroposophy is spiritual and in America it is like a wooden doll. You have perhaps also heard this, and at the time I thought, "Well now, that's interesting", but nothing further was added. You may know that Rudolf Steiner gave this image when he was speaking to the workers at the first Goetheanum and I should like to read you a few lines verbatim because they really throw a great deal of light on the aspects we have pointed out today"

"We in Europe develop anthroposophy from out of the spirit. Over there they fashion something rather like a wooden doll out of anthroposophy. But for anyone who is not a fanatic, American culture has some similarities with anthroposophical science in Europe. Only there everything is made of wood. It is not yet alive. We can make it alive in Europe out of the spirit. Over there they get it instinctively."¹⁰

Here I should like to refer to an experience I had which seems to me to illustrate the nature of this instinct — an instinct for the spiritual. I heard an evangelical preacher on the T.V. in America this spring and he was speaking to a large congregation, which was then broadcast, as follows:

"Don't let yourselves be confused, there is no New World Order, there is only *one* World Order. That is the World Order of Jesus Christ. He controls what should go on amongst people. He is the New World Order and every nation which is in harmony with this world order will find the right way whatever any politician says about a New World Order."

Thus he spoke out of his instinct and very simply and naively, but an example like this can make it easier to understand what Rudolf Steiner means when he goes on to say in these lectures to the workers: "Thus it

8 Cf. GA 99, 5 June 1907

9 Cf. GA 190, 23 March 1919

10 GA 349, 3 March 1923

exactly the crass materialism of the Americans which will grow into a spirituality". And he adds, later on: "What is truly American is that which will in fact one day unite with what is European and which comes into its own in a more spiritual way". This means that what can develop out of anthroposophy in America has the possibility of forming this quality, which is there in embryo, of enlivening this instinctive spirituality (note the contradiction). There are deep mysteries connected with where the Americans come from, what previous incarnations they have had. If it should happen now, and it may well be the case, that anthroposophy becomes much more widespread in America (we have a good deal of evidence of this in the form not only of increasing membership in the Anthroposophical Society but also of the spread of Waldorf schools, the spread of anthroposophical medicine, and above all of the enormous increase in the distribution of Rudolf Steiner's books — one has the feeling that it is now really flowing into our culture) then we may truly hope that America will stand by Europe strongly, will stand by Europe's cultural mission, not necessarily with millions of people but with enough people to make a strong impact. We can count on that and, as Rudolf Steiner always stresses, thoughts are realities so it is important for that reason, from the American point of view, to understand the spiritual mission of this new configuration in Europe and to go with it inwardly, just as it is important from Europe's point of view that one gets a true perspective of the spiritual striving of America. When these two stand beside one another like loving brothers, then what Rudolf Steiner so emphasises can come about and the two together can take Japan with them, which should not be overlooked in these considerations for it belongs to this picture of the world as a totality: Japan, America and especially Europe.

LANGUAGE AND NATIONHOOD

William Forward

The story is told of a railway-carriage conversation between the various delegates to one or other Euro-function in which each begins to sing the praises of his own language. The Englishman chooses the evocative word "butterfly", to which the Frenchman counters that "papillon" much better suggests the delicate flutter of wings; the Italian then chimes in with "farfalla" which, in turn, the Spaniard feels is nothing like "mariposa". There follows a short, tense silence, after which a red-faced German blurts out "Vot's wrong viz Schmetterling?". Language, by means of which we communicate with one another, which so intimately shapes, reflects and expresses our thinking, can also be divisive. Rarely are we more self-conscious than when we have to make ourselves understood in a language not our own. Between one country and another, or one ethnic group and another, language can become symbolic of their differences. It is a potent weapon in the hands of separatists and rarely can it have been in greater use than in recent years with the dissolution of the Soviet Union and the process of fission going on in Yugoslavia. Given that there are over 180 different ethnic groups in the former Soviet Union and 147 distinct languages, according to some estimates, the potential for social fission is enormous. On the other hand, we find, in Switzerland, that three languages are spoken quite widely within a confederation of states where perhaps the term "nation" is less frequently or more cautiously used. The implicit recognition and acceptance of differences in practical terms has undoubtedly helped the Swiss to play an effective mediating role in many situations of conflict.

A third example of the relationship between language and nationhood is different again: English, during its flowering in Shakespeare's time, spoken by only five — seven million Englishmen, is now a global language, spoken by nearly a fifth of humanity of whom about half speak it as a mother tongue, comprising a remarkable number of distinct nations. Thus, however much language is felt to be part of nationhood (to the extent even that some nations have tried — unsuccessfully — to create their own language in support, or confirmation, of their nationhood) it is by no means necessarily so.

For a different perspective one could look at how the relationship of language to mankind is portrayed in the Bible. With Adam in Paradise it is an expression of his status as a co-creator or partner with God: "... the Lord God formed every beast of the field and every fowl of the air; and brought them unto Adam to see what he would call them" (Genesis 2 : 19). The

naming of creations is left to mankind as a faint echo perhaps of the creation word to which St. John refers ("In the beginning was the word"). At this stage there is still unity between man and man, indeed, between man and God. The second image is to be found in Chapter 11 of Genesis: "And the whole earth was of one language, and of one speech ... And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us *make us a name* [my italics], lest we be scattered abroad upon the face of the whole earth ... And the Lord said, Behold, the people is one and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech". In a second act of wilfulness mankind turned their name-giving power to themselves "let us make us a name" and in consequence were now not only cut off from Paradise, but also from each other. A future overcoming of this is perhaps heralded in the image of Pentecost where the disciples who gathered together "were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven ... and were confounded, because that every man heard them speak in his own language". Peter then attributes this to a pouring out of the Spirit. A reunion has taken place with the Creator Spirit, but the last image is different from the first since there are now many languages but they present no barrier to mutual understanding. The question for us is — how do we arrive at such a transcendent understanding? In the New Testament picture the outpouring of the Spirit is an act of grace but it is also preceded by the disciples being "together with one accord in one place".

In a series of lectures given in Christiania (now Oslo) in 1910 entitled *The Mission of Folk-Souls*, Rudolf Steiner speaks all too prophetically of the need for a deeper understanding of individual national characteristics, "because the fate of humanity in the near future will bring together much more than has hitherto been the case, to fulfil a common mission for humanity. 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". (Lecture 3).

Just as the increasing rate at which outer supports and guidelines socially and morally are falling away demands of each individual that he strive to understand the driving forces in his biography, understand his own nature as a spiritual being, so we must also begin to recognise that there is a guiding principle, which also has a biography, at work in the people to which we belong. Failure to do so will lead to the same kind of traumatic shocks which in the individual person's biography urge him to pose

existential questions. Such a process is described by Rudolf Steiner in his lecture "The work of the Angels in Man's astral body".

As Athys Floride pointed out in these pages last year, the way to a perception of the common aims of humanity lies through self-knowledge as an individual spiritual being, as a partner of the folk spirit in the folk soul and as a participant in the events of this particular moment in the Earth's evolution.

How, then, can one arrive at such an understanding in any objective sense? As Floride pointed out, one begins to do this each time one leaves one's own country — the different ways of doing so many things make one aware of what is peculiar to one's own country. The change is refreshing, as most tourists will confirm, but can also provide a rich opportunity for gaining a more objective relationship to one's "peculiarity". It is helpful to approach this from an understanding of the human being as differentiated into four bodies — the physical, the etheric, the astral and the ego.

Looking at the physical body one can observe racial characteristics, but also foods and the ways in which the local geography affects the physique, through climate, vegetation, etc. For the etheric body one can observe habits, customs, signs of one of the four temperaments being predominant, the people's relationship to time. At the level of the astral or feeling body one can observe the art and the language, and finally, for the ego quality one might try to study the people's history from the point of view of a kind of group biography.

This then places one in a position to gain much more from a reading of *The Mission of the Folk-Souls* which can set one's observations in a spiritual context.

There are also dangers in such a process of observation and study — one can all too easily fall into the trap of making facile generalisations, and few things can be more irritating at a time when the tendency is for people to wish to liberate themselves from the constraints of family, race and creed. This can be mitigated by a Goetheanistic approach — allowing the phenomena to speak for themselves.

In the case of the British, much interesting work has already been done. A study through the medium of literature, *The English Spirit* by D. E. Faulkner-Jones, which came out in 1935,¹ is well worth reading, though much has changed outwardly since then. A short posthumous work of Walter Johannes Stein, *The British, their psychology and destiny*, published in 1958,² contains diverse valuable insights which warrant further research. Then, in 1963, Herbert Hahn published his remarkable study of twelve European nations under the title *Vom Genius Europas*, as yet, unfortunately, not available in English.

¹ Reprinted by Rudolf Steiner Press, 1982

² Reprinted by Temple Lodge Press, 1990

Having acknowledged the work of these we shall here record a few observations in the suggested sequence, with prime emphasis on language.

Physically the fact of being an island is important — everywhere else is overseas. Yet at the same time, as Stein has shown, there is a variety of geography in the British Isles that can, and does, link with most other European centres: Cornwall — Italy, Wales — France, Fens — Holland, Scotland — Alpine Central Europe, etc. In some ways the British Isles are a microcosm of Europe. There seems to be a down-to-earthness about race — the widest variety of physiques can be observed and for centuries it was sufficient to be born on British soil to acquire nationality. The food has a bad reputation (not always deservedly) but it is interesting how there is a high consumption of crystalline forms, salt, sugar, even the bread is toasted. Stein links this with a certain acuity of sense-perception. The emphasis on sport and gardening in leisure also suggests a certain physical orientation.

Where habits are concerned one observes a great attachment to them — the Englishman abroad is notoriously loath to adapt, the extraordinary longevity of traditions, the weight attached to customs in law, indeed a judicial system based on precedent rather than the interpretation of a written constitution.

With regard to temperament, Drake and his game of bowls to be finished before dealing with the Armada are often seen as a typically phlegmatic response, and the love of understatement tallies with this, as does the legendary British workman. Perhaps also the pragmatism that characterised British economic management for so long has a connection with this aspect of the group character.

At the level of the astral body, curiously, we find a passionate interest in drama and acting. Even today more people in the UK take part in amateur dramatics than play football. There seems to be a great predilection for "taking on a role", which is echoed also in the spy-story game which is perhaps best represented in English. The language itself has, it seems, an almost infinite capacity of "taking on roles" and through not only regional influence in the UK but also through that of the US, India, Africa, Australia, etc., then also that of the science, technology and business for which it has become a medium, has now a vocabulary estimated at around 500,000 words compared with around 185,000 for German and fewer than 100,000 for French.

Part of its attraction has undoubtedly been the flexibility with which nouns can become verbs (one can chair a meeting at which motions are tabled) and the reverse (one can choose between a walk, a run or a drive). Then there is the blessed simplicity of the articles which are unaffected by gender or case and the genders themselves which are determined by meaning rather than the obscure logic which distinguishes "der Stuhl" from "die Lampe" and "das Buch". The spelling remains, however, unrepentantly fiendish.

The language has spread with colonisation and commerce but has not likewise contracted, despite the vigorous efforts of politicians in, say, India or Africa. The impetus was sustained by American "coco-colonisation" and the world-wide impact of "the movies", not to mention pop music. But, having spread from the centre outwards, the language is now being recreated constantly from the periphery. As Salman Rushdie has put it, "English, no longer an English language, now grows from many roots; and those whom it once colonised are carving out large territories within the language for themselves. The Empire is striking back".

This in itself can be a rich source of material for the student of the influence of the Folk-Soul through the medium of language. One may get a feeling for the different flavour of the "elevator", "faucet" and "pants" used in the US, compared with the "lift", "tap" and "trousers" in use in England. The huge influx of immigrants into US enriched American English with words like *delicatessen*, *pizza*, *schlep*, from German, Italian and Yiddish, but new vocabulary came in with new industries and still is — "interface" and "networking" are among many that are in common use outside their technical fields. Turning to Australia one gets an altogether different feeling where swimming costume, present or a hysterectomy in the hospital become "cozzie", "prezzie" and "a hizzie in the hizzie". Even more expressive are phrases such as "scarce as rocking-horse manure". A New Zealand leave-taking could take the form of "Well, I suppose I'd better rattle my legs and be off". South African is redolent of the Afrikaans influence in "veld", "trek" and "apartheid" and in Jamaica the nation language, as it is called, a mixture of Creole and Standard English, might gain sufficient ascendancy to have street signs changed from "No right turn" to "No ton rait", or from "Keep left" to "Kip lef". In India one may wish to buy a magazine from a "newspaper-wallah" only to find that he is a "crocodile in a loin-cloth".

Looking back to the Folk-Soul of the English, and this time its ego-aspect or biography, one can see that, having been isolated effectively from involvement on the Continent for a period after Joan of Arc, its attention has been directed much more outward to the other continents. The result has been the establishment and dismantling of a military, but above all commercial, world empire, leaving among other legacies a world language. Another fruit of the detachment observed in the English is the scientific thinking which is likewise world-embracing, and likewise now no longer particularly connected with England.

What then may be its future connection with Europe. Perhaps to be a vehicle into the wider world for the fruits of a common European development which, as argued elsewhere in this issue, must be to make visible the aims common to all mankind.

ARE WE DETACHED?

Andrew Wolpert

When the Logos imprints itself into the multitude of different languages two phenomena become visible: the universality of the Logos, and the individual peculiarities of the various folk souls. The fact that all languages have, for example, concepts of nouns, verbs, past and future, attests to something fundamental in language that finds its way into all languages; and the fact that these common features manifest and function so diversely points to essentially different aspects of the different peoples.

There are several striking examples of what is peculiarly English. The fact that we now have only one form of "you" must be seen in connection with the less immediately obvious ways in which we make the distinction between formal and familiar. The various particularly English functional uses of the passive voice, and the strong inclination to use verb forms which allow almost any noun to function as a verb, both exemplify how the language expresses (and forms!) the national character.

All such linguistic features are of additional interest in their effect on the non-native speaker. In the context of English as a world language, at however rudimentary a level of sophistication, the question arises about the influence of certain unwittingly acquired aspects of the English character through the use of English. Such considerations are the exoteric counterpart to the spiritual consequences of how an idea lives in one linguistically formed consciousness or in another. In this article I would like to consider three features of English grammar; the first two of which cannot fail to make themselves known at an early stage to foreigners who struggle to acquire proficiency in our idiom, and which also have an esoteric, Logos-related, consequence in the context of English beyond the shores of this island.

It has been suggested that the use in many languages of the auxiliary verb "to have" in forming compound verb structures ("I've painted the door") expresses a subconscious attitude of possessiveness towards one's completed acts, an attempt to claim one's deeds as one's belongings. If there is any truth in this assertion, then it may be of interest to note how in this respect English grammar functions significantly differently from other languages. For the purposes of this article the linguistic phenomena will be treated in general terms with some typical examples; a more exhaustive examination with a comprehensive survey of instances and exceptions would be inappropriate here.

Modern English uses the verb "to have" for all active verbs, whereas various other languages also use the verb "to be", depending on whether the verb expresses, for example, motion:

He has gone Er ist gegangen Il est allé E andato

or whether the verb expresses, for example, a fundamental change of state:

He has died Er ist gestorben Il est mort E morto

It would seem that where the Germans, French, and Italians express certain completed actions as if they formed part of themselves (using the verb "to be"), the English retain an attitude of ownership regardless of whether the verb expresses motion or anything else. One could speculate whether this pervasive possessiveness in English indicates a predisposition to materialism, to reification rather than identification. There are certainly many other examples of how our language provides means of protecting our identity from unwanted intrusion and change.

However, this use of the verb "to have" to describe completed actions has another surprise for the foreign learner. The Germans, French, and Italians can retain ownership of their actions (using the verb "to have") in any past period of time. In German, for example, all these are possible:

*Ich habe den Brief vor zwei Minuten geschrieben
 vor zwanzig Jahren
 gestern
 heute*

In English, the corresponding structure of "I have written the letter" can only be used when the expressed or implied time is linked to the moment of speaking, a uniquely important concept in English tense structure, thus:

*I have written the letter today
 this week
 since I came home*

If the time period referred to is unconnected to the moment of speaking we cannot use the so-called present perfect tense. Thus "I have written the letter yesterday" is impossible, we must use "wrote". This lack of structural correspondence can cause foreign learners much confusion, but also raises the question whether that previously identified possessiveness really exists other than in a present sense. The English grammar will not allow you to retain that form of sub-conscious ownership of an act unless it is expressly or implicitly linked to the moment of speaking, or the moment of ego consciousness, as it may also be called. What is past must be let go of in a way that so strikingly differs from other languages that allow you to hang on to past achievements.

The second feature to be considered belongs to the future. There is a popular notion (even among native speakers) that in English the future is expressed with "will" or "shall". It is perfectly correct that several aspects of the future are expressed by these modal verbs, and the connection between "will"

as a verb and as a noun has obvious implications for the whole realm of "willing" into the future. However, it is often a surprise that the most common form of future tense in English is the "going to" structure. This is used primarily to express intention (rather than a planned event, a conditional possibility, or a spontaneous commitment), and though it does not have the lexical coincidence with "will" as a noun meaning determination or intention, its metaphorical aspect places it firmly in the lower limbs, which so often express our deepest will impulses. It is the only structure for expressing the future that does not idiomatically combine with conditional clauses and so does not admit to any speculative mood. The "going to" structure expresses a combination of conscious intention for the future and present will activity, and as such might be seen not just as a form in which intentions for the future are consigned to the will, but also in which present will forces are raised to consciousness through intentionality. One could well imagine that the genius of the language here inclines us to a structure that schools the process of bringing greater awareness into our largely unconscious realm of willing. It also provides for the irony of being able to say "I'm going to do that" while remaining firmly seated.

The third aspect of English that concerns us here has to do with two trends common to all languages, but most particularly manifest in English: the simplification of grammar and the enrichment of vocabulary. The history of the English language is the story of these two processes. In modern English we no longer have grammatical gender of nouns or agreement of adjectives, and verbs and nouns have lost almost all their inflectional endings. This is a trend that continues today with the decreasing importance given, for example, to the difference between "who" and "whom". From a certain point of view this undoubtedly constitutes an impoverishment, the embellishments of form having largely fallen away when they no longer serve a necessary communicative function. On the other hand, because of diverse historical foreign influences, English is one of the languages most richly endowed with vocabulary that provides the user with an extraordinary variety of choices to express differences of register, subtleties of degree, or nuances of meaning. This combination of an enormous lexical repertoire together with grammar that has undergone a certain reduction process at once engages the language user in an unavoidable revelation of his ego. The words you select and the aesthetic quality of your utterances are directly related to you and your relationship to what you want to say. In languages with more restricted choices of words, and structures that retain a formal beauty of their own, the user is less individually responsible for the aesthetic quality of what he produces, and the inherent qualities of the language effectively mask any lack of substance or a speaker's lack of connection to what is being said. In no other language are clichés or stock phrases so odious as in English, they so patently reveal the speaker's lack of original creative involvement in what he is saying. The English speaker cannot

rely on the qualities of the language to make up for any deficiency in what he has to say or in his ability to say it.

Throughout the world English has become an international language for all sorts of economic, technological, political, and cultural purposes. Generally, these functions do not engage the users at a level that allows them to become aware of this characteristic of the language. If English is not to be merely a convenient international communications tool, these aspects of the language call for as much attention in the language classroom as the hitherto more prevalent criterion of functional communication.

In considering the contribution English makes beyond this island, one thinks not only of the international communications field, but also of the literature. There is, however, also an additional role that English will be challenged to take up: a particular service to the cultural and spiritual treasure of other nations. Understanding the beauty of Dante's language will always depend on knowing Italian, but the survival of the essential content of the Divine Comedy as a vital cultural reality depends on how actively it lives in consciously creative egos. This relationship to a work of art transcends the beauty of the language, the colour on the canvas, and the melody we hear, though at first our appreciation of the art is so bound up with these aspects of its embodiment. What can be won through to beyond these media is a Logos experience of the ego, recognising an aspect of itself. This is a universal human reality whatever language you speak.

If English can provide a particularly strong experience of how individually responsible an ego needs to be, the question arises whether that linguistic process of emancipation might be considered as a schooling for spiritual independence in other spheres. The processes of linguistic individualisation and objectification in English exemplify quite particularly processes of consciousness that all people go through. Does the learning and use of a language that particularly emphasises these processes serve goals beyond international communication, and even beyond the dissemination of literature? Does such a language provide the ego with a very direct opportunity to begin to emancipate itself from the culture and language into which it was born? If this is so, then an ego that is thus strengthened can also participate in the weaning process that every great work of art yearns to be taken through, so that its significance can rise above the culture and idiom of its birth (and even the medium of its incarnation) to be apprehended in the realm of the universally human.

It is this universal origin of the Logos that language enables us to rise to consciously, and in this process the spiritual treasures of different peoples lose their attachment to this or that particular language. A certain quality of being detached counts both as a weakness and as a strength of the English, and the communion of the future where we are conscious and free can only be achieved if first the old attachments are loosened.

AN INTERFERING INTEREST

Caspar Hauser and Lord Stanhope

Peter Tradowsky

Caspar Hauser turned up in Nürnberg at Whitsuntide 1828. He was a child in the shape of a young man whose development had been artificially held back so that the childlike qualities of ingenuousness and innocence were prominent in him to the great astonishment of all those who experienced him. The origin of this foundling was at first obscure, mysterious. And yet, however fatherless, motherless and homeless, he must still come from somewhere. Who could make sense of this riddle? The destiny that lay before Caspar Hauser took its first positive turn when from his surroundings there came as it were an answer to the riddle of his existence: The Child of Europe. In the middle of Europe — Nürnberg might be seen as such a place — there appears a figure towards which, so to speak, the whole of Europe directs its gaze. This description whose originator is not known to history points to the being of Caspar Hauser, it is the epithet that belongs to him. These words express what in the appearance of Caspar Hauser went beyond the everyday and the factual, and yet which for that very reason was most essential. All those who were able to experience Caspar Hauser in the period just after he turned up, saw a unique, childlike quality as the core of his being. Georg Friedrich Daumer, his first teacher and close friend, described him as "A paradisaal human archetype". His subsequent guardian Freiherr von Tucher found in him "The image of the first human being in Paradise before the fall" and the famous criminologist Anselm Ritter von Feuerbach even spoke of "A living refutation of the doctrine of original sin". These experiences with Caspar Hauser were deeply felt, and anyone who had received such impressions could never thereafter doubt their truth. But the question how anything like this could come about has never been pursued. We shall attempt to throw light on it here.

All the accounts of the impression created by Caspar Hauser suggest that people experienced something original pure and innocent in him. This childlike quality was somehow felt to be the original condition of the human being comparable with Adam before the fall. In Caspar Hauser this layer of his being was no doubt exposed as a result of the treatment meted out to him in his childhood spent in prison and isolation. But what came out in this way was also something highly individual, belonging to Caspar Hauser's own being. It should not be assumed that anyone treated in the

same way would exhibit the same characteristics, quite apart from the fact that very few human beings would have survived such treatment for so long. Whilst it is true that during the course of mankind's evolution all human beings have lived through such a condition, they are now far removed from it. In as much as they have all taken steps in their own development as egos through the course of several earth lives their being has so changed that it cannot without further ado reveal this original condition. Pursuing this thought one can see that Caspar Hauser had perhaps participated much less in the incarnation process than other human beings, that in this sense he was a young soul who was quite genuinely closer to man's original state.

However whilst this peculiarity of Caspar Hauser's being was the basis for the childlike quality that rayed out from him, it is by no means sufficient in itself to explain the phenomenon. For humanity has moved on so far from that first Adam that he can no longer be glimpsed without some mediator. The powers behind the developmental process that led away from man's original condition were so strong that nothing could resist them. Thus it was necessary for the original vigour of humanity to be renewed by a being which possessed the same creative powers as at humanity's origin to renew the whole of humanity on earth. This points to the Christ event, and in particular to the resurrection as a renewal of the original vitality of mankind. By means of the resurrection, the gap is bridged between mankind's pre-material condition and earthly development, and without this happening the phenomenon of Caspar Hauser could not have taken place. As St. Paul puts it, mankind can only enter into a relationship with the first Adam through the mediation of the second, the risen Christ. Thus there is a relationship to man's primal condition which is peculiar to the individuality of Caspar Hauser but also one which is common to all mankind and is made possible by the resurrection of Christ.*

How Caspar related to the Christ Being could perhaps not immediately be seen in his childlike utterances. It is an imaginative step one can take in order to gain understanding of how this unique phenomenon came to be. In his later life however the closeness of Caspar Hauser to the Christ Being became quite clear in, for instance, the spontaneous compassion he expressed when he heard the story of the passion. He was shaken to the core by this story, shed many tears and could only with difficulty be calmed down. The Christ impulse was alive in Caspar Hauser more as an experience than as a thought. This often ignored aspect of his being was particularly evident at his death: it was with the words of Christ on his lips that he crossed the threshold and it was an expression of a Christian attitude that he prayed for his murderer.

* See in particular: Rudolf Steiner, *From Jesus to Christ*, Karlsruhe, 1911 (GA 131)

If one can begin to understand the remarkable phenomenon of the Child of Europe in this way then it becomes clear how Caspar Hauser evinced enthusiasm and admiration but also envy and hostility, indeed persecution to the point of murder. For anyone who is not able to respond to this Child of Europe with a certain heartfelt vigour is easily provoked to inward opposition. The child radiates a generally enlivening and uplifting power, it wishes to be there for everyone, it knows neither purpose nor utility. Thus it must necessarily disturb all those who have their own particular intentions, who wish to guide world history in accordance with their own aims and who therefore cannot tolerate something that is entirely new.

Lord Stanhope enters into Caspar Hauser's life as a representative of this stream which wishes to preserve the old. He is quite rightly described in the title of the Johannes Mayer biography as "Caspar Hauser's opponent".¹ Indeed one could say without exaggeration that he is *the* opponent of Caspar Hauser. For it has been shown that he was in contact with Caspar Hauser's contemporary opponents (Merker, Meyer) and that he as it were co-ordinated the opposition from a central position. Moreover, almost all the assertions which dispute Caspar Hauser's truthfulness, which would brand him as a liar, a fraud and a suicide, can be traced back to Lord Stanhope. Anyone who is familiar with the history of Caspar Hauser will be aware how since that time the arguments have only been repeated with occasional variations.

Caspar Hauser's friend and teacher Georg Friedrich Daumer was speaking from his own experience when he wrote in his book which was in a certain sense his legacy: "Caspar Hauser, sein Wesen, seine Unschuld" (Caspar Hauser, his nature, his innocence) (Regensburg 1873, reprinted Dornach 1984) an account of Lord Stanhope's behaviour under the title "Der englische Graf und seine unbegreifliche Metamorphose" (The English Earl and his incomprehensible metamorphosis).² After Caspar Hauser's death Lord Stanhope proceeded for reasons best known to himself to try to find "the proof that his erstwhile darling foster son and protégé was nothing other than a wretched, despicable Johnny-come-lately, full of lies and deceit, cunning and dissembling, who ended his worthless life ignominiously as a suicide".³ This change of attitude in Lord Stanhope is so abrupt and unreasoning that the suspicion arises at once that the supposed change of mind was in fact part of a plan to destroy Caspar Hauser. Daumer writes as follows of his last meeting with Lord Stanhope: "The latter honoured my humble abode with several visits after Hauser's death, during the course of his extraordinarily active attempts to vilify the murder victim, and to my great astonishment (since I was far from seeing an enemy of

1 Johannes Mayer, *Der Gegenspieler Caspar Hausers (Philip Henry Lord Stanhope)* Urachhaus, Stuttgart 1988

2 Reprinted 1984, p. 285

3 Ibid, p. 286

Hauser's cause in him) sought to induce me to bear witness against him. In doing so he paid no attention to anything that could be said in favour of the foundling by me or my mother from our own sure perception and observation, although one would imagine that he should wish to hear that his former darling was no such totally bad and worthless person and that thus the Earl himself had not been so ignominiously betrayed. My mother, seeing what he was about, begged and pleaded with him from the depths of her heart not to heap shame and abuse on the ashes of the unfortunate young man who had once trusted him in such a childlike manner as his fatherly friend and benefactor and of whom she knew quite certainly that he was no impostor or scoundrel. "Nothing can harm him any more" he replied, went red in the face, abruptly cut short his visit, ran down the steps and was never seen again in my flat.

"What my mother felt and expressed at that meeting I shall not repeat; appearances can be deceptive and she may have been deceived. I am only reporting what actually happened which I can testify to under oath and which seems to me to belong to this dark and horrible story without in any way accusing the Earl of any crime nor of being an accessory to any crime. With regard to my own opinion I will only say that the actions of the Earl suggest that he was not concerned with the truth; but that he must have had hidden motives and that for this reason he cannot stand up to a careful scrutiny as the honest character and credible witness as he is portrayed by the opponents of the unfortunate victim, for whom indeed everything hostile to Hauser counts as excellent, noble, above suspicion and authoritative".⁴

To uncover the "hidden motives" and to throw light on the background to them has been tried repeatedly since then. At the level of historical documents these attempts have failed, probably for the simple reason that the "hidden motives" are not to be found at that level, a possibility to which the author has drawn attention elsewhere.⁵

This remains unchanged by the recent work of Johannes Mayer although it becomes clear there that Stanhope's biography is very much linked up with that of Caspar Hauser. He is marked out as Caspar Hauser's enemy, destroyer and calumniator but his motives remain obscure, not least because "he made it a rule never to put anything in writing which might have been prejudicial to the unravelling of the story".⁶

Lord Stanhope became involved with Caspar Hauser three times: twice from the periphery in an obscure, highly suspect manner and once in complete contrast as his friend and benefactor. When on 17th October 1829 a masked man attempted to murder Hauser in Daumer's house, Lord Stanhope was to be found at an Inn called "Wildemann" in Nürnberg. On

4 Ibid, p. 292f

5 Peter Tradowsky, *Caspar Hauser oder das Ringen um den Geist*. Dornach, 1980, p. 286

6 Johannes Mayer, p. 9f

the occasion of this visit to Nürnberg, Lord Stanhope goes out of his way to avoid contact with the famous foundling whereas normally any respected guest of Nürnberg would be most keen to see him. His intention is all the more unmistakable by virtue of the fact that Lord Stanhope already had connections at this time with the circles from which Caspar Hauser came and would certainly have known of Caspar Hauser's existence. In the context of his later conduct and actions the dreadful suspicion arises that he was involved in the murder attempt on Caspar Hauser, that his first appearance in relation to Caspar Hauser was connected with the attempt to destroy him. Even if this is only a grave suspicion which cannot be documented, it is equally clear on the other hand that nothing has been found which might clear Lord Stanhope's name in this connection. He appears at the moment when the attempt is made on Caspar Hauser's life, probably because there were fears that in the autobiography (which according to contemporary press reports Caspar Hauser was intending to write) there might be something compromising to the criminals who were behind what was done to him. In reality however Caspar Hauser was not in a position to write down any such thing.

In May 1831 Lord Stanhope appeared in Nürnberg again, this time at once concerned to make Caspar Hauser's acquaintance, which naturally enough presented no difficulties to him as an English peer. He appeared to be quite delighted with Caspar Hauser, he heaped favours upon him, placed money in trust for him and arranged a journey to Hungary, ostensibly to help solve the mystery of Caspar Hauser's origins, in reality however only laying a false trail. In November 1831 Lord Stanhope returned to Nürnberg to pursue his aim which was to take over care and control (not guardianship) of Caspar Hauser and thus to be able to decide on his education and where he should live. By behaving himself accordingly, showering him with presents and promising to take him to England the following year, Lord Stanhope succeeded in winning over Caspar Hauser and in disturbing his relationship to his guardian of the time, Freiherr von Tucher, so that Caspar Hauser eventually himself asked to be placed in the care of Lord Stanhope. This was eventually agreed, so that Lord Stanhope was able to bring Caspar Hauser to Ansbach, first of all to the home of Feuerbach, then to the teacher Meyer with whom he was then to spend the last two years of his life. Lord Stanhope left his "dearly beloved foster son" and was never seen by him again. In his letters the foster father promised repeatedly that he would fetch him to England. Too late Caspar Hauser noticed that he had found a false friend. "It annoys me when someone promises something and doesn't keep his word" he noted⁷. In December 1833 at the time of the murder

of Caspar Hauser, Lord Stanhope put on a horrifically macabre show. Lord Stanhope was on a journey from Vienna to Munich. On the very day on which Caspar Hauser died (17 December) Stanhope wrote him a letter in Vienna in which he spoke of a meeting "before the end of the next month". The letter closed with the words "You may have the satisfaction of knowing that you are in the same country as your loving foster father Earl Stanhope".⁸ One day later he left Vienna and was scheduled to arrive in Munich on the 21st. Strangely enough however, he did not arrive in Munich until the 25th December which is corroborated by his registration and by the fact that he did not actually post the letter which he wrote on the 17th December until then; the letter postmarked 25th December arrived in Ansbach on 30th December. It must be assumed that Lord Stanhope knew of Caspar Hauser's death when he posted the letter; firstly because his daughter reported that "He received the news of his death on Christmas eve at the first station between Vienna and Munich",⁹ and secondly because the death of Caspar Hauser was on everybody's lips and Stanhope would certainly have heard of this during the course of his journey.

The climax of this, by normal standards simply inexplicable, conduct of Stanhope is the fact that on the 26th December he went to the Bavarian Interior Minister Prince Oettingen-Wallerstein and to the latter's surprise began his agitation against Caspar Hauser. From this day on until his own death he was a public and embittered enemy of Caspar Hauser.

Whatever particular grounds Lord Stanhope may have had for this conduct, which totally compromised him, only "hidden" overriding motives would seem to explain his bizarre behaviour. In the interests of the struggle against Caspar Hauser he was clearly willing to sacrifice any personal credit. One might also say, as Tucher did later, that Stanhope's whole conduct "indicates the agency of an unknown hand as its ultimate cause".¹⁰ Developing this image a little further: it must remain an open question to whom this hand belongs. There can, however, be no doubt about the aim of the actions: the issue from the outset was nothing less than destruction, both inward and outward. And no means are eschewed in the achieving of this aim. This poses the question: what was it in Caspar Hauser's being that could provoke such a degree of opposition? His appearance and utterances were certainly extraordinary; they were felt to be sensational or wonderful but over a period of time they became less so and certainly gave no cause for such a violent hostility. Much greater importance was undoubtedly attached to the possible discovery of dynastic crime — which in 1833 was certainly possible and therefore to be feared — and which would without question have meant a state

⁷ Johannes Mayer and Peter Tradowsky, *Caspar Hauser. Das Kind von Europa* Stuttgart 1984, p. 142

⁸ Ibid p. 271

⁹ Ibid p. 273

¹⁰ Ibid p. 279

catastrophe for the Grand Duchy of Baden with untold consequences. But a sober consideration of the facts suggests that this danger was no longer present once Caspar Hauser had been murdered. Playing this down and maintaining a wall of silence subsequently would probably have been the best course of action. How then could one explain the subsequent persecution of Caspar Hauser?

This is only comprehensible when one recognises that it was directed not only at the heir to the throne of Baden but also at the Child of Europe. The question of succession was only of importance as long as Caspar Hauser was alive, it belonged exclusively to the present and lost all its importance with his death. It was in the summer of 1828 that the world first heard of the child of Europe. The dynasties were age-old but this child was something new and of the future. This impulse of the future is the immortal essential element of Caspar Hauser which raises him above what is possible between birth and death, however important this may have been in his case. Lord Stanhope's fatal campaign after Caspar Hauser's death had the primary aim of totally discrediting him for posterity in order thereby to deprive him of any future spiritual influence. However once more it is clear that the power "that would alone work evil" in fact "engenders good" (Goethe: *Faust*), for whilst the defenceless Child of Europe had calumnies heaped upon him, and criminal acts, the suffering imposed on him by hardness of heart would only increase his value and importance in the eyes of those who could see what was going on. In reality the true Caspar Hauser was by no means extinguished by the activity of Lord Stanhope but rather confirmed. It does of course require an open mind and inner effort to recognise this process of underlining his importance.

The impulses hostile to the Child of Europe which worked through Lord Stanhope unleashed a spiritual struggle over his mission which in the 19th century was carried out in archetypal form, but within which we still stand in the present. Georg Friedrich Daumer must take the credit for recognising this. His last work on Caspar Hauser, to which we have already referred, is written out of such an understanding. At the end of the preface to this book there is a reference to the relationship of the German people to the case of Caspar Hauser. In Daumer there lived the presentiment that Caspar Hauser as the Child of Europe was an image of the good spirit of German people. If the German people could live in a true relationship to Caspar Hauser, if it did not allow its faith in Caspar Hauser (which in itself Daumer regarded as a higher spiritual power) to be undermined, then it would be able to preserve its spiritual foundations. Daumer's notable prophetic words, whose full import has scarcely yet been understood or appreciated, are as follows:

"Dr. Meyer makes the following remark at the end of his work: 'In his history of the 18th and 19th century Schlosser mentions the story of Caspar

Hauser as a fairy tale *which was believed by the German people*'. Meyer underlines the words 'fairy tale', not of course the words we have underlined; these however are the ones we consider valuable. The belief in that story is one which is peculiar and natural to the German people; the nation need not be ashamed of this, for it is founded on the nation's sense and feeling for truth and justice from which it will scarcely allow itself to be parted. Anyone who seeks to do this does not stand on German soil; we however who defend this belief do, and may hope to have the sympathy of the people with us. We are here representing not only the victim and ourselves (who for his sake were pursued and humiliated and injured) but also our nation and our national character. If a book such as Meyer's were to have a decisive influence; if the people were to allow itself to be converted to the heartless criticism, devoid of spirit, which makes this story a fable and in doing so employs such hardness, deceit, falsification and malice then it would no longer be truly German; and we for our part would not benefit much from being Germans".¹¹

One can now scarcely imagine what it would have meant for the German people if as Daumer put it "The belief in that story" really had remained "Peculiar and natural to it". "The sense and feeling for truth and justice" in the case of Caspar Hauser as the Child of Europe could not in the end, despite many efforts, be preserved to any great extent, let alone deepened. The belief that the relationship of the German people to Caspar Hauser corresponded to its relationship to the genius of central Europe was unable to take root and is now only cultivated by a small circle of people. The consequences which Daumer could only dimly perceive have since become tragic reality. The Child of Europe is in a state of becoming: it is incomplete, as is natural for any child. For its development it needs to take the spirit of the future into itself, it exercises no power, but entrusts itself powerlessly to a free process of becoming, it becomes the victim of age old hostile powers but lives on as a hope for the future. In this sense Caspar Hauser as the Child of Europe can be seen as a figure which expresses in the present and the future the true spirit of the German people which has its home in the spiritual world. It is of deep importance also that the vessel for this German spirit is brought forth from the whole periphery, from Europe as a whole and that there is no restrictive tie to any particular place. The true German spirit, which is cosmopolitan, and aims at what is common to all humanity, finds its expression in the Child of Europe. The figure of Caspar Hauser will in future gain in stature to the degree that it is possible to bring to expression the true spirituality of middle Europe. When the positive relationship of the German people to Caspar Hauser has

11 Daumer 1873, reprint 1984, p. 33

been forged, then what Daumer said about its relationship to its own spirit will come become apparent. *

The historical realities of the 20th century however reflect the very opposite in the strongest terms. Henriette von Feuerbach, one of Feuerbach's daughters-in-law wrote in a letter in 1884 that she wanted to lock what she knew about Caspar Hauser in an iron chest on which was to be written "To be opened on the 17th December 1933".¹² Henriette von Feuerbach had a presentiment that the mystery of Caspar Hauser would only become clear over a longer period of time. No such chest has been found and it is questionable whether one ever existed; but in the year 1933 on the stage of world history, processes were taking place in Germany which were to shake the world, and which were an expression of the deliberate denial of the German spirit. The murder of Caspar Hauser during the advent of 1833 found its world historic echo in Adolf Hitler taking power on the 30th January 1933, with all its consequences. Hitler was the negative image of Caspar Hauser: his power marked the loss of the spirit with its place taken by a destructive demon. Opposite the Child of Europe stood Europe's Usurper. The way of Caspar Hauser was without power, Hitler's had the use of power and violence extending beyond what anyone could have imagined. Caspar Hauser's power was the power of compassion, but now ruthlessness and mercilessness had become the dominant forces and in the place of openness to all impressions there was now a rigid blindness. One is reminded of the words of Daumer when he characterised the persecution of Caspar Hauser: hardness, deceit, falsification and malice. Certainly the emergence of an understanding of the connection between these two events separated, by a hundred years, is now only in its infancy. Just as the counter image of the German people finds its expression in the Hitler movement so also the demon of the English spirit appears in Lord Stanhope. Likewise the relationship between both of these denials of the spirit is unmistakable, the one is unthinkable without the other.

Thus it may become clearer what is at stake in the striving for an understanding of Caspar Hauser. The fruits of this striving will be seen in the relationship of the German people to their true folk spirit, whether it be in the near or the distant future. But Caspar Hauser would not be the Child of Europe, if this were not also true in an extended sense for all peoples in the west, the east, the north and the south of Europe. The Child of Europe belonged to humanity and the future of humanity and it must not be lost through untruthfulness and "dullness of the heart" (Wassermann).

* See in particular the lectures Rudolf Steiner gave in January 1915 in Berlin. In: *Aus schickalstragender Zeit* (GA 64) and *Menschenschicksale und Völkerschicksale* (GA 157)

¹² Peter Tradowsky, *Caspar Hauser*. Dornach 1980, p. 148

BREATHING AND CIRCULATION AND THE FOUNDATION STONE MEDITATION

by Jenny Josephson

During Rudolf Steiner's illness Walther Johannes Stein, an inveterate question-asker to whom we owe much, wrote the following question to Rudolf Steiner:

"How do the events in the blood in the lungs relate to those in the heart?"¹

Rudolf Steiner's answer comprises nearly two pages of typescript but is summed up in the last few sentences:

"The Christ Mystery is the revelation of the great wonder, that takes place between the heart and lungs: the cosmos becomes the human being; the human being becomes the cosmos. The *sun* carries the human being out of the cosmos to earth; the *moon* carries the human being from earth into the cosmos. Translated into wider terms — what streams from the lungs to the heart is what corresponds in the human being to the descent of Christ onto earth; what surges from the heart to the lungs is what corresponds in the human being to the leading through into the spiritual world of the human being after death through the Christ-Impulse.

In this way the Secret of Golgotha is revealed in the human organism."²

Last year in the Golden Blade³ I tried to give some pictures arising from working with the mighty imagination above in connection with human physiology and the Foundation Stone Meditation.⁴ In this year's article I want to take up some other aspects, on the basis of what was written before, and develop them further into pictures that I hope may be of help in working with the Foundation Stone Meditation. The importance and relevance of this meditation for humanity, Europe and the world situation in its rapidly-changing states is emerging more and more. Only if the middle is strong can the balance be held against all odds — the actual moment of death is brought about by the heart failing. This meditation laid in the hearts of members of

¹ Notes of Rudolf Steiner's answer to Walther Johannes Stein. Not in print

² Ibid

³ *The Golden Blade* 1991 edition

⁴ Rudolf Steiner, 25.12.23, *Foundation Stone Meditation*. Rudolf Steiner Press, 1977

the General Anthroposophical Society — present and future members — is that which can provide nourishment for the middle not only of oneself but also the world and cosmos.

Let us come back to the two main organ systems of the human middle — the heart and circulation and the lungs and respiration. There is always a danger that human physiology is looked at too narrowly and one only sees the trees and not the wood. All human physiology is reflected in soul processes and in the world surrounding us. Not only that, within the human being other beings in the cosmos are also reflected — the hierarchies, the Trinity, the elemental world, the opposing forces and other human beings. Each person stands on the crossing point of a lemniscate and is a potential gateway for all the above to inter-relate.

Respiration, particularly, is something that is over-simplified into chemical equations.³ One should think of human respiration as not just gas exchange but rather as the exchange of intangible (not necessarily immeasurable) substance between a person and the world. In this exchange, that taken in is so worked on that it is given back to the world as new, even if related, substance. In this wider context one whole "substance" group becomes very relevant, i.e. the world of sense impressions. The human being reaches out through the sense organs to grasp impressions and take them in. These are worked on, sometimes consciously, more often unconsciously, and given back in a changed state — e.g., art, conversation, reactions, even mathematical theorems (Galileo, Newton). Just as taking in oxygen and transforming it to carbon dioxide in gaseous respiration is beneficial to the plant world, so our impressions, if worked on, are also beneficial, this time to the elemental world. Everything around us in the natural world is formed from condensed fire⁵ within which is trapped an elemental being. These beings are dependant on the human being for their release and redemption. They wait for us to observe consciously the world around us, so that at death our perceptions release these imprisoned beings. Through the Christ-forces that live in all humanity we can, if we will, at the moment of death, provide redemption for others.

"O Light Divine,
O Sun of Christ! —
The Elemental Spirits hear it
from East and West and North and South:
May human beings hear it!"⁶

⁵ Rudolf Steiner, 12.04.09. *Spiritual Hierarchies and their reflection in the physical world*. Anthroposophic Press, New York, 1970

⁶ Rudolf Steiner, 31.12.23. *Foundation Stone Meditation*. Rudolf Steiner Press, 1977

The weather is also a realm of the elemental beings and as such can be affected by human beings — rain-dances, prayers for weather, etc. Have you ever noticed how the weather can be affected by sincere selfless human thought and prayer? Not always of course! The weather can also be affected adversely — at the end of June this year, after a month of nearly continuous rain, I overheard the following conversation in a train:

Old man, who spoke in an uninformed, uneducated way:

"Awful weather, isn't it?"

Other man, behind his newspaper gave a non-committal grunt.

"Yes, we haven't had anything like it before — rain, rain, rain".

Another grunt.

"You know what's causing it don't you?"

Sigh: "No".

"Well, it's the Gulf War — you can't put all that up in the atmosphere without changing things; it isn't right. Keeps on going, too, bound to have an effect".

Another very important group of elemental beings need our help and co-operation,⁵ the elementals of time and rhythm. In working with these and the first group in nature one brings the members of one's being into a living relationship with them in a way that provides help and healing for both. Just as the plants during the day take in carbon-dioxide and in gratitude one could say give back oxygen, so also the elementals in gratitude for their release turn to the human beings with gifts. These gifts are the healing forces that can stream to us through the natural world and through the rhythms of time. It is these forces that can be taken up and used in medicines and therapies — in part the potential healing for an individual lies in the efforts of all of us!

The elementals of time and rhythm fall into three main groups: circadian, lunar and annual. These three, as well as the elemental beings of the natural world, demand or need the cultivation of soul forces in order to make our consciousness of them redemptive. Each of these soul qualities has a strengthening effect on one of the members of our being.

The group of elementals particularly connected with the human ego is that working in the circadian rhythm of day and night. To support one's consciousness of these beings an attitude of industriousness, "Fleiss", is helpful. This is not the quality of business which all too often is empty bustle achieving little of note. Rather it is conscious, penetrated, even quiet activity, whether inner or outer. Any exercise which involves the rhythm of morning and evening can help, but what requires above all industry of the ego is the Rückschau, the review of the day. The effort of moving in thought

counter to ordinary time, as well as the opportunity for evaluation of one's deeds during the day, helps in the soul quality and also the appreciation of the night and day rhythm. One also begins to remember to take the night into one's day-time doing, giving it new direction and purpose.⁷

The astral body imposes its own rhythm of a week upon the natural world; it is a rhythm which marks the evolution of human development and the stages of the earth — not natural processes as such. However, it is this rhythm that we need to work with to build up the ability to continuously, consistently, work with the same exercise over a period of time. The astral body expresses itself in moods both positive and negative and to be able to repeat something regardless of these moods supports our work in learning to observe truly. It can be quite devastating to realise that one's sympathies cloud one's observation as much as, if not more than, one's antipathies. To help overcome this, observation of nature is of great value and can allow one to begin to rise above one's mood of the moment. Such a soul quality which tames or transmutes the astral body can be called a true chasteness of soul, "Keuschheit". It is this quality which frees one from oneself to appreciate all around us — the children's prayer begins to live:

"When I see and know God
In all loving people
In my father and mother
In the flowers and the trees
In the birds, beasts and stones
Then no fear shall I feel
Only love will then fill me
For all that is around me".⁸

The lunar rhythm of a month (four weeks) is related to the human etheric body — the rhythm of waxing and waning, of growth and decay. Cheerfulness, "Heiterkeit", is the soul quality that stimulates these elementals and, indeed, our own vitality. A truly wise person is not easily cast down even if worried and often has great fortitude in life. Instead of working with daily or weekly repetition, the especially helpful exercises, although done daily, have a monthly rhythm — the six subsidiary exercises.⁷ These exercises, by strengthening thinking, feeling and willing and their working together, allow one to meet destiny more freely, more humanly. They stimulate movement from the first three verses of the

⁷ Rudolf Steiner, *Knowledge of the Higher Worlds*. Rudolf Steiner Press, 1977

⁸ *From my head to my feet*, Prayers for Mothers and Children, Rudolf Steiner Press, 1983

Foundation Stone Meditation to the last verse. Rudolf Steiner described these exercises as fundamental to the hygiene of the soul of anyone on a path of inner development. At a time when humanity has unconsciously crossed the threshold — and so thinking, feeling and willing are torn apart — these exercises help, through the etheric body, to bring them together as a whole. When backed up by the Rückschau, upon which Rudolf Steiner also placed great emphasis, one is ready and able to practise trying to meditate in a healthy way.⁹

Finally, the annual rhythm, the cycle of the year, which has to do with our physical body: this larger rhythm which has to do as well with the earth's own breathing. Working with this rhythm asks for the soul quality of piety or reverence, "Frommsein", particularly for the course of the year itself. This is helped by celebrating the festivals and seasons of the year in as awake a way as possible. Then one is not just alerted to Christmas by the number of shopping days left, as proclaimed by advertisements — rather one is prepared by Advent and expectant of Christmas. One can also work with the Calendar of the Soul¹⁰ verses — one for each week of the year. The changing verses ask for different qualities week by week, building up soul substance over the year. As the need for global consciousness escalates and the plight of the earth intensifies — crying out for more and more consciousness — materially, as in ecology, but also spiritually, one can heighten this working by using the polar weeks together, thus taking account of the whole.

In British folk-lore, stories of the elemental world and its responsiveness to the human attitude are a recurring theme. When approached correctly, and therefore redeemed, great help and healing are given, but if this is denied then the wrath and spite of the elementals are unbounded and resourceful! One needs to be careful to offer them milk and not peas if one wants one's house kept in order!

In 1922 Rudolf Steiner described the relationship of the four members of the human being to the heart. ¹¹ The heart is the only organ in the human being to be formed in all four members, i.e., a physical heart, an etheric heart, an astral heart and an ego heart. These four inter-penetrate and permeate each other just as the members of our being do and are formed out of the substance of the relevant sheath.

In last year's article I described the physical heart; however, to take this further I would like to add the following.

⁹ Rudolf Steiner, *Occult Science*. Rudolf Steiner Press, 1969

¹⁰ Rudolf Steiner, *Calendar of the Soul*. Rudolf Steiner Press, 1970

¹¹ Rudolf Steiner, "The Human Heart". *The Golden Blade*, 1976

Diagram 1



Blue Violet
 Orange Yellow

The astral body also contains pictures within it at birth — wonderful shimmering, differentiated ones, images of the child's past deeds (diagram 3).

Diagram 2



Yellow Red
 Blue Orange

Diagram 3



Yellow Red

The blood moves through the four members of the human as it passes through the four chambers of the heart. It falls into the right atrium as nearly pure physical substance — physical body. The beat of the right ventricle gives back life to the blood within it — etheric body. Entering the left atrium the oxygenated blood is ensouled with cosmic forces — astral body — and the beat of the left ventricle enables the blood to be active on earth — ego.

At birth the etheric body of the child contains pictures of the whole cosmos (diagram 1) which gradually condense to occupy the heart area and give rise to a new original etheric heart (diagram 2). This replaces the inherited etheric heart at puberty and contains the picture of the cosmos that the child brought with it at birth.

Diagram 4



Yellow Red

Diagram 5



Yellow Red

These are drawn into the child through the breathing and the blood to help form the organs, particularly those beneath the diaphragm, leaving the astral body free. At first in a more general impermanent way, the actions and movements of the child begin to appear in a linear form. As thinking and memory develop, these linear forms become permanent (diagram 4), and as puberty approaches they coalesce to form the astral heart (diagram 5). The astral heart arises out of movement and deeds, even minor insignificant ones, and the deeds we ask others to carry out for us. A sobering thought!

It is from this moment on, when the astral heart and the etheric heart permeate each other and the physical, that individual karma begins — our deeds are now connected to the cosmos. The child bears the consequences of its activity and so must begin to make its own judgements and decisions.

Finally, at 21 years, the ego heart unites with the other three, carrying in it the pre-birth intentions and tasks laid upon oneself for this life. The heart is therefore the organ where one weighs one's true intentions with actual deeds and the cosmos and the voice of conscience may be heard. The balancing of these may give strength and courage if well in line, or heartbreak and pain if not. Strength of heart implies the harmony of the four leading to the courage of one's convictions — ideals and deeds are in accordance with oneself and the cosmos. The second verse of the Foundation Stone Meditation begins to live — the heart as organ of karma unites with the Lord of Karma.

In the process of respiration one can see the forces of redemption —

arrested development is freed and therefore given the possibility of new steps. The lungs as an organ show the process of trans-substantiation — physical matter is lifted above itself and becomes spiritual substance. In the heart in its fourfold being, the organ of karma evaluation and perception is revealed, while the circulation reveals the possibility of free choice in our activity on earth, freedom to change and work with one's karma.

The gateways of the moon and the sun which lie between the heart and lungs are the gateways of karma. That of the moon brings one to the unresolved situation, that which is fixed — the moon gives one the possibility of freeing arrested development by making one face it again. The sun helps one choose freely to change or not, to weigh up, to be mindful in a situation and move forward or to change for oneself or even for another. In the last book of the Fionavar Tapestry,¹² three of the protagonists are trapped in a karmic situation which repeats itself over many lives. It demands that one of them battles with evil and, overcoming it, is killed. Once more this situation has arisen and the fatal battle is imminent, which sets the cycle off again. A fourth watcher cannot accept this and throws himself into the impossible battle and death to redeem the situation. A true sun hero who redeems an old situation out of total freedom even at the cost of life.

The Christ, in coming to earth, took on death in order to bring new life and to save the earth evolution which was otherwise doomed. The Sun-Being came down to earth to conquer the ancient forces of the moon and give them new potential. In doing so He bound His destiny with that of the earth and brought about disarray in the cosmos. The order of things was disturbed — the Sun-Being was no longer in the cosmos but with the earth. The rules of conduct of the hierarchies have dissolved gradually and new rules are needed. These rules — or the cosmic intelligence — now live within the human beings as a potential and need to be awakened. In his comments about the Tuesday rhythms, Rudolf Steiner states that they are of the order and magnitude of conjunctions of planets with the zodiac.¹³ The rhythms help one to build the Foundation Stone which was laid in the hearts of the members. Is it possible that by practising these rhythms the new rules of conduct can begin to emerge — that the cosmic intelligence can arise in human hearts and be offered to Michael who stands and waits? Through working with the Foundation Stone Meditation one can begin to reveal "the wondrous secret that prevails as between Heart and Lung"⁴ in such a way that order is brought, not only to ourselves, but to all those beings who have their reflection in us? I think so. Then, indeed, "the Christ Mystery is the revelation of the great wonder that takes place *between* the heart and lungs".

12 Guy Gavriel Kay, *The Darkest Road*, Book III, Fionavar Tapestry. Unwin Paperbacks, 1988

13 Rudolf Steiner, 1.1.24, *Foundation Stone Meditation*. Rudolf Steiner Press, 1977

FIRST AID AT THE TURN OF THE CENTURY

Jenny Josephson

As we near the end of the century and the millennium, one can feel more and more urgently what a testing and important time this is. Time itself seems to be passing ever more quickly; events are overtaken almost before one hears about them — would a Russian coup have been resolved in a few days in the 1970s? Time is gathering itself, speeding us from event to event so that thoughtful penetration leading to understanding and a proper doing is almost impossible. How can we see what to do so that these trials are to the good of mankind's development? It is no longer a question of individual human beings but of humanity.

When describing the dangers at the end of this century, due to the emissaries of Ahriman preparing his incarnation, Rudolf Steiner uses the term "the war of all-against-all". Can one see signs of this, where will it be waged and how? I think it will be fought in and around the human being. It will probably not be a purely physical battle, although that may well happen too; it will take place in the soul and spirit as well, necessitating response on these levels also.

In the world today, physical violence abounds internationally as well as locally and in the home. Although in past times there has been child neglect, directed conscious violence against children was rarer. Today it is a growing evil, spread throughout all layers of society and not confined to strangers but present in parents, family, friends and professional carers. Taking this together with the increasing vandalism and love of destruction as shown by the recent joy-riders, one can point to forms of all-against-all on a physical level. Unchecked, these could well lead to a state where no one is safe, trust is foolish and fear reigns.

In the soul realm one only needs to look at any gathering of people trying to foster an initiative over a period of time. Meetings all too often degenerate into battlefields where no one wins and everyone loses. Goals are lost sight of, common aims go unfulfilled, as the soul forces rend one and all. Like physical abuse and violence, soul abuse and violence are on the increase. Again mistrust is bred, this time leading to strong antipathies and even hatred.

Spiritually also war holds sway, the opposing forces are working in many ways to undermine human striving. Just recently in East Grinstead a man applying to open an occult shop was quoted as saying: "This will stick a dagger through the hearts of religious leaders in the town". ... "A lot of people come into the occult from other religions because we don't preach, we can prove Christianity has nothing but a Bible". Rudolf Steiner expected us to seek out the

"other Michaelites". Are we active enough in this or have we become dogmatic and fail to recognise them sufficiently? Unrecognised and unsupported such Michaelites are open to other forces and may in turn contribute to setting all-against-all. Many negative forces in many different guises are striving to turn human beings from the middle path of balance. Their efforts are becoming more and more forceful, leading once more to mistrust and doubt.

It is not the first time war on many levels and chaos descend upon this century sweeping away old order, causing suffering and misery. They bring new opportunities too. Can we manage to grasp even one or two of them? Are we prepared enough to bring about the Threefold Social Order should the possibility to do so arise again?

When war broke out in 1914 many nations were represented among the people working on the first Goetheanum. While the men were called up to their respective countries' armies to fight against each other, the women were left behind. They were, of course, worried and fearful for their men and at times highly emotional. Rudolf Steiner reorganised the work so that all were occupied and also gave what is known as the First Aid or "Samaritan" Course. In it, all were taught various First Aid techniques but before these practical sessions took place, Rudolf Steiner always gave a lecture "to place the spiritual understanding of the issue in the foreground".* In these lectures three verses, or meditations, were given which, although quite distinct, augment each other, interweaving to reach out far further than when used individually, being then for the good of humanity, not one or a few alone. These, I think, could be of use now.

The first verse has to do with the healing of wounds. A wound is that which breaks the physical body's boundaries. The break allows the world etheric forces to work in — these would be destructive if not organised. Healing is needed on an individual, physical level, so that our instrument is whole and can be used. The less able we are to make our bodies into this instrument, the more they "wound" and trouble us. Violence done to the physical body can be countered and turned into healing. In this realm we are dealing with what is done and so are "restricted" to individuals who must always be our starting point.

Quelle Blut
Im Quellen wirke.
Regsammer Muskel
Rege die Keime
Liebende Pflege
Wärmenden Herzens
Sei heilender Hauch.

Well up oh blood
And in the welling work.
Quickening muscles
Quicken the seeds.
May loving care
And warming heart
Be healing breath.

* These are not in print, but may appear in German, Easter 1992

In the soul realm we move from the past into the present, from the individual to the group or community which, if "gathering" well, may connect to the Christ.

The second verse has to do with pain. If one asks people about their worst pain, most will describe soul pain — physical pain is more easily overcome. Illness and death have come to take their place in life for many people who are prepared to work actively with them. However, pain is all too often considered to be negative; most people are frightened of it and yet most of us experience it at some time. This fear of pain for oneself makes one want to suppress it in others, so as to treat one's fear and inability to accompany someone else through pain. Fear exacerbates pain; it causes one to withdraw, worsening it. Pain, like fear, needs to be met face-to-face; then it can be transformed into a cleansing and awakening consciousness. Pain requires empathy, not sympathy or antipathy — a willing, joyful sharing. All too often, only pain can teach us what we need to learn. Just as Simon of Cyrene could take up the Cross and find blessing and joy in that burden so, too, we in our times need to take up the Cross of pain and learn to find the joy and blessings in it.

So lange du den
Schmerz erfühlest,
Der mich meidet,
Ist Christus unerkannt
Im Weltenwesen wirkend.
Denn schwach nur bleibet
der Geist
Wenn er allein im eignen Leibe
Des Leidenfühlers mächtig ist.

As long as thou dost
feel the pain
That avoids me,
Unrecognised is the Christ
Working in the World-Being.
For weak remains
the Spirit
When, only in its own body
Does it have the power to feel pain.

In the last verse the spirit is addressed, leading to the future and the evolution of humanity. It is our spirit that, through eternity, allows us to unite with other beings. On earth we are only separate beings by day. At night we join with the hierarchies bringing them our day activity. Among these beings is the Folk-Spirit of the country to which one belongs. The Folk-Spirits form a choir around the Christ but are dependent, for their proper working into a country's destiny, on the human beings of that country. To help rather than hinder our Folk-Spirit we need to be aware of its maturity and its mission — is it a future one, active now, or just ending? What qualities does it need from us — vigour, enthusiasm, or quiet deep thought? If we can help our Folk-Spirit fulfil its mission we enable the choir round the Christ to sound harmoniously, giving peace to earth. New order can enter, resolving discords and building accord.

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

You Spirit of my earthly space
 Reveal the light of thine age
 To the Christ-endowed soul
 That, striving it can find you,
 In the choir of the spheres of peace,
 Sounding the light and power
 Of human minds surrendered to
 Christ.

In the first verse the physical body — the temple — is made whole through the healing breath. In the second, taking on another's pain allows the Christ to work visibly in the world. In the third, the Folk-Spirit is revealed through the help of human beings in new order and peace.

Healing, Christ's working and cosmic order are given in these verses — the Christ between spring and autumn: Raphael and Michael. The sword of Michael and the staff of Raphael overcome and tend the opposing forces — a revelation of the Christ's working — leading to a new balance which can carry us into the 21st century.

SHELLEY'S MYSTERY PLAY

From Politics to Mystery in *Prometheus Unbound*

Andrew Welburn

When Percy Bysshe Shelley left England in 1818 for the "divinest climate" and the "bright blue sky" of Italy, accompanied by his wife Mary and her intriguing half-sister, Claire Clairmont, he was saying good-bye not only to the English drizzle, but to an intractable situation in English and European politics.

It was a situation remarkably unlike our present one, as we contemplate closer cultural and economic links with a Europe that has itself recently witnessed the collapse of the hideous barriers which for so long divided it. Indeed in most ways it was the polar opposite of our world. For it was engaged in resolutely re-erecting the old divisions after the shock of revolution, and the destructive cycle which revolution had inaugurated. A whole generation felt its hopes blighted by the failure of the French Revolution to bring in the new order they had dreamed of, and the alarming swiftness with which idealism turned into bloodbath:

Names are there, Nature's sacred watchwords, they
 Were borne aloft in bright emblazonry;
 The nations thronged around, and cried aloud,
 As with one voice, Truth, liberty, and love!
 Suddenly fierce confusion fell from heaven
 Among them: there was strife, deceit and fear

Those events form the background of Shelley's great poetic drama *Prometheus Unbound*, from which the lines are taken: it is a vision of human potentiality, both for endurance and suffering and for joyous renewal. The nightmare events in France and their repressive repercussions across Europe convinced Shelley of the need for a profounder understanding of human nature. He himself was among those who wished to advance what he termed "a systematical history of what appear to me to be the genuine elements of human society" — a kind of charter for the new Europe. But he was all too "aware that until the mind can love, and admire, and trust, and hope, and endure, reasoned principles of moral conduct are seeds cast upon the highway of life which the unconscious passenger tramples into dust, although they would bear the harvest of his happiness".

It is obvious that for all the surface difference between that age and

ours, the lessons to be learned are enormously relevant. Shelley was not among those who advocated "the wisdom of a high despair": his drama is a vision of change, and change on an apocalyptic scale. But much more than his predecessors he sees that change must come from what he called in a later poem "the mystery within". The key to the modern predicament of man does not lie directly in tampering with the structures of society and economic life. Such attempts fail because they cannot create the people suited to inhabit the post-revolutionary world: the old scars remain, the old struggles re-emerge. Efforts then to control the spiritual life by external authority become more repressive than the old regime the revolution was supposed to supersede. And they do not work. We have learned all over again that even the subtle attempt to convince people that their thinking is only 'ideology', a product of the social system and not a creative force within it, did not work.

So Shelley proposes something different: a change from within. His solution, in the simplest terms, is to create new people first and let the social and political changes flow organically from their needs. He asks for a change in awareness. And he asks those who awaken to the new possibilities but are born ahead of their time — "the children of a diviner day" — to endure the Promethean sufferings which life in the unregenerate world entails, in the knowledge that change must and will come. They after all are equipped to meet those sufferings in a way that the unawakened, suddenly precipitated by disturbing changes into a demanding and confusing post-revolutionary situation, cannot be asked to cope with theirs. The results of a Shelleyan "revolution in consciousness" are, he admits, less outwardly spectacular than the revolutionary convulsion of Europe. But its effects, though mild, are more certain and ultimately more far-reaching. Indeed, when the Spirit of the Hour flies through the world in Act III blowing on its oracular shell "A long, long sound, as it would never end", we recognise a beautifully imagined though novel version of the Last Trumpet.

And all things are made new — or, as Shelley puts it in quintessentially English form "all/ Were somewhat changed". What has changed is the quality of awareness. Everything is the same, yet subtly different. Reptiles and newts and creatures often regarded as ugly are still there, but now even they seem beautiful, "And that with little change of shape or hue". Human reptiles too put off their "foul disguise" because they are seen with different eyes. Human society is different, because the spirit in which people meet its demands has also subtly altered, though there has been no violent upheaval. A 'Last Judgment' has been passed, but without any of the lurid disasters attending upon it in the popular religious imagination, to be awaited in fear and trembling. With gentle humour, Shelley makes the reality of inner change humanly accessible, when a startled and bleary-eyed humanity turns out of its bed at the Last Trumpet. There is no miraculous and sudden overturning of the limits of human nature:

all
Were somewhat changed, and after brief surprise
And greetings of delighted wonder, all
Went to their sleep again.

The new world, after all, will be there in the morning. We shall be changed: but the twinkling is mostly in Shelley's eye.

Shelley makes the point that the new world, when it comes, must be habitable, not a world of Sunday-best behaviour. Yet the effects of the transformation are genuinely far-reaching as we see above all in Act IV: there the changes that have begun in man, by a kind of avalanche-effect spread through the cosmos. In the awakened cosmic consciousness of man, the universe itself rises to a new level of existence, and acquires a human meaning from the renewed harmony between man and nature to which such a consciousness leads. The transformation is only attained, moreover, through enormous spiritual effort — the tragic intensities of Act I, the fantastic journey of Act II braving the dangers of the dark unknown, the unfathomable Ahrimanic gloom of Demogorgon's cave. Shelley's extraordinary presentation of inner processes through imagery "drawn from the operations of the human mind" has alternately thrilled and baffled generations of readers. On the whole it is the tragically enduring figure of Prometheus, the god who was punished for "too much love of humankind", interpreted by the poet as a symbol of suffering man himself, who has attracted the most admiration. The 'mystery' scenes of the later Acts have been treated with some suspicion, or dismissed as fantasy outright. Yet those who do so not only fail to understand the whole spirit of Shelley's lyrical drama by calling it a 'retreat' from political reality. They fail to see that the deeper analysis of retreat is precisely the poet's starting-point, the problem to which he offers a brilliant and spiritually coherent solution. The events of the Revolution and its aftermath had led to a cul-de-sac, a retreat from which there is no way out except a step forward in consciousness.

When he began to compose the drama in the autumn of 1818, amid the "mountainous ruins" of Roman antiquity, Shelley already had behind him a brief but important career as a political activist. He had written pamphlets; he had given speeches in Ireland; he had worked at a model community in Wales; he had launched messages urging reform in balloons and in bottles, harangued bishops and been put under observation by government agents. His early poetry too is a passionate denunciation of tyranny in all its forms, including those forms which hide under the name of religion. But all these efforts had been failures. He and the handful of radical friends who supported his ideas could not single-handedly undo the reactionary measures of a shaken Establishment after the events in France.

Shelley was ever more isolated, and eventually left England for Italy. The "Earth-born" god Prometheus, shackled alone on the edge of the world for trying to improve the condition of mankind but still hurling up defiance at the apparently all-powerful "tyrant of the world", thus presents himself on one level as the vehement young poet himself. His spirit is unbroken, but he burns with resentment against his chains.

In an early prose romance called *The Assassins*, Shelley had explored one imaginative projection of this dilemma. The story introduces into corrupt society a stranger from a lost world, from an oriental 'happy valley' where remote isolation has preserved a fragment of the unfallen world. The youthful idealist is appalled by what he sees, and has no alternative but to "wage unremitting hostility from principle" against its institutions. But he is understood neither by the oppressors nor the oppressed whom he is trying to save. Shelley never finished the story, but the way in which he hints at the course it would take shows a disquieting possibility:

He would find himself compelled to adopt means which they would abhor, for the sake of an object which they could not conceive that he should propose to himself. Secure and self-enshrined in the magnificence and pre-eminence of his conceptions, spotless as the light of heaven, he would be the victim among men of calumny and persecution. Incapable of distinguishing his motives, they would rank him among the vilest and most atrocious criminals.

The twentieth century has made such figures all too familiar. The self-enshrined representative of 'the people' becomes the terrorist fighting for those who condemn him. Shelley never affirmed such a role. Describing his reasons for choosing the Promethean myth for his mature poetic statement, he explicitly contrasts with it the Satanic figures of modern literature, who engender in the mind a "pernicious casuistry". "But Prometheus is, as it were, the type of the highest perfection of moral and intellectual nature, impelled by the purest and the truest motives to the best and noblest ends."

The opening passages of *Prometheus Unbound* — the great dramatic speeches of the bound Titan — pose the alternatives. Prometheus could still go either way. As we first meet him, he is still the solitary idealist raging at the world because it does not live up to his ideals, hurling curses at the "all-prevailing" tyrant of the world, dramatised as Jupiter. The treatment is genuinely dramatic, and we must not naively take Prometheus as a calm spokesman of Shelley's philosophy. Prometheus claims that his solitary resistance to tyranny has taught him to "reign and triumph" over the scorn of his fellow men and his own despair:

torture and solitude,
Scorn and despair, — these are mine empire: —
More glorious far than that which thou surveyest
From thine unenvied throne, O Mighty God!

The tone is hollow. Prometheus claims to be free from personal desire for vengeance and to be waiting philosophically for the inevitable hour — the hour which:

As some dark Priest hales the reluctant victim
Shall drag thee, cruel King, to kiss the blood
From these pale feet, which then might trample thee
If they disdained not such a prostrate slave.
Disdain! Ah no! I pity thee.

The language of hysterical fantasy undoes the claim as he makes it. Through the events of the play, Prometheus will indeed become "king over himself"; he will indeed make the Earth the "calm empire of a happy soul". But the reality behind the words has to be won in the course of the drama. Even by the end of Act I, Prometheus must still say "I would fain / Be what it is my destiny to be". What Shelley offers us is not a stiff allegory, but a dramatic presentation of profound inner development, achieved by convincingly human sufferings and gradual self-knowledge.

As he speaks, Prometheus stands on the verge of an inner breakthrough. Those readers who have regretted the 'inward' turning of the play may consider, however, where continued defiance would have led. And the fact that in modern history Shelley's call for a revolution in consciousness has met so little understanding may lead them to reflect on his remarkably prophetic words in *The Assassins* for our age of terrorism.

Shelley's 'lyrical drama', however, exposes the situation to much deeper consideration. For it emerges that Prometheus' chains are not so much literal fetters as what Blake termed "the mind-forged manacles", the limits we unwittingly place upon our own vision. Despite his heroic stance, Prometheus is entangled in a web of illusions. It seems to him that his resentment is directed ultimately against the nature of things. For Jupiter is the "tyrant of the world" in far more than a political sense alone. Shelley's tremendous image of the Titan bound to the rock is a symbol not only of the idealist's social isolation, but much more widely of the estrangement of modern man in the material universe. Jupiter's tyranny is that of a state of consciousness: the vision of the world as cold and inhuman, where man is always an outsider and onlooker, always an alien. Repeatedly in Act I the struggle between Jupiter and Prometheus is characterised as a struggle

between two intense consciousnesses; they alone of living things are unsleeping. Shelley dramatises the modern, highly conscious position of the individual, and the cruel fact that the more he develops his consciousness, the more he is faced by the otherness, the alienness of the world. Many are unwilling to face that fact, and so draw back from fully unfolding their individuality. It is their fears which play into the hands of earthly tyrants, for they wish to shelter behind the 'strong man' who will make their decisions and face the modern dilemma for them — or at least claim to.

The first turning-point in the play is reached when Prometheus breaks the deadlock in what has become an unreal struggle against 'absolute' tyranny — a struggle which simply has the effect of prolonging man's state of alienation. He realises dimly that he is a prisoner of his own way of seeing, of a Luciferic illusion. Hitherto it seemed that he was condemned to his lonely estrangement by a power 'out there', external to himself. Now it begins to emerge that the key to his situation and its transformation lies within himself. Recalling the events which brought him to his present position of ultimate retreat, and the curse of endless defiance in which he vented his frustration and sense of neglect, he decides at last to change things from within. He decides to withdraw the curse.

All the extraordinary and seemingly fantastic events of the drama are really consequences of that moment of inner transformation. It affects not only Prometheus himself but the world he experiences around him. The Earth, his mother, and the elements of nature share in his fears, and in a strange and moving scene they struggle, only half-successfully, to communicate with him. But the achievement of that communion with an imaginatively apprehended nature cannot yet be brought about: it will constitute the dazzling 'operatic' finale of Act IV.

Nor is Prometheus' suffering instantly relieved — if anything it is intensified. He sees clearly the inner hopes and fears of human nature which are the real objects of any genuine struggle to alter man's condition. The fawning messenger-god Mercury comes to offer him a retreat from reality into a dream-world "lapped in voluptuous joy", or otherwise to threaten him with the Furies, the powers of despair and disillusionment which eat into man's heart. But Prometheus yields neither to temptation nor threat, which would mean abandoning his essential humanity. The Furies tear asunder the veil which protects the mind from its own deepest horrors, showing him everything that remains untouched by the surface 'enlightenment' which does no more than paper over or disguise. That, as they explain, is why "all best things are thus confused to ill": they send two visions as 'emblems' — the one of the French Revolution, whose idealism was swallowed up in blood; the other, which Shelley symbolically places beside it, of Christ crucified and his act of loving sacrifice perverted to the tortures of the Inquisition by his followers.

The perspective of the Titan has profoundly changed, however. He is not driven to despair by the one; and the other becomes an emblem of his own "unrepentant pains". The vision of the "youth / With patient looks nailed to a crucifix" is subtly superimposed for us upon the image of Prometheus chained to the rock. When the Furies say they will spread "a pillow of thorns for thy slumberless head", and add that:

Drops of bloody agony flow
From his white and quivering brow

it is not to the visionary 'emblem' that they are referring but to the Titan himself. It is a sign that his sufferings are no longer those of the outsider denouncing a world that has proved inadequate to his dream, but spring from a Christ-like acceptance of human nature in all its imperfections as a starting-point for renewal. At that moment for Prometheus, the agonies of Christ are also his own.

Rudolf Steiner has pointed to the link between the archaic myth of Prometheus bound to the material 'rock' of earth and the Christ-event — a redeeming act which also has its essential meaning in earthly as much as heavenly terms. Shelley was never to number himself among the followers of Christ, whom he imagined "Wailing for the faith he kindled" when he saw its historical degradation to a system of oppression. But he was guided by the sureness of his imagination to a perception of the inner meaning of Christianity not as a faith but as a 'mystery' — a truth of man's spiritual nature rising from within. It led him to deepen the dramatic 'turning-point' of Prometheus' self-regeneration into a vision of the event which formed the 'turning-point of time', and to connect it with the possibility of renewal for the Europe of his own age and ours.

The Cycle of the Mysteries and the Breathing Earth

Act I of *Prometheus Unbound* is an Easter mystery more profound than many professions of Christian faith. The dark mood is relieved, too, by the Spirits of Human Mind who end the Act with their hopeful prophecies. Their mingled sadness and sweetness signals a new and again essentially Christian confidence. Human beings may have vast capability for causing pain and desolation: but against that must be set their acts of unpredictable selflessness, fellow-feeling and creativity, their capacity for understanding others and for love. Shelley arrives at his vision, however, not by religious affirmation but by his own imaginative probing of man's situation on earth. And it is part of his whole plan of the drama to show the spiritual relationship of man to the cycle of earthly life through the year —

the festival year of the Mysteries which as Rudolf Steiner describes arose out of the very constitution of the earth and its movement in cosmic space. Though it begins by turning inward to the sources of regeneration, the drama will finally include the amazing vision of the macrocosm and the transformed body of the Earth and Moon, united through human love.

A key to the human and cosmic transformations which ensue is the mention of "the breathing earth". In Act II we witness the journey of Asia, Prometheus' beloved sea-nymph and perhaps on a deeper level a symbol of his higher self, to the depths of the earth. With her sister Panthea she travels through strange elemental worlds, inhabited by fauns, spirits, dreams and echoes. Everything there is in constant movement — beautifully contrasting with the statuesque and tragic first Act. Everything is dimly lit, and in the "gloom divine" there are fitful glimpses of lights and flashes of phosphorescence — contrasting with the intense consciousness of the unsleeping Titan in Act I. They are not alone in travelling on that "secret way". "All spirits" must be borne along by the enchanted eddies of mysterious force, "As inland boats are driven to Ocean" by the irresistible current of a river. So gentle yet inevitable is the force that they do not even know they are being transported. What is this force?

Those who saw
Say from the breathing earth behind
There steams a plume-uplifting wind
Which drives them on their path, while they
Believe their own swift wings and feet
The sweet desires within obey:
And so they float upon their way,
Until, still sweet, but loud and strong,
The storm of sound is driven along

It leads them, "Like clouds amid the yielding air", from mountain heights down into the dark centre of the living and breathing earth, into the depths of matter: Demogorgon's cave.

Shelley is representing imaginatively the in-breathing of the earth, though of course he does not intend us to think literally of an intake of air. The "plume-uplifting wind" is spiritual and metaphorical, being at the same time a flow of sound, a magnetic power, an impelling emotion. We are in the world of souls, the realm of dream and the half-light behind the veil of consciousness. But Shelley evidently knew from his studies of Mystery-teachings, alchemical and Rosicrucian authors, that the secret of the festival cycle was to be understood as a breathing-process of the planet itself. Perhaps he also knew of Goethe's contemporary experiments with the barometer, measuring the rise and fall of the air-pressure in the course of the

year. Charting the fall and rise of the mercury in the tube, Goethe was able to give the idea a scientific exactitude while still relating to the 'primary phenomenon' of breathing the cycle of atmospheric changes.

The "enchanted eddies" bring Asia "Down, down": yet by Scene iii she and Panthea have only reached "A Pinnacle of Rock" high in the mountains, from which they survey in wonder the surface of the earthly world. Looking down they marvel at the tremendous forces — vulcanism, glaciers — which shape the natural landscape. The in-breathing process is thus a force bringing them toward incarnation, toward material embodiment in "the realm of Demogorgon" on whose verge they now stand. And it must take them further still, into the very depths, into actual material existence. In Demogorgon's cave they can ask the Lord of earthly power their questions about the nature of life. Does physical existence have only the meaning it had for the chained Prometheus?

This 'questioning' of the Ahimanic power is Shelley's symbol, then, for incarnation. Our lives here are — or ought to be — an exploration and a questioning of the meaning of the earth. The imagery of entering into a dark cave after their descent through elemental worlds has obvious connotations of entering into the darkness of the womb. And the nature of the power which rules there:

Ungazed upon and shapeless; neither limb,
Nor form nor outline; yet we feel it is
A living Spirit

suggests the chaos from which form and outline will indeed take shape. (There is a hint too of the Spirit brooding upon the watery "waste and void" from the Book of Genesis.) But whereas for most of those borne upon that "secret way" the process remains unconscious — hence the "mighty darkness" and the "rays of gloom" emanating from the cave — for Asia and Panthea it has become a conscious quest. The answers to the questions of life do not in fact come from the enigmatic Demogorgon, but from Asia herself. It is her own soul which provides them: "and of such truths / Each to itself must be the oracle". They can only be awakened, however, in the encounter with life's experience, with the conditions of material life. A light then begins to shine in the depths of the dark cave — a light shining from Asia herself!

In the following scenes the light is revealed as the spiritual "lamp of earth", which gives meaning and beauty to the "dim shapes" of things here below. It is the light of higher consciousness, shining in the darkness. Shelley all but tells us that it is his version of the Christ-light, born in us at the point in the seasonal cycle when the earth is most deeply in-breathed, at the winter solstice. Then the initiates of the ancient Mysteries had

celebrated the birth of the light, symbolically lighting a lamp in the darkness of a cave at dead of night. The early Christians still understood the Mystery significance of the birth of the Christ at that same time of the year. Shelley gives us a new "mystery of birth" in the imagination he creates of Asia's descent and the coming of "the hour" — the hour of man's liberation. Yet something very strange has happened. Act II began in spring, and followed on the "Easter mystery" of Act I. Now, however, it has turned out that time has not gone forward but backward to Christmas.

This will only surprise us if we forget that Shelley is imagining all this from the standpoint of the spiritual, not the physical world. Because it is raised into consciousness, moreover, the birth that he describes is not "a sleep and a forgetting", but a reawakening to our spiritual origins and a reversal of the earthly perspective. Asia sings:

We have passed Age's icy caves,
And Manhood's dark and tossing waves,
And Youth's smooth ocean, smiling to betray:
Beyond the glassy gulfs we flee
Of shadow-peopled Infancy,
Through Death and Birth, to a diviner day

What has taken place is not just natural birth; it is also a spiritual 'Death and Birth', an initiation.

The time-cycle continues to run backward, and in Act III brings us to Michaelmas — though again, Shelley has re-imagined everything in his own unique terms rather than borrowing older forms. We have seen, however, that Act III is a kind of gentle apocalypse, with the Spirit of the Hour blowing the Last Trumpet over the sleeping world. After the turning inward necessary to find the sources of renewal, Shelley's drama looks outward again. History, which had reached an impasse, moves forward once more. The Act can best be seen as a kind of historical pageant of the new age, led by the Spirit of the Hour. But its events also belong in their timeless significance to one of the four great Mystery-festivals of the spiritual year, namely the Michael festival of the autumnal turning-point when the ancient initiates celebrated the day of Mithra. And once more Shelley has re-created the Mystery-images in modern form.

The Christian form of the festival centres on the great symbol of Michael fighting the dragon. The symbol has roots in much older mythologies, where sometimes the 'beast' is a dragon, or a powerful animal like a bull, or a monster from the sea. In each case the animal-nature is mastered by the forces of the spirit, the angel, or the god of light. The Mysteries of Mithra especially prepared the way for the Christian vision in this respect,

and there we find all this symbolism richly developed. Even at his birth, the light-god Mithra calmed the heaving ocean — the image of the dark depths in man's passionate nature, from which monsters may indeed rise. Reliefs found in the Mithraic sanctuaries often show the child-god and the figure of Oceanus standing calmly before him. It is this mystery-image which Shelley chooses in Act III, Scene ii. In accordance with the classical mythology he calls the Sun-god not Mithra, but Apollo. However, we know from the studies of myth that had been undertaken by Shelley's friend, the occultist John Frank Newton, that he identified Apollo and Mithra in a scheme designed to bring out the deeper unity of all mythologies.

The Ocean and Apollo in Act III reproduce an emblem from the Mysteries. The sea itself is still called a "monster"; but now it is "hungering for calm" and henceforth it will "heave, unstained with blood". The modern mystery is not one of violent dragon-slaying so much as an inner victory, exactly as Shelley's drama portrays, and as Rudolf Steiner insisted when he spoke of the need for a new Michael festival.

The macrocosmic Act IV is so full of mysteries that we cannot begin to go into details here. It corresponds to the Mystery of midsummer, the fullest out-breathing of the earth, when the soul of man too is opened to cosmic secrets in a mood of reverent expansiveness, freed from too close a dependence on the things of material existence and the body. On the vast scale of man's spiritual destiny, imagined by Shelley as the transformation of the earth, Act IV offers us a glimpse of the cosmic bodies of Earth and Moon united in one living whole; but more immediately, something of that future transformation can be felt in the fourth Mystery festival. It is the polar opposite of Act II. There we saw the in-breathing, incarnating phase of the life of the earth: now it is breathing out, far out into the void of "hungry space" where the cold Moon, that "little world of death", circles in its orbit. The future union of the two planets and the awakening to life of the frozen Moon is unforgettably presented by Shelley in the wonderful lyrical poetry of his last Act. But it is simply the fulfilment of the breathing rhythm of the earth, a further extension of the present out-breathing, which will finally enfold and shelter the Moon, bringing it back into the life-cycle of our world. Shelley hints at the process thus:

The Moon:

The shadow of white death has passed
From my path in heaven at last,
A clinging shroud of solid frost and sleep;
And through my newly woven bowers,
Wander happy paramours,
Less mighty, but as mild as those who keep
Thy vales more deep.

The Earth:

As the dissolving warmth of dawn may fold
 A half unfrozen dew-globe, green and gold,
 And crystalline, till it becomes a winged mist,
 And wanders up the vault of the blue day,
 Outlives the noon, and on the sun's last ray
 Hangs o'er the sea, a fleece of fire and amethyst.

The Moon tells the Earth that now it will be "Sheltered by the warm embrace / Of thy soul from hungry space". But in all this, we must remember that in Shelley's vision it is man himself who plays the crucial transforming role. Though it includes images of social and political transformation, Shelley's drama makes it clear that the answers to humanity's problems cannot be tackled productively within any but the broadest perspective. The failure of violent revolution was a symptom of the need for much deeper and more far-reaching answers to man's predicament — answers which Shelley found or created for his poetic presentation of the new Mystery-cycle. Through its symbols, we can explore a much more profound vision of human possibilities, where man is not an outsider or onlooker but a loving and beloved child of earth. Already in Act III, the earth begins to be rejuvenated by the kiss of Prometheus, the "earth-born" — one could say, the human — god. The crisis of the whole earthly environment today shows that if we do not give our planet the kiss of love and life, we will give it the kiss of death. Here too the spiritual and all-inclusive vision of *Prometheus Unbound* has been amply borne out. The Earth says:

Thy lips are on me, and their touch runs down
 Even to the adamant central gloom
 Along these marble nerves; 'tis life, 'tis joy,
 And through my withered, old, and icy frame
 The warmth of an immortal youth shoots down

That is the gesture which Shelley, like those who have come after him to develop the 'new Mysteries', asks that we make more than a poetic reality.

Further reading

P. B. Shelley, *Prometheus Unbound. A Lyrical Drama*
 Rudolf Steiner, *The Cycle of the Year as the Breathing Process of the Earth*.

BOOK REVIEWS

**"MEDITATION
 Transforming our Lives for
 the Encounter with Christ"**
 by Jörgen Smit

Translated by Anna Meuss and
 Johanna Collis
 Rudolf Steiner Press, 1991.
 Paperback £5.95

It is somehow very fitting that in the year of his death, this concise and very practical work on meditation by Jörgen Smit should become available in English. Where the life of the spirit is concerned, the English do not seem to have the appetite, even the stomach, for lengthy and detailed exegesis in the way that some other cultures find acceptable.

Those who have had the privilege of working with or hearing Jörgen Smit on the subject of the inner life will inevitably have been impressed, not only by his intensity and dynamism, but also by his clarity and simplicity.

Nowhere is this more striking than in his treatment of themes that seem to invite the opposite: "Meditation — Transforming our Lives for the Encounter with Christ". What is an encounter with Christ? The issue is treated soberly as a phenomenon that

is coming into the lives of more and more people, by no means necessarily remarkable individuals, often at a moment of crisis. "When we have come to the limit of despair and of total impotence, a point where we'd simply like to give up and put an end to our own life — if we are able to bear this and try to penetrate beyond it, then it may happen that Christ is suddenly there, as a friend, immediately perceptible at the moment".

Inner and outer pressures today make it ever more likely that individuals will find themselves in such a situation of crisis. The description of work with meditation and preparatory exercises which Jörgen Smit gives here, places the reader in a position to prepare for such a moment on the one hand and to undertake a fruitful development of inner experiences on the other. Yet at no time is one asked to relinquish the waking, questioning consciousness that is the hallmark of our age. On the contrary, the "inner observer", as Smit describes the voice in us which continually asks, "What are you doing? What is going on?", is the starting point for work at meditation and at the strengthening of the soul faculties of thinking, feeling and willing.

This slim volume admirably meets the needs both of those who have a vague interest in the subject of

meditation and what it really involves, and of those who wish to do it and need practical guidance in what steps to take and how to deal with what follows from taking them. It seems designed for carrying on one's person.

The translation successfully renders the lucidity and firmness of Jörgen Smit's style and leaves the content as accessible in English as it was in German.

**"THE MYSTERY OF
ARTHUR AT TINTAGEL"**
by Richard Seddon

Rudolf Steiner Press, 1990.
190 pages. Paperback

It is a source of continued wonder that the theme of King Arthur and the Round Table, together with the related theme of the Holy Grail, should perennially excite interest, interpretation and research in the way that they do. Particularly in the last few decades since the second World War there has been a resurgence of interest in the "once and future king". Looking into the research done by Geoffrey Ashe and others there seems little to indicate that there was a historical personage of such stature that he should continue to be a cult figure worldwide 1400 years after his presumed death. Nor indeed is the early literature in which the adventures of King Arthur and his knights feature,

of such artistic merit as to account on its own for the spread of Arthur's fame.

In this book, which is evidently the fruit of years of patient study and enthusiastic research, Richard Seddon puts forward the case that there is a corpus of Arthurian mysteries going back to around 1100 BC, in which Arthur is a title, like pharaoh, rather than a proper name and of which now there remains only a legendary echo. A sequence of 12 battles described in various early sources can thus be seen, not as physical or historical events, nor indeed as the products of a poetic imagination, but rather as distinct stages in the process of initiation which belonged to a kingly calling. Those are described and documented in detail in the chapters entitled 'Battles of the Soul' and 'Battles of the Spirit'.

This at once links the legend with an archetypal human experience which we find is referred to in such discrete works as the Egyptian Book of the Dead, the Epic of Gilgamesh, Dante's Divine Comedy or the Dreamsong of Olav Asteson. This then vests in it the power to stir the deepest parts of the human being, the more so today since increasingly each individual is feeling a kingly calling in the domains of his own soul and spirit. In the words of Christopher Fry, "Affairs are now soul-size".

Anyone who, in response to this, wishes to look into the Arthurian legends in more depth will find, in Richard Seddon's well-researched book, an invaluable guide not only to

the geographical and historical background but also to the literary sources, all illumined by the many references to this theme in the work of Rudolf Steiner. By no means always easy reading, it is however very well organised and remarkably rewarding, combining as it does the fruits of a meditative approach with those of scholarship.

**"THE MAGICAL WORLD
OF THE INKLINGS"**
by Gareth Knight

Element Books, 1990. 258
pages. Paperback, £9.99

It was Schiller who saw that the human being is most truly human when at play, and linking this with St. John the Evangelist's perception of the creative godhead as the Word, or Logos, we may perhaps say that in play with words, with the medium of language, the human being can experience a faint echo of the creative act that brought forth the universe.

Certainly many whose childhoods have been enriched by the worlds of the imagination created by C. S. Lewis in his "Tales of Narnia" and J. R. Tolkien in "The Hobbit" and "The Lord of the Rings" will carry with them into adulthood a lasting wonder at the fecundity of language in the hands of a poet or of a child. Those who pursued this in more depth will then undoubtedly have come across

the other two, perhaps slightly less well known, members of the group of Oxford writers known as the "Inklings" — Charles Williams and Owen Barfield. It is the latter who writes of language in his "Romanticism Comes of Age": "It seemed there was some magic in it, and a magic which not only gave me pleasure but also reacted on and expanded the meanings of the individual words concerned".

Gareth Knight's recently-published book on the Inklings gives the reader an insight into the life and work of each of the authors mentioned which is remarkable both for its dispassionate scholarship and the understanding it brings to bear on the subject.

Many will feel that they have gained a more conscious appreciation of a phenomenon of our time — and the extraordinary impact these writers have had certainly is one, and indeed a phenomenon in their own lives.

The book is attractively laid out and illustrated and contains a wealth of interesting biographical material alongside the sympathetic analysis of the major themes of each author's work.

W. B. Forward

NOTES AND ACKNOWLEDGEMENTS

Dr. Virginia Sease is a member of the Vorstand of the Anthroposophical Society and is based in Dornach where she has recently taken over responsibility for the Section for the Performing Arts. The article in this issue is the text of a lecture she gave in Dornach on 27.09.91 in German, for the Michaelmas Conference on "The idea and mission of Europe — from the national to the European identity". Translated by W.F.

William Forward, editor, is an upper school teacher at Michael Hall, specialising in German, the Parzival legend, and Social Science.

Andrew Wolpert, editor, teaches English at Emerson College.

Peter Tradowsky lives in Berlin and is the author of several works on Caspar Hauser, most recently *Caspar Hauser, das Kind von Europa*, together with Johannes Meyer. This article, written for *The Golden Blade*, was translated by W.F.

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, worked as a doctor in the Anthroposophical Medical Practice in Forest Row for eight years. She is currently on sabbatical.

Dr. Andrew Welburn is a Fellow of New College, Oxford and author of books on the romantic poets, including *Power and Self-consciousness in the poetry of Shelley* and *The Truth of Imagination: an introduction to visionary poetry*.

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

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Kees Zoeteman

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Kees Zoeteman is Deputy Director for Environmental Protection at the Dutch Ministry of Environment.

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Andrew Welburn

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In describing the pre-Christian roots and subsequent development of esoteric Christianity, the author re-examines the canonical texts and the perplexing figures of Paul and John, both, in their own way, initiates into higher awareness.

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Dan Lindholm

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This is the sixth of Bock's eight-volume study of the Bible to appear in English translation. 432pp; hardback; £14.95

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Henning Hansmann is Principal of the Camphill Rudolf Steiner Schools in Aberdeen.

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Illustrator Boris Artzybasheff

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