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New View



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New View is a journal supporting spiritual renewal in our times, based on the quest for a new wisdom of the whole human being, inspired by Rudolf Steiner's Anthroposophy and related approaches.

ANTHROPOSOPHY or 'awareness of one's humanity' is a path of knowledge and self development which encompasses the realms of religion, philosophy, art and science. Founded in what is universally human, it offers a cohesive interpretation of human and world evolution, the reality of spiritual worlds (of which this material world is a part), practical methods of developing an objective consciousness of these realms, and deep insights into Christianity and the world's religions and philosophies.

Anthroposophy was established by Rudolf Steiner (1861-1925) through books, lectures and other practical initiatives. He wanted no one to accept what was presented through blind faith and asked that everyone objectively test what was offered. He also insisted that individuals were able to work in complete freedom with what he presented.

(For information about the Anthroposophical Society in Great Britain, contact www.anthroposophy.org.uk).

The views of the authors and contributors expressed in New View magazine may not necessarily be those of New View Publications Limited.

Front & Back Cover:

*Detail from the Nativity panels of the Isenheim Altar, Musée Unterlinden, Colmar, Alsace, France.
 (Painted by Matthias Grünewald between 1516-18)*

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New View Contents

Inner Fire Beatrice Birch	3	Arwen Kitson's Poem for Peace Heloise Saunders	34
The Biography of Holy Sophia Harrie Salman	8	What is the truth about Global Warming? Richard Phethean	36
The Virgin of Guadalupe Herald for a New Age Stephanie Georgieff	16	Bridging the Gulf – Anthroposophy in a Material World Richard Bunzl	46
Reader's Letter Thomas Meyer	19	There is something rotten ... British politics seen from a Continental perspective Harrie Salman	51
The Isenheim Altar and the Wholeness of Saint Anthony Maarten Ekama	20	NATO's 70th Birthday and the UN COP 25 Climate Conference in Madrid Terry Boardman	56
Rudolf Steiner School, Mbagathi, Nairobi, Kenya A Special Kindergarten Appeal Judith Brown	29	Leonardo – Five Hundred Years On Trevor Dance	64
New School Canterbury, Our Story Beth Cuenco	31	Book Reviews	68

Dear Reader,

Welcome to the Holy Nights issue of *New View* magazine. This is the issue which enters the New Year. Although one day always follows the next, there is something about beginning a *new* cycle, a *new* phase in life, that gives pause for thought and the possibility to create new initiatives, personal and otherwise.

The people of Britain are now coming to terms with a new step, because, as I write this editorial in the early hours of Friday 13th December, the news is that, following the general election the day before, the Conservative party have a majority sufficient to take Britain out of the EU next month, in January, after three and a half years of indecision, uncertainty and no little turmoil. Whatever one's personal view, it is surely a time for the people of these Isles to build bridges to one another. Having said that, the Scottish National Party have fared strongly in this election and will certainly call for a further referendum to seek independence. So Britain will leave the EU and Scotland may leave the UK, in time. There seems to be a significant gesture there; similar but for different reasons, of seeking more self determination. As ever, time will tell and how people respond will make the difference. And certainly it ought to be about bridges, not walls.

This Christmas I decided, in a certain sense, to offer the reader a 'Christmas Card'. The cover of *New View* is like no other I ever published. On the front cover is a detail from a scene of the Nativity, by Matthias Grünewald, being part of a sequence of altar panels he painted that can be seen today at the Musée Unterlinden in Colmar, in the Alsace, France. What is different is that this front cover image extends onto the back cover of this issue, showing a whole community of spiritual beings witnessing the nativity scene. If the reader so wishes he or she can open out the magazine and see these two panels together as the artist intended. Painted in the 16th century, this art work only begins to reveal the deeper wealth of the insights and understanding available from it with the help of anthroposophy. It may not be an exaggeration to say that encompassed within it may be a doorway to the whole of Esoteric Christianity. At any rate, the cover of this issue comes to you in a contemplative mood for the Holy Nights and beyond!

And so to this *New View* issue entering 2020. It begins with *Inner Fire* by Beatrice Birch; a heartfelt and compassionate sharing of an initiative in the USA about helping people with serious soul conditions to find a way forward, free of medication.

The Biography of Holy Sophia by Harrie Salman, writing from the Netherlands, is an insightful and gently scholarly look at this spiritual being we may know more generally as Sophia and how she has 'incarnated' into different cultures over time. This is complemented by *The Virgin of Guadalupe; Herald for a New Age*, where

Stephanie Georgieff, an Albanian American, briefly relates the remarkable story of the appearance of an aspect of Sophia in Mexico, South America.

We then have a reader's letter from Thomas Meyer, who lives in Switzerland, writing to us on the subject of Otto Weininger and Norbert Glas.

The front cover theme returns with *The Isenheim Altar and the Wholeness of Saint Anthony* where Maarten Ekama, a Dutchman living in England, shares his insights and thoughts on the history of Grünewald's altar paintings with particular reference to two of them depicting St Anthony.

There follows an appeal from Kenya, with *Rudolf Steiner School, Mbagathi, Nairobi, Kenya: A Special Kindergarten Appeal* by Judith Brown who lives and teaches at the school. Here in England we hear the story of a school community that has arisen, Phoenix-like, from the ashes of an older Steiner school initiative with *New School Canterbury, Our Story* by Beth Cuenco. Still on a schooling theme, we then hear from Heloise Saunders of a Steiner School pupil, aged 11, who won a national poetry competition in *Arwen Kitson's Poem for Peace*. Then we publish a piece by Richard Phethean, who died in 2014, concerning one of the great issues of our present time with *What is the truth about Global Warming?* Although written by Richard in 2008, it is relevant to the ongoing concerns surrounding climate and points into the space where a real meeting and debate ought to be taking place, but isn't.

Richard Bunzl also looks into potential meeting spaces with *Bridging the Gulf – Anthroposophy in a Material World*.

It remains to be seen if the title of the next contribution can be seen to improve in time to come. Harrie Salman appears with a second piece, looking to Britain from continental Europe with *There is something rotten ... British politics seen from a Continental perspective*.

Terry Boardman raises questions and concerns about current events with *NATO's 70th Birthday and the UN COP 25 Climate Conference in Madrid*, enabling readers to think through vital issues of our time.

Finally, Trevor Dance writes a piece on the fifth centenary anniversary of a very special renaissance artist with *Leonardo – Five Hundred Years On*.

At the end of the year I would also like to thank all the readers who made extra financial contributions during the year, without which we would find it impossible to continue. The readership support has been a little miracle for the life of this magazine.

All good wishes to each reader, wherever you are and for whatever may come to meet you in the time ahead.



Deadline for the Spring issue of *New View*: Monday, 23rd March, 2020

Inner Fire

by Beatrice Birch

Innner Fire is a not for profit, proactive healing community offering striving individuals the *choice* to recover from debilitating and traumatic life experiences, (which typically lead to addiction and mental (soul) health challenges) while strengthening themselves on a deeper soul spiritual level without the use of the mind altering, psychotropic medications. We are not anti-medications but rather, we believe in *choice*.

The catalyst for Inner Fire was the suicide of six young, sensitive, creative and distraught individuals who approached me (when I was working as a Hauschka Artistic Therapist and consultant at a rehabilitation centre in the north eastern state of Vermont, USA) declaring: "I hate being medicated, isn't there a choice?" From my years of experience in Anthroposophical medical and therapeutic centers in England, Holland and the USA, where only homeopathy and the anthroposophically inspired artistic therapies were offered, I knew there was a choice and mentioned avenues... but within

two years of leaving the center, these lonely and unsupported individuals chose suicide over living in a fog of pain, disconnected from their creative thinking, heartfelt feeling and intentional willing, in essence from the soul forces which make us human. I felt this was so unnecessary and wrong and knew a choice had to be offered. It was clear to me that I had to take the best of my life experiences, find courageous colleagues and honor the sacrifice of these disheartened individuals, who I felt took their lives as a 'wake-up' call to us to look at what has been referred to as a genocide, happening subtly in our societies.

The 'guides' at Inner Fire share my concern about the attack on our future generations. Rather than being supported to work with and through life challenges: stress, competition, bullying, the materialism, the speed of life, etc., the pharmaceutical companies, along with insurance companies, have infiltrated and support the illusion of a quick fix.





Our newly completed East Wing

Suicide is the tenth leading cause of death in Vermont, and suicide rates are increasing. In the UK, one in four women are using anti-depressants – and with only ten minutes allowed per patient in the first session by the UK National Health Service, how is a doctor to get a true sense of the challenges an individual is working with? The statistics go on and on. People are beginning to dare to express their distrust of ‘the system’ and of the doctors who prescribe far too quickly without knowing the patient or their history’.

I believe that young people are actually barometers reflecting the antisocial and extreme, soul-less conditions we are creating in our societies. Education is primarily intellectually focused, thereby neglecting to develop the artistic and creative dimensions of the whole human being. Psychosis can be seen as being stuck in the head, when thoughts race round and round with no way of grounding oneself. There are so many ways of learning; have we forgotten about the ‘will-based’ or ‘heart-based’ intelligence? In many schools in the USA there are no longer windows in the classrooms and children are not allowed recess, a break or simply playtime. Rather than being helped with the challenges that belong to living; at the youngest ages children are blamed for restlessness as they find it too difficult to sit for hours at a time behind desks. They are then labelled and medicated. Have we forgotten that a healthy childhood is all about imagination and activity? For too many, after being medicated life becomes flat, joyless and lonely; they then sit like zombies dealing with the embarrassing and awful side effects of their medications and before long end up on a cocktail of medications miserably ‘maintained’. Parents declare that they do not

recognize their children, their light has disappeared, their uniqueness is lost. Why do we ignore the distress of our children and damp them down through medication rather than look at crucial changes necessary in our schools, universities and prisons?

During my valuable life experiences teaching in schools, volunteering in prisons and thirty-four years of offering Hauschka Artistic Therapy in clinics and private practices in England, Holland and the USA, I became aware that it is the image of the human being as a machine to be ‘tweaked’ that leads to the horrendous ways we are treating our brothers and sisters. I feel it is very important to recognize how, with the development of materialism, the human being is increasingly

compared to a machine: the heart being a pump, the brain a computer etc. We try to fix each other as if we were broken. In the world of mental health, people are ‘maintained’. Alarmed by such a term used in reference to human beings, I declare that we may ‘maintain’ trucks and tractors, but that we *support* the healing process of beings trying to be human. Is it not so that ‘mental health’ is actually a *reductionist* term for ‘soul health’? Certainly no one really thinks that the head is isolated from the rest of the human organism...? We are also aware that traumas in one’s biography influence how we feel and behave and therefore our ability to digest these experiences can eventually influence how we think. It seems we have forgotten that the human being is four fold. As Rudolph Steiner, through his insights expressed through Anthroposophy reminds us, we have four ‘bodies’ with only one being material, the physical, and the other three are invisible, but active within the whole human entelechy. Our etheric body (containing our life forces), associated with the element of water, carries our memories and habits and relies in the early years on rhythm and guidance in order to develop with strength and flexibility. Our astral body, associated with the element of air, is the seat of our sympathies and antipathies, our feelings. Together, the etheric and astral bodies are referred to as the soul. The fourth ‘body’ is our unique spirit, which in fact is never ill nor wounded. Some people refer to the spirit as the ‘higher self’ or the ‘witness’. I liken the relationship of the Charioteer and his wild horses to the Spirit and the astral body. Adolescence is all about wild horses and we are lucky if in that stage of life we can find the Charioteer somewhere within us, or at least someone within our community able to guide us! Our Spirit is what makes

us creators and not victims, though many of us have felt a victim at times when our soul, due to undigested, traumatic life experiences, is out of balance.

Inner Fire is now in its fifth year, having supported, as a midwife supports the birthing process or the banks of a river guide the current, twenty-nine Seekers in their healing journey. Why do we use the term “Seekers”?

For many years, I worked at prisons in New York State, USA, offering a course called Alternatives to Violence in a maximum security prison outside of the City and watercolor painting in a medium security prison in upper state New York. One day, a young man who I had been painting with for some time approached me sharing: “I was trying to write to a friend on the outside about this art class but it is so hard to describe what happens here. Eventually I wrote to my friend: ‘it is an art class, but it is really a spiritual class’.” Then he looked me straight in the eyes and stated: “This is what I was looking for on the outside, isn’t it strange I had to come to prison to find it...”

It dawned on me that he, like so many, was really a Seeker, looking for more than this fast paced, superficial, materialistic life. Years later, not wanting to label individuals seeking a choice at Inner Fire as ‘patient’, ‘client’, ‘resident’ etc., I recalled this young man and felt that ‘Seeker’, which though a noun has a sense for positive action associated with it, would better capture the gesture of anyone having the courage to reclaim their life without the use of the psychotropic medications. In addition, rather than ‘staff’ we also use the term ‘Guide’ but the fact is, we are all Guides and all Seekers.

People who want to reclaim their lives and with the support of a conscientious and experienced psychiatrist, long to taper slowly from their sometimes addictive, but certainly mind-altering, psychotropic medications, or to avoid them in the first place, or, having tapered, are struggling with the withdrawal symptoms, are welcome to engage in Inner Fire’s comprehensive, balanced, residential program, which supports the healing of the whole human being. We combine morning, practical work in the bio-dynamic garden, forest, house and kitchen where, based on the GAPS diet¹, individuals learn to cook properly using only the finest ingredients. Afternoons are for engaging in Anthroposophically inspired therapies: artistic (clay, watercolor, pastel, form drawing, charcoal), speech, music, rhythmical massage, spatial dynamic (a movement discipline), eurythmy and biographical counseling. In addition we offer somatic breath work, psychotherapy and yoga.

Out of form comes freedom: Many of our Seekers have lost any sense of rhythm in their life. Sleep is chaotic, meals are random, and their days are aimless, having little, if any, order or sense to them. Their outer life is so disheveled that any sense of peace leading to an awareness of an inner life is eclipsed. Their Higher

Self is disconnected from their imbalanced Soul and therefore, like animals, no freedom can be experienced. Having a daily rhythm is crucial, thereby strengthening the etheric body. This practice, which helps develop an inner harmony, is actually deeply appreciated by the Seekers and typically continued after graduation from the year-long program.

The order of the day is designed to work with what can be termed the ‘Soul Breath’: during the mornings, the Seekers breath-out into the community, becoming aware of the other’s needs, helping each other with tasks and providing for the community at large. In the afternoons, the in-breath is emphasized as they focus on themselves and engage in the one-on-one therapies, thereby receiving support on a deeper, soul-spiritual level as they find clarity and gradually connect with their creative, unique Self.

This work is both humbling and heartening. Humbling, because though we bring our insights and wisdom from years of experience to support the striving individuals, we are dependent on them staying engaged during vulnerable times; this takes a tremendous amount of courage. As one thirty-year-old Seeker who had been medicated for half her life stated as she began to taper: “I do not know who I am going to find.” Can you imagine this? Seekers are met with love and interest, and are recognized as Creators. We see challenges as opportunities for growth. As individuals taper from the constraints of their soul/physical condition, they feel more alive and clear, more human, and many appreciate the opportunity to then work more consciously with



undigested traumas and life experiences despite their vulnerability, discomfort and fear. Many declare, “well, even if it is painful, at least I can feel!”

Heartening, because it is remarkable how quickly individuals respond to our genuine compassion and belief in their ability to heal and reclaim their lives. Many Seekers come to us from shockingly abusive, inhumane situations in hospitals and other rehabilitation

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centers where they feel unrecognized, misunderstood and certainly not respected. Some individuals arrive shuffling their feet, blurry eyed and on the defense and in very little time, just as a wilted plant responds to warmth and sunlight and even before tapering begins, individuals feel safe and able to trust, the pace of their walk increases and laughter can be heard! Their healing has already begun!

Relationship and how we meet and recognize each other is the key to healing. Appreciating stigmas associated with impulsive and superficial labeling, we focus on and draw upon people's strengths. If anything, we accept diagnosis simply as indications. We cannot say the Seeker will never meet challenges again upon leaving Inner Fire! We emphasize that we do not 'fix' anyone, but if we can help an individual recognize and connect with what I refer to as the 'divine creative self', which each Seeker can confidently draw upon as they face further challenges in their lifetime, knowing they may not like this challenge but they will manage to get through it, then this is what we consider success.

To work at Inner Fire is not a job but rather a path of self-knowledge and self development. We cannot ask anything of the Seeker which we are not also working on ourselves. A core of seasoned guides form the Leadership Group, making decisions on fundamental issues. At this time, we have a total of twenty dedicated

and enthusiastic guides on the payroll who believe in the healing process. We are all grateful to be able to believe in what we do and indeed, it is a gift to have such pioneering collegueship. Of the twenty, six are full time as well as therapists, from Europe and various parts of the USA, who come for seven weeks or longer blocks. The Seekers are also supported by overnight guides. We are also grateful for the growing team of individuals who volunteer offering their experience for instance, in the realm of grant applications, web design and legal matters.

Inner Fire is located in the valley of Brookline in the south-east corner of Vermont, neighboring the dynamic town of Brattleboro. The Grace Brook flows along the dirt road through the rolling wooded property reflecting the seasons by the layers of extraordinary ice formations in winter and laughing currents during the summer. Having managed for four years in the charming Grace Brook farm house and rented space, nearly a year ago, thanks to remarkably generous donations, the East Wing of the Inner Fire Home was completed, which allowed Inner Fire to become a Vermont licensed Residential Therapeutic Community (TCR) housing eight Seekers. We are now busy raising funds for the Arts and Drama Barn which not only will be a meeting space for our growing community, but a center of activity for theatrical productions offered to the broader community in appreciation of the remarkable support we have received. Taking note of the declaration of each exhausted and confused visiting parent or spouse: "I need Inner Fire", we plan to also use the barn for retreats where the family member can experience and be nurtured by the therapies and develop a bigger picture and understanding of the challenges they have been working with as they accompany their loved one. We will also offer opportunities for psychiatrists and other practitioners working in the mental health system to come together and learn ways that they can help with tapering and supporting individuals to reclaim their lives without the mind altering, psychotropic medications. Upon completion of the Barn, we will be raising monies for the West Wing of the Inner Fire Home, which will then allow us to reach our limit, twelve Seekers. A third space will follow which will include a common room, with a wood burner and additional office and therapeutic spaces, as well as a preserving kitchen, for processing herbs from our healing herb garden into ointments and tinctures which will be sold and profits given into our Support a Seeker Fund, leaving finally only therapeutic huts to be built and strategically situated here and there on the 43 acres, thereby drawing Seekers into the healing beauty of the woods and fields through the five seasons: Winter, Spring, Mud, Summer and Autumn (yes, we have a mud season!).

Possibly everyone knows someone who is suffering from the over prescription of the anti-psychotic



Ruskin Mill Trust Group is a provider of specialist day and residential services for children, young people and adults within eight provisions throughout the UK.

An exciting opportunity has become available to join Ruskin Mill Trust in a newly created role of Steiner Teacher Advisor and School Mentor in the new Clervaux Garden School which is located in Croft on Tees, North Yorkshire and is due to open early 2020.

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We do not accept CVs and the **closing date is 12pm Friday 10th January 2019**

We are committed to Safeguarding and successful applicants will be required to undergo an Enhanced Disclosure and Barring Service Enhanced check and an Enhanced Disclosure Scotland check.

medications, or who has taken their life due to the lack of visible choice. The needs are so great and offering a choice is so important that I sigh at the thought that Inner Fire is merely a drop in the ocean, but a smile replaces my sigh when I realize, through my life-long connection to homeopathy, that Inner Fire may be a drop but indeed it appears that it is a potentized drop and who knows where the ripples will extend to! Inner Fire is being watched from around the world: One email from South Africa stated: "Just knowing Inner Fire exists, gives us hope."

It is clear Inner Fire is also a catalyst; we are in the process of developing a relationship with the Vermont Department of Mental Health aiming to be used as a pilot project. At present, Inner Fire is not covered by health insurance but it is essential that we find the means to support striving individuals, regardless of their race, religion and financial background. From our beginning, we initiated a 'Support a Seeker Fund', which has already supported three people for two and a half years. This fund needs regular donations.

Endnotes

1. Gut and Psychology Syndrome (GAPS) was developed by Dr. Natasha Campbell-McBride: high protein, high fat, no sugar and lacto, fermented foods: kimchi, kefir, yogurt, fresh organic produce.

For further information about Inner Fire, please see our web site: **www.innerfire.us**.

Regarding job opportunities as a guide or therapist, or for donating to our Building or the Support a Seeker Fund please contact: **beatrice@innerfire.us**.

We have monthly Open Houses noted on our Facebook page and if in the area, please phone, knowing that you are warmly welcome to visit: **+1 802-221-8051**.



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The Biography of Holy Sophia¹

by Harrie Salman

The Lord created the world through Wisdom and He put everything in its place. That is why He made Wisdom the adviser of the soul. Hear the voice of your adviser throughout the days of your sojourn on the Earth so that you may be well and listen to the words of Wisdom.

(Peter Deunov)²

In mythologies divine beings often appear in pairs – a god and a goddess as his consort. We can see such pairs in the Egyptian couple Osiris and Isis, in Sumer An (the Sky) and Ki (the Earth), and in the Greek couple Zeus and Hera. They should not be seen as a man and a woman, because spiritual beings don't have a gender. We can imagine such couples as a unity with a masculine and a feminine aspect, the masculine being connected with processes of creation, the feminine with bringing this creation into reality. Or as a unity with an active principle and a passive principle that mirrors the activity and thereby makes it conscious. This is comparable to what happens when we look in a mirror and become aware of ourselves, or when in a conversation a friend reformulates our thoughts with the result that we understand ourselves better.

In Anthroposophy the deities from world mythologies are regarded as nature beings or angels from the ranks of the nine hierarchies of angels that have been described by the 5th century theologian Pseudo-Dionysius Areopagita. In this article we will look at the being of Holy Sophia (Divine Wisdom), her origin, her development and her connection with humanity. Only a part of her story can be told here.

Wisdom literature

Our knowledge of Holy Sophia is based on texts from the Old Testament that are known as the Books of Wisdom: the books of *Job*, *Psalms* (not all of them), *Proverbs*, *Ecclesiastes*, the *Song of Songs*, the *Book of Wisdom* and *Jesus Sirach*. These books were written in the first millennium before Christ, most of them rather late. The psalms are usually attributed to King David, some of the other wisdom books to King Solomon, but this is contested. It is obvious that these collections of texts have their origin in an oral literature that is much older. Some of them were used in the temple services, while other parts were told within the families living in the countryside.

Some Jewish wisdom books show parallels with the wisdom books of the neighbouring cultures of Egypt and the Middle East. This is, for example, the case with a section of *Proverbs*, that echoes the *Instruction of Amenemope* from the end of the second millennium BC. This book is the culmination of the Egyptian

wisdom literature that goes back to the *Instruction of the Egyptian vizier Ptahhotep* who lived a thousand years earlier. From the same early period we have the Sumerian *Instructions of Shuruppak*. These three popular instructions provided practical and moral advice, for example: "You should not play around with a married young woman: the slander could be serious."

All these wisdom books teach the art of leading a good and happy life, in harmony with society and the will of the gods. They contrast the 'wise man' with the 'fool', the 'righteous' with the 'wicked', and present seeking wisdom as the essence and the goal of religious life. As *Proverbs* 9:10 tells us: "The fear of God [understood as: submission to the will of God] is the beginning of wisdom." In *Proverbs* and in *Sirach*. Wisdom herself speaks to us as a being:

"The Lord created me at the beginning of his work. The first of his acts of old. Ages ago I was set up, at the first, before the beginning of the earth. ... I was there ... when he marked out the foundations of the earth, then I was beside him, like a master workman; and I was daily his delight, rejoicing before him always, rejoicing in his inhabited world, delighting in the sons of men." (*Proverbs* 8:22-31)

"I came forth from the mouth of the Most High, and covered the earth like a mist. I dwelt in high places, and my throne was in a pillar of cloud. ... From eternity, in the beginning, he created me, and for eternity I shall not cease to exist. In the holy tabernacle I ministered before him, and so I was established in Zion. In the beloved city he likewise gave me a resting place, and in Jerusalem was my dominion." (*Sirach* 24:3-4 and 9-11)

Wisdom (in Greek: Sophia) as the co-creator of the world is a most unusual image in the Bible. In the already mentioned *Book of Wisdom*, written in Egypt in the early centuries BC, as well as in *Proverbs*, we find influences from Greek philosophy, like the idea that Reason (wisdom) bound the universe together. But this is not the origin of the biblical wisdom tradition. When the writer of the *Book of Wisdom* praised her qualities in chapter 7, he used words from the cult of the Egyptian goddess Isis: "She is a radiance of eternal light, ... She is intelligent, holy, unique, ... She is a pure emanation

of the glory of the Almighty.”³ This brings us to the question: Who is She?

The Queens of Heaven

In Egypt we find a first answer to this question. Rudolf Steiner spoke of Isis-Sophia, the Sun-World-Mother (*Sonnen-Weltenmutter*). In her book on the Isis-Horus myth, Judith von Halle gives us a key to understand the images of Egyptian mythology related to her.⁴ In the mystery centre of Heliopolis (not far from present-day Cairo) Isis was venerated as the consort of Osiris.



Osiris, Isis and Horus, Egyptian Museum, Leipzig

Their son Horus, the solar child, represented the Logos (the Divine Word, Christ). Before 2400 BC, according to Judith von Halle, the initiates could perceive how the Logos was coming from the Sun to the earth. He was then visualised as the solar disc between the cow horns depicted as the headdress of the goddess Hathor, the daughter and consort of the Sun god Ra. The child was still on its way to the earth. In a later development, Hathor was re-personified as Isis, the new goddess who was pregnant with this solar child and gave birth to him as Horus. These myths describe the coming descent of Christ to the earth. In a wider sense Horus is the higher being of man that wants to be born.

One of the titles of Isis was the ‘Queen of Heaven’. All the ancient religions in the Middle East had such sky goddesses. She was called Inanna in Sumer, Ishtar in Mesopotamia, and Astarte or Athirat in Syria and Phoenicia. Athirat was the consort of the supreme god El. One of their 70 sons was Baal, known from the Old Testament. She had many titles and symbols. She was the Lady of the Sea and the Creatrix of Gods. Fertility rituals could also be part of the cults of these goddesses.

The prophet Jeremiah spoke about the Jewish women in Israel who were baking small cakes of bread for the Queen of Heaven (*Jeremiah 7:18*) and about the

Jewish women who had fled to Egypt and told him that they would continue to burn incense to the Queen of Heaven and to pour out drink offerings to her, as they and their fathers and the kings of Israel had done in Judah and Jerusalem (*Jeremiah 44:15-18*). The name of this Queen of Heaven was Asherah, venerated by the inhabitants of the land of Canaan, including the Israelites.

The Old Testament mentions her name or her symbols more than forty times. Her shrines were on high places, and in private houses there were altars with her image. In some images she appears with a headdress of cow horns, in others she has a wig, often she is sitting on a lion throne, all just like the Egyptian goddess Hathor. Sacred trees were dedicated to her, among them the Tree of Life from Paradise. Here we are reminded of what the book of *Proverbs* said about Sophia: “She shall be a Tree of Life to all who lay hold on her.” (*Proverbs 3:18*)



The Egyptian goddess, Isis



Papyrus, with Hathor standing in the middle, time of Ramses III

When we understand gods and goddesses as spiritual beings, we can see in the Queens of Heaven angels of a high rank. They might be related or even the same beings, that could not be perceived in their essence anymore by the creators of their cults and the myths, because the old clairvoyance was disappearing and the cults were becoming decadent. When we read that a god had a daughter who then became his wife, we can understand this as an emanation, an overflowing of the god's essence into a new being, through or with which he could then work.

Yahweh and Asherah

One of the great surprises of the last fifty years of biblical studies is that the Old Testament god Yahweh was not the bachelor god among the gods of all the neighbouring nations who had consorts. This was an overlooked subject. Yahweh himself had a consort and she was Asherah. The Hungarian-Jewish scholar Raphael Patai calculated that a statue of Asherah was present in the temple of Solomon in Jerusalem for no less than 236 years, two-thirds of the time the temple existed, which was from around 1000 to 586 BC. Her worship was not only part of the folk religion but also of the legitimate religion, approved and led by the king, the court and the priesthood.⁵ Her statue was removed several times and burned, but she came back. Also archaeological research brought evidence on the role of Asherah. Inscriptions found in shrines mentioned "Yahweh and his Asherah" or "Yahweh and Ashratah". Hundreds of small pillar figurines of Asherah have been found in Israel, half of them in Jerusalem.⁶ They stood in house altars and may have been dressed in white garments.



Ashera figurine, Hecht Museum Israel

These discoveries have led to fundamental theological discussions. They also gave a new impulse to what is called 'Temple theology', the study of the worship and the theological traditions connected with the Temple of Solomon. This approach has been developed by the British biblical scholar Margaret Barker (born 1944). In order to understand the Old Testament we have to read, with Barker, its poetic images with the eyes of our imaginative faculties. The Solomonic Temple represents the whole of creation and the Holy of Holies represents Paradise. The menorah, the seven-armed candelabrum, is a symbol of the Tree of Life.

The Lady in the Temple, venerated as Asherah, is the personification of Divine Wisdom and the bearer of the Divine Son, concludes Barker.⁷ Holy women were weaving linen garments for the Lady, who protected Jerusalem and gave her prosperity. Wisdom was the teaching of the angels, it streamed like water from the throne of God, who was sitting on the cherubim in the Holy of Holies, as a river from the Tree of Life, bringing understanding and knowledge. Those who had rejected Wisdom were punished by the loss of understanding, writes Barker, quoting Isaiah.⁸

Around 620 BC the veneration of the Lady came to an end with the reforms of King Josiah. Those who kept the tradition alive fled to the desert or to Egypt. In these reforms they saw the cause of the deportations of Jews to Babylon that began in 597 BC and of the destruction of the Temple in 586 BC. Margaret Barker has shown that traces of the veneration of the Lady were removed from the older Bible texts by changing words. This is part of a revision of the Old Testament by the so-called Deuteronomist editors that took place before the end of the Babylonian exile (539 BC). The older Temple traditions, however, remained alive into the early Christian centuries and give a new basis for an understanding of the life of Jesus and of the poetic images from the New Testament.

The exile of Sophia

The destruction of the shrines of Asherah, the final removal of her statue from the Holy of Holies in the Temple of Solomon and the attacks on the fertility rituals by the prophets mark the beginning of an age in which the feminine element was eliminated from religion. The being of Divine Wisdom that had been present from the beginning of Creation and in Jewish tradition had been the consort of Yahweh, was exiled. This exile can be related to the changes of consciousness that had already led to the growing decadence of the mystery temples, where clairvoyance was waning, and that were since the 8th century BC leading to the rise of intellectual thinking in scientific research.

In his lectures on *The Search for the New Isis*, given on December 24 and 25, 1920, Steiner explained: "We must learn to understand, how Isis, the living,

Divine Sophia, had to disappear when the time came for the development that drove astrology into mathematics, geometry and the science of mechanics. Living Imagination must resurrect her from the dead field of mathematics, the science of light and geometry. This means we must find Isis again, a new Isis, who is the Divine Sophia.”⁹ On December 24, 1920, Steiner had given this Christmas Eve meditation:

Isis-Sophia, Wisdom of God,
she has been slain by Lucifer,
And on the wings of the powers of the world
Carried her hence
into the infinite space of the universe.
The willing of Christ working in man
shall wrest from Lucifer
And on the boats of Spirit-knowledge
awaken in human souls.

Lucifer had ‘killed’ Divine Sophia, Steiner said, and we may say he ‘killed’ Asherah as well. In her heavenly realm, Isis, the Queen of Heaven, had earlier been ‘spread out in the beauty of the whole universe’, ‘in an aura of many shining colours’, as Steiner remarked. But Lucifer ‘bore her out into cosmic spaces’, where we now only see a universe that we describe in terms of mathematics and mechanics. The living spirit has disappeared from nature. When the cosmos becomes spiritual again, through the development of our faculty of Imagination, Steiner said, Christ will become active within us. With the recovered wisdom of Isis we shall know Him. In his first lecture on *Inner Development*, in August 1938, Valentin Tomberg referred to this meditation of Steiner, commenting that Lucifer had stolen Sophia’s imaginative power, with the consequence that cosmic wisdom became personal wisdom and ultimately human phantasy.¹⁰

The return of Holy Sophia

In his 11th study of the Old Testament Tomberg pointed out that alongside the revelations about the coming of the Messiah given to the prophets, there had been a stream of revelations of Holy Sophia given to the mothers and grandmothers of Israel. This was a heart-revelation about the coming of the Messiah that was also present in Mary, the mother of Jesus, of the *Gospel of Luke*.¹¹ *The Infancy Gospel of James* tells how the other Mary, of the *Gospel of Matthew*, was brought up in the Temple of Jerusalem from the age of three. Because of her purity she could also receive the inspirations from Holy Sophia. The child Mary was playing and dancing before the high priest, as *Proverbs* 8 said about Holy Sophia, and in the Temple she was weaving veils for the Temple, like the holy women of earlier centuries had been weaving garments for Asherah.

In his lectures on the *Fifth Gospel* Steiner described how at the end of the long conversation between Jesus and his stepmother (the Mary of the *Matthew gospel*), just before he was baptised, the soul and the spirit of his deceased mother (the Mary of the *Luke gospel*) came down on her.¹² After this conversation the incarnation of Holy Sophia in the stepmother of Jesus began. As Mary-Sophia she was united with Jesus. She followed his work, she stood under the Cross and at Pentecost, because of her presence, the Holy Spirit could descend upon the apostles who were gathered around her.

In the vision presented by the writer of the *Book of Revelation* we receive a glimpse of the end of history, when Holy Sophia will appear again as the Cosmic Virgin, the apocalyptic Queen of Heaven, crowned with 12 stars, with the Sun on her heart and the Moon under her feet. In chapter 12 she is about to give birth to a child, the new humanity. In chapter 21 she comes down from heaven as the Holy City, the New Jerusalem, as the Bride of the Lamb (Christ). In the union of Christ and Sophia the Temple will be restored. The Lady will return to the Temple.

Sophia in us

When Holy Sophia went into exile in Israel, in Greece her biography took a new turn. Steiner described in 1922 how in earlier times people, when they breathed in, felt united with the soul and spirit of the outer world. When the stream of breath rose into their heads they experienced these soul and spirit beings. The ancient Greeks called this inner life in the head ‘Sophia’ (wisdom). For them she was a living being that inhabited their heads. Those who devoted themselves to Sophia and were filled with living wisdom were her lovers – in the sense of being philosophers (Philo-Sophia is love of wisdom).¹³ They did not think yet in the way we do now in science, which is thinned and diluted wisdom. They still received their knowledge through the spiritual perception of thoughts. Knowing was seeing, it was ‘vision’.

With the Greek philosophers the development of philosophy began in stages of 600 to 800 years, in which Philo-Sophia could ultimately manifest herself in human consciousness as the living being Anthro-po-Sophia. A crucial step in this process was, according to Steiner, that in the first centuries after Christ, the impulse of Christ made it possible for human beings to produce their own thoughts.¹⁴ We received in this way the germ of a spiritual intelligence that needs further growth by learning to produce our thoughts with the logical and moral control of our I-consciousness, instead of letting them wander. (The ‘I’ is the true Ego, the essential self of each human being). Otherwise, as Steiner warned, adversary spirits will seduce us to develop a materialistic science instead of a spiritual science.

In the Christian Middle Ages the purified soul (the ‘astral body’) was called the inner ‘Virgin Sophia’. As a



Icon of Holy Sophia on her throne, from the church of John the Baptist, Nilsia (Finland), painted 1990-92

spiritual vessel, the human soul, the Sophia in us, could then receive the higher Self.¹⁵ In the age of the self-conscious soul our relationship to Sophia again changes, as Steiner described in 1913 at the foundation meeting of the Anthroposophical Society. She can directly enlighten the human being and enter the human soul. She can then take our essence, our humanity, with her and present it to us in an objective way outwardly. As Steiner said, “she will present herself not only as Sophia, but as *Anthropo-Sophia* – as the Sophia who, after passing through the human soul, through the very being of the human being, henceforth bears that being within her.” She is ‘our very own being’, that “once floated toward us in the form of a celestial goddess with whom we were able to enter into relationship.” Now we can “place her before us as the fruit of true anthroposophical self-knowledge.”¹⁶ *Anthroposophia* represents the unity of man (in Greek: *Anthropos*) and Sophia, who is the mirror in which we see our own development.

In 1923 Steiner spoke about our communication with this being *Anthroposophia*. When we experience the content of Anthroposophy (the teaching formulated by Rudolf Steiner) with our hearts, then it would appear to us that ‘living world beings’ enter our souls. We will notice “how with Anthroposophy something knocks

on the door of our heart, saying: *Let me in, because I am yourself, I am your true human being!*”¹⁷ Already in 1909 Steiner explained that Anthroposophy must become life and that by taking in Anthroposophy we transform our soul in such a way that we can come to the understanding of Christ. By doing this we prepare ourselves to the reception of a copy of the ‘I’ of Jesus. According to Steiner, the ‘I’ of Jesus has been preserved in the spiritual world, where ‘copies’ of it are available to spiritual seekers. In the imagery of the Grail tradition, these copies are kept by the Brotherhood of the Holy Grail in the Grail Castle.¹⁸

This is certainly difficult to imagine, but Steiner understands this unity with the ‘I’ of Jesus, under the guidance of Holy Sophia in her quality of *Anthroposophia*, as the culmination of our soul development. We can then, like the human being Jesus, receive our higher Self, in which the cosmic being Christ is present, in our soul.

Understanding the mission of Sophia

Mystics, theologians, philosophers and anthroposophists have attempted to understand the mission of Holy Sophia. Many books have been written about this.¹⁹ In contrast to Western theology, in Russian theology the conviction was held that Sophia was incarnated in the Virgin Mary. Western theology had a marginal but important line of Sophianic thinking that ran from the German visionary abbess Hildegard von Bingen from the 12th century to the German mystic Jakob Boehme and his followers in the 17th century. Boehme is the spiritual father of Russian religious philosophy, that began with the philosopher Vladimir Solovyov and included the Russian Orthodox priests Pavel Florensky and Sergei Bulgakov. They all had visions of Holy Sophia. For these Russian ‘Sophiologists’ Sophia was the world soul, the living soul of nature and the universe, the guardian angel of creation. They had to solve the theological problem how Sophia is connected to the persons of the Holy Trinity. In 1914 Florensky proposed a solution by distinguishing the three aspects of this relationship and by describing Sophia as the foundation, the wisdom and the spirituality of creation.²⁰

In his later, hermetic work on the Arcana of the Tarot, the Estonian anthroposophist Valentin Tomberg, who stood in this Russian tradition, made a further step, from three aspects of Sophia to three persons who constitute a Sophianic Trinity that complements the Holy Trinity:²¹

God the Father (the creator) is complemented by the **Divine Mother** (the created world)

Christ (the Word/Logos) is complemented by **Sophia** (the Wisdom of creation, the soul of the world), prefiguring the Lamb (Christ) and his Bride (Sophia) from the *Book of Revelation*



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The Holy Spirit (the Enlightener who leads humanity to higher consciousness) is complemented by **the Holy Soul** (the soul of the community, known in the Kabbalah as the Shekhinah, the soul of the community of Israel)

The two times three persons of the Trinities stand for levels in the development of creation. One way to understand the three divine couples is the need to have a mirror. In *Wisdom 7:26* it is said that Sophia “is the reflection of the eternal light, the unclouded mirror of God’s power, the image of his perfection.” In many mythologies the sky god (the Father) has the earth goddess (the Mother) as his consort. She mirrors him in his creative work and changes herself in doing this. She brings forth living nature, she is Mother Nature or Mother Earth. “Nature is the female face of God”, said the Bulgarian spiritual teacher Peter Deunov.

In the course of time, the Father and the Mother withdrew from creation, and human consciousness was no longer able to perceive them. We may imagine that the Father withdrew to his throne in the centre of the galaxy and the Mother into the Underworld, under the surface of the Earth. New generations of gods (angels) took their places, like Ra and Hathor in Egypt, El and Asherah in the Middle East. We may regard Hathor and Asherah as angelic beings in which Sophia, herself probably of the high rank of the Spirits of Wisdom, could manifest herself.

According to the *Gospel of St. John*, the Logos (Christ) was the Creator of the world. He worked with all the nine hierarchies of angels. As the book of *Genesis* describes, the god Yahweh played a special role in this creation, supervised by the Logos. In the wisdom books Sophia is the mirror and consort of the Logos. She was the first creature created by the Logos. She also inspired the mystery schools and the wisdom literature that spread from there among the population. But around 600 BC she was ‘killed’ by Lucifer and withdrew into the cosmos. Nature lost its spiritual dimension as

a result of the rise of rational thinking (but not yet in Europe, where this happened only in the Middle Ages).

The presence of Lucifer and Satan as adversary forces in the Bible is connected with the Fall of Man and the expulsion from Paradise. The first creation had to be renewed. With the incarnation of Christ in the human being Jesus, the new creation could begin, for which human beings take responsibility. Now they also need a mirror, their own Sophia being.

Anthroposophia as the Holy Soul of the new humanity

According to Steiner the pure part of the etheric body of Adam (‘the innocent sister soul of Adam’) that did not partake in the Fall from Paradise but was brought to the ‘Mother Lodge of humanity’ and kept safely there. This soul did not incarnate in a human body until it was born as Jesus, the child of the *Gospel of Luke*. In one of her visions the German nun Anna Katharina Emmerich (1774-1824) saw in the right side of Adam’s body, after the creation of Eve, a ball of light that had gone out from God. She called it ‘the germ of God’s blessing’. Just before the Fall God took it back: “At the same time I saw the Virgin floating up from Adam’s side, like a light small cloud, to God in glory.”

In his book *Mary and Sophia* the German Christian Community priest Michael Debus took this vision, together with a Polish legend and a vision of the mystic Jakob Boehme, as the starting point of a new interpretation of Sophia: the Virgin in Adam’s side was Sophia.²² Steiner called this pure part of Adam the ‘Mother Soul of humanity’. In the view of Debus the male part of this Mother Soul incarnated in the Jesus of the *Gospel of Luke*, the female part in his mother Mary. Together they constituted the ‘Mother Soul of humanity’. This female part connected with the soul of the stepmother of Jesus in the conversation described by Steiner in his *Fifth Gospel*, so that she became Mary-Sophia.

In the ages before Christ, in my reconstruction of her biography, this being Sophia, who was present in

Adam's side before the Fall, became known as the Lady of Heaven (Isis and Asherah) and Divine Wisdom from the wisdom books. After her exile from the Temple around 620 BC, her words were written down in the wisdom books, but her inspirations continued to flow to the mothers of Israel. At the same time, she appeared in the consciousness of the Greek 'lovers of Sophia' and became Philo-Sophia (which underpins our modern word 'philosophy'). As a next step in her biography, Sophia incarnated in the Mary of the *Luke Gospel* and later in the Mary of the *Matthew Gospel*. The Queen of Heaven (Isis-Sophia and Asherah) became Mary-Sophia and in our time Mary-Sophia has become *Anthropo-Sophia*. The other Mary of the *Luke Gospel* may have returned to humanity in the many apparitions of the Virgin Mary, such as Guadalupe, Lourdes and Fatima.

Debus describes two actions necessary to realise our participation in the new creation. The first action is the contemporary 'Imitation of Christ', outlined by Steiner and other teachers of humanity. We transform our souls, so that we can receive a copy of the 'I' of the human being Jesus. As self-conscious beings, we can connect with *Anthroposophia* by asking her questions, she becomes our mirror and our Sophianic angel on the path to inner transformation. With her help our higher being can be born in our Sophianic soul (our Virgin Sophia) as our individualised Holy Spirit (the Christ in us). The second action is that *Anthroposophia* adopts us as her children. She has to come to us and knock on the door of our heart. This double action has been prefigured by John and Mary-Sophia standing under the Cross, when John received Mary as his new mother and Mary adopted John as her son.

Valentin Tomberg described the Holy Soul as the counterpart of the Holy Spirit. The Holy Soul is the living soul of a community and opens the community for the descending Holy Spirit who unites the community spiritually. *Anthroposophia* supports the transformation of the individual human soul into the purified soul (Virgin Sophia) and invite the seekers of the Kingdom of God into the community of the new humanity. Therefor we may identify the Holy Soul as the divine being *Anthroposophia*.

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Endnotes

1. This article elaborates the content of a lecture given on July 22, 2019 during a Sophia seminar in Lappeenranta, Finland.
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6. William G. Dever, *Did God have a Wife?*, Grand Rapids 2005.
7. Margaret Barker, *The Mother of the Lord*, Vol. 1 *The Lady in the Temple*, London 2012.
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13. Rudolf Steiner, 'Sophia and Pistis', lecture of 26.3.1922, in: Collected Works, Nr. 211. Also published in: *Isis-Mary-Sophia*.
14. Rudolf Steiner, lecture of 10.1.1915, in: Collected Works, Nr. 161.
15. In the symbolism of the tradition of the Holy Grail we may compare the pure soul with the Grail vessel.
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17. Rudolf Steiner, last part of a lecture of 18.11.1923, in: Collected Works, Nr. 259.
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20. Pavel Florensky, *The Pillar and Ground of the Truth*, Princeton 2004, p. 252-253.
21. Anonymous (Valentin Tomberg), *Meditations on the Tarot*, Letter 19.
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The Virgin of Guadalupe: Herald for a New Age

by Stephanie Georgieff

Every Christmas in Christian churches scripture readings span Genesis through to the Book of Revelations. At this time of year many Festivals of Carols are held, with the service beginning with the story of the Garden of Eden. As a result of Adam and Eve's expulsion from the Garden, we hear of a master plan set in motion to remedy the 'Fall' out of Paradise which foretells of the coming of the Christ. In the Book of Revelation, The Apocalypse of St John, we hear about the Woman Clothed with the Sun, who is travelling in labour. There are clear resonances between this and the revelation of The Virgin of Guadalupe in Mexico, one of the most venerated manifest images of The Virgin Mary on Earth.

What sets this image of The Virgin of Guadalupe apart from the myriad other depictions of Mary is that no one can quite figure out what it is made of, nor from where it came. The material image one can see today occurred though revelation to Juan Diego, a Nahuatl Native who first perceived her on December 9th, 1531. The story of this event tells that a women appeared to Juan Diego and identified herself as Mary, mother of God, asking him to visit the local bishop and ask him to build a temple. Juan Diego did this, but the bishop asked for proof of his revelation. At a following encounter with the Virgin, at dawn on December 12th, she directs him to gather flowers that were growing on poor ground where only cactuses and thistles grew. Juan gathered these in his tilma (a type of outer garment worn by the native man of that time) and brought them to the bishop. When Juan opened his tilma the flowers were revealed and recognised as roses. But the most dramatic and miraculous aspect of The Virgin of Guadalupe is that her image had become imprinted on the tilma of Juan Diego as he opened it before the bishop. Today, almost five centuries later, this image on the tilma can be seen in a shrine to the Virgin of Guadalupe in Mexico City. The image is reported to be responsible for inspiring some nine million Native conversions to Christianity in the decade following the apparitions. Today, the shrine receives more annual visitors than the Vatican in Rome.¹

For millions of devotees, the existence of the image is proof enough that the spiritual world is reality. For skeptics, Guadalupe is a challenge, mainly because all attempts to define or explain this image simply do not



'add up'. I believe that Guadalupe offers a deep insight into our origins as well as our future as a human family, and illustrates how the American Continents and her ancient people participated in the evolution of Spiritual Consciousness.²

The story of Guadalupe is the starting point for an appreciation of this unique American Madonna. This is available to us through a document written in 1545, fourteen years after the original revelation to Juan Diego. It is called The Nican Mopohua, (meaning "as it is told") written by Don Antonio Valeriano and is considered a masterpiece of Nahuatl literature. He relates the story of Juan Diego as outlined above. Diego was his Christian name, as he was one of the few voluntary Christian converts of 'New Spain', the name that the Spanish originally gave to the area now known as central and southern Mexico. Throughout the following centuries various investigations with existing technology, including modern X-ray and chemical techniques, have tried to discover and identify the substances making up the image but nothing conclusive has ever been arrived at, only further illustrating the seeming miraculous quality of the image.³ Scientists cannot identify the substance that colors the rough cactus fibers of the tilma from which it is made. Usually cactus fibers degrade after 20 years and yet the Guadalupe tilma has been in existence for nearly 500 years. The image has the quality of a silk-screen print, which was impossible to create with Spanish colonial technology of the 16th century. There are no residues of a base coat on the image, no discernable sketches or brush strokes, and the colors are not made of any known earthly substance. They simply exist, seemingly



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to confound materialistic science each time that the image is investigated.

While the image and symbolism of the Virgin of Guadalupe has prompted volumes of literature, one of the most interesting aspects of the phenomena lies in what the Virgin said to Juan Diego during each one of his encounters with the apparition. She asks Juan "Where are you going?" She then implores him to "Build me a temple."

The image has deep significance for both the Native and European communities in what was previously Colonial New Spain. Whilst Guadalupe appears to be dressed somewhat like Aztec nobility, she also has all the qualities of The Virgin of the Apocalypse: A woman clothed with the sun, with the moon at her feet and the stars on her head. Guadalupe also has the Aztec style of an unwed virgin, yet at her waist she has a black sash which is the native dress for a woman who is pregnant. Her dress is covered with many designs and flowers, but there is one design, like a flower with only four petals, over the area of her womb. In the native cosmology of the Aztecs, the four petalled flower is the glyph

representing the 'true God above all gods'. This flower glyph, being over her womb, indicates she is pregnant, about to become the

Mother of 'The Son of God'. The four petalled flower is a native glyph for a Jasmine flower. This image appears only once on the dress, strategically placed beneath the black sash of the Virgin. The four petalled



flower is also a symbol of the four directions of the universe. The centre of the flower adds a fifth element to this, indicating a complete wholeness of existence and the great all-encompassing reach of the Divine, for in Aztec cosmology this flower symbolizes the "Fifth Sun", which relates to cycles of creation all ruled over by the 'first God', known as Omēteotl. The position of this symbol over the womb indicates that the one who is

about to be born is connected to Ometeotl and is coming to humanity through the Virgin.

All of these phenomena; the statements, the symbolism of the image have meanings for both European and Native traditions and are clearly pointing to a deeper message than just the construction of a shrine (“Build me a temple”). As the ‘Virgin of the Apocalypse’ now appearing in the Americas, Guadalupe poses profound questions. She asks us all “Where are you going?” The temple she is asking us to build is a universal one.

In the centuries leading up to the Guadalupe apparitions, the Aztec spiritual culture had become decadent with the practise of brutal ritual murders, where the hearts of the victims were removed to ‘appease the gods’. While these horrendous sacrifices were stopped with the Spanish invasion, what replaced them under Spanish rule was equally oppressive and destructive to the peasant population. It is significant that the imprinting of the image occurred on the tilma covering the chest area of Juan Diego. The heart has many symbols, but it is also an organ of perception. Millennia ago, initiates of all continents were aware of the Christ event in Palestine. Not all were happy about it, as one can be initiated into many sorts of mysteries, both benevolent and malevolent. When the Spaniards came to the Americas they brought with them the impulse of evangelization, a broader accessibility to the Christ mystery which could be made available to those outside the initiate cults. The malevolent initiates may have seen what was coming and wanted to thwart the perception of the Christ, which occurs in the heart. The imprinting of the image over the heart combined with the charge of “build me a temple” takes the symbolism beyond constructing a physical building. We are being asked to create a place for divinity within our hearts.

Throughout history, accounts abound of the Virgin Mary appearing to people, imploring them to build churches. What sets Guadalupe apart is that she asks Juan three times; “Where are you going?” while imprinting over his heart her image. It surely also has significance that she appears on the American continent nearly a century into what Rudolf Steiner has called the Fifth Post Atlantean epoch, perhaps prefiguring what will happen in the future, for Steiner showed that human evolution is journeying through successive great cultural epochs following the time of Atlantis (which he sees as consequent with the story of the flood in the Old Testament). He gave names to these epochs related to the civilisations that were paramount in them: Indian, Persian, Egypto-Chaldean, Greco-Roman, our own 5th post atlantean epoch to be followed in the future by a Slavic one and an American one, a seventh post-Atlantean epoch many thousands of years from now. Taking a Christian esoteric perspective, since the ‘Fall of Man’ – the expulsion from Paradise to experience

physical incarnation with its accompanying death and rebirth – humanity has been evolving and preparing for an ultimate conscious reunion with the spiritual world. In the Book of Revelation this is presented as the “Union with the Mystic Lamb,” or better conveyed in Rev. 3:20 “I stand at the door and knock, if anyone hears my voice and opens the door, I will come in...” This verse comes at the end of what is often referred to as the seven letters to the seven churches, which Steiner tells us refers to the Seven Post Atlantean Epochs. The symbolism in Rev 3:20 is that those who are ready will successfully complete the task set in motion after the Garden of Eden to come to Love, out of freedom. This imagery conveys the message that in order to survive the coming transformation of the Earth in the far future (described in the Book of Revelation as the New Jerusalem, which, according to Rudolf Steiner, is no longer a physical Earth), one needs to be prepared to meet with the Christ. (4) (This should be understood to be a spiritual experience not confined in any way to any particular extant religion; it is for all humankind.)

The temple Guadalupe speaks of is the temple of the heart, and she asks us to be conscious of where we are going in terms of our evolution. It is fitting that she appeared on the American continent, the future home of the final Epoch before the great events in Cosmic and Earthly evolution spoken of in the Apocalypse – The Revelation of St John. Is it a gracious gesture of the spiritual world to convey this profound message through a universal symbolic image? Perhaps the question we can all ask ourselves in our current dramatic era is: do we have eyes to see, ears to hear?

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Endnotes

1. The Basilica de Santa Maria de Guadalupe, Mexico City <https://virgendeguadalupe.org.mx>
2. *The Inner Impulses of Evolution : The Mexican Mysteries and The Knights Templar*, Rudolf Steiner, Steiner Books, 1984.
3. *Our Lady of Guadalupe: Mother of a New Civilization of Love*, Anderson and Chavez, Doubleday, 2009
4. *Reading the Pictures of the Apocalypse*, Rudolf Steiner, Rudolf Steiner Press, 1993
Stephanie Georgieff is an author, speaker, podcaster and pilgrim residing in North America. The second book in her Black Madonna Speaks series *The Virgin of Guadalupe, Mysterious Messenger of Destiny* has been published in December of 2019.



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Newton Dee Camphill Community Ltd. is an independent Charity registered in Scotland and a member of the Association of Camphill Communities. We are a large, diverse, and thriving community, consisting of some 220 people. In addition to numerous productive workshops, 2 farms and 2 market gardens, we have 20 mixed house communities on-site with residential co-workers, families and adults with learning disabilities. In the New Year we will have vacancies for House Coordinators in one of our house communities. Experienced individuals, couples, and families who have an interest in life-sharing in an intentional community and who would consider sharing the many advantages of this life and work, are encouraged to apply as soon as possible so we can fill these vacancies.

Please see our website www.newtondee.co.uk for more information, a downloadable application form and House Coordinator Mandate.

Reader's Letter

Otto Weininger and Norbert Glas

Some Remarks stimulated by the article on Weininger in New View, Spring 2019

I welcome the article by Trevor Dance "The Strange Life of Otto Weininger". It is indeed a strange life as long as we ignore the realities of reincarnation and karma. This is very ably shown in this remarkable article by Dance.

It is no accident that Steiner spoke about the karma of Weininger just before revealing the karma of his teacher Schröer. Both had in common a rich spiritual past and great difficulty in incorporating this past in the era of modern intellectualism. And it is no accident that Weininger's tomb at the Matzleinsdorfer Cemetery in Vienna is to be found in sight of Schröer's.

Another Viennese personality, a pupil of Rudolf Steiner's and a young doctor at the sickbed of Franz Kafka, was Norbert Glas (1897–1986). Glas attended some of the karma lectures in September 1924 in Dornach and was inspired by them to devote decades of his later life in elaborating biographical studies on the very personalities Steiner had spoken about. Thus he wrote about Byron, Strindberg, Ignatius of Loyola, Bacon, Comenius, Laurence Oliphant and many other examples from Steiner's karma research. Some of these studies have appeared in book form, but only in German and are as yet untranslated.

One of the very last writings of this type was about Otto Weininger. Glas had known one of Weininger's friends, Hermann Swoboda, who had also known and appreciated Rudolf Steiner. The Weininger study of Glas was first published by Perseus Verlag (Basel) at Michaelmas 2018, edited and commented on by myself.¹

Glas lived for decades in Britain. He is known as a medical doctor and writer on physiognomy and other topics. It is a strange fact that none of his karma studies have so far been translated into English. The little book on Weininger would be a worthy candidate for such a translation.

Norbert Glas died on Rudolf Steiner's death day, 30 March 1986. That is today almost exactly 33 1/3 years after his passing – a good reason to commemorate this pioneer of a sound and fruitful elaboration of Steiner's immeasurably precious karma research.

T.H. Meyer
(Editor of *The Present Age*)

1. *Norbert Glas, Otto Weininger and the Modern Question of Sex – A Karmic Study on the Basis of Spiritual Science*; edited by T.H. Meyer, with an afterword and a fictitious 'interview' with the reincarnated 'Weininger'

The Isenheim Altar and the Wholeness of Saint Anthony

by Maarten Ekama

Isenheim is a village about 15 miles south of Colmar in Alsace, north-eastern France. During the Middle Ages it was situated on a major trade route along the Rhine valley, from the Flanders lowlands in Europe's north-west, through France down to the Mediterranean Sea.

Around the year 1300 a monastery was established there by the monks of the Hospital Brothers of Saint Anthony, an order that has existed since at least the eleventh century. The monks of the order of St Anthony had a special interest in caring for the victims of bubonic plague (the Black Death), as well as other skin diseases, such as *ignis sacer* (holy fire), also known as 'St Anthony's fire'. Many were skilled doctors and they were able to alleviate other illnesses such as syphilis (brought to Europe by the Crusades) and St Vitus' Dance, a disorder characterised by rapid, uncoordinated jerking movements primarily affecting the face, hands and feet.

The order was supported by wealthy patrons, and could afford to commission works of art by renowned artists. These were usually altarpieces serving as a focus for the daily celebration of mass, but the order was also known to use religious art as a therapeutic measure. Of the 370 or so monastic hospitals built and run by the order across Europe, the most celebrated is that of Isenheim.

Towards the end of the 15th Century abbot John of Orliaco used funds donated by wealthy patients and other donors to begin a major refurbishment of the monastic hospital in Isenheim. In homage to the hermit saint whose relics were believed to cure sufferers of *ignis sacer*, he set in motion work on a unique altarpiece for the hospital's chapel. He commissioned Nicolaus of Haguenau to carve wooden sculptures depicting the apotheosis of St Anthony, witnessed by St Augustine on the left and St Jerome on the right. Abbot Guido Guersi took charge of the works in 1490, and in 1509, or possibly earlier, commissioned the artist known today as Matthias Grünewald to enhance the carved ensemble with a painted polyptych depicting a complex iconography. To assist with the overall project, other artists, including Martin Schongauer, were also called to Isenheim.

The appointment of Matthias Grünewald to paint

the polyptych raises important questions. How did it happen that a German artist, active in central Germany, and not yet recognised as a master, was chosen by Guido Guersi, who was Italian, and familiar with Italian art? Very little of Grünewald's work dating from before 1510 has survived. *The Mocking of Christ* in the Alte Pinakothek art museum in Munich, Germany, dates from about 1504. There is also a small crucifixion dating from before 1508 (now in the Basel Museum, Switzerland).

In 1508 Grünewald collaborated with the German artist Albrecht Dürer on the so-called Heller altarpiece, now in the Historical Museum in Regensburg, south-east Germany. (He participated in the execution of the external panels depicting Christian saints, painted in grisaille – a painting entirely in shades of grey.). Yet why didn't Guersi choose an Italian master? Did he have a specific purpose in mind, a purpose only the relatively unknown, but uncompromising Northern artist would be able to execute? Who decided the themes of the ten individual paintings, and the unity of the overall concept? Was it Grünewald, or Guersi, or did they work in close collaboration? Although it is no longer possible to answer questions such as these, by calling Grünewald to Isenheim, Guido Guersi brought about the creation of a unique masterpiece – a composition created expressly to alleviate suffering and to bring about healing for those who gazed upon and contemplated this artwork, or as a preparation to enter the spiritual world at death.

The paintings of the altarpiece were completed in 1516, and kept at the Isenheim monastery until 1792, when the uncertainties of the French Revolution made it necessary to move them to a local branch of the French national library for safekeeping. In 1852 the former Dominican convent in Colmar (the Unterlinden Convent) was established as the Unterlinden Museum, and the masterpiece was moved to the convent's deconsecrated chapel. It has been the principal attraction of the museum ever since, and continues to awe and inspire visitors from all over the world.

Matthias Grünewald

Very little is known about the artist who painted the Isenheim altarpiece; there is uncertainty even about his name. He was given the name Matthias Grünewald

by the German art historian Joachim Sandrart in 1675, almost two hundred years after he was born. The only direct, but conflicting, evidence of his name are the initials MG (Matthias Grünewald) or MGN (Matthias Gothardt Nithart) on several of his paintings and drawings. The grisaille panel depicting St Lawrence on the Heller altarpiece for example, is signed MGN. Some art historians have even suggested that MG and MGN were two different artists working together in close collaboration. There is general agreement that he was (or they were?) born in Würzburg sometime between 1460 and 1480, and that he was (they were?) active in Aschaffenburg and Mainz. But nothing is known about his youth, his apprenticeship, or his teacher. There are no letters, or records of commissions; no records of or by his apprentices (if he had any). There is only one supposed self-portrait (a drawing of John the Evangelist in Kassel) with the initials MG.

There is no historic evidence that he was a member of a guild or an esoteric brotherhood, although neither can be dismissed out of hand. The two inside panels of the Isenheim altarpiece discussed in this article contain strong hints that Grünewald drew from sources not usually recognised today, and painted into his works considerably more than meets the art historian's eye. Work on the altarpiece at Isenheim was completed between 1510 and 1515. His next commission is believed to have been the Stuppach Madonna (now in the village church of Stuppach near Bad Mergentheim, Germany). He was later employed by the Archbishop of Mainz. Various dates between 1528 and 1532 have been given for his death. In 1597 Emperor Rudolph II made several unsuccessful attempts to add the Isenheim altarpiece, as well as the Heller altarpiece¹, to his art collection, believing both to have been painted by Dürer. It would appear that the name Grünewald had already faded into obscurity.

Whatever the name of the artist who painted the Isenheim masterpiece, there is no doubt that he had an intimate knowledge of skin diseases and in particular of the disease associated with the name of St Anthony (known today as ergotism), but whose nature and cause could only be guessed at during the late medieval/early Renaissance period.

It is certainly not incidental to Grünewald's vision for the altarpiece that the hallucinogen LSD (lysergic acid diethylamide) was isolated from the same strain of fungus now known to have caused ergotism. Did Guersi or Grünewald have a real insight into the cause not only of the dreadful skin disease, but also of the accompanying hallucinations? See discussion of the temptation panel below.

The Order of St Anthony

The Order of St Anthony can be traced back to St Basil the Great (approx. 330-380 AD), who defended the

Athanasian creed against the Arian heresy by founding an order of militant monks. The founding of the Order of the Hospital Brothers of St. Anthony dates back to the tenth century, when the relics (the skull and thigh bone) of St. Anthony of Egypt were brought from Constantinople to an abbey near Vienne in France, where they were looked after by Benedictine monks. The relics soon became associated with a miraculous cure for *ignis sacer*, a mysterious and often fatal skin disease.

In the 11th century Guérin la Valloire, a young French nobleman, recovered from the dreaded affliction and credited his renewed health to the presence of the saint's relics. He and his father founded what would become the monastic Order of the Hospital Brothers of St. Anthony in 1095. The condition's association with St. Anthony was further strengthened because the vivid hallucinations associated with the affliction were linked to the visions shown to Anthony by the devil. The healing of Guérin la Valloire marked the moment when *ignis sacer* began to be called St. Anthony's fire. The mere presence of St Anthony's relics was believed to be a powerful antidote to the disease. But the Hospital Brothers did much to support such unquestioning faith. They learned to apply a soothing lard-based ointment imbued with medicinal plants (St. Anthony's salve) to affected areas. They also prescribed *saint vinage*, a fortified wine made from grapes grown at the abbey near Vienne (St. Anthony's wine). It too was infused with healing herbs. In addition, the relics of the saint were steeped in the vintage for a prescribed period of time, imbuing the miraculous draught with even more powerful healing properties.

In 1297, in recognition of their services to healing, the Hospital Brothers were granted the privilege of allowing their swine to roam freely. The pig, who usually accompanies St. Anthony in works of art, is a reference to this privilege, as well as to the use of St Anthony's salve. This led later to Anthony's adoption as a patron saint of swineherds.

By the end of the 15th century St Anthonite hospitals had spread across Europe, with locations in France, Flanders, Germany, Spain, and Italy, and were a recognised organisation against periodic outbreaks of St. Anthony's fire. In France the hospitals were known as *hôpitaux des démembrés*, hospitals of the dismembered, reflecting the custom whereby sufferers would display their amputated limbs at the entrance, as offerings.

Ergotism

Periodic outbreaks of a mysterious plague occurred throughout the Middle Ages, some taking many thousands of lives. Symptoms included convulsions, hallucinations, and excruciating burning sensations in the limbs (hence the name *ignis sacer*, *Holy Fire*). The affliction blackened and rotted limbs, particularly hands

and feet, until they fell off at the joint. In medieval Europe increased rye cultivation and consumption exposed large sections of the population to the risk of contracting the now named St. Anthony's fire, although it did not affect all of Europe in equal measure. The disease particularly affected the poor, who ate substantial amounts of inexpensive rye bread, made from freshly harvested rye.

Common wisdom of the time held that the sickness was spiritual, and that only divine intervention was able to bring relief. The saint most effective in channelling this relief was St. Anthony, famous through the ages for his spiritual strength in the face of torment from the devil. The veneration offered to their spiritual patron by the Hospital Brothers was inextricably bound up with the healing process. "No-one comes to St Anthony in vain; no-one sins against St Anthony unpunished", was the motto of the order.² The relative success of these well-endowed hospitals may also be attributed to providing for their patients bread made from uninfected grains, such as wheat and other cereals.

It was only during the 18th and 19th centuries that science revealed that the condition is caused by eating grain infected with a fungus, *Claviceps purpurea*. Infected plants bear black growths resembling a rooster's spurs (*ergot* in French), giving the condition its modern name: ergotism. It is now known that *Claviceps purpurea* spores proliferate during cool, damp weather as the grain ripens, conditions particularly prevalent in large areas of central Europe.

When ingested, ergot produces toxic alkaloids, which constrict the blood supply to the body's extremities, turning the limbs gangrenous. The alkaloids are also the cause of the accompanying hallucinations. Outbreaks of St. Anthony's fire caused widespread devastation to

rural communities. Body and soul gradually fell apart as sufferers lost control of their minds and their bodies. Livestock was also affected. Hooves and tails turned gangrenous, milk production stopped, and death followed.

The alkaloids break down with time. Because freshly milled rye grain was more likely to be eaten by the poor, they suffered more under the affliction than the well-to-do, who were able to afford more expensive wheat bread. It was not only their relative wealth, but also their deeper understanding of the disease, which enabled the Hospital Brothers to always serve their patients good quality wheat bread.

Outbreaks of St. Anthony's fire began to die down as wheat replaced rye and became more widespread during the 19th century. Ergotism didn't disappear completely however. Almost 12,000 people were infected in 1926 in the Soviet Union, and Ethiopia and India experienced outbreaks in the late 20th century.

Outbreaks of similar conditions were often attributed to ergotism. In Germany, Italy, and Flanders in the 15th and 16th centuries, whole populations started to dance uncontrollably. Called St. John's dance, St. Vitus' dance, or tarantism, the condition, like St. Anthony's fire, was associated with demons and devils.³

There is evidence that ancient people were aware of the condition's association with grain. An Assyrian tablet from the seventh century BCE refers to pustules on an ear of grain, while Zoroastrian texts in Persia refer to grasses that caused pregnant women to miscarry or die in childbirth, another of the poison's dreaded effects. Although the ergot fungus can be deadly when ingested, modern drugs derived from it treat ailments such as migraines and are used to induce birth contractions.

Saint Anthony

St. Anthony (about 250-356 AD), also known as Anthony of Egypt, St. Anthony Abbot was a religious hermit credited with inspiring Christian monasticism in Egypt.⁴ According to his pupil and biographer Athanasius (293-373 AD), he began practicing asceticism as a young man and retreated to live alone in the desert for twenty years. During this time, Christian tradition holds that the devil presented Anthony with a series of temptations, some carnal, others seductive and some horrifying, but Anthony's faith granted him the strength to resist them.

The Temptation of St Anthony, as well as many of the beliefs about him, were recorded in *The Golden Legend*, compiled between 1268 and 1278 by the archbishop of Genoa, James de Voragine. *The Golden Legend* tells the tales and legends of the lives of Christian saints, and was destined to become the most popular religious work of the Middle Ages.

The tales it tells of St Anthony are many and varied, illustrating by his words and deeds Anthony's belief that humility was the best way of avoiding the 'strings and snares of temptation stretched over all the world'. The following two give an indication of his charitable nature.

He was once criticised by an archer for laughing and relaxing with his Christian brothers. Anthony asked the archer to take up his bow, place an arrow on the string, and to draw it taut. The archer did as he was told. "Tauter" said Anthony. The archer stretched his bow to the utmost. "More" said Anthony. "No", replied the archer, "if I stretch my bow any further, it will break." "That's how it is when serving God", Anthony replied, "If we stretch ourselves beyond our measure, we will



snap. That's why it's appropriate that we occasionally relax even when serving God."

On another occasion he was approached by Satan, who asked him why the monks were always working against him (Satan) and why he was continually cursed by the people. Anthony replied that this was not surprising, as Satan's deceit caused the people much distress. To which Satan countered that it wasn't him that brought deceit – but that men deceived each other. This particular story about Anthony shows him as someone who understands both sides of the argument. The story of Anthony's 'temptation' is not a temptation in the usual sense, but rather an attack on the integrity of his soul. In *The Golden Legend* we read:

After [he had successfully exposed the devil as being responsible for the temptations of bodily pleasures], he crept into a ditch, but he found there a great multitude of devils, that beat him grievously, so that his servant carried him to his house on his shoulders as if he had been dead. His friends assembled and wept over his death, and would have done his service, but suddenly Anthony revived and made his servant carry him into the ditch again, where the devils had so evilly beaten him. And there he lay, laid low by the wounds inflicted by the devils. Yet, with the strength of his spirit, he provoked them again to battle. And soon they came as diverse beasts, dreadful and ghoulish, of whom one howled, another sniffled, and another roared, and another brayed; and assailed Saint Anthony, one with horns, others with their teeth, others with their claws and nails.

Then came a clear brightness, and the beasts fled, and Saint Anthony was straightway well again. He understood that in this great light our Lord was present, and he said: 'Oh, good Jesus, where were you? Why were you not here with me from the beginning to help me, and to heal my wounds?' Then our Lord answered and spoke: 'I was with you, Anthony, but it pleased me to see your battle, and because you have so bravely fought, I shall cause your name to be great through all the world.'

Saint Paul of Thebes

In order to approach the deeper meaning of this 'temptation', it is necessary to consider another story about St Anthony, which is recounted in *The Golden Legend* as part of the story of St Paul of Thebes (about 235-340 AD). Also known as Paul the Anchorite, he is generally recognised as the first hermit, who lived in the desert from the age of 16 until his death. In the medieval imagination 'desert' did not mean a sandy desert like the Sahara we imagine today. It meant rather a wild primeval place, a dark forest, where unformed passions rage. Although *The Golden Legend* relates that Paul had fled into the desert to escape persecution under the emperor Decius (ruled 249-251 AD), he had also sought

solitude to fight his inner demons.

Anthony has a dream that Paul had been a hermit even longer than him and so he goes to pay his respects. On the way to Paul he meets in turn a centaur, who cannot speak, but points out the way; a satyr who speaks and identifies himself as a spirit of the forest and finally a wolf who guides him to Paul's cell.

This story is reminiscent of the introduction to Dante's *Divine Comedy*. Hopelessly lost before he has even started his spiritual journey (The very first verse of Dante's *Inferno* reads: '*Midway this way of life we're bound upon, I woke to find myself in a dark forest, where the right road was wholly lost and gone.*'), Dante finds three wild animals blocking his way: a leopard, a lion and a she-wolf. These are usually interpreted as representing three of the seven deadly sins that Dante has to transmute before he meets Vergil, his soul guide (psychopomp). They are lust or sexual ecstasy (*Luxuria*), pride (*Superbia*), and greed or covetousness (*Avaritia*), indicating weaknesses in Dante's soul that need to be purged before the journey can begin. The medieval seven deadly sins may seem tame compared to the evils perpetrated by humankind today, but they were a major hindrance to those seeking wisdom and enlightenment. They can be summed up in a single word, selfishness, which, as Satan pointed out to Anthony, remains a major source of evil amongst men.

In Anthony's case two of the animals are mythical creatures. The centaur symbolizes wisdom and strength, the satyr lust and gluttony, the wolf greed.

The appearance of the satyr and the wolf indicate that lust, gluttony and greed need to be purged from Anthony's soul before he is able to continue on his journey. He relies on the wisdom and strength of soul already achieved to overcome his desire for sex, food and possessions, desires which cannot be satisfied in the desert, and are therefore all the more powerful. By overcoming and outgrowing his 'inner satyr' and 'inner wolf', Anthony achieves an inner certainty, which guides him on his way. It is in this sense that the three animals are able to act as his guides. But they are not his soul guides, as we shall see.

The Golden Legend continues: Paul knows 'in the spirit' that Anthony is on his way and, for unexplained reasons, bars the door to his cell. When Anthony arrives, there is a discussion through the barred door. Paul eventually relents and allows Anthony to enter. During their conversation a raven arrives, bringing a loaf of bread. Paul explains that the raven always brings him half a loaf, but that on this special occasion there would be a full loaf to share. A holy argument ensues over who should break the bread, but eventually both saints reach out simultaneously for their fair share.

The appearance of the raven bringing (spiritual) sustenance is a sign that Paul is in fact Anthony's soul guide. *Ravens* are a coded reference to successful



lions help Anthony to dig his grave (It is interesting to note that on his journey through the world of soul, Hercules had to overcome the Nemean lion as the first of his twelve labours. In the Mithraic mysteries the lion is also a reference to a particular stage of initiation.) After Anthony has buried Paul, he takes Paul's palm leaf garment as his own.

The painting shows Anthony and Paul deep in conversation outside the latter's cell, as the raven flies in with a whole loaf of bread. Note the palm tree growing behind Paul and his garment woven from its leaves. It is the only sign of life in an otherwise barren wasteland. The tree behind Anthony is rotting. The herbs and flowers growing at the hermits' feet are recognisable as the medicinal plants used by the monks to treat their patients. Beyond the rocky entrance to Paul's domain a stream meanders through a fertile valley. A stag grazes peacefully in the middle ground between the 'desert' and the fertile valley. A fawn lies peacefully at Paul's feet.

Anthony is dressed in a magnificent royal cloak, even though he has walked a great distance through fields and forests. Grünewald uses the cloak to point out that this meeting is a festive occasion. Note also Anthony's royal purple cap and his walking stick. Placed against the rock on which he is sitting is an escutcheon bearing the coat of arms of Guido Guersi. Display

completion of the first stage of the soul's spiritual journey (initiation).⁵

On his way back to his own cell, news of Paul's death reaches Anthony. He returns to find Paul dead but still on his knees. The devout Paul had died in prayer. Two

of a donor's coat of arms in a religious painting was common practise at the time and in this case a strong hint that Grünewald used Guido Guersi's face as a model for that of Anthony. *It is also possible that Grünewald painted himself as Paul.*



Anthony's Spiritual Journey

Grünewald's depiction of this conversation closely follows the scene described in *The Golden Legend*, but also makes clear that Anthony's visit to Paul is a spiritual journey and that Paul is in fact his soul guide. As if to emphasize this point Grünewald painted into the scene the stag and his fawn. Stags, and in particular their antlers, are a sign indicating the presence of a soul guide, a sign recognised throughout the ages.

Unlike horns, antlers grow anew each spring, reach culmination in late summer, and are shed during the winter. They are a unique sign of the cosmic forces of the cycle of life and death in the animal world and an indication that the soul is being guided through a wild primeval place. The conversation between Paul and Anthony is an 'initiation'. Anthony has reached the first stage of enlightenment and has found access to the astral world and the forces prevailing there.

The image above shows a scene from the inside of the Gundestrup cauldron, (National Museum of Denmark) discovered in a peat bog in Denmark in 1891. The cauldron dates from the first century BC, and the various scenes inside the cauldron depict stages in spiritual enlightenment (initiation). The meditant is sitting cross-legged, feet no longer on the earth, holding a torque, and grasping the serpent of wisdom. Antlers are growing from his or her head. The gaze is turned inward, into the world of soul (the astral world), where there is a meeting with the meditant's own soul forces, both those which have been mastered (represented by the dolphin), and those which have not (represented by the lion). The antlered stag indicates the presence of the soul guide accompanying the meditant on this dangerous journey.

The image to the right shows another example of stag antlers as the insignia of a soul guide; a native American shaman in an illustration from a Dutch book from the 18th Century, a time when fear of the devil had largely replaced love of God.

After he had buried Paul's earthly remains, Anthony takes to himself Paul's palm leaf

garment, his life forces and symbol of spiritual authority. Anthony is now taking on the responsibilities of a soul guide. He will in future guide others on their spiritual journeys.⁶

The Temptation

Having set the scene with the peace and tranquillity surrounding Anthony's visit to Paul in the desert, Grünewald next presents his viewers (i.e. the patients taken into the hospital chapel on days of special significance to them) with 'The Temptation of St Anthony' (see the next page). There are no coy devils tempting Anthony with the pleasures of the flesh, with envy, greed, or gluttony, although there are hints of the seven deadly sins, for example, sniffing sloth (with its bright red caricature of Anthony's royal purple cap) and sexual depravity (to the middle right of the picture a jeering witch can be seen, flying naked on an upturned creature – perhaps a caricature of a toad, for they are often used as a metaphor for lust). But these play only a secondary role in the drama enacted in Anthony's soul, where perhaps even his guide has been transformed into a rapacious antlered demon (visible in the middle of the painting), a false guide come to mock Anthony while he is down.

Instead, Anthony is presented in the midst of an unrelenting horror show, which threatens to pull him apart physically as well as mentally. The painting shows the inner nature of the initiation Anthony experienced as he lay in the ditch. A horned beast is about to rip off his cloak (his life forces). The expression on his face leaves the viewer in no doubt that his very sanity is at stake. His walking stick, the same stick he used to reach Paul, is lying by his side.

Individual patients would have experienced different aspects of the bestial chorus surrounding Anthony. Many would have seen themselves in the agonised



*een Schaman ofte Duyvel-priester.
in't Javaneesen Land*

Native American shaman, described in the caption
as "a shaman or devil's priest"

human figure thrown back in the very bottom left of the painting, with his withered arm held aloft and the foul abscesses covering his body, identifying him or her as a victim of advanced ergotism. The webbed feet indicate that the patient has entered a fluid region, no longer on solid earth, but in a different reality, entered through the hallucinations brought about by ergotism.

Other interpretations are surely possible. Contemplation of the disfigured body occasionally elicits the comment that, although not necessarily that of a woman, a birth appears imminent; perhaps a metaphor for spiritual rebirth in the face of death. In his right hand, this wretched figure is clutching a girdle book, a holy book carried by monks, clergymen and noblemen,⁷ a sign that even in extreme outer distress, an inner contemplative life could be continued.

The rosary beads, which an armoured lizard is attempting to tear from Anthony's hand, indicates the same steadfastness of soul. A rosary is an anthology or selection of prayers. Knotted prayer ropes go back to the desert monks of the fourth century when they were used as counting devices for repeating prayers.

Grünewald makes it clear that in spite of the turmoil within his soul, Anthony is still able to maintain a link to the divine spiritual world. By implication, even a person dying of ergotism need not lose trust in God, even in the darkest moment of their despair.

The meaning of the unusual jester's cap on the disfigured figure's head and shoulders (to the right side of the picture) is unknown. A common interpretation is that a similar head covering was worn by the patients of an Anthonite hospital, although there is no evidence for this. In the context of Grünewald's painting it seems more likely that it represents a horribly



distorted Phrygian cap, an ancient symbol of initiation.

Abbot Guersi and Grünewald would have well known and studied the Book of Revelation in the New Testament where John the Evangelist mentions four living creatures: A Lion, a Bull, a Human and an Eagle. It is not a stretch of the imagination to see the fallen

caricatures of these living creatures now portrayed as tormenting Anthony. Directly opposite the human figure in the paintings left hand corner is what might be imagined as a monstrous caricature of a winged lion. Its mane has mutated into a gaping muzzle and is grasping Anthony's arm; this monster is urinating on Anthony's body – no greater display of human contempt is possible.

At Anthony's feet a bird-like apparition – perhaps representing the antithesis of the Eagle – wielding a heavy stick, is intent on beating the helpless and exhausted body of Anthony. Opposite, a freakish horned creature to the middle left side of the painting – the caricature of the Bull – is ripping away Anthony's cloak, the same cloak worn on his visit to Paul. These are ferociously destructive caricatures of the four living creatures in the fixed cross of the zodiac.⁸ Anthony isn't merely battling the demons in his own soul, but is being mocked and attacked by the devilish caricatures of the cosmic archetypes comprising the human being.

The fixed cross of the zodiac consists of the constellations of Aquarius, Taurus, Leo, and Scorpio. It is witnessed by Ezekiel during his initiation in the form of living creatures, which together had the 'likeness of a human being'.⁹

The eagle seen by Ezekiel is 'hidden' within the constellation of Scorpio, which has since ancient times held a trinity of three 'living creatures': scorpion, eagle, and phoenix, thus representing the possibility of transformation and rebirth.

The scorpion crawls low on the ground. Poisonous, preferring darkness, and fearful of the light, it stings and destroys when threatened. If trapped (as by fire), its destructive rage becomes suicidal. The eagle too is able to strike accurately and fast, but it is not bound to the earth. It soars freely, high above the common affairs of humankind, but is a mortal creature. The phoenix is immortal. At the end of its life it builds a funeral pyre, and dies in a blaze of flame, attaining new life by rising from its ashes. In this way does the constellation of Scorpio indicate immortality and resurrection.¹⁰

Just to the right of the marauding bull is a vicious creature whose horn has an uncanny likeness to an ergot infected rye grain. The armoured lizard biting Anthony's hand has a similar protuberance growing from its head. Did Grünewald and Guersi know about ergot and the terrible afflictions it caused?

The burning house above St Anthony, with its charred timbers, is a clear reference not only to a physical body tormented by *ignis sacer*, but also to a physical body in the process of destruction. No longer able to inhabit his body, Anthony's soul is forced to abandon it and crosses a threshold into another world, the astral world, where he stands face to face with not only with the darkness of his own demons ('deadly sins', weaknesses), but also with the demonic darkness of a fallen humanity.

Pinned to a tree stump at the bottom right of the

painting is a handwritten note, quoting Anthony's anguished question in *The Golden Legend*: *Ubi eras Ihesu bone, ubi eras, quare non affuisti ut sanares volnera mea*. (Oh, good Jesus, where were you? Why were you not here with me to help me, and to heal my wounds?)

In *The Golden Legend* Anthony receives an answer, but only after his ordeal. Is there any indication that Grünewald provides at least some comfort, both to Anthony and the afflicted who come to meditate upon his altar painting? In his agony Anthony appears unaware of it, but by posing the question Grünewald is inviting every onlooker to identify with Anthony's suffering. This is the first step to healing; identification with the suffering of another. Through an act of compassion, one's own suffering loses the sting of self-centredness. But Grünewald does provide comfort. The viewer cannot help but take note of an angelic being with a cross (a reversed sword?) confronting a black demon just above the charred remains of the building on the left side of the painting. The snow-covered mountains forming the backdrop to this battle, project into the clear blue light which Anthony experienced at the end of his ordeal, light radiating from the eternal world of the Father, which we can see in a light filled opening in the clouds, beyond space and time. This is a world of sublime peace, a world where light conquers darkness, a world as unshakeable as the towering mountains themselves.

The temptation of St Anthony has very little to do with temptation in the usual sense of the word, and everything to do with the spiritual battle within his soul as he fights off the powers of disintegration and darkness he encounters along his path of enlightenment. His example brought healing towards the disintegrating minds and bodies of those suffering with ergotism.

Anthony's ordeal can be summed up by the key passage in Michael Tippett's oratorio *A Child of our Time*, sung by the tenor representing Herschel Grynszpan, the protagonist of the oratorio.

"I would know my shadow and my light; so shall I at last be whole."¹¹

Maarten Ekama lives in Worcestershire, England.

Endnotes

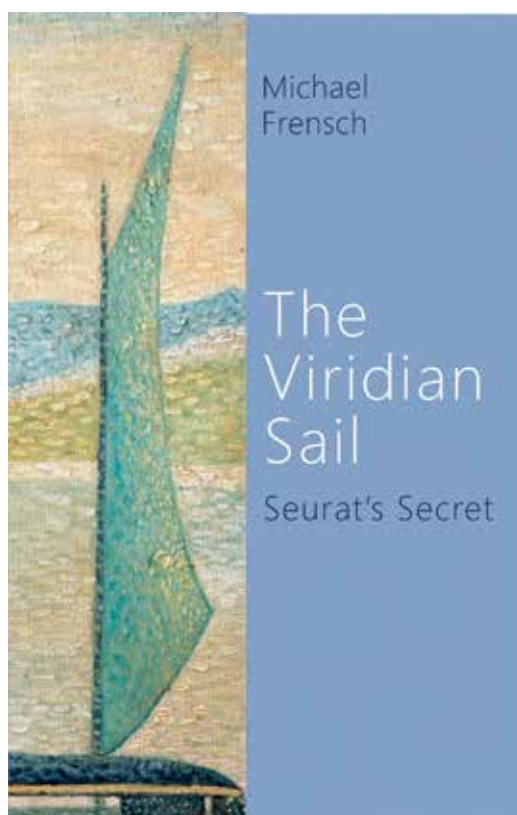
1. Franziska Sarwey (1983) *Grünewaldstudien*, Urachhaus Verlag, p 76.
2. *ibid*, p 86.
3. Saint Vitus Dance disease is an autoimmune disorder. The body's immune system mistakenly attacks healthy cells in the brain, especially in the basal ganglia, which is the part of the brain that controls motor movements.
4. This St Anthony is not to be confused with Saint Anthony of Padua, the saint who helps you find things

you have lost, like your misplaced keys: ‘Tony, Tony, please come round – something’s lost and can’t be found.’

5. In the legend of Mithras the Bull-slayer, the raven has the role of the messenger who comes to entrust Mithras with his mission. He takes the place, as it were, of Mercury, the messenger of the gods, and bears as his emblem the *caduceus*, the magic staff of Hermes-Mercury. The rituals relating to this first stage were called ‘*corvina*’, or ‘*coracina sacra*’, and qualified the initiate as an ‘*ieros koras*’ or ‘divine Raven’. See https://www.caissoas.com/CAIS/Religions/iranian/Mithraism/m_m/pt8.htm
6. Just like Elijah’s mantle falling on his successor Elisha, signified that he was now vested with Elijah’s authority (2 Kings 2:11-14).
7. Girdle books were small portable books worn by medieval monks, clergymen and noblemen as a popular accessory, between the 13th and 16th centuries. They consisted of a book whose leather binding continued below the cover of the book in a tapered tail with a large knot at the end, which could be tucked into one’s girdle or belt. The book hung upside down and backwards so

that when swung upwards it was ready for reading. The books were normally religious: a cleric’s daily offices, or for lay persons (especially women) a book of hours.

8. See Ezekiel 1;1-10 and Revelations 4;1-11.
9. Greek ζοδιακος κύκλος, *zodiakos kuklos*, ‘circle of animals’.
10. <https://www.beliefnet.com/columnists/astrologicalmusings/2006/11/the-scorpion-the-eagle-and-the.html>
11. *A Child of Our Time* is an oratorio by the British composer Michael Tippett (1905–1998), who also wrote the libretto. The work was inspired by the 1938 assassination in Paris of a German diplomat by Herschel Grynszpan, a young Jewish refugee, and the Nazi government’s reaction culminating in the *Kristallnacht*. This was a pogrom against Jews carried out by SA paramilitary forces and civilians throughout Nazi Germany on 9–10 November 1938. Grynszpan realizes that his deed had achieved nothing except more suffering. The oratorio’s recurrent themes of shadow and light reflect the struggle in Grynszpan’s tortured soul.



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A good read... Highly Recommended!

Rudolf Steiner School, Mbagathi, Nairobi, Kenya – A Special Kindergarten Appeal –

by Judith Brown

This year the Waldorf/Steiner community in East Africa celebrated 100 years of Waldorf Steiner Education and at the same time we celebrated 30 years of Waldorf/Steiner Education in East Africa. On 17th April 2019 the East African community, from Kenya, Uganda, Ethiopia, Zanzibar and Tanzania, came together at the Rudolf Steiner School Mbagathi in Kenya for a celebration embedded within a conference 'Being in Movement'. The celebration day was opened by guest speakers, Nana Göbel (one of the founders of Friends of Waldorf Education and former General Secretary of the Anthroposophical Society in Germany) and a Kenyan Ministry of Education representative. Children presented Eurythmy and a drama 'Nyamgondho' together with their teachers. 'Nyamgondho' is a Luo folktale about a poor fisherman on Lake Victoria. Traditional dances from all parts of East Africa were performed that filled our celebration day with the African beat.

The Rudolf Steiner School Mbagathi has, since its inception in 1989, taken on a huge mission of teaching and caring for needy children from underprivileged homes with a special mission to help vulnerable children. 80% of our children come from desperate or dysfunctional home situations where families struggle to provide the very basic needs for their children – even to put a daily meal on the table. This is a big challenge for families and the school. Home situations are primitive and children experience extremely difficult living situations. Some are orphans who live with distant relatives, others are neglected and are forced to stay with people who may or may not be family members; the case list is long and diverse in nature. Most of the families live in run down and insecure areas.

The school has 350 children and approximately 50 staff. (To ensure our teachers are properly qualified we run an in-house Steiner/Waldorf teacher training during holiday time.) We have four kindergarten groups and nine primary classes. Due to difficult home circumstances, many children are accommodated here in the school's large boarding facility, even very young ones. We have 120 boarders, who are taken care of by very compassionate boarding parents. They love being here where they can grow and have an opportunity to be children and receive an education that gives them a sound foundation. The Mbagathi School compound is buzzing



with playful children and it is a joy to experience the warmth that radiates from them. When arriving at the school, they eagerly open the gate for you, chanting out "welcome, welcome!" It is very touching that despite their extreme poverty these young children happily start each new day.

We have a small biodynamic farm with a vegetable garden and some cows and endeavour to grow enough healthy vegetables for the school's use. (Children receive millet porridge at break time and a warm and fulfilling meal of rice, maize, vegetables and fruit for lunch.)

Can You Help?

Each year 30 children graduate from kindergarten to Class One. After a recent expansion of our kindergarten facility we added 20 more children to our kindergarten groups. But every child already in class or on the waiting list has one problem in common – their families cannot afford to pay school fees. Our school is heavily reliant on sponsorship, donations and contributions from parents to help it run. We are sending out an urgent Special Kindergarten Appeal for sponsors who can regularly contribute £30 per month towards a child's early education. (Sponsors are kept abreast of the child's progress, receiving a photo of the child, a school report and a letter from the child each year.) Support is urgently needed! Can you sponsor a child's education, or perhaps make a donation to support the school? 100% of your donation goes towards the appeal. See over page for details...



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New School Canterbury, Our Story

by Beth Cuenco

Our journey to this point has been truly inspirational, starting as we did with a small group of parents and teachers determined to provide a 21st century Waldorf education for their children and turning this dream into reality. There have been many challenges along the way and it is wonderful to see how the whole community has responded. Of course, this is only the beginning! I am confident that our spirit of adventure and dedication will result in an exciting and rewarding future for all.

Robin Harris, Chair of Trustees

In December 2017 the Canterbury Steiner School closed its doors for the last time. Financial challenges and a failure to attract new pupils led to the decision to close. This was a school that many of us had been to ourselves as children and other families had moved from far and wide to make it possible for their children to attend.

My son Jude, at the age of six, returned home after hearing the news that his school would be closing and announced that he wasn't worried because he knew that I, his mum, would be setting up a new one, and when I did so, that the teachers would come and fill it back up with love. There was no doubt in his mind that this is what I now needed to do. He was right.

As parents and teachers, we had a choice of how to respond to the heart-breaking news that our school was closing. We were aware that the choice we would make could offer our children an example of how it is possible to respond with courage and hope in the face of adversity. We decided as a group, to set up our own New School.

We started off with the name New School to differentiate ourselves from the school that had closed. As time went on and other names were thought about, and rejected, we kept coming back to it. We liked the fact that it would keep us focussed on renewing our thinking and maintaining our ambition to be an ever evolving learning community. So New School it remains.

Deciding upon our vision was an important first step. As the list of aims began to grow, to include ambitions such as developing environmental awareness, encouraging empathy for others, nurturing a sense of curiosity for learning and underpinning all of this with joy, we realised that this was the 'love' by which my son Jude had felt so surrounded before and held so dear. A love that each teacher feels for each child and for their class as a whole; a reverence for nature that is nurtured through stories, caring for their environment and time spent outdoors; empathy that grows through

an honouring of each child's individuality and a love of learning that comes from offering an unhurried and creative learning environment where children can find the joy in learning and experience the richness of childhood.

There were only six months between the time that the old school made the decision to close and the time they finally shut their doors. This gave us very little time to find a way to ensure the continuation of our children's education. We decided to set ourselves up as a part-time home education support group until we were granted school status. The search for a site then began.

Canterbury Steiner School trustees put the old school site up for sale and it was bought by a developer who initially had plans to build houses. I rang the developer the day after his offer was accepted and asked if we could remain on the site until his achieved planning permission, and he agreed because the site would be far more secure with people on it than if it was empty. For us, it was important to stay on the old site, because it offered the children a continuity of environment at a time of great uncertainty.

We paid £1 a month for rent but also covered his business rates and insurance. We then set up a crowdfunding campaign to raise money to buy the beautiful wooden desks and chairs from the old school





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who were selling off all their assets.

Setting up a school was a far more complex process than we had first anticipated. Our vision for setting up this new school also coincided with the closure of Kings Langley, just north of London due in part to unresolved health and safety issues and the challenges that the Steiner/Waldorf education movement in England as a whole began to face from The Office for Standards in Education (Ofsted) and the Department for Education (DfE).

Although the Ofsted inspector let us know, within minutes of stepping out of his car, that we had failed our first pre-inspection, we nonetheless greeted his visit as an opportunity to learn. He very kindly spent the day offering us feedback and left us with warm words of encouragement to reapply as soon as possible.

A few months later we had a knock on the door from the Unregistered School's Taskforce. Having announced their intention to run a criminal investigation into whether we were running as an illegal school, they read us our rights and interviewed us about the education we were offering our children. Whilst we knew that we had done everything in our power to ensure that we were running well within the regulations, and were working closely with the local authorities home education team, it was still a worrying and nerve wracking experience. However, we welcomed the inspectors as we would any guest to our site, offering tea, coffee and cake. We reassured them that we would be happy to answer any questions and that we wanted to learn from any mistakes we may have made. Whilst the inspectors only ever gather evidence that they then give to the DfE, who make any final decision, it soon became clear that we were running well within the limits of a home education support group. The warmth and openness with which we greeted the inspectors encouraged the same in return and, again, they stayed to offer advice, support and encouragement.

The First Waldorf School opened in Stuttgart in 1919, brought about by the owner of the Waldorf Astoria cigarette factory, Emil Molt, approaching Rudolf Steiner to provide an education initiative for the children of

his factory workers. On the 19th September 2019, the day that schools across the globe celebrated this 100th anniversary of Waldorf education, the Department for Education granted this new school in Canterbury, 'Independent School' status!

We have remained on the site of Canterbury Steiner School, and across these last two years have developed a strong relationship with the developer, our landlord who has become increasingly supportive of our ambitions. He came to our first Advent Fair, to which we attracted almost 1000 people and was overwhelmed by the beauty of the event and by how successful our marketing had been. To gain planning permission he would have had to demonstrate to the local council that the site was not suitable for a school and felt that having witnessed our Advent Fair and seen how our Initiative was growing and attracting new families, he could no longer say this.

Instead of building houses, he decided to offer us a long-term lease on half of the site and has offered Hope View School (a primary school for children with complex needs) the other side of the site. This in itself has opened up so many opportunities for collaboration.

As a result, New School Canterbury sits on an idyllic site in an Area of Outstanding Natural Beauty, surrounded by an organic farm, just ten minutes south of Canterbury. The farm is still run by the Brockman family who originally started the old school and we feel very fortunate to benefit from the years of work and love poured into that original school, to build up the infrastructure we now enjoy with its wooden, purpose built classrooms offering the children a beautiful environment within which to learn. The site also has expansive outdoor areas and a stunning 150 seat theatre.

We are passionate about marking the centennial celebrations of Waldorf education with a commitment to further develop the education for contemporary times with a focus on environmental and ecological awareness. We want our children to care for the planet out of love and respect rather than fear of what might happen if they don't.

Children take part in land care and environmental awareness classes helping to develop a deep understanding of nature and a love for the world in which we live. Through these lessons the children are developing an eco-garden, learning about rainwater harvesting, organic farming, permaculture, foraging and caring for bees. They are also working with experts in the field to integrate circular economy thinking to reduce waste across the whole site.

Funding from the local Council has also enabled New School to develop an intergenerational project that brings older retired people at risk of social isolation to the site as volunteers, to work with the children in the garden, breaking down barriers between generations. This project was developed by one of our parents who also works with us as on maintaining our site and developing its potential. Our aim is to engage up to 15



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older people across our first year of this project and to grow from there.

We are also developing a partnership with The Earth Restoration Service who support schools to become Tree Nurseries. Children look after young trees for two years and then plant them as woodlands in their local community. Through this partnership we are hoping to inspire Waldorf Schools across the UK to adopt this inspiring project.

New School Canterbury offers education for children between the ages of 3 and 11 and aims to inspire a love of learning and to have each child's wellbeing at its heart. We currently have Primary School status and consequently have children who attend Kindergarten up to Class 5. Our ambition is to grow through to upper school in the future.

If we are serious about equipping young people to thrive in an uncertain future, we need to explore what they will need in order to face the challenges and embrace the opportunities within our changing world. At New School we are passionate about nurturing creative, compassionate, critical thinkers who have a strong sense of purpose and confidence to fulfil their unique potential. These attributes are grown through the education itself and strengthened through real life application. All classes take part in caring for our wildflower meadow and local wildlife whilst recycling, composting, and doing their bit to integrate the ideals of a circular economy within our school community is part of their everyday life. Older children learn about permaculture and we are applying for funding so that foraging can become a regular lesson across the year. Our values of Mutual Respect, Kindness, Attentive Listening and Best Effort are at the heart of our community.

New School also has a Kindergarten that has almost reached its capacity of 16 children. This Kindergarten

welcomes children between the ages of three and six and provides an environment where childhood is valued, imagination nurtured and education unhurried, developing creative and confident learners who are ready and eager to take their first steps into school life at the age of six. We have a weekly Parent and Baby Group and a twice-weekly Outdoor Parent and Toddler group, both providing a wonderful opportunity for families to get a taste of the gentle approach that is integral to the education throughout the school.

Our school logo is inspired by the *ensō* circle, a sacred Zen symbol originating from Japanese and Buddhist culture. It is always hand drawn, in one or two brush strokes, expressing a moment when the mind is free to let the body create. The circle can be closed or open. For our school community, the open circle reflects that the *ensō* is not contained within itself: but opens out to infinity. Leaving the *ensō* open is like leaving room for the spirit to flow in and out of the circle; allowing it to breathe, which seems apposite for what New School wishes to bring towards children.



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Arwen Kitson's Poem for Peace

by Heloise Saunders

Arwen Kitson, a pupil from Ringwood Waldorf School, England, won the 2018 National Schools Poetry Prize for Peace¹, with her poem 'Longing for Peace'. She was only recently announced as the winner as her poem was chosen to be made into a song just released as a single record by Tally Koren on the 29th November this year.² Tally is an Israeli who has taken up the message of Peace and Hope, she believes that we all speak a common language through the arts and uses the arts to express her vision of peace.

Longing for Peace

I, like the wind,
Like the howling wind,
Hope to get under the door,
To seek the sanctuary of the hearth.

I, like the birds,
Like the fluttering, twittering birds
Hope to sing to the sun,
Hailing the light to spread across the sky.

I, like the trees,
Like the whispering trees
Hope to spread embracing branches
Majestically crowned with blossoms.

I, like the war men
Like the broken hearted soldiers,
Hope to go home,
To the joyous cries of children.

I, like hope
Like the swaying poppy of hope
Long to change the world.

I, I am peace.

Arwen Kitson (aged 11)

In a time when Steiner/Waldorf education is under the glare of a negative spotlight in the UK, I thought that seeing how the words of one pupil have been taken up by a singer songwriter to send a message of possibility and hope might offer encouragement to the many teachers and staff who work selflessly to bring an enlightened approach for education towards children.

Heloise Saunders lives in Hampshire, England.

Endnotes

1. <http://thenationalschoolspoetrycompetition.com/author/tally/>
2. https://www.youtube.com/watch?v=i3dn6_rAbqU (This song also features the 'Peace Angels' girls choir from Ringwood Waldorf School, Hampshire.)

Illustration on facing page by David Newbatt



What is the truth about Global Warming?

by Richard Phethean (1949-2014)

Editor's comment:

It is interesting to note that in his book *Knowledge of Higher worlds*, based on Buddha's Eightfold Path, Rudolf Steiner wrote that the necessary first stage of development towards a real knowledge was that of attaining a fully developed discrimination, as without this functioning faculty a proper orientation to circumstances one finds oneself in is not possible. It may not be too far fetched to say that, at this time in human history, the whole of humanity is now having to wake this faculty up as never before and discriminate the truth of what comes towards us.

To make good decisions one needs to be well informed. That can mean a lot of engagement and hard work. How well informed are we in this time of concern over climate and the environment of the Earth? The science can by no means be considered 'settled' on this subject – a true approach to science is never closed – despite what is put out by the mainstream media. One only has to do some research to see that there is nothing like 'consensus' within the scientific community; but dissenting voices are scorned and marginalised in the mainstream media and through this, in a sort of barely considered second hand way, by many people. That in itself ought to be a cause for concern.

It has become ever more difficult for anyone to question the validity of the conclusions presented by the United Nations Intergovernmental Panel on Climate Change (IPCC) in their regular Assessment Reports – which have caused alarm and have led to calls for measures being imposed on nations in the name of reducing greenhouse emissions, in particular CO₂ – without being labelled in a pejorative way with terms such as 'climate denier'. Yet no one denies climate change, only that some ask: how *much* of it are we truly responsible for? Why is it that in society we are seemingly becoming less able to question and debate important issues between one another? Instead of building bridges to connect together, we appear to be building walls to separate.

In 2006, *New View* raised awareness about this issue that was newly entering the public consciousness and carried a review of Al Gore's documentary film *An*

Inconvenient Truth that warned, very persuasively at the time, about the coming threat of 'Global Warming', as it was called in those days. Nowadays the term 'Climate Change' is used and CO₂ is pointed to as the main contributor to what many perceive as a dangerous threat to humanity by the overheating of the planet.

In 2009 we carried two book reviews by Richard Phethean; Peter Taylor's *Chill, A Reassessment of Global Warming Theory*, in the Summer 2009 issue, followed by Christopher Booker's *The Real Global Warming Disaster*, in the Winter 2009/10 issue. Both of these publications challenged what was becoming the prevailing opinion on the anthropogenic role in climate change.

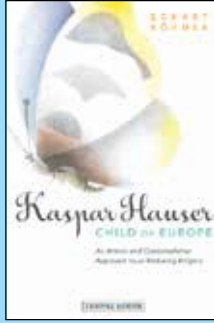
Richard Phethean was born into a family of pharmacists and trained as one himself, running a dispensary before moving to Camphill in Beannachar Scotland where he and his wife Elisabeth developed a herbal workshop producing and distributing special ointments and tinctures worldwide. As well as being a herbalist, he was competent in electronics and computers. His scientific training gave him the ability to assess situations, gather information and finally reach a considered opinion. He was a member of an Open Discussion group whose members felt there was something often quite wrong with the world and with life as presented in the public domain and that we are asleep, in the midst of life, in so many ways and will remain so unless each finds the courage and determination to make the effort to wake up to what is happening.

And so it was that I came across an article that Richard wrote in 2008 about the climate issue. Whilst this article is now nearly twelve years old, it is presented here as an overview and an insight into what ought to be the current debate, but which is barely visible in the public mainstream. The reader might ask themselves why this is. Questions are surely our deepest ally in seeking for the truth.

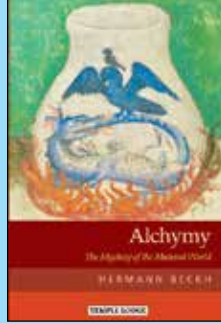
The original article which follows, has been slightly edited for length, but otherwise has been left in its 2008 form, which I believe to be as relevant now as it was then.



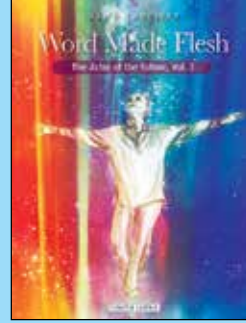
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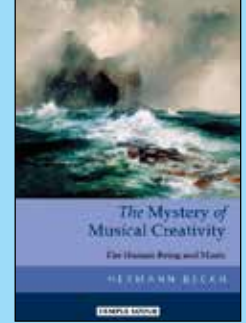
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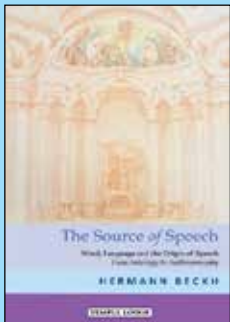
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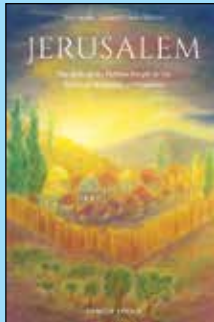
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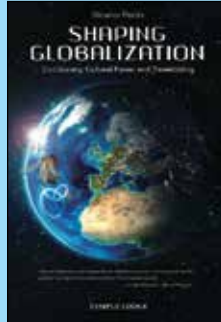
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Is the theory true that anthropogenic (man-made) carbon dioxide (CO₂) is the terrible greenhouse gas it is made out to be, that it is rapidly driving up the temperature of the earth, and will have devastating consequences for life on earth, cause sea levels to rise dangerously, increase violent storms, cause widespread drought, increase the range of insect-borne diseases, and wreak untold economic damage to human society?

And is it the case that unless we act soon and change the way we live, cut carbon dioxide through strict taxes and put in place many other severe measures to restrict human CO₂ output, invest in clean technologies and save the world, our children will never forgive us?

Is this, as the world's media, environmental groups and many world leaders would have us believe, true? Or is it, as a relatively smaller group of so-called 'climate deniers' tell us, a hoax? This is a critical debate and one that has not really happened yet.

We are led to believe that debate is over, because there is now a "consensus" of 2,500 of the world's scientists, who all "believe" in "climate change".

We are now being told that it is irresponsible to say anything against this consensus. (Actually 'consensus' has nothing to do with science, but has everything to do

with politics.) And what is happening to free speech? We are led to believe that the 'nay-sayers' are being funded by big oil and coal industries who are keen to play down the environmental damage caused by their fuels and that the rest of the 'deniers' 'just haven't got it', are labelled 'isolated fruit bats', 'living on another planet', or equivalent to 'holocaust deniers'. Do I detect intimidation?

Climate change environmentalism is more and more taking on the nature of a religion, with its crusaders and moralistic extremism and its detractors are increasingly being termed 'heretics', 'climate deniers' (think about that one!) and 'non-believers'. It is the moral and political cause of our age.

Not everyone is impressed with former US Vice President Al Gore's film *An Inconvenient Truth* [about global warming]. Professor Bob Carter of the Marine Geophysical Laboratory at James Cook University, in Australia gives what, for many, is a surprising assessment: "Gore's circumstantial arguments are so weak that they are pathetic. It is simply incredible that they, and his film, are commanding public attention." Many others share that view. One reviewer of Al Gore's film said it was "the most frightening film I

have ever seen.” So, nothing new there – politicians often exaggerate external threats in order to frighten us into accepting their policies. Could parallels be drawn with the lies about Iraq’s alleged weapons of mass destruction?

So is it true that there are no respected, intelligent and honest climate scientists who reject the conventional wisdom on anthropogenic climate change? The answer is a simple and resounding “No”. There are literally thousands of concerned scientists who are complaining to governments, writing articles and books and making videos to prove their point - all based on sound science. At the time of writing (August 2008), 31,000 American scientists, including 9,000 with PhDs, have signed a petition refuting the science behind the Kyoto global warming agreement.¹ Then there is the open letter to Canadian Prime Minister Stephen Harper [who was Prime minister from 2006-2015 - Editor], where sixty prominent climate scientists call on the him to revisit the science of global warming.²

And these are the scientists that are courageous enough to stick their neck out, because many of their kind have endured intimidation, been discredited and have had their funding removed. Timothy Ball, a former climatology professor at the University of Winnipeg in Canada, has received five deaths threats by email since raising concerns about the degree to which man was affecting climate change. Some greens are calling for the “denial of climate change” to be made a criminal offence. It is therefore not surprising that many scientists choose to keep quiet and keep their jobs.

Long-standing climate scientist at the Massachusetts Institute of Technology, Richard Lindzen, writes that he and others were intimidated as long ago as 1992 by Al Gore. He speaks about

“... the silence of the scientific community when anti-alarmists were in the crosshairs of then-Senator Al Gore. In 1992, Gore ran two congressional hearings during which he tried to bully dissenting scientists, including myself, into changing our views and supporting his climate alarmism. Nor did the scientific community complain when Mr. Gore, as vice president, tried to enlist Ted Koppel [a British born American broadcast journalist] in a witch-hunt to discredit anti-alarmist scientists – a request that Mr. Koppel deemed publicly inappropriate. And they were mum when subsequent articles and books by Ross Gelbspan [a writer and environmentalist] libellously labeled scientists who differed with Mr. Gore as stooges of the fossil-fuel industry. ... Sadly, this is only the tip of a non-melting iceberg. In Europe, Henk Tennekes was dismissed as research director of the Royal Dutch Meteorological Society after questioning the scientific underpinnings of global warming. Aksel Winn-Nielsen, former director of the U.N.’s World Meteorological Organization, was

tarred by Bert Bolin, first head of the IPCC, as a tool of the coal industry for questioning climate alarmism. Respected Italian professors Alfonso Sutera and Antonio Speranza disappeared from the debate in 1991, apparently losing climate-research funding for raising questions.”

Many climate scientists are angry because they say that the science has been distorted. Very few people are listening to these voices. As the rhetoric from the media, the politicians and the reports from the UN Intergovernmental Panel on Climate Change (IPCC) are getting shriller and more extreme as the weeks pass by, these dissenting voices are being drowned out in the growing hysteria. What is going on? Where is rational ‘scientific’ debate these days? Let us try to separate out the various issues and get things in perspective.

Firstly, there is no denying that humanity’s lifestyle is having adverse effects on the environment and efforts to reduce pollution and moves toward clean technologies should be a high priority of every thinking person. In the hysteria around carbon dioxide, we should remember that carbon dioxide is not a pollutant, but there are many, very hazardous pollutants associated with our industrial consumer society – mercury, emitted into the atmosphere by coal power stations, sulphur and nitrogen oxides causing acid rain, plastics releasing gender-bending chemicals into the rivers and seas, agricultural pesticides, GM crops, radioactive depleted uranium illegally being used in missiles in war-torn areas such as Afghanistan and Iraq and a hundred thousand other chemicals being put out into the environment day by day. There is relatively little media attention being paid to these aspects. Why? Why are we putting all our ‘environmental eggs’ into one basket of carbon?

The other side of this non-debate was well presented in the documentary ‘The Great Global Warming Swindle’ that was broadcast by [UK] channel 4 in early 2007.³ It has been attacked and discredited by the media because of the claim that some contributors felt their statements were placed out of context and that some of the science was misrepresented. However, in this film, a number of highly respected climate scientists very clearly contest the idea that CO₂ is causing significant global warming. Their message is a very compelling one, and one that needs to be taken seriously.

Viscount Christopher Monckton of Brenchley (former advisor to Margaret Thatcher) [Prime minister of Britain from 1979-1990] entered the global warming debate when he wrote 2 letters to the Daily Telegraph on 5th and 12th November, 2006, pointing out the many *factual errors* in Al Gore’s film ‘An Inconvenient Truth’. On 19th November, the telegraph published a riposte by Al Gore himself. Monckton responded in turn, answering and refuting Mr Gore’s points one by one, with devastating effectiveness. Al Gore did not continue



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the debate or change the message of his crusade. Is he serious about the science behind the anthropogenic (man-made) CO₂-induced global warming hypothesis, or does he have other motives?

Some will ask “What’s the problem?” Surely, if the world’s leaders are finally coming round to creating policies to reduce pollution and invest in clean technologies, shouldn’t we be happy and support their initiatives? For me the first question is: What is the truth? What is the *real* problem? When we understand the reality of the problems we face, then we can tackle them appropriately. Reducing atmospheric CO₂ is a very costly business – we are talking about spending trillions of pounds, including heavy taxes, carbon rationing, trading etc., so surely we need to be properly convinced that this is indeed money well spent and that carbon is indeed the bad guy, otherwise we should use our resources for a more useful purpose, for example, making clean drinking water available to all people in the developing world.

The Science – Some basic facts:

1. Atmospheric CO₂ has increased from about 0.03% to about 0.04% over the last 100 years. Some of this is doubtlessly due to domestic and industrial sources. The *majority* of CO₂ in the atmosphere is produced by nature.

2. CO₂ is a *minor* greenhouse gas, so it will cause some warming of the atmosphere – probably not much. The warming effect of CO₂ effect tapers off dramatically with increasing concentrations. Water vapour, by comparison, is a much more potent greenhouse gas than CO₂, and its effect is almost impossible to plot.
3. The earth’s temperature has probably increased by about 0.6 degree centigrade (plus or minus 0.2 degrees) over the last 120 years. However, not all scientists agree that the temperatures have been correctly measured due to the urban heat island effect. [The urban heat island effect (UHI) refers to the higher temperature found in heavily built up towns and cities where there is a larger concentration of population.] It could be even less.
4. Graphs of the earth’s temperature have been falsified in recent years by the IPCC. The famous ‘hockey-stick’ graph showing temperatures neatly matching CO₂ levels, as initially presented by Michael Mann [American climatologist] and used by the IPCC and Al Gore in his documentary, has been proven to be incorrect. This graph falsely shows a fairly level temperature over the last few hundred years, which suddenly rises in the 20th century in line with man’s CO₂ output.

In 2001, the IPCC suddenly removed the previously published and universally-accepted graph which shows rhythmical variations of temperature – a rise during the lengthy medieval warm period from about 900 to 1300 AD when temperatures were significantly warmer than they are today, and a subsequent cooling during the “little ice age” during the 16th up to the 19th century. Temperatures dropped to the lowest point in the last 10,000 years at about 1875.

Why did the IPCC get rid of the medieval warming period and the following little ice age? Could it be that these ups and downs give the global warming alarmists a big problem, because they show that rising and falling temperatures are disconnected from CO2 levels? It also shows a very inconvenient truth – earth’s temperatures have always gone up and down – the climate has always changed and it has been much warmer as well as colder than today. If you look at temperature changes as shown in the graphs, which have now been verified as *global* changes through many independent studies of diverse proxy data from around the world, it is clear that the current warming period is not at all unusual, extreme or dangerous.

So we have, during the 20th century, been emerging from the little ice age, during which the temperature was the coldest for the last 10,000 years. And thank goodness the temperature is rising. In history, periods that were much warmer than currently, were invariably times of growth and prosperity. Vineyards, for example, were cultivated in England during the medieval warm period. On the other hand, cold spells and ice ages have been particularly challenging for humanity and other life forms. Further, colder periods, not warmer ones, are scientifically shown to result in increased stormy weather and more hurricanes, in complete contradiction to Al Gore’s statements and popular alarmism.

Al Gore is fond of showing two superimposed graphs of CO2 levels correlating very closely with temperatures on the time scale of several hundred thousand years, from which he draws the conclusion that higher CO2 levels cause global warming. This is the crux of his (and the IPCC’s) hypothesis. This seems to be very convincing until the graphs are studied more closely and it is discovered that the CO2 levels increased hundreds of years AFTER the temperature changes. (The time lag is in the range of 600 to 2000 years.) Obviously, CO2 cannot *cause* temperature change if it occurs afterwards. It is known that the reason for this phenomenon is that warmer sea temperatures cause the release of trapped CO2 from the oceans, which takes considerable time, because the oceans warm up very slowly. Carbon dioxide concentrations have never driven the climate. Al Gore and the IPCC are deceiving us with fake science.

Another anomalous factor is the lack of correlation of global temperature with CO2 levels during the 20th century. For example, from 1940 to 1975, CO2 levels

increased while the measured global temperature decreased. So again, no correlation between temperature and CO2 levels. During this period of steady cooling, doom-laden scientists and the media were creating the fear that we were heading into an ice age... Well, at least one thing hasn’t changed, the fear-mongering has continued.

Another anomalous factor, given the increasing scaremongering of recent years, is that measured global temperatures have been fairly steady since 1998. Warming stopped in 1998! The earth’s mean temperature in 2006 was 0.125 degrees cooler than in 1998. Further, the figures for the period from 2007 to 2008 show a global cooling of about 0.7 degrees C, which effectively wipes out *in one year* all of the warming of the past 120 years! The cause of the cooling is undoubtedly the reduced output of the sun as shown by the remarkably low sunspot activity at the time of writing. This is not funny. A little ice-age or Maunder-type minimum could be with us within a few years unless the sun suddenly decides to behave differently, which is very unlikely. (The Maunder Minimum is the name given to the period roughly 1600 to 1700, the time of the “little ice age”, when sunspots became exceedingly rare.)

But what about the melting glaciers? Glaciers have always advanced and retreated and scientists do not know why.

But what about ice sheets falling into the sea in the arctic? A natural phenomenon, they always do every year as explained by Syun-Ichi Akasofu, Director of the International Arctic Research Centre, Alaska, who sees nothing unusual in the conditions in the arctic. He adds: “*The press come to us all the time saying ‘we want to see the global warming disaster’ – I say ‘there is none’.*” Melting of the Arctic ice is very strongly influenced by Ocean currents such as the North Atlantic Oscillation which transports warm water up from warmer southern regions. There has been much media coverage about the recent warming of the Arctic and melting of the ice, in particular from 2002 to 2007. (We should bear in mind that the arctic ice had also melted considerably during the 1940’s.)

We can consider the following potential causes for this (current) melt-down:

- warmer water is penetrating from further south in the Pacific and Atlantic;
- warmth is being carried by wind, cloud and precipitation from warmer ocean regions;
- carbon dioxide levels are trapping heat that would normally escape from the Arctic land, ocean and sea-ice surface;
- cloud cover changes have insulated ocean and land areas and prevented heat loss;
- UV fluctuations (or other forms of solar energy) have interfered with high level wind patterns.

But what about the sea level rising? Al Gore states that if Greenland's ice should melt, then sea levels worldwide will rise by 20 feet. When challenged on this issue by geoscientists he replied, in his defence, that no one knows for certain how much the sea will rise! While it can theoretically be calculated that melting of all of Greenland's ice could possibly result in a 20 foot rise of sea levels, it represents an extreme and unlikely scenario. I have seen a scientific study that indicates that in previous warm periods the bulk of Greenland's ice sheet did not melt significantly, although large coastal areas were green and free of ice – hence the name Greenland. Climate science demonstrates that the earth has been much warmer and cooler than it is at present, the sea levels have risen and fallen, arctic ice has melted and formed again and life on earth, even polar bears, survived – they must have, because they are still with us today, and thriving very well! It seems likely that the sea levels will continue to rise a few more inches over the coming century, mostly due to thermal expansion of seawater, but any estimates are only guesswork. The biggest danger to low lying coastal regions is in fact storms and flash floods, which should *decrease* in intensity and frequency if the climate continues to get warmer. In fact, on average, tornados in the US have steadily *decreased* over the last 60 years. Why doesn't the media tell us that?

According to many climate scientists, by far the most significant driver of earth's temperatures is the sun. There is now a large body of research that shows an extremely close relationship between the sun's rhythmical activity with earth's mean temperature on larger as well as smaller (monthly, yearly, decadal) time scales. The warming of the atmosphere occurs not only because of the direct effect of the sun's rays, but also because of a recently discovered amplifying effect. The increased solar wind during high sun activity deflects more cosmic rays, and this in turn has the effect of reducing nuclei that engender cloud formation, thus enhancing atmospheric warming. The sun's rhythms are fairly regular, but complex. As an example, two of the rhythms of the sun are the 11-year sun spot cycle and the larger 1500-year Bond-cycle, and these correlate very closely with earth's temperatures. Warm periods naturally occur every 1100 to 1500 years.⁵

So, to put it in a nutshell, the sun is the main driver of the climate and its effect is strongly mediated by cloud cover – i.e. more solar activity means less clouds and hence higher global temperatures. In comparison, the effect of carbon dioxide represents about 10% or, at the most, 20% of the warming effect of the sun (and by consequence, clouds) over the last century.⁶

A lot of media attention is being focussed on 'positive feedback mechanisms', i.e. those climatic events that reinforce and exaggerate any estimates of global warming. However, *negative feedback*

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mechanisms hardly get a mention. For example, increasing temperatures create more water vapour in the air, which gives rise to more clouds, which, overall, causes cooling. As with any living organism, the earth has powerful regulatory, homoeostatic controls – in other words, negative feedback mechanisms in living organisms generally predominate, and thus help to minimise any changes before they get too extreme.

The IPCC scientists predominantly use super-computer modelling to plot what will happen to the earth's temperature if the concentration of CO₂ would double. The idea of a super-computer sounds terribly impressive, but the outcomes of these models vary enormously, depending on the data that is put into them. Many of the parameters of the working of the earth's biosphere are very poorly understood. The problem is that the earth's climate system is so enormously complex that the science of computer modelling has to involve a lot of guesswork. Any factors that are not understood are simply left out of the calculations, for example the effect of clouds, which as was argued earlier, represent one of the most significant drivers of climate.

Some Politics

Many scientists working for the IPCC have been dissatisfied with the attitude of the organisation. In

very many cases, the so-called “Summary for Policy-Makers” has misrepresented the work of the scientists that has gone into the main report. The trend of change is invariably biased towards exaggeration of the role played by CO₂ and towards alarmism. We are led to believe that the IPCC summaries represent a ‘consensus’ of the scientists involved, whereas in fact there is *no consensus*. For example, one of the world’s leading experts on insect borne diseases, Professor Paul Reiter of the Pasteur Institute, resigned from the IPCC and asked that his name be removed from the list of contributing scientists because his contributions were thoroughly misrepresented. (After a long struggle, his request was only agreed to when he threatened legal action.) He challenges the alarmist statements made by the IPCC as well as Al Gore in ‘An Inconvenient Truth’ about the potential spread of malaria to northern regions as a result of global warming. He argues that malaria is not only a ‘tropical disease’ but that its spread is not affected in a simplistic way by temperatures.

He adds: *“I was horrified to read the 2nd and 3rd IPCC assessment reports, because there was so much misinformation without any kind of recourse to the scientific literature, the truly scientific literature of specialists in these fields.”*

The following is taken from a letter written to the *Wall Street Journal* by Professor Frederick Seitz, former president of the National Academy of Science: *“I have never witnessed a more disturbing corruption of the peer-review process than the events that led to this IPCC report. ... No study to date has positively attributed all or part of the climate change to manmade causes.”*

So, are we being deliberately lied to? I know that many who are reading this will find that very hard to believe, because, if anthropogenic global warming is indeed a ‘swindle’, it is a pretty massive and all-pervasive one and an awful lot of people are expending an awful lot of energy and money in trying to make us believe this ‘inconvenient truth’. ‘Global warming’ is now a multi-billion dollar global business and tens of thousands of people’s livelihoods depend on it being a continued problem.

What, then could be the motivation? Deborah Corey Barnes, Capital Research Centre, Foundation Watch (Online) supplies some insights:

“Al Gore’s crusade against carbon dioxide emissions could make him millions of dollars. With help from friends at Goldman Sachs, Gore has established a network of organizations to promote the ‘climate crisis’—and keep himself in the spotlight. Gore’s crusade already has had an enormous impact on corporate decision-making and government policies. ... His principal regulatory tool is what’s called carbon credit trading. Under a so-called ‘cap and trade’ system, government places a ceiling or

‘cap’ on private sector emissions of carbon dioxide and other ‘greenhouse gases.’ This system, which may sound market friendly, is something only a bureaucrat could dream up. The twist is that the carbon market exists only because the government’s imposition of a cap creates an artificial scarcity in the right to produce energy. In a cap and trade system, buyers will purchase their offsets from a broker or through an electronic trading platform. In Europe carbon trading is already a reality. Since 2005 carbon offsets have been traded electronically on the European Climate Exchange (ECX). ... In one popular version of the carbon offset concept, firms earn credits by buying seedling trees for planting in less-developed countries. Supporters claim the CO₂ uptake of the trees will balance out the carbon emissions of their industrial activity.”

But seedling trees take many decades before they absorb the quantity of CO₂ that has been traded and ‘offset’. Where is the guarantee that these trees will be protected for the 30, 40 or 50 years that they grow? And when they do, sooner or later, die and rot away or are burned, all the CO₂ will be released back into the atmosphere again. Never mind, money has been made and consciences appeased.

Deborah Corey Barnes continues:

“Despite its public relations value, scientists scoff at the notion that it’s possible to plant enough trees to balance out man’s production of carbon dioxide. The real problem is that every country’s government has an incentive to cheat on behalf of its domestic producers. This has been the European Union’s (EU) experience with the Emissions Trading System (ETS) that the EU established to implement the Kyoto Protocol. In just about every EU country except Britain, the credits allowed exceed the corresponding tons of emissions. Carbon offsets are no more than a marketing gimmick. Enron, like many of the very biggest businesses in America, saw Kyoto – and still see global warming laws and regulations – as the best price-fixing and subsidy-creating deal in history. ... Al Gore is chairman and founder of a private equity firm called Generation Investment Management (GIM). According to Gore, the London-based firm invests money from institutions and wealthy investors in companies that are going green. ‘Generation Investment Management (GIM), purchases – but isn’t a provider of – carbon dioxide offsets,’ notes spokesman Richard Campbell. ... GIM appears to have considerable influence over the major carbon credit trading firms that currently exist: the Chicago Climate Exchange (CCX) in the U.S. and the Carbon Neutral Company (CNC) in Great Britain. ... Clearly, GIM is poised to cash in on carbon trading. The membership of CCX is currently voluntary. But if the



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day ever comes when federal government regulations require greenhouse gas emitters—and that's almost everyone— to participate in cap-and-trade, then those who have created a market for the exchange of carbon credits are in a position to control the outcomes. And that moves Al Gore front and center."

It seems to me inevitable that it is only a matter of time before carbon quotas, and carbon offsetting for every corporation and every individual will be required by law. So, on one level, Al Gore's film could be seen as promotion for his investment company GIM.

A disturbing feature of these trends is that the line between government and big business is getting increasingly blurred. Carbon dioxide is the new currency and as with all trading schemes there will be some big time winners – i.e. those who know how to manipulate the market – but for the average man in the street, it can only mean more taxes, financial burdens and massive restrictions on freedom.

So, in order to get us to give up our freedoms and accept these restrictions, we first need to be thoroughly convinced of the following ideas:

1. Global warming and climate change will bring catastrophic problems for life on earth (we fear).
2. You and I are to blame for these problems (we are guilty).

3. The governments therefore have a "duty" to impose restrictions on our energy use and activities (we are meekly subservient).

Is this the way to save the environment? Or an excuse to implement more control through fear? Is it also a cop-out which will allow businesses to carry on doing exactly what they want, but now with a 'clear conscience' because they have the excuse that they have 'offset' or 'bought' their 'carbon emissions'? And who decides how to share out the quotas?

Another insight with far-reaching consequences comes from US Senator James Inhofe (Oklahoma) who asks:

"With all of the hysteria, all of the fear, all of the phoney science, could it be that man-made global warming is the greatest hoax ever perpetrated on the American people?"

Inhofe has suggested that supporters of Kyoto such as Jacques Chirac are aiming at global governance. *"Then your favourite Frenchman Jacques Chirac - he said Kyoto is not about, climate change, it represents the first component of an authentic global governance."*

Quoting Inhofe, the American Free Press stated, *"It was an ungarded moment for Chirac. World government is the main goal of the secret Bilderberg group, of which he is a luminary."*

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“Bottom line, it appears that all of the (earth’s) assets, including you and me, are going back to the Crown and we are nothing but serfs, paying an allowance back to the government for the right to use any of their resources! Capitalizing on sustainable development does not even come close to the truth. Call it green, call it gold, call it climate warming, the real description of Agenda 21’s capitalistic global corporate fascism is feudalism.”⁹

What We Can Do

Challenges are meant to be opportunities, and we have to ask ourselves what we can do to serve the good of humanity. We live in unsettling times and cannot predict

what the future will hold. For that reason, we need to act in the hope and trust that whatever we decide to do will be of benefit to the world. Local action is possible for everyone; it will create hope, positivity, relationship and trust. Against the climate of globalisation, centralisation of power and inequality, we can choose to invest our time, energy and money in creating and fostering our local community, by growing organic food for local consumption, using small scale energy production and so on. The first step is raising awareness of these issues, for example by starting a discussion group.

Summary

The question of whether the alarm over the climate is real or part of a darker agenda is an important one, and one that is for each individual to decide for him/herself. The view of the many ‘climate change sceptics’ is that the Sun is the main driver of climate and that CO₂ plays a minor, insignificant role. Some go further and argue that the frenzy and lies around CO₂-induced climate change is politically-motivated. I urge you to check out the science for yourself, and ask yourself the question “Who benefits?”

In conclusion, I offer the following quotations for you to ponder:

“The global warming alarm is dressed up as science, but it’s not science, it’s propaganda.” Prof. Paul Reiter

“We’re just being told lies. That’s what it comes down to.” Nigel Calder, former editor of *New Scientist*, speaking about the global warming hypothesis.

In a report titled *The First Global Revolution*, 1991 (attributed to Aurelio Peccei) published by the Club of Rome, a globalist think tank whose members have included leading American politicians such as Henry Kissinger, David Rockefeller and Al Gore, we find the following statement: “In searching for a new enemy to unite us, we came up with the idea that pollution, the threat of global warming, water shortages, famine and the like would fit the bill. [...] All these dangers are caused by human intervention. [...] The real enemy, then, is humanity itself.” Now what kind of mind-set “searches for new enemies”?

What I understand to lie behind all this is that a global threat such as is being pushed down our throats day by day, and instilling fear, is the perfect ploy for certain powerful elite groups, such as the Club of Rome, the United Nations etc. to implement their long-held plan for an unelected one-world government.

Is this an example of massive ‘false flag operation’, where a threat is artificially created or manipulated in order to push a political agenda? Because the scale of the threat is *global*, the scale of the ‘solution’ has to be *global*. In other words, nothing less than a One World Government will do the job.

This view is shared by an increasing number of researchers. Joan Veon, author of *The United Nations’ Global Straightjacket*, being one of the most authoritative voices. Having attended more than a hundred top-level summit meetings over the last twelve years she is in a position to know what the leaders are up to. Joan Veon sums up her article, ‘Capitalizing on sustainable development – making gold out of green’⁸ with these chilling words:

“If you tell a lie big enough and keep repeating it, people will eventually come to believe it. The lie can be maintained only for such time as the State can shield the people from the political, economic and/or military consequences of the lie. It thus becomes vitally important for the State to use all of its powers to repress dissent, for the truth is the mortal enemy of the lie, and thus by extension, the truth is the greatest enemy of the State.”
Joseph Goebbels, Minister for propaganda, Nazi Germany.

It is quite easy to lull people to sleep with abstract concepts and make them believe the opposite of what is true. Rudolf Steiner, speaking about ‘democracy’.

“In the next century, nations as we know it will be obsolete; all states will recognize a single, global authority. National sovereignty wasn’t such a great idea after all.”
Strobe Talbot, President Clinton’s Deputy Secretary of State, as quoted in *Time* magazine, July 20th, 1992.

You will never be able to free the world of what is coming to the surface unless you determine to penetrate into the truth. The fact that the truth is unpleasant makes no difference. Rudolf Steiner.

Richard Phethean

Endnotes

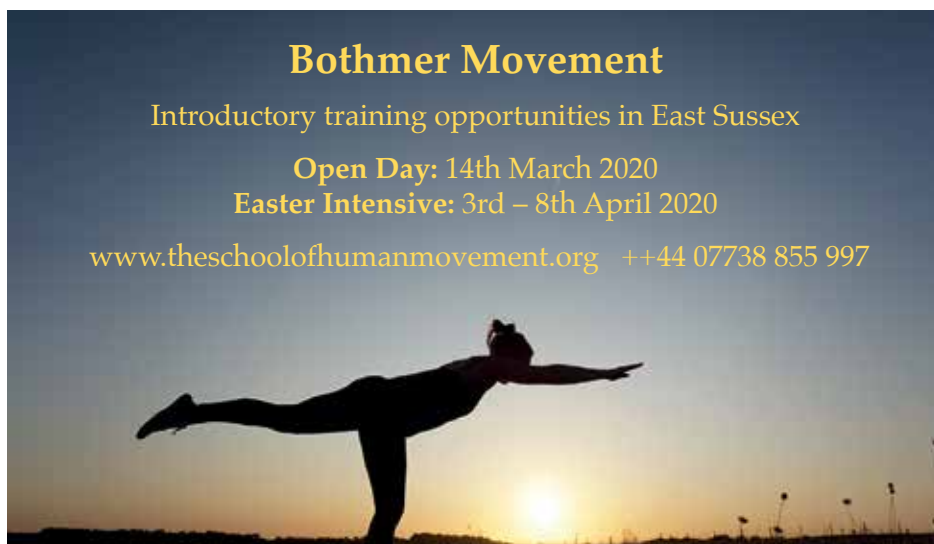
1. See the Petition Project - <http://www.petitionproject.org>
2. The open letter written to the Canadian Prime Minister Stephen Harper in 2006 and signed by 60 scientists can be viewed at: <http://www.lavoisier.com.au/articles/greenhouse-science/climate-change/openletter2006-3.php>
3. The Great Global Warming Swindle is a documentary that was shown on Britain’s Channel 4 in March 2007 and can be watched on YouTube: www.youtube.com/watch?v=oYhCQv5tNsQ
4. See, for example, the work of scientists Wille Soon and Sally Balliunas.
5. (Tim Patterson, Fred Singer.)
6. Peter Taylor, science analyst and policy advisor, [author of *Chill: A Reassessment of Global Warming Theory*; 2009]
8. Joan Veon, *The United Nations’ Global Straitjacket* Hearthstone Publishing July 1999. ‘For Capitalizing on sustainable development – making Gold out of Green.’ See: <http://newswithviews.com/Veon/joan44.htm>
9. Agenda 21 was launched at the 1992 United Nations Conference on Environment and Development (UNCED) in Rio de Janeiro and purports to promote “sustainable development”. However there are many indications that Agenda 21 is nothing more than a grab for power and control by the ‘elite’. See <https://www.youtube.com/watch?v=AOyRMz3-zpU>



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Bridging the Gulf – Anthroposophy in a Material World

by Richard Bunzl

Speaking openly and honestly about anthroposophy in an age that is becoming ever more saturated with materialistically derived judgments is one of the great challenges facing individuals for whom Rudolf Steiner's approach to knowledge and understanding are self-evidently just what the world needs. Anthroposophy is so deeply connected with matters of soul and spirit that the gulf between anthroposophically derived ideas, and prevailing assumptions about the beginning of the universe, the origins of life on earth, the nature of substance, not to mention the functioning of the human brain in making sense of world around us, often seems unbridgeable. The question arises today, just as it did a century ago in Steiner's own time, as to how to present a truly modern spiritual science that speaks in concepts accessible to a prevailing world-view that seems so different.

Ideally, whatever the situation, we should be able to enter into a dialogue with someone who holds views that appear diametrically opposed to our own. For example, the phrase "spiritual science" might seem a contradiction in itself to many people. Anything spiritual must of necessity be speculative, and therefore can never be truly scientific. If that is so, we might ask ourselves what steps are necessary to reach out so that a phrase such as "spiritual science" invites interest rather than derision. The challenge is to find the common ground from which to begin. This is the case with reconciling the established materialistic view of the world, with all its many shades, with one rooted in anthroposophical ways of thinking (which also has its many colourings). Indeed, might there be a generally acceptable starting-point or frame of reference for *any* scientific investigation, be that purely empirical or purely spiritual?

Life presents us with many questions, but some questions are easier to ask or to find answers for than others. Listening to interviews with people speaking on the radio or TV gives little scope for reaching out, enquiring more deeply or establishing a common starting-point for discussion. It can, though, get one thinking! I experienced this very strongly several years ago during a radio interview with one of the principal scientists involved with the commissioning of the Large Hadron Collider (the LHC is the world's largest atomic

particle collider – it is also the world's *largest machine* – situated 175m below the France-Switzerland border near Geneva, intended to test the very latest theories concerning the innermost recesses of matter). For some reason I am still trying to explain to myself why several of the words and phrases from this interview left me so dissatisfied. The LHC was being geared up for its first big trial (this was happening during the autumn of 2008), and the scientist being interviewed was explaining how, amongst those involved in the project, there was a sense of excitement and expectancy. Above everything else, the moment that stood out for me during the interview was when the scientist said that he was very much *looking forward to seeing* the first results. This short and apparently innocuous phrase hit me like a thunderbolt. The reason I riled against it so strongly was that I suddenly longed to ask a follow-up question, but of course was unable to do so because of the limitations of the medium. The question I wanted to ask, and which the interviewer failed to ask on my behalf, was to probe a little deeper into what this person might have meant by *seeing the results*. Amidst an ocean of complexity that the LHC would inevitably throw up, I felt the need for the simplest of questions: "In what sense do you expect to *see* the results?"

In the case of the LHC, what is still being investigated is infinitesimally small, and therefore, strictly speaking, beyond seeing. Similarly, when a telescope is directed to the outer reaches of the known universe, what is being studied is not seen in any direct way. The fact that these scientific investigations of the very small or the very remote deal with phenomena that are beyond seeing, interested me to a sufficient extent as to wonder whether certain dimensions of the modern scientific gaze, and what can be called a supersensory experience (that is to say, experience beyond ordinary seeing with our eyes, touching, hearing, smelling and so on) might not be so far apart from one another after all.

The domain of modern science is generally the world we perceive with our senses, the world of matter. With all the ingenuity and resourcefulness the present human being can muster, contemporary science investigates the diversity of the physical world. It constantly pushes at the boundaries of understanding, painstakingly making observations and connections, extending the horizons

of human knowledge both at the micro-level in terms of the make-up of matter, and the macro-level, in terms of the make-up of the universe, its origins and its future. Anthroposophy, on the other hand, takes *thinking* as its starting-point, constantly pushing at the boundaries of the physical world, painstakingly observing and reflecting, and thereby extending the horizons of human knowledge in relation to all dimensions of existence. Steiner illustrated this process of *soul observation* in countless ways throughout his life. It is an activity so fundamental to his philosophy that he returned to it again and again. Out of all his many statements on the primacy of thinking, one that stands out both for its clarity and groundedness comes towards the end of the third chapter of Steiner's book *The Philosophy of Freedom* (first published in 1891). In the chapter 'Thinking in the Service of Knowledge' he reinforces the notion of the pre-eminence of thinking through making a comparison with one of the most physical of all the sciences, namely geology. Thus, 'As long as geology invented fabulous catastrophes to account for the present state of the earth, it groped in darkness. It was only when it began to study the processes at present at work on the earth, and from these to argue back to the past, that it gained a firm foundation. As long as philosophy goes on assuming all sorts of basic principles, such as atom, motion, matter, will, or the unconscious, it will hang in the air. Only if the philosopher recognises that which is last in time as his first point of attack, can he reach his goal. This absolutely last thing at which world evolution has arrived is in fact *thinking*.'¹

The striking message from this is that any philosophy, including anthroposophy, needs to begin with what is immediately present in our consciousness, namely our thoughts. Modern science, meanwhile, in taking the appearance of physical matter as its starting-point, does not generally take full account of the *human gaze* that is recognizing this matter in the first place. This leaves modern materialistic science vulnerable to error, just as anthroposophy, if only its results are considered, is open to misunderstanding, distortion or even ridicule. Both are polarized views, and each has its dangers.

Just as those drawn to anthroposophy must be weary of neglecting the material world, so modern science must not be inveigled to such an extent by its apparent successes that it overlooks the inescapable role of thinking and consciousness in arriving at scientific conclusions. We become aware of something, whatever it is, real or illusory, when we consciously form an image of it in our mind's eye. Whether that image or so-called mental picture corresponds to an outer reality is another matter. The crux of the matter is the realisation, arrived at through anthroposophy, and which is yet to manifest fully in the scientific community, that the methods, concepts and theories that fashion the very fabric of scientific knowledge and understanding, have their

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basis in pure thought forms whose ultimate truth exists over and above the apparently "thinking matter" of the human brain. Human thinking is not a physical process as such, even if it is anchored in the physical, chemical and electrical processes of the brain. What is more, the essential, conceptual nature of thinking has a truth of its own that we can become ever more conscious of if only we can begin to step into the living nature of our own thinking.

Despite the lures of materialism and the ingenuity it brings out of modern humanity, anthroposophical research points to a very different picture of the physical world. This in turn leads again to the question as to what the common parameters might be that could enable someone to speak openly of supersensible experience in ways that are accessible to a modern materialistic paradigm?

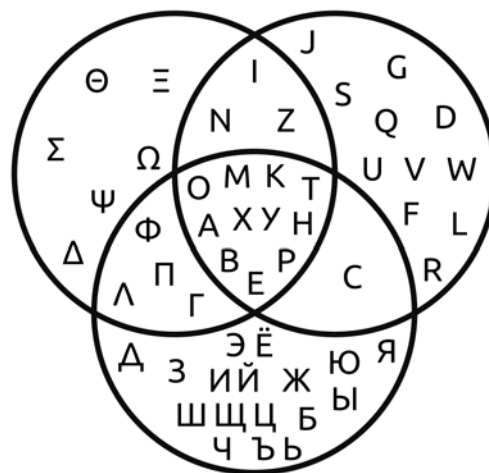
Rudolf Steiner addressed just this question in his book *Riddles of the Soul (Von Seelenrätseln)* published in 1917. This is an unusual book in many respects, not least due to the dark time in European history during which it was written and published. The writing style is more formal, one might say academic, than many of Steiner's other written works. It is terse but also worldly, difficult but also conciliatory, rooted in contemporary thought and personalities of the day, but also one of the most forward-looking books Steiner ever wrote. Early

on in the book, Steiner takes quite some considerable care to characterize in a non-judgmental way the differences between a world-view rooted in materialism and an anthroposophical one that embraces experience beyond the sense perceptible. This difference between the anthroposophical gaze and the modern scientific gaze is the subject of the book's first essay entitled 'Where Natural Science and Spiritual Science Meet'. In essence, he characterizes the former as one in which our ideas, as we experience them, are related solely and exclusively to sense experiences.

Materialistic science, or what in the context of *Riddles of the Soul* Steiner termed more generally as *anthropology* – the study of the human being as a purely physical being – surveys a visible and quantifiable world in which consciousness is a mystery yet to be explained by the phenomenon of matter. Anthroposophy, meanwhile, begins with an investigation of the spiritual as it is revealed in the evanescent quality of human thinking. What it reveals above all else is that we as human beings, and the world we inhabit, are the material revelation of a diverse and complex spiritual world. The whole of the manifest world that modern science surveys with supreme intelligence is really the expression of spiritual beings acting upon matter. Indeed, Steiner maintains that, 'The flower of this manifestation is human consciousness, which allows sense impressions to live on in the form of mental pictures.'²

Despite its incredible achievements and the ever-extending reach of its methods of understanding, according to the anthroposophical view, materialistic science must inevitably meet a threshold it cannot pass. This threshold is consciousness itself. Consciousness is the very phenomenon science silently relies upon to plan, undertake and analyse its experimental investigations of the world, and the wealth of data that it harvests. However, the threshold laid down by consciousness also defines the middle ground and potential area of common understanding between materialistic science on the one side, and anthroposophy on the other. What, though, does this mean for our real-life encounters with people who may have a very different world-view from our own, that is based on a range of different assumptions and priorities? Do "anthroposophists" really inhabit a different reality to "materialists"? Or are such labels and generalisations unhelpful? After all, as Steiner claimed again and again, we are all individuals. A modern way of representing visually how different sets of phenomena, whatever they might be, interact or relate to one another is through a so-called Venn Diagram. Ordinarily, a Venn Diagram consists of various circles that represent different sets of possibilities within certain specified and defined parameters. The art of the good Venn Diagram is to show these circles relating to one another, sometimes overlapping, sometimes not. If these circles do overlap, this is often where the crux of the diagram

exists. By way of illustration, the Wikipedia article on Venn diagrams shows an example of three interlocking circles that show the uppercase characters shared by the Greek, Latin and Russian Cyrillic alphabets. A Venn Diagram can be adapted to represent almost anything.



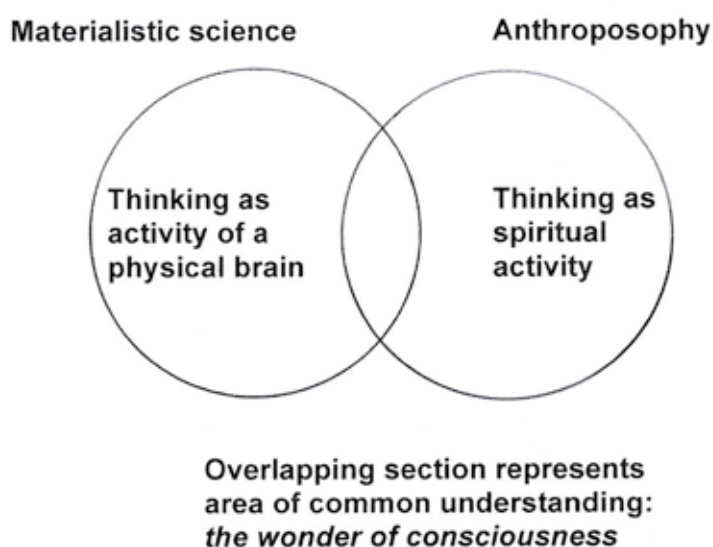
For example, we might represent the views of two people with diametrically opposed positions on a certain issue as two circles. To begin with, we might think that the two circles should not overlap; but if we reflect further, we may think it inconceivable that two people, however divergent their views, do not have some area of common ground. We therefore depict the two circles as overlapping, and seek to find what it is that lives in the *area of common understanding*.

What of the two world-views represented loosely by the words anthroposophy and empirical or materialistic science? What is the equivalent area of common understanding between them? To begin with, both sets exist in a much larger field representing the totality of the possibilities of human knowledge. Material science lives in a world where human thinking is the product of observable and quantifiable bodily processes – the so-called (and for many self-evident) *thinking brain*. To science, the brain is a wonder, for some even a miracle, of evolutionary complexity. Like the outer reaches of the universe, or the inner recesses of matter, its research lies at the cutting edge of modern science, attracting the very best scientists because of both the wonders and challenges it presents.

Anthroposophy, meanwhile, lives in a world where human thinking, and human consciousness that arises when thoughts meet one another, is a product of a universal spiritual process – *thinking as spiritual activity*. The physical human being is a visible expression of that spiritual world, the result of an evolutionary process which began with an ancient form of cosmic consciousness, and that out of this consciousness, over eons, the manifest universe we have today slowly and gradually came into being. It is a wonder. Through anthroposophical *soul observation*, the illumination of concepts as they emerge into our earthly thinking

becomes the basis of spiritual research. Because the visible world, be that the minutiae of matter, the outer reaches of the universe or the very existence of the human being, is the manifestation of a spiritual world, becoming conscious of that spiritual world furnishes human thinking with the possibility of experiencing the source, the blueprint of all things in a way that transcends both space and time.

In the Venn Diagram, these two domains meet in an area of common understanding. This needs to be a realm of focus and work for the future. Its character lies in the meeting of two contrasting approaches to life. For one, consciousness is the product of a physical brain; for the other, consciousness arises where the physical brain withdraws and a negative space, a spiritual space, is created where the activity of thinking can manifest.



Indeed, in Chapter 9 of the *Philosophy of Freedom*, having meticulously established the philosophical foundation for his understanding of human thinking alongside the idea of freedom, Steiner makes the truly remarkable observation that, ‘we can no longer fail to notice what a peculiar kind of relationship there is between the human organisation and the thinking itself. For this organisation contributes nothing to the essential nature of thinking, but recedes whenever the activity of thinking makes its appearance; it suspends its own activity, it yields ground; and on the ground thus left empty, the thinking appears.’³ For both scientific standpoints, the spiritual and the material, it is a wonder. For a materialistic paradigm, consciousness itself is a mystery, and it is here that materialistic science pushes at a threshold it cannot cross, compounded by the very fact that consciousness is the foundation for the concepts that lie at the heart of all human knowledge. For anthroposophy, consciousness is not altogether a mystery, but more a starting-point for the unveiling of all human knowledge. Consciousness needs to be researched from within consciousness, and in doing so, the human being opens up a world of near-limitless knowledge.

The Captured Image

Many aspects of modern society are drawing our attention away from this area of common striving. If we go in search of the truth of something through flights of fantasy, we move away from this middle ground to a polarized position from which reaching an understanding with others becomes increasingly difficult. Many other aspects of contemporary life push us towards further polarities. For example, certain contemporary expressions are particularly indicative of this, such as those phrases that utilize the word “capture” in such expressions as, to *capture an image*, or even to *capture time*. For many people, especially students and young people generally, the idea of ‘capturing’ an image is quite normal. An event, an experiment or demonstration, can easily be captured in the form of a digitized image and held on an electronic device such as a smartphone or tablet. The phrase is an apt one, for it means, literally, the capturing of the surface appearance of a phenomenon or event, and putting it in a cage to be viewed and reviewed at a later date. When an animal is placed within a small and restrictive enclosure in a zoo, we might be able to see the animal in all its physical “surface” detail. We see the mane of the lion, the trunk of the elephant, the fur of the bear. We see the captured image of the animal, but because it has been removed from its natural habitat, its behaviour and interaction with its surroundings are severely compromised or lost altogether. The same is true when we capture any image. It does not live in our consciousness but is, quite literally, seized and held captive in a form external to ourselves. In so doing we create an even stronger pull to replace our lived experiences with a kind of picture consciousness that hovers only on the surface of things. Consciousness, instead of being a wonder, becomes a repository of captured images that overshadow the natural process, innate to human thinking, of creating images for ourselves based on our lived experience of things. We increasingly come to live, and be comfortable in, the captured image of something rather than the experience itself.

To persist in this state is really to draw us away from the marvel that is consciousness, and into something more akin to a two-dimensional way of thinking in which our thoughts are in some way *equivalent* to data that can be stored as pictures outside ourselves. An interesting new phenomenon that is a direct reaction against this is currently emerging right in the heart of popular culture. This is the banning of mobile phones (with their built-in cameras) from pop concerts. In September 2019 pop superstar Madonna announced that she is going to ban mobile phones from her concerts in London next year. They will need to go in a special sealed bag for the duration of the concert. According to the same BBC report⁴, pop icon Adele recently challenged a member of the audience during one of her concerts after she

spotted her filming. Apparently, Adele then said on stage: “I want to tell that lady as well, can you stop filming me with the video camera, I’m really here in real life, you can enjoy it in real life rather than through your camera.” This is a clear and positive reaction against the displacing of lived experiences by “captured images”. Many people are beginning to realize that they have lost, or are losing, a crucial dimension of their Being. Indeed, losing something is often the best way of coming to appreciate something you have previously taken for granted. This loss of a dimension of experience is having the effect of raising into consciousness the importance of real, lived experience. Alongside this is the realization that *seeing* the world in a mediated way (through a screen or any other device that stands between us and the actual experience of the phenomenon – even the humble thermometer does this) is no substitute for a real and immersive lived experience. However, this is still not enough. With this process of reinstating real experience now tentatively underway, what is required is that people take a further step into the warp and weft of their thoughts, and experience their thinking as having a reality of its own. As well as lived experience, the living nature of thinking needs to flourish alongside it. If this can happen, it will enrich our sciences, as well as the quality of how we experience the world in general.

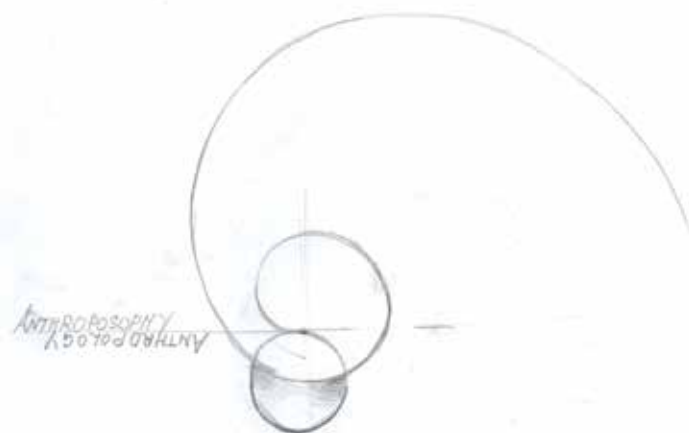
Those upholding an anthroposophical view of the world must be wary of being seen as in any way in conflict or contradiction with modern natural science. Anthroposophy does not necessarily negate the modern materialistic paradigm or the ideas that are derived from it, but is really an extension of it. As Steiner noted in *Riddles of the Soul*: ‘Anthroposophy believes itself able to begin its research where anthropology leaves off.’⁵ The “launch area” for this is an appreciation of the wonder of consciousness. In their joint striving to do good, anthroposophy and materialistic science both have the innate potential to live in the meeting space where the prevailing materialistic consciousness of today touches the spiritual science of anthroposophy. In Steiner’s own words, written over a hundred years ago but still waiting for their realisation, we read: ‘At this meeting point, a really fruitful understanding is possible between anthroposophy and anthropology. This understanding will occur if both progress to a philosophy of the human being.’ What needs to be brought to light is that the recognition of the mystery of consciousness as it lives within every human being presents an opportunity for people at the cutting edge of science, both material and spiritual, to meet.

Richard Bunzl lives in Hebden Bridge, England

Endnotes

1. Steiner, Rudolf, *The Philosophy of Freedom*, transl. Michael Wilson (Rudolf Steiner Press: Forest Row, 2006), pp. 35-6.

2. Steiner, Rudolf, *Riddles of the Soul*, transl. William Lindeman (Mercury Press: Spring Valley, NY, 1999), p. 23.
3. Steiner, *The Philosophy of Freedom*, p. 123. This particular passage was not in the original edition of the book, but added later. Indeed, it is noteworthy that it was in the book *Riddles of the Soul* that Steiner made his first detailed statements on the relationship between thinking, mental picture building and the physical brain and nervous system. These observations then informed the revision of the *Philosophy of Freedom* in 1918. In perhaps one of the most remarkable passages in all of Steiner’s written work, he describes the functioning of our physical sense organs in the following way: ‘Immediately the question arises: How does our actual sense perception – which is only an extension of nerve activity – integrate itself into the organism, on the one hand; and on the other hand, how does our ability to move – to which willing leads – integrate itself? Unbiased observation shows that neither belong to the organism in the same sense as nerve activity, rhythmical function, and metabolic processes. What occurs in our sense organ is something that does not belong directly to the organism at all. With our senses we have the outer world stretching like gulfs into the being of the organism. While the soul is encompassing in a sense organ an outer happening, the soul is not taking part in an inner organic happening, but rather in the continuation of the outer happening into the organism.’ See the chapter ‘The Physical and Spiritual Dependencies of Man’s Being’, *Riddles of the Soul*, pp. 138-9.
4. See <https://www.bbc.co.uk/newsround/49752723>
5. Steiner, R., *Riddles of the Soul*, p. 7.



*Variation on the theme of a Venn diagram,
by David Newbatt*

There is something rotten ...

British politics seen from a Continental perspective

by Harrie Salman

Over the past three years people on the European Continent have observed the events around the Brexit issue with a growing sense that British democracy has lost its credibility. The members of the British Parliament did not know what kind of Brexit they wanted, only what they did not want. British politics became a theatre of opportunistic politicians lacking a vision of the future nor a clear idea of the mission of their country. Following the referendum on 23rd June 2016, when the British public had been offered a simple choice; to remain in the European Union, or leave it, the nation itself was utterly divided over this issue and voted by 52% to 48% to leave the EU. This already raises the question: can democratic consensus-building be achieved in another way, for example through citizens' assemblies?¹

On the Continent (I am a Dutchman, writing from The Netherlands) we know Britain as a nation that acts out of a deep sense of self-interest. What we have seen since 2016 is a growing collective distress with the lack of a clear decision as to *how* to leave the EU after over three years of discussion, a process in which the British identity has been called into question, begins to split and may fragment into the pieces from which it was originally welded together. For Britain is made up of England, Scotland, Wales and Northern Ireland. Perhaps it is time for a new look at the formation of the British soul and its relation to the souls of the neighbouring European nations.

The genesis of the British soul

There are many layers in the population of Great Britain. Genetically and socially we see a society with a class system by which, historically, new invaders imposed their will on the older inhabitants of the British isles. The earliest inhabitants, the ancient Britons, were descendants of prehistoric hunter-gatherers and farmers. In the pre-Christian centuries Celtic warriors arrived from the east to become the new lords of the British Isles. In time, all these older groups were pushed to the fringes of Britain (to Scotland, Wales, and Cornwall in the south-west of England) by the Anglo-Saxon invaders who came from the Dutch, German and Danish coasts. Their descendants are the present English farmers. A further social change was caused by the Norman invaders, former Vikings

from Normandy and French knights, who came with William the Conqueror in 1066 and took possession of all the farmlands. They became England's nobility. With the Industrial Revolution of the 18th and 19th centuries many people from Celtic territories came to the English towns as workers. Today, the latest newcomers are immigrants from the former British colonies, workers from Eastern Europe and refugees.

All these successive groups of peoples had different levels of consciousness and soul qualities. From the end of the Middle Ages an objective consciousness arose among the educated circles in England and Scotland. This came to expression in the development of natural science, which is based on careful, objective observation. Man became a spectator of the world, but also of himself and others. He became fully conscious of his ego, his essential sense of self, and of the material world around him. Thinking became a much more individualised activity in the people of Britain, a thinking that was able to permeate the feelings and control the passions and actions of the people. Their soul was well connected, deeply incarnated, with the physical body and, through the sense-organs, well aware of the material world. This quite naturally led to a materialistic world-outlook that has, in greater or lesser ways, now permeated the whole world.

Rudolf Steiner, in his work with Anthroposophy, recognised the self-consciousness and the objective consciousness of the surrounding world as expressions of what he termed the 'consciousness-soul', of which he considered the British to be the purest representatives. This was, and is, a new development of soul qualities that began at the end of the Middle Ages and is spreading over the world as a new stage in the evolution of human consciousness.

Some remarks need to be made here. Steiner has shown how, over the ages, the human soul goes through a process of conscious development. He evinced three stages: A 'sentient soul' development where the human soul learns to experience the inner and outer world through the senses; an 'intellectual soul' period where the intellect is developed to a high degree (particularly in the Greco-Roman period in history) and in our time a further development of the 'consciousness-soul', whereby gradually a deeper understanding of life, inner and outer, will be attained. Although intrinsically the

British people show these modern soul qualities, this does not mean that they have already developed them. Far from it, for this is still a recent phenomenon that will only gradually be spread throughout all humanity

For British people, generally, thinking is a rather instinctive activity, as is shown academically in their philosophy, which is empiricism – that all knowledge is derived only from the senses. In contrast, the Germans learn to actively produce their thoughts. They are not so much guided by the senses, but by the inner thought life. And yet, the consciousness-soul of the English is also called the ‘spiritual soul’, for it is an *individualised spiritual soul* that can establish a connection with the human spirit, as British poets and writers have amply shown over the last few hundred years.²

We can find similar qualities of soul among the people of the Dutch and German coastal regions, and in Norway. The North Sea with its adjacent lands is clearly the cradle of the consciousness-soul. In its first stage of development, the consciousness-soul makes people egocentric and makes them seek their self-interest. This quality of soul places people against other people. Everybody is a sovereign person in his or her own right. In English culture, particularly, people learned to compete with each other, but also to cooperate, for example in team sports where all players join in the common cause of ‘winning the game’. Only in a second stage do people with a consciousness-soul become more social beings who care for others. This takes a real effort of self-transformation. We may call the first stage a ‘masculine’ stage, while the second stage has a ‘feminine’ character.

The formation of the United Kingdom

Following the Norman conquest of England in 1066, the Anglo-Normans invaded Ireland in 1177 and took possession of large parts of the country. From 1542 to 1707 it was a ‘client state’ of England. In this period the English policy of establishing plantations led to the confiscation of Irish lands, to the destruction of the Irish Catholic landowning class and to the colonisation of Ireland with British Protestant settlers.³ Wales was conquered between 1277 and 1283 and annexed in the 16th century. During this period Scotland was able to defend its independence in the battle of Bannockburn in 1314 and only united with England in 1707 when the United Kingdom was founded.

The new British identity that was promoted since 1707 has been a mixed thing. In Scotland and to some extent also in Wales the national identities survived because of the Celtic languages, but above all because of the indigenous traditions and mentalities. The Catholic parts of Ireland could not be integrated into the United Kingdom in spite of brutal colonial practices by the British and the outlawing of Catholic religion and the Gaelic language. The larger part of Ireland became independent, after centuries of struggle, in 1922.

The Norman conquest of England brought a Viking spirit to England, manifesting itself in a systematic extraction of wealth from conquered territories, as Viking warriors had been doing for several centuries. This spirit of looting fell as a dark cloud over England and inspired the Anglo-Norman domination over the British Isles. This was not the true spirit of the English nation, but a quality that began to influence the behaviour of all Englishmen. This way of looking at the soul development of a nation is an unusual one, but it may explain how the negative qualities of a ruling class can pervert a whole nation. We may call this process the formation of a national shadow or double, in analogy to the formation of a shadow (as C.G. Jung called it) or a double (as Steiner called it) in the development of the individual human being. A clear case is Nazism, which created a powerful demonic force that took possession of the German nation.

After the incorporation of Ireland the Viking spirit of organised looting turned towards the wider world in the 16th century. Between 1337 and 1453 there had been a protracted war with France over the right of the English kings to rule France, but the intervention of Joan of Arc in 1429 turned the tide and England lost her French possessions. The future of England did not lie on the Continent, but on the seas and foreign lands. At first it had to deal with three powerful rivals, Spain, Holland and France. It was only after winning wars against them that Britain could start in earnest creating its empire, at its height the largest in history and the foremost global power for over 100 years.

The spirit of the consciousness-soul epoch

According to Steiner the cycle of cultures and the development of consciousness taking place within them, is influenced by the constellations of the Zodiac. This happens in a rhythm of 2160 years that is astronomically determined by the so-called precession (the movement of the axis of the earth, its ‘wobble’ – like that seen in a child’s spinning top – changing the way the zodiac is then seen from Earth). In this rhythm, at the beginning of spring, the sun is seen to rise every 2160 years from a new Zodiac constellation.⁴ Steiner placed the beginning of the present culture, which is the culture of the consciousness-soul, in the year 1413. This is the culture of the zodiacal constellation of Pisces.

Steiner recognised the spiritual world as a reality and the myriad forms of consciousness within it that he would term ‘beings’, often using terminology such as angels, archangels and so on. Angels can work in individuals as their guardian angels, archangels can work in groups, as folk spirits in nations, or as inspirers of cultural epochs. In a lecture cycle in Oslo, Norway, Steiner explained how spiritual beings inspire the development of such cultural epochs of 2160 years.⁵ In one of these lectures, on June 12, 1910, he stated that the new epoch that began in 1413

was guided by a special spiritual being, who had been the former folk spirit of the Germanic tribes. In Norse mythology this being is called the archangel Odin. On June 9, 1910, also in Oslo, Steiner explained that Odin, as the inspirer of the new consciousness-soul epoch, started his mission by working through the spiritual folk souls of the Portuguese and the Dutch peoples in their seagoing adventures. Odin's mission is connected with the creation of global economic relations between peoples. This is an aspect of the still wider mission of the Archangel Michael to create a cosmopolitan and spiritual consciousness, which began in 1879.⁶

At the end of the Middle Ages these two nations had each split off from a mother nation, the Portuguese from the Iberian nation, the Dutch from the German nation. Subsequently, the Portuguese fishermen and farmers became explorers of the seas around Africa and the Dutch who had their trading areas in the Baltic Sea created a powerful global trade network. The ground for this intervention of the spirit of the epoch was prepared by Prince Henry the Navigator (1394-1460) with his maritime explorations, ushering in the Age of Discovery (of the wider world) which was in full swing in 1488, when Bartolomeu Diaz sailed beyond the Cape of Good Hope at the southern tip of Africa. In 1580 Portugal entered into a union with Spain. The Dutch Republic, at war with Spain since 1568, then started to take over the Portuguese trading empire. In a certain way, the Dutch Golden Age of commerce and culture (1588-1702) can be understood as being inspired by the spirit of this new epoch, who then was no longer working through the Portuguese folk soul after 1580, but through the Dutch folk soul.

Roughly a century later, Holland and England (followed by Scotland and Ireland) were also united in a union. With a Dutch army, William of Orange, married to Mary Stuart, had invaded England in 1688 and claimed the throne. This was the 'Glorious Revolution'. Dutch experts in finance and business followed in after this invasion and reformed the English financial system. Within a few decades England became the leading economic power in the world, so that we might conclude that the spirit of the epoch (Odin) had now left the folk of Holland and began to inspire the English nation. This inspiration may have lasted for a century, until the American War of Independence (1775-1783) saw the end of British military supremacy. The first century of American development, up to the beginning of the age of imperialism around 1880, may well have taken place under the inspirations from the spirit of the epoch.

Perfidious Albion – the English double

The Age of European colonialism has led to barbaric actions that were certainly not inspired by the spirit of the consciousness-soul epoch. The slave trade from Africa that was initiated by the Portuguese belonged

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to an age in which African tribes sold captive slaves to Arab slave traders, and later to the Portuguese, the Dutch, the French and the English slave traders. The brutal exploitation of the world by the colonial powers has produced consequences for which they are responsible. In Hindu philosophy and in Anthroposophy this is called 'karma'. This karma was above all created by the elites of these countries who benefitted from the trade in slaves, spices and other products. Their greed for material gain took possession of their nations as a national double or a national 'demon' (the spiritual personification of the double).

The French created the image of 'Perfidious Albion' to describe the English double. Albion is the archaic name for Great Britain. Perfidious means deceitful and untrustworthy and is a pejorative expression used in relating to the English, dating back to the 13th century. By the end of the 18th century it had become a stock expression in France. In their history, the Irish, the Scots, the Dutch and the French have experienced many perfidious acts of the English. But it is not the perfidy of the whole nation as such, but rather of its Anglo-Norman ruling class who arranged these acts, such as inviting the leading families of the Irish O'Moore clan for peace talks in 1578 to Mullaghmast and then slaughtering them. The ruling class of England bore the responsibility for all such acts.

One aspect of the mission of Odin, the spirit of the consciousness-soul epoch, is the creation of global connections through trade. The Dutch, English and Americans distorted this mission by their greed. Global economy became a network of exploitation. In the age of Imperialism the British imperialists, descendants of the Viking invaders from Normandy, globalised the Viking impulses of looting and extracting wealth. The creation of the British Empire is also a perversion of the mission of Britain, which would be to serve the world by creating fair trade relations. The common people were drawn into the crimes of the elite that had created for themselves a system in which they could live as a 'rentier' class (living off the profits of property and investments).

Since the 16th century this elite has more and more taken possession of what was once commonly owned lands of Britain, available for all people. In the British Empire this system of exploitation was practised in all the colonies. Interest groups around the Prince of Wales, later King Edward VIII, Cecil Rhodes, Alfred Milner and his Round Table Movement were considering how they could protect the Empire against its enemies, first of all Russia, and Germany.⁷ They were not evil people as such, but they represented groups that put the world in danger by pursuing the interests of the British Empire. The First World War was the result of their intrigues. Instead of saving the Empire they lost it to the winner of the Two World Wars, the United States, whose ruling elites wanted to break up the British Empire so that they could then have access to the markets of the former colonies.

The modern world order has been created by the elites of Holland, England and the United States. They were neither acting in the name of their peoples, nor in the name of the spirit of the modern consciousness-soul epoch. If they had done so, then they would have connected the world economically for the interests of all, in order to serve humanity. That would have been the mission of these countries. Instead they only served their own interests. These economic elites have come to political power since the 17th centuries. In modern democracies they are represented by politicians, most of whom think like businessmen and run their countries like a business organisation. Economic interests determine the political reality in these three countries, and indeed in most of the world.

The traumatic loss of the Empire

After the loss of the Empire, British elites created a new financial empire in the City of London. Because Britain needed access to the European markets, it joined the European Union. This was from the beginning an uncomfortable membership because the historical rivalry between Britain and France reappeared. The Union was permeated by the French ambition to

dominate Europe politically through a technocratic system of government. This ambition originates in the qualities of the French soul. This is not a consciousness-soul, but the intellectual soul of an older epoch in which the Roman Empire had created the model of a hierarchic society. The rational soul creates a rational and bureaucratic order, while the consciousness-soul prefers to live in an open market society in which free individuals can pursue their economic interests.

British political leaders did not tell the British public that the EU was meant to politically integrate Europe. They refused to be part of that process, but were not powerful enough to obtain all the opt-outs that they wanted. This was a miscalculation. Having access to the European Common Market brought economic benefits, but British leaders did not want to surrender Britain's political autonomy, such as in the areas of migration, the regulation of the market and social legislation. They were still living in the illusion that Britain was still a powerful country and believed that it was entitled to special treatment from Europe. Prime Minister Cameron's threat to organise a referendum did not impress the European leaders sufficiently. While Cameron was confident that he would win the referendum and that Britain's position in the EU would become stronger, he lost it. Large parts of the population did not want to play the game of the elite anymore and had had enough of the European Union.

Leaving the European Union will create big economic problems. How big they will be nobody knows. Brexit is not in the interests of the elites, but they will find a way to promote their interests in a new way. They are already dreaming of a Singapore on the Thames, in a country that will soon have unilateral free trade agreements with its trading partners that will abolish the European regulations on the labour market, the financial system and the taxation system. This all sounds like a neoliberal utopia, but is more likely the feverish dream of a traumatised nation. The US elite does not need Britain any more.

Instead of being an appendix to the United States and with its back turned to Europe, Britain should serve as a bridge between the European Continent and North America. In the last 40 years Britain has served as a channel for the American neoliberal experiment. This experiment has produced a growing inequality that is no longer sustainable, probably not even in Britain. The underprivileged classes of Britain that have been exploited for centuries by their Anglo-Norman elite deserve a more equitable society; a society that allows the culture of a one-sided competition-oriented 'masculine' consciousness-soul to be transformed into a more friendly culture of cooperation. Britain can learn this from Northern European developments concerning the social responsibility of companies and the resolution of social conflicts through cooperation

between all stakeholders, and be a bridge for these new social practices to the United States.

After Brexit we will see how long the British elites can still rule Britain and keep it together. The unity of the United Kingdom is at stake. It may yet end up as England, Scotland, Wales and Northern Ireland separated from one another. Some in Northern Ireland, particularly the Ulster Protestants who make up over 40% of the Northern Ireland population – descendants of the settlers mostly from the Scottish lowlands and the north of England that were allowed to pour into the area in the 17th century – are angry that under a Brexit agreement they may have to remain in the European customs union. The Scots see their future in Europe not in Britain. And it is not in the interest of the British economy that the City of London sucks all the money from the country to the City, as the British journalist Nicholas Shaxson has analysed in his book *The Finance Curse*.⁸

The common British identity is still rather young and has not yet abolished the English, Scottish and Welsh identities. There might be an inspiring British folk spirit behind it that is also working among the immigrants from the former colonies who feel British. The former folk spirits of the Scots, Welsh and Irish seem to have withdrawn, except in the areas where the Celtic languages are still in daily use. Instead, new folks spirits seem to have connected with the Irish and the Scots. Many of the Protestant Ulstermen (and women) are of Scottish descent and cannot be called Irish in any normal way. They have a group spirit that unites them in their aversion to those in the rest of Ireland. The English folk spirit has suffered most heavily from the assault by the Norman-Viking spirit and its rejuvenation in the spirit of the British Empire and 40 years ago in the spirit of neoliberal capitalism. But it is still alive and has inspired the poets and writers of England, as already mentioned.

A more 'feminine' Britain

The mind of the British rentiers and the money launderers of the City is an expression of the consciousness of the public school boys now in position of power and control. It shows the fundamental weakness of a one-sided, greedy consciousness-soul that is lacking social consciousness and compassion with the victims of modern economy. We may rightly ask: where are British people with a compassionate and socially oriented consciousness-soul? This seems to be the fundamental problem in a society that has been drifting away from Europe since its Norman-Viking elite created the British Empire for its own financial gain. To gently misquote William Shakespeare's Hamlet, perhaps we can say that "there is something rotten in the state of Britain". Who is going to heal it?

If we can agree on a true British mission of creating fair global economic relations and if we agree on cosmopolitanism and spiritual thinking as inspirations of

the Time Spirit, the archangel Michael, we can certainly find such people with world-wide spiritual impulses for the benefit of humanity. A century ago the Scottish entrepreneur Daniel N. Dunlop was one of them. His thoughts were focused on forms of cooperation in the global economy. In the early 1920's he came up with the idea to create what is now called the World Energy Council, in which, today, representatives from over 90 countries discuss global energy issues. We can also mention the people who founded Emerson College (founded in 1962 in East Sussex, England), an anthroposophical educational centre that attracted students from all over the world, and those who founded Schumacher College (founded in 1990 in Devon, England) that offers international courses on sustainability and ecology.

The world needs a more balanced consciousness-soul in which the 'feminine' aspect can heal the wounded 'masculine' part of the human soul. This is not only a task of conscious women, of which modern British history certainly shows a fair number. It is the common goal of a world in which negative spiritual beings obstruct the inspirations of good spiritual beings. Our political systems themselves are expressions of such obstructions. We need politics for the common good, based on consensus-formation, and not organised, as so often seems to be the case, as a predominant male debating-club.

Harrie Salman lives in The Netherlands

Endnotes

1. This possibility was discussed in my article *A therapy for a divided kingdom*, New View, Spring 2019
2. D.E. Faulkner Jones, *The English Spirit*, 1935, second edition 1982, Rudolf Steiner Press, London.
3. This led to the part of Ireland now called Northern Ireland belonging to the UK, whereas the rest of Ireland is independent. The Republic of Ireland is also known as Eire.
4. The full cycle of 12 x 2160 years almost equals the so-called Platonic Year (25,772 years).
5. Rudolf Steiner, lecture cycle on the *Folk Souls*, Collected Works nr. 121
6. Rudolf Steiner confirmed a Renaissance tradition according to which around every 350 years an new archangel inspires the zeitgeist. The beginning of Michael's regency in 1879 had been calculated by abbot Trithemius around 1508.
7. Analysed by the German historian Markus Osterrieder in his *Welt in Umbruch*, Stuttgart 1914. In his book *The Silkroads* (Oxford 2015), the British historian Peter Frankopan argued that the Russian threat to the British interests was greater than the German threat.
8. Nicholas Shaxson, *The Finance Curse: How Global Finance is Making Us All Poorer*, London 2018.

NATO's 70th Birthday and the UN COP 25 Climate Conference in Madrid

by Terry Boardman

To form any judgments about a phenomenon in contemporary events we can keep in mind three elements – the context of the event (awareness of how the event relates to the past), wakefulness (awareness of what's going on now in relation to the event) and insight (understanding how the event relates to what seems to be approaching us from the future).

With these in mind, let us consider two recent contemporary events: NATO's celebration of its 70th anniversary (3-4 December) and the UN COP 25 conference on climate change in Madrid, Spain (2 – 13 December). Both these two events began in the first week of Advent, a period which belongs to the darkest time of the year in the northern hemisphere – between Michaelmas and Christmas. It is at this time that the forces of opposition to human progress are at their most potent and an inner soul darkness can prevail that reflects the outer darkness in nature. Despite themselves, those forces of opposition actually serve that progress even while trying to obstruct it because it is in the resistance to, and the overcoming of, that obstruction (often called 'evil') that individuals and mankind in general actually make progress. We can see the outer darkness at this time of year reflected in society even in trivial ways such as the increasingly macabre quality of Halloween celebrations all around the world. Christmas of course is a celebration of peace yet in recent decades it has often been marred by appalling acts of violence in various countries.

The NATO conference in London at the beginning of December was a special summit arranged to celebrate the organisation's 70th anniversary year since its founding on 4 April 1949. The first headquarters of NATO was in London and the first Secretary General, General Hastings Ismay, was British. In May this year, when NATO Secretary General Jens Stoltenberg visited the then British Prime Minister Theresa May in London, it was assumed that Britain would leave the EU on 31 October, so the anniversary summit was arranged for after October, in December, with the message that "Brexit will change the United Kingdom's relationship to the European Union but it will not change the United Kingdom's relationship to NATO," as Stoltenberg had said in February¹. Indeed, the intention is that not only will Brexit not change the United Kingdom's

relationship to NATO, it will not change the ongoing unification of Britain's military forces with those of EU countries. 'EU Military unification' involving Britain after Brexit has been a barely discussed issue in the Brexit debate but it is going on regardless and was merely hinted at in the vagueries of the Political Declaration document in the EU withdrawal deals agreed by both Prime Ministers Theresa May and her immediate successor Boris Johnson in 2018 and 2019 respectively.²

NATO – preserver of peace?

If you visit any official NATO website you will always be assured that the main purpose of NATO is to preserve or safeguard peace. Quite apart from the fact that the *North Atlantic Treaty Organisation* (NATO) was involved in bombing operations in European countries, in *the Balkans* (Bosnia and Serbia) in the 1990s, which killed hundreds of civilians. Article 5 of NATO's founding Treaty (1949), which stipulates that "an armed attack against one or more of [the Parties to the Treaty] shall be considered an attack against them all", was invoked on 4 October 2001 following the events of 11 September in the USA to justify military operations against the Taliban regime in Afghanistan. Not only was this utterly absurd – even if Al Qaeda *had* been behind the events of 9/11, their enemy would have been solely the USA not countries such as Denmark, Belgium or Canada – it was an entirely bogus invocation of Article 5 by the then Secretary General, the Briton Lord Robertson, who from 1997 to 1999 had been Defence Minister in the socialist government of Tony Blair.

On 2 October at a NATO General Assembly meeting in Brussels, Robertson read out a statement that purported to justify the invocation of Article 5, claiming that, in his words, "clear and compelling" evidence had been provided to NATO by a US envoy, the Dept. of State Coordinator for Counter-Terrorism, Frank Taylor. This was said to prove that the 9/11 attacks had been "directed from abroad", namely Afghanistan. But this "clear and compelling" evidence was no such thing; Robertson was merely quoting from a 'talking points paper', a discussion paper that the US envoy Taylor had brought to Brussels. But Taylor's briefing of NATO was classified and his briefing paper was not released

to the public, who now only had Robertson's word to go on, until 2008, by which time hundreds of thousands had been killed in Afghanistan, Iraq and elsewhere, and billions of dollars spent. The declassification of the document made it obvious that the evidence in October 2001 used to justify NATO's war on Afghanistan to the world had been very far from "clear and compelling". It had amounted, in terms that would satisfy a court, to virtually zero.³ Some of the words that Robertson spoke in his fateful statement on 2 October 2001 had been taken verbatim from Taylor's talking points briefing paper.

On 7 October 2001, the US and the UK launched their first attacks on Afghanistan. 16 other NATO countries would soon join them and by mid-2003, 42 countries were involved in military operations in Afghanistan under NATO auspices. Today, 18 years after the beginning of the US/UK invasion of Afghanistan and after the outlay of almost \$1 trillion for the war by the United States, the war still goes on and NATO is still involved, albeit at a much reduced level. So much for "preserving peace".

But NATO was never about "preserving peace". As its first Secretary General, Hastings Ismay famously said, its purpose was: "to keep the Russians out, the Americans in, and the Germans down." In other words, it was a war-fighting alliance, a system of control directed against Russia and Germany in the context of the global Cold War against the Soviet Union. From the perspective of the British governing elite, it was seen as vital that Britain and America remain firm allies that stood apart from, but were nevertheless in military, economic and political control of, the non-communist countries of Europe. The means to exercise that control were military (NATO) and political/ economic (the EU project). Since a new Cold War against Russia was engineered in 2014 by the countries that lead NATO, one hundred years on from 1914, it has been argued by pro-NATO propagandists that we need NATO more than ever "because we live in an increasingly dangerous world".

Such phrases have always been used to justify NATO's existence. The main excuse has tended to be Russia's seizure of Crimea, following the Ukraine crisis in the winter and spring of 2013-14. What is invariably overlooked here is the role of Arseniy Yatsenyuk, who became Prime Minister following the coup d'état in Ukraine in February 2014 and remained so until July 2016. Yatsenyuk is the founder (in 2007) of the Open Ukraine Foundation, which is directed by his wife. On



Leaders of different countries attend NATO Leaders' Summit at the Grove Hotel in London, December 4, 2019.

its website, Open Ukraine lists its partners as the US State Department, NATO, the British foreign policy think-tank Chatham House, The German Marshall Fund (a leading transatlanticist German think-tank) and the American international lobby group, the National Endowment for Democracy. In 2008 Ukraine's leaders – President Viktor Yushchenko, Prime Minister Yulia Tymoshenko and Speaker of the Parliament, Arseniy Yatsenyuk – asked NATO to draw up an action plan for Ukraine to join NATO, but Russia forced Ukraine to back down by threatening to withdraw gas supplies; a new lease of the Sevastopol base to the Russians until 2042 was agreed between the two countries. (Sevastopol is the largest city in the Crimea Peninsula and a major Black Sea port and naval base).

It was obvious from statements by US State Department officials Victoria Nuland and Geoffrey Pyatt that were leaked during the Maidan coup of February 2014 that the US regarded Yatsenyuk – "Yats", as the American officials called him – as 'their man'. The Russians suspected that, as the new post-coup Prime Minister, Yatsenyuk would renege on the lease of Sevastopol and would instead lease the base to NATO. NATO encouraged these suspicions when in late February 2014 it declared that joining the organisation was still an option for Ukraine.

On 18 March 2014 President Putin made a speech in which he argued that Russia was forced to annex Crimea to prevent Ukraine joining NATO. He claimed that the West "had lied to us many times. This happened with NATO's expansion to the East. ... NATO remains a military alliance. I do not want to be welcomed in Sevastopol by NATO sailors."⁴ It was NATO's expansionist moves eastwards, following the fall of the USSR and culminating in the threatened loss of Russia's naval base of Sevastopol to NATO, that prompted Putin's move into the Crimea. The West seemed to

ignore the burden of history; it 'forgot' what Sevastopol had meant to the Russians since the Crimean War (1853-1856) when the British and the French had besieged the city and eventually seized it, and since World War II when the Russians fought a terrible battle against the Germans for control of the city. It also seemed to forget that the former Soviet leader Khrushchev had simply transferred the Crimea – for reasons which remain unclear – from the Russian Soviet Federative Socialist Republic to the Ukrainian Soviet Socialist Republic in 1954; the Crimea had never previously been part of 'Ukraine'. For the Russians, the Crimea has long been a major economic (export/import) and military region and Sevastopol a major naval base. The West, however, insisted on the abstract principles of the UN Charter (which the US and UK had been instrumental in drawing up in 1945) that forbade the redrawing of borders by force; for the West, Sevastopol was part of Ukraine and was therefore Ukraine's to do with as it wished. For Russia, the Crimea was and is vital to Russian interests and Ukraine cannot be permitted to allow NATO the use of Sevastopol.

In the Balkans, in Afghanistan and in relation to Crimea, NATO has been a source of tension, violence and warmongering rather than of peace. During the Cold War, it was the western equivalent of the Warsaw Pact, the Soviet-controlled military alliance, but when the Warsaw Pact ceased to exist in 1991, NATO did not also disband. On the contrary, over the next two decades, it expanded because the three reasons given for its existence by Gen. Hastings Ismay (see above) still apply in the minds of the members of the transatlanticist elite that controls NATO. Furthermore, a fourth reason has been added; in the 1990s China was emerging as a potential threat in the ever paranoid councils of NATO and the myriad western foreign policy think-tanks that service it.⁵ By the mid-2000s, such think-tanks were already speculating on how NATO would fight and win a war against China. Today, with Donald Trump regarded as the bull in the NATO china shop, stoking tensions in the organisation with his demands that NATO members pay their fair share financially, China is increasingly seen by western media and think-tanks as the factor that will make NATO hold together.⁶

Orwell's 1984 and Goethe's 'mixed king'

Historians have long recognised that one of the major factors that pushed Europe into the Great War in 1914 was the deadly binary alliance system that had built up over the previous 20 years: the Triple Entente (France, Russia, Britain) vs the Triple Alliance (Germany, Austria-Hungary, Italy). Yet such has been the brilliance of the world's statesmen and diplomats over the past 100 years that 2020 dawns on a very similar scenario; indeed, we have a scenario rather similar to that envisaged by George Orwell in his famous novel

1984, except that we have two great entities – as in 1914 – instead of the three in his book: where he had Oceania, Eurasia and Eastasia in constant conflict over the remaining regions of the world, we today have the NATO Alliance (29 countries in 2019) vs the Shanghai Cooperation Organisation (SCO)(8 members incl. Russia, China, India; 4 observers incl. Iran, Afghanistan and Mongolia) with the leading members of these two blocs struggling for access to the resources of the rest of the world e.g. lithium for the electric vehicle industry, uranium and thorium for the nuclear industry and various rare earth minerals. At December's summit in London, NATO leaders for the first time discussed China as a "collective security challenge".

The main reasons for this extremely dangerous situation are that in the East, we have three nuclear-armed superpowers, Russia, China and India plus one smaller power, Iran. In recalling Goethe's *Fairy Tale of the Green Snake and the Beautiful Lily* (1795) one could well imagine that all of these four countries could be described as 'mixed kings', similar to the composite king in Goethe's story who exists alongside the three gold, silver and brass kings. These countries are rather like 'composite kings' in that they seek to run modern, technological unitary states guided by decadent spiritual or political philosophies: Russian Orthodoxy, Confucianism plus Marxism, Hindu nationalism and Islamic fundamentalism. When Goethe's story reaches its culmination, the composite king, possessing no real integrity because he is not in tune with the needs of the times, collapses in a heap when he tries to stand up. It may seem at the moment as though Russia, China, India and Iran are functioning states but, in each case, the crunch is likely to come from within in terms of social pressures from citizens who are acting in accord – perhaps unconsciously – with the needs of the times e.g. the need for individual dignity and autonomy in the modern age, and when those pressures become intense enough, the 'strong men' at the top will be unable to cope: they and their 'mixed king' system will collapse.

Meanwhile, in the West, we have modern, technological unitary states that are ruled not by strong men at the head of a political system but by invisible or at most semi-visible elites who act from the economic system and whose powerbases are diversified around the world, for example, in overseas tax havens. The West's much vaunted democratic systems and political parties have become instruments of these elites, pantomimes controlled by vested interests and steered by the mass media. Many of the citizenry in the West participate in them cynically because there appears to be no alternative, although the dissatisfaction with the party political system is steadily growing.

In both East and West, unitary States prevail in which the three spheres of modern society (culture, politics,

economics) interfere with one another or one dominates the others. Goethe's Fairy Tale was already hinting, in an intuitive way, at a form of society advocated publicly by Rudolf Steiner in 1919 in which the three spheres would each be separate and autonomous but at the same time they would interrelate just as the three physiological spheres of the human body – the nerve sense system, the rhythmic system and the metabolic system – are separate, each with their own functions, but also interrelate. A hundred years ago, on 15 December 1919, Steiner said in a lecture attended by a group of English visitors that "if the Anglo-American economic life which is flowing out into world dominance does not take the trouble to become filled with an independent cultural life and an independent life of the rights and of the State, it will flow into a third abyss of human existence. The first abyss is that of falsehood... the second is the abyss of selfishness... And the third, in the physical realm, is sickness and death, and in the cultural realm the sickness and death of culture. The Anglo-American element may well achieve world dominion, but without the threefold ordering of society this dominion will flood the world with the death of culture and the sickness of culture."

The first abyss he referred to has to do with untruths and falsehood in the realm of knowledge, of science and religion. Because falsehood predominates there in western societies, for example in the philosophies of materialism and atheism, it leads to the 'second abyss', selfishness in social and economic relations. The ultimate consequence of this is the 'third abyss', physical sickness, and death, even by suicide. A young person, for example, can become convinced, as is happening frequently nowadays with all the climate change paranoia, that the world is doomed and that his parents and teachers have all lied to him and failed him; he falls into despair and then, possibly into drugs as an escape from depression, and finally may even commit suicide. And the increase in suicides amongst young people in western culture is alarming.

The falsehoods of much western materialist philosophy and religious rigidity have resulted in a western economic system that is based essentially on personal profit, greed, and self-interest, which are rationalised as 'common sense' and 'natural human behaviour' which 'cannot be changed' and 'has always been like this'. On the basis of such thoughts rooted in falsehood and selfishness, western leaders attempt to deal with their counterparts in the East, while at the same time waving high the banners of abstract principles of the UN Declaration of Human Rights, or with talk of a UN or previously, a League of Nations, to "preserve peace" and "unite mankind", as US President Woodrow Wilson did a hundred years ago in Paris. The Easterners, whilst suffering from their own falsehoods and selfishness, invariably see right through such hypocrisy.

Unless we can get beyond the unitary State and – in the West – the sham of political parties, and present to the East an alternative and ethical working model of society that does not require states to compete, as corporations currently do, for economic advantage, "Oceania" (USA/EU/NATO) seems fated to come to blows with Eurasia/Eastasia (SCO) in this century. The steady build-up of anti-Russian propaganda and increasingly, anti-Chinese propaganda in the West is as poisonous as was that of anti-German propaganda in the two decades before 1914. First, a poisonous atmosphere is prepared, and then, when people have got used to breathing that poisonous atmosphere, a pretext is created, a fuse lit and war begins. Week after month after year, we in the West have been conditioned to see Putin and Russia as a threat to Europe. People can use their own discrimination and ask why there are so many negative, anti-Russian stories in the media. Without being naïve, it begs the question as to where is the bridge building towards a whole nation of millions of Russian people?

Chinese and British 'ethics'

This year, we have also seen a growing trend in anti-Chinese propaganda in the British media: increasing reports on the so-called 'concentration camps' for Uighur Muslims in the province of Xinjiang or on the sinister aspects of the Artificial Intelligence (AI)-facilitated Chinese social credit system of surveillance and control, or on the sale of human organs in China or the apparent readiness in China for scientists to conduct unethical genetic research. Certainly, these things are very disturbing, but they are all aspects of the falsehood, selfishness and sickness that result from the lack of a threefold society and, as such, are by no means negative phenomena that are restricted to China.

In Britain, for example, the media have not, over the past 50 years, spent much time drawing attention to Britain's expulsion of the Chagos Islanders from their Indian Ocean home so that the British State could turn the island of Diego Garcia over to the USA for its use as a military base. "I cannot recall any other issue, at least in the 35 years that I was in the diplomatic service, which has so let down the Foreign and Commonwealth Office (FCO), undermined our ethical standards, been so carelessly and unsympathetically handled and caused so much unnecessary anguish than this one. I still feel ashamed at the way the FCO has treated and tricked a people whom we had a sacred duty to protect" – David Snoxell, deputy commissioner for British Indian Ocean Territory in the 1990s. Foreign Office minister Baroness Joyce Anelay said in 2016: "In an increasingly dangerous world [that phrase again! – TB], the defence facility is used by us and our allies to combat some of the most difficult problems of the 21st century including terrorism, international criminality, instability and

piracy. I can today confirm that the UK continues to welcome the US presence, and that the agreements will continue as they stand until 30 December 2036.”⁷

As for a lack of ethics in medical procedures in China, since 1967 when the abortion law was repealed in the UK, 8.7 million abortions have been carried out in the UK. Jeremy Corbyn, Labour Party leader, to his credit, has always opposed the expulsion of the Chagossians and is presumably opposed to genocide of any sort, but the 2019 Labour Party manifesto provides for scrapping the current 24-week time limit on abortions and proposes to make abortion available on-demand, for any reason, up to birth. This would be the most extreme abortion law anywhere in the world, far more so than in the EU, where the most common upper limit is 12 weeks. Yet this Labour Party proposal has received relatively little attention in the media. Research into developing artificial wombs is also proceeding apace in various western countries.⁸ These will make natural birth – and therefore also women – unnecessary by the end of this century. It is claimed that artificial wombs are justified on the grounds of assisting premature babies and for enabling single men and homosexual couples to have children. As for China’s social credit surveillance system, not only have western tech firms been integrated for some time into China’s system⁹, such things are gradually creeping into the West¹⁰, albeit in a more disguised fashion, such as the ways in which Silicon Valley tech companies (e.g. Facebook, Google) spy on you online and manipulate your data, and how people with so-called undesirable political views (usually libertarian conservative or otherwise anti-Establishment) are increasingly seeing their websites and Youtube channels censored and then banned from the Web. Similar restrictions on free speech are spreading on university campuses throughout the English-speaking world.

One can see the way in which China is gradually being represented to westerners as an evil authoritarian State, rather as Germany was represented as an evil autocratic militarist State before 1914. The real problem, however, is in the nature of the State itself, in both East and West, and until the State is threefolded and its three spheres separated out and made autonomous so that the political State *does not* control the cultural or economic spheres and vice-versa, the worsening problems we are currently seeing in both East and West will prove unsolvable. Meanwhile, as in the decade before 1914, military ties between Britain and other European countries will continue to be fostered *on an “informal” basis* to the point where, as in August 1914, when the crunch comes, those ties will have become so tight that they are likely to draw all the countries involved into conflict with the designated enemy.

NATO and genocide

One final point about NATO: it contains three nuclear Powers: USA, Britain and France. Britain has four nuclear submarines, only two of which are constantly on duty, the other two are usually docked for repairs or supplies. If nuclear war were to occur and Russia were to wipe out the population of Britain in a first strike, which would presumably include the two submarines in dock, what would then be the point of the two British nuclear submarines at sea launching their own missiles? It would be nothing but a genocidal revenge attack against the Russians: they have wiped out almost all Britons; we shall therefore, along with our US allies (NATO Treaty Article 5) try and wipe out all the Russians. Is this eye-for-an-eye, genocide-for-a-genocide Old Testament “morality” where we have arrived at, after some 1500 years of Christianity in Britain? Such questions are rarely considered when it comes to politicians and voters debating defence spending. If the Russian *government*, as a result of some stupid decision it made, were actually to succeed in exterminating the population of Britain in a nuclear attack, would you, dear reader, want to get even from beyond the grave by exterminating *all the people* of Russia? When we ask such questions, we surely cannot but realise that NATO is an absurdity and a threat to world peace that should be dismantled as soon as possible before we repeat the catastrophic error of 1914, only this time, with nuclear weapons.

Steiner and the League of Nations

Fighting between the Allies and Germany ceased on 11 November 1918 but methods of war such as the British naval blockade against Germany continued until 28 June 1919, when the conflict between Germany and the Allies formally came to an end with the signing of the Treaty of Versailles, five years to the day since the assassination of Austro-Hungarian Crown Prince Archduke Franz Ferdinand and his Czech wife Sophie Chotek. Some 100,000 Germans died of starvation due to the blockade in 1919¹¹, but that fact is not widely known in Britain. 100 years ago this year, the war that had ruined European civilisation, more in its ethics and social values than in its buildings (the latter destruction would come in 1939-1945) formally came to an end. In place of the war, a structure of peace was supposed to be erected which would end wars for all time – the League of Nations, the cherished project of two men in particular: Lord Robert Cecil, third son of the late Lord Salisbury, and President Woodrow Wilson of the USA. What was Steiner’s view of the League of Nations? Here are three examples of his views of such supranational institutions:

“With the Wilsonian League of Nations, institutions are created which are bound to lead to mischief and



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constant suffering, when abstract human desires are imposed on facts; with regard to what touches the whole being of Central and Eastern European peoples, one does not create such institutions, but rather, when one releases something that is already free, it must lead to peaceful development; if it is unfree, it must lead to warlike conflicts. *One cannot create the future condition of humanity through institutions*, as Wilson and the Entente want to do [and as Jean Monnet also wanted to do - TB]; it will arise when one frees up the facts through which it can emerge.” (emphasis TB) (2nd Memorandum on Threefolding, 22.7.1919).

“The League of Nations is to become a unity of peoples who are closed off in themselves. The image of the Tower of Babel is one that would precisely oppose a [real] League of Nations in that the peoples have been separated off into their different cultures. And that [separation] is supposed to be the means to unite peoples [Steiner is being sarcastic here – TB]. The 14 Points, Woodrow Wilson’s Utopia, wants to accomplish the task through conserving what was indicated by the Tower of Babel, the unity of the peoples. It will only promote what drives peoples further apart. It will only

make the confusion of the Tower of Babel even greater. (lecture of 20.7.1919 GA 192)

“...founding “supra-states,” “supra-parliaments,” is really a sign that people do not want to slip out of the old nets of thinking, that they want to stay inside those old nets of thought. When what should be done is to separate the individual state into its three members [political/rights, economics and spiritual/cultural], people want to do the opposite. With the exception of those states that are now excluded [e.g. the USSR] they want to weld the whole earth into one big state. They want the opposite of what is rooted in the developmental forces of the time. Therefore, someone who stands within spiritual science should really have the insight to realise that it is necessary to mount a strong assault [*Anstürmen*] against what is still moving in the opposite direction today and he should translate that insight into action. This assault is necessary. One has to say this to oneself again and again. And since we have to get used to seeing right into things, it will be good to try quite often to experience the social element in one’s inner contemplation from this point of view... because that is what can fire our will.” (lecture of 22.3.1919)

The League of Nations was the first attempt by the Anglo-American elite to create a global organisation through which they could steer world events. It failed but in 1945 its successor, the UN, founded by much the same people, put down firmer roots because the USA was on board this time, and the UN was buttressed by a series of other global institutions created again by the same people, most of which institutions are still with us. NATO, founded in 1949, was one of these.

COP 25

The other event that took place in early December this year was the UN COP 25 Climate Change Conference in Madrid which was attended by, amongst many others, Climate Change campaigner Greta Thunberg, who had sailed to Portugal from the USA on board a wealthy Australian couple's catamaran in order to reduce her 'carbon footprint'. Thunberg has travelled by sea across the Atlantic twice this year to attend UN conferences and proclaim her messages of "climate emergency" and "unite behind the science". She is regarded by millions as a heroine and saviour. So was US President Woodrow Wilson (1913-1921) who also crossed the Atlantic by sea, twice, 100 years earlier in 1919, to attend the Paris "Peace Conference". As Thunberg has been, arguably, 'the face of 2019', Wilson was the face of 1919. He too was hailed as a saviour in Europe, bringing his 14 Points Programme, with its dogma of national self-determination which he was determined Europe and the Conference should accept, and bringing too his fervour for the idea of the League of Nations.

As the League of Nations was at the centre of Wilson's hopes for the world, the UN is at the centre of Thunberg's message in that it is the UN's Intergovernmental Panel on Climate Change (IPCC), which, since its founding in 1988, has been, in effect, coordinating the global climate change movement. The UN's IPCC, which is actually a political rather than a scientific research body, is the focus of her message to "unite behind the science" on climate change. The UN Secretary General António Guterres, a former Portuguese socialist politician, opened the COP¹² 25 Summit in Madrid by giving the usual apocalyptic speech on the subject of climate change that climate alarmists – global coolers as well as global warmers – have been giving since the 1970s. He said that by the end of the 2020s the world will be at the crossroads, either on the way to catastrophe or recovery, and he lauded the youthful climate activists who are demanding drastic action now. Guterres' speech was picked up and given maximum attention by the mainstream media, during two weeks of protest actions by the climate change group Extinction Rebellion. What was not so highlighted by the media was Guterres' announcement ahead of the conference, on 1 December, that Canadian Mark Carney, who will step down as Governor of the Bank of England in January 2020, will

become the United Nations' special envoy on climate action and climate finance.

Guterres described Carney as "a remarkable pioneer in pushing the financial sector to work on climate". This, of course, is the same Mark Carney who on 23 August this year presented a radical proposal for a new global financial system that would eventually replace the dollar as a reserve currency with a virtual currency similar to Libra, the crypto-currency to be launched by Facebook next year. It was soon revealed that Carney had recently flown to the USA for a secret meeting with Facebook's Mark Zuckerberg.¹³ Libra will be a digital currency with which customers can pay for goods, send money to friends without using banks, and buy virtual coins, all via Facebook-owned websites (e.g. Instagram, Whatsapp), as well as other sites. Traditional bankers are exercised by this development, to say the least. This new global currency, prophesied by *The Economist* back in 1988 ("Get Ready For A World Currency By 2018")¹⁴, is all part of the massive restructuring of the capitalist economy which is about to take place and which involves the so-called 'Green New Deal', "sustainable technologies" that will soak up trillions of dollars in investment from governments and pension funds and the new financial instruments that will be – are being – created to fund all of this *without*, however, any real change in the *fundamentals* of the capitalist economy.¹⁵

So what is the connection between the NATO summit in London and COP 25 in Madrid? As two more anti-Russian stories surfaced in the British media in the first two weeks of December, the latest instalments in the ongoing western propaganda war against Russia¹⁶, in the same period the massive Russia-China 'Power of Siberia' natural gas pipeline finally went on stream – a \$400 billion, 30-year deal signed by the two countries in 2014. The transformation of the West's capitalist economy via the Green New Deal based on the bogus "science" of global warming¹⁷, and 'fronted' in the public consciousness by Thunberg and Extinction Rebellion, is intended not least to undermine the economies of Russia and China, which are dependent to such a large part on so-called 'fossil fuels'. In this 21st century we are witnessing a gigantic struggle between the elites of the East and the West for geopolitical status. In the East we have decadent politics and a lack of social imagination at the upper levels of society, a dependence on the gifts of nature and the heritage of tradition; in the West we have 'science', 'philosophy', 'history' and current events (e.g. 9/11) that are often based on falsehoods, lies and deception and an economic life based on the same and on a consequent immoral ethics.

The way through this Scylla and Charybdis situation is, as Steiner argued a hundred years ago, to get into as many minds as possible the real alternative that lies in front of us: the ideas of social threefolding¹⁸, which can

cut the connection between the State and the spheres of culture and economics. When politics and the law are freed from the influence of an egoistical business life and when cultural life and education are freed from State control, they can inform our economic life with a new ethics and sense of responsibility towards consumers, workers and the natural environment. If this does not happen, then the unitary States in East and West, in which the three spheres are all in confusion, will inevitably come into conflict.

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Endnotes

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15. See my article “Unite Behind the Science”? Greta Thunberg, Extinction Rebellion and Technocracy in *New View* Issue 93, Oct –Dec 2019. See also: Cory Morningstar: <http://www.theartofannihilation.com/the-manufacturing-of-greta-thunberg-for-consent-a-design-to-win-a-multi-billion-dollar-investment-volume-ii-act-i/>
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Leonardo – Five Hundred Years On¹

by Trevor Dance

The fifth centenary of Leonardo's death has been marked by several celebratory exhibitions, in Italy, France and London England. The long queues to see the 'Mona Lisa' in the Louvre in Paris have forced people to reserve time slots for the privilege of viewing the glorious icon; the necessity of reserving a mere quarter of an hour with 'The Last Supper', testifies also to the extraordinary love the artist commands today. Why do people – not just art lovers – relate so strongly to this particular individual?

The ideal of the 'Renaissance Man' can be spoken of easily and glibly. It so obviously fits the persona of Leonardo that we can label him as such and, so to speak, consider the matter closed. Others who have demonstrated such a multiplicity of interests, such as Goethe, Rudolf Steiner and Joseph Beuys also seem to fit into this somewhat enviable 'Renaissance Man' category. In our time of specialisms, in which hobbyists and amateurs are often thought of as second-rate *dilettantes* and specialists are regarded as the 'go to' people, there seems to be a counterpoint – a yearning for a wider, all-round command of knowledge.

Of the three Renaissance geniuses, of Leonardo, Raphael and Michelangelo, it is pertinent to see the sculptor Michelangelo, with his spellbinding achievements of the endurance-demanding painting of the ceiling of the Sistine Chapel and the carving of the mighty statue of David as the representative of the will forces. Whereas Raphael, with 'The Sistine Madonna', 'The School of Athens', 'The Disputa' and so many lovely depictions of the Madonna and child appears as a master of the feeling realm. With Leonardo and his diverse achievements, we see someone who is clearly the human embodiment of the thinking processes.

The multi-faceted 'Renaissance Man' mode of thought can only be facilitated by an ability to reach out in a limitless way, involving thought processes, as described in Steiner's *Philosophy of Freedom*, which allow no barriers or constraints. In many ways, Leonardo's thinking prefigures that of Goethe and Steiner. Living in the time prior to the advent of modern science and the heliocentric universe afforded him a holistic convergence of science, art and religion in a glorious unity of being that would be so difficult to achieve in our modern, materialistic times. According to Steiner, his own restlessness as an explorer in all aspects of thought was predicated on the fact that within Leonardo were the seeds of the future, coupled with a panoramic feeling for the cosmic intuitions of the pagan past.²

This feeling for an ancient past is particularly apparent in his 'Adoration of the Magi', and the two 'Madonna of the Rocks' pictures. The skirmishing background of the former depicts that past as unruly and in need of transcendence; the landscape of the latter two paintings has an eternal feel to it, with revered figures (Mary, Jesus and possible John the Baptist) partaking of a discussion outside the parameters of our knowledge, or even our imagination. Conversely, the seeds of the future are firmly implanted within Leonardo's thought process, so mobile as to envisage inventions, such as the paragliders, which would only become practical realities many centuries later.

His apprenticeship in the Florentine bottega (studio) of the master, Andrea del Verrocchio, gave him a firm foundation as an artist; the artists of his time, however, were craftsmen – something from which Leonardo needed to free himself. The craftsmen of the bottegas would be commissioned to paint a certain subject, for example, the Adoration of the Magi. They would be told the number of characters to include and the colours of the clothing and so on. All was rather prescribed. Whilst one can understand Leonardo's ultimate need to escape such constraints, an important point to make here is that the artist also benefitted immensely from these structured years of his youth.

His master, Verrocchio, was a kind, benevolent teacher and the studio was one of the foremost in Florence, attracting some of the most able artists such as Botticelli and Lorenzo de Credi. The patrons were generally: the church, the monasteries and the rich. Favourite subjects included the scenes from the bible, especially the New Testament. Working on such profound and deeply penetrating pictorial representations as adorations, the scenes of the nativity, annunciations and crucifixions, for lengthy periods of the day, in a concentrated and contemplative manner (as is shown by the quality of their works), must surely have afforded a high level of *spiritual connectivity* to the artists concerned – perhaps equivalent to a person of our own time regularly meditating for hours on end. It is no coincidence that some of the artists, such as Fra Angelico, Fra Bartolomeo and Fra Lippo Lippi were actually monks. Given that Leonardo, Raphael and Michelangelo were clearly extraordinary individualities, whose incarnation at the same time in the 16th century was certainly a matter of destiny, one can see how they especially would benefit from working as apprentices and artists in this manner.

It was presumably at this time in his development that



Madonna of the Rocks, Louvre, Paris.

Leonardo, like Steiner and Beuys became a 'notebook man'. The inter-relationship between drawing and thinking was of primary essence. Henry Moore (1898-1986), the great innovator of modern British sculpture, explained the inter-action of these activities:

'Drawing, even for people who cannot draw, even for people not trying to produce a good drawing, it makes you look more intensely ... Just looking alone has no grit in it, has no sort of mental struggle or difficulty. That only happens while you are drawing.'³

Moore's crisp explanation demonstrates how drawing aids perception, which, as Steiner explains in his description of the thinking process in *The Philosophy of Freedom*, always precedes the forming of concepts.⁴ The finer the quality of the initial perception, aided in Leonardo's case by the drawing process, the greater is the likelihood of producing a refined end product, be it concept, idea or invention.

Steiner described his own notebook habit in a manner that adds further illumination to the process:

'It is my habit, with a pencil in the hand, to write down, to formulate either in words or in some sort of signs, everything I experience from the spiritual world.

Therefore the number of my journals amounts to several wagon loads. I never look at them again. They exist yet they are there only to unite the human being with what is researched in the spirit, so that it is not only comprehended with the intellect to be communicated in words, but so the entire human being is experienced.'⁵

That last sentence seems key to understanding this method by which these kind of thinkers, contrary to what one might expect of someone constantly writing things down, managed to access a creative and holistic, thought process, rather than dry and aridly intellectual.

Leonardo's own lack of an academic background was, somewhat naturally, felt by the artist himself to be a drawback in life⁶ and he sometimes enjoyed taking a swipe at those who wrote in a more 'learned' style than his own idiosyncratic way of expressing himself. Yet, perhaps the lack of formal training in this regard was helpful in not allowing his thoughts to become fixed, cold or hardened. Both in his artistic methods and in his scientific and philosophical thinking, the qualities of fluidity (flowing), mobility (movement), and a lack of fixity (flexibility) stand out vividly; for Leonardo, there is never the sclerotic feeling of a *mastery* over any subject that suggests there is nothing else to be explored or learned.⁷

The idea of a fixed body of knowledge was an anathema to Leonardo. His maxim that, 'a painter should always exceed his master', was an assertion that when one is learning, one is given a body of knowledge from one's teacher, but one's duty then is to expand that knowledge. He rebelled strongly against the notion of limiting oneself:

'It reflects no great honour on a painter to be able to execute only one thing well, such as a head, an academy figure, or draperies, animals, landscape, or the like, confining himself to some particular object of study, because there is scarcely a person so void of genius as to fail of success, if he apply earnestly to one branch of study and practise it continually.'⁸

Leonardo sees fixity as a trap; the strategies he employed as an artist were innovative techniques to deny such fixity. The use of chiaroscuro⁹ and sfumato¹⁰ allows for shadowy, sometimes mysterious ambiguity. There is, in his portraits and particularly works such as the '*Mona Lisa*' and '*The Madonna of the Rocks*' pictures, a fluid inter-action between the characters and the landscape – the human microcosm and the cosmic macrocosm – which challenges the normative notion of subject and background in portraiture, in which the background tends to reflect personal characteristics of the subject (the scholar in his study, the landowner in his property, etc.)

His love of twists and curls in bodies and hair mirrors the complexity and freedom in his thought process. The straight line, as such, held little appeal. His way of depicting hairstyles owes much to Verrocchio, who must be accredited, but the inter-action of the hair of *Ginevra de Benci* with the juniper tree and the locks of Leda

in 'Leda and the Swan' extend his master's ideas, allowing the hair to become more than a feature of a beautiful woman, but a compositional device interacting between, and connecting, the human being and the natural world of the surroundings. When one studies his drawings, one feels convinced that he revelled in such beautiful and bountiful contortions.



The use of contrapposto¹¹ in 'Leda and the Swan', well illustrates the quality of playfulness in Leonardo's thinking. His wonderful grotesques and the drawing of the handsome young man and his older, battle-scarred counterpart are obvious examples of this lightness of which he was capable, but the deeply serious works such as 'John the Baptist', 'The Mona Lisa' and the *Burlington Cartoon* have too a delightful admixture of gravitas and levity. This particular quality – found in abundance in Leonardo's work – seems almost unique to this particular Renaissance artist. Others certainly express gaiety and joyfulness, but not usually in playful combination with such weighty subject matter.

The seeds of the future, which Steiner referred to as being in Leonardo, seem to mark him out as a precursor of contemporary art. The hallmark of worthwhile post-modernist ventures is often that of the ability to bypass the normative, the ordinary. The experimental and innovative strategies discussed above and the willingness to experiment with methods and materials no doubt plays its part in cementing the rapport with a contemporary audience that his work undoubtedly enjoys.

Take, for example, Leonardo's 'The Last Supper', in which he substituted oil painting for the traditional methods of fresco painting. The result was unfortunately not long lasting and we only have traces of the original (as with some post-modernist works of artists such as Richard Wright and Yves Klein that *deliberately* only leave traces).

The Renaissance, like our own time, was a time of transition and produced artists who were moving beyond previous limits. Leonardo was the first of the triumvirate



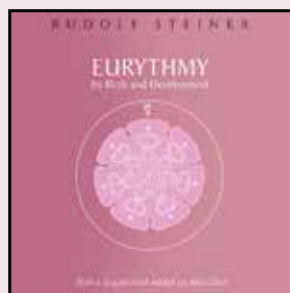
(Leonardo, Raphael and Michelangelo), who habitually moved way beyond the assumed parameters of their time. All were abundantly powerful in each of the realms of thought, feeling and will portrayed through their art. In the case of Leonardo, the strength of his other soul qualities enabled his thought processes to engage in bountiful,

seemingly limitless artistic and scientific creativity informed by a religious world view which extended into a hinterland undreamt of by his contemporaries. The call to self knowledge, 'Oh man know thou thyself', found in the Greek mystery schools and calling to us today, found a deep resonance in the soul of Leonardo, whose depictions of the human microcosm and the cosmic macrocosm, as in the 'Mona Lisa', showed the need to understand both the individual and the universe.

Trevor Dance lives in London, England.

Endnotes

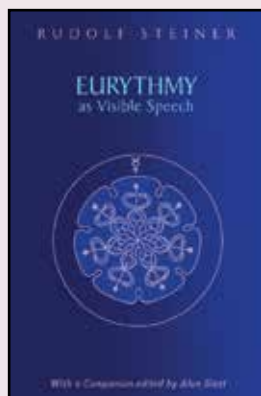
1. See also my articles on Leonardo in *New View* Winter 2007/8 and Summer 2012.
2. See Rudolf Steiner, *Art as a Reflection of Inner Spiritual Impulses*, p.38
3. Henry Moore in Erich Steingruber: 'Henry Moore's Maquettes: Observations on the Methodical evolution of his Work'. Quoted in the catalogue, 'Henry Moore's Drawings, the Art of Seeing'. Exhibition 3rd April - 27th October 2019. The Henry Moore Foundation.
4. Rudolf Steiner, *The Philosophy of Freedom*, chapter 3.
5. Rudolf Steiner: Forward to *The Notebooks of Rudolf Steiner*, edited by Etsuko Watari and Walter Kugler.
5. See *Exploring the Work of Leonardo Da Vinci Within the Context of Contemporary Philosophical Thought and Art From Bergson to Deleuze*, by Adrian Parr. A useful source book on Leonardo's relationship with post-modernist ideas.
7. Ibid.
8. *A Treatise on Painting by Leonardo Da Vinci* (translated by John Francis Rigaud R.A.) p.11.
9. Chiaroscuro: an effect of contrasted light and shade in drawing and painting. (Oxford English Dictionary.) (The painterly inter-action of darkness and light).
10. Sfumato: the technique of allowing tones and colours to shade gradually into each other, producing softened outlines or hazy forms. (O.E.D.)
11. Contrapposto: an asymmetrical arrangement of the human figure in which the line of the arms and shoulders contrasts with, while balancing those of the hips and legs' (O.E.D.)



Eurythmy, Its Birth and Development

Rudolf Steiner

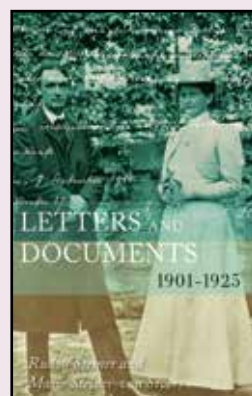
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Rudolf Steiner

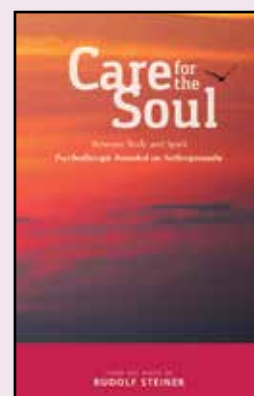
Ed. by A. Stott (15 lectures, Dornach, Jun.-Jul. 1924, GA 279) 384pp;
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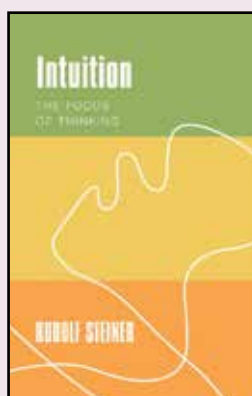


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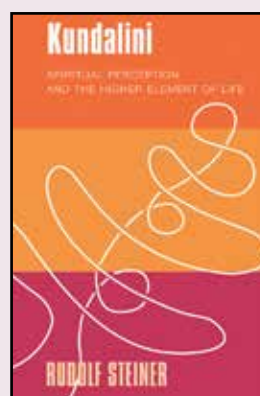


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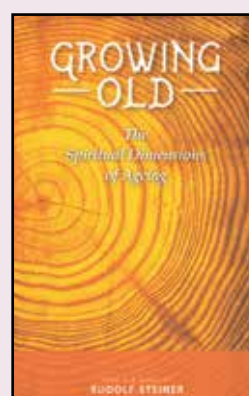


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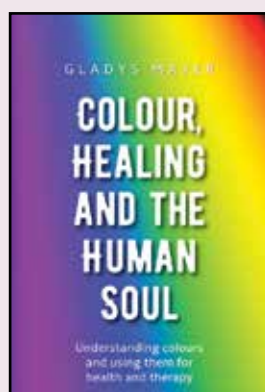


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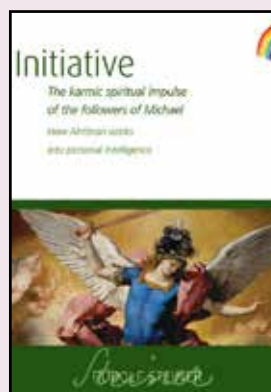


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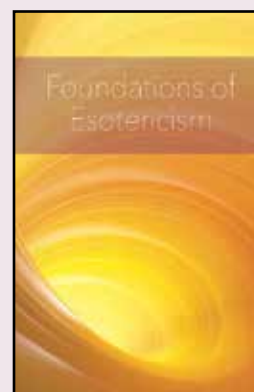


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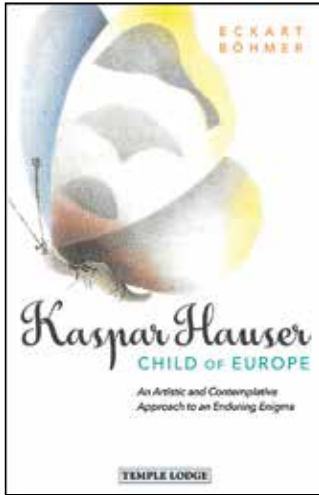
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Rudolf Steiner

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**Kaspar Hauser
Child of Europe:
An Artistic and
Contemplative
Approach to an
Enduring Enigma**

By Eckart Böhmer

Temple Lodge 2019

ISBN:978-1-912230-34-1

Pb, pp92, £11.99

On Whit Monday 1828 a strange youth, aged about sixteen years, seemingly simple-minded, is found standing alone in a town

square in Nuremburg, Bavaria. He can speak only a few words and clasps in his hand an envelope containing two letters. So begins the unfolding of a mystery, not yet entirely solved, of an individual called Kaspar Hauser. The strange story he tells about being kept in captivity leads to doubts about his real identity and there has been much speculation, especially amongst students of anthroposophy, as to his destiny and true mission.

In this book, Eckart Böhmer, director of the Kaspar Hauser Festspiele (a festival held in Ansbach, Germany every two years) draws upon a plethora of research about Kaspar Hauser and uses a combination of artistic offerings to throw some light on questions surrounding the “enduring enigma” that Kaspar Hauser continues to be. In this book the reader will find (translations of) an essay, poems, a short story, a play, two lectures, meditative verses and an interview with the author.

The appearance of Kaspar Hauser stirred up a great deal of interest and curiosity that extended far beyond the borders of Germany. The media all across Europe, and even across the Atlantic in America, ran stories about this ‘Child of Europe’ and he became ‘famous’. As more came to light about the circumstances surrounding his early life, suspicions arose that there had been a serious misdeed carried out and that his case was far more complex than at first appeared and involved political machinations.

In an essay entitled ‘Kaspar Hauser – Child of Europe’, the author gives “a short exoteric overview” of what happened to Kaspar Hauser after he was found in the square. For the benefit of those readers unfamiliar with the story of Kaspar Hauser, I will give a brief narrative of events. First he is thought to be a vagrant and is taken to the town jail. On deciding that he is not a vagrant but has been abandoned, he is given into the care of a kindly “poet-philosopher” and teacher, Georg Daumer, under whose tutelage he very rapidly learns to speak, read, write, paint, along with many other skills, proving he is far from ‘simple’. In October 1829 he begins to write down his memories of a time when he was kept in captivity in a dungeon. Shortly after this, someone (Kaspar thought it might be his former jailor) attempts to murder him. In his dreams Kaspar has clear visions of castles and coats of arms. In 1830 he goes to live with his legal guardian, Baron von Tucher. In

1831, Kaspar attracts the attention of an English Lord, [Philip Henry] Stanhope, who becomes Kaspar’s foster father. Stanhope has Kaspar moved to Ansbach, to live with a schoolmaster Georg Meyer. (Stanhope is later discovered to be a political agent working for the House of Baden against Kaspar Hauser’s interests.) One of Kaspar’s mentors, Bavarian court president Anselm Ritter von Feuerbach, also lives in Ansbach and has long been conducting his own research into Kaspar’s possible origin. In 1832 Feuerbach publishes his book *Kaspar Hauser or An Example of a Crime Against the Soul Life of the Human Being*. Feuerbach then suddenly falls ill (he believes he has been poisoned), but before he dies he sends a letter to the Dowager Queen Caroline (of Bavaria), now living in Munich, in which he posits his ‘Hereditary Prince Theory’ regarding Kaspar Hauser. (A full explanation of this theory is given later in the book.) On 14th December 1833 a man who promises he can disclose the identity of Kaspar’s mother lures Kaspar into the garden, but he violently stabs Kaspar with a dagger, upon which occult symbols are carved. Kaspar dies three days later from his wound, aged 21.

Böhmer describes how since Kaspar’s death he has become even more deeply embedded in the human collective consciousness. Research about him continues and on occasion and as forensic science develops, new evidence comes to light. In 2001, for instance, a genetic analysis of Kaspar’s hair and perspiration led a leading scientist to declare: “one cannot say that Kaspar Hauser was the hereditary prince, nor can one say that he was not!” The author posits that the question of the identity of Kaspar Hauser is intrinsically connected with the question of the identity of the human being.

Nine poems are featured, taken from a cycle of 24 poems entitled ‘I not human, I Kaspar’, (words that were uttered by Kaspar in response to being told he was a human being). This example of how he saw himself resonates with a comment made by von Feuerbach that Kaspar was “the only one of his kind.”

Next follows a rather enigmatic short story (just two pages long) called ‘Crossing the Border’, for which the author found inspiration from an actual event that took place in 1923 when Rudolf Steiner and Ehrenfried Pfeiffer were sharing a car journey from Stuttgart (Germany) to Dornach (Switzerland) during which their discussion turned to the mission of Kaspar Hauser to create “a new castle of the Grail,” just as it had been the task for Parsifal, Wolfram von Eschenbach’s hero in the legend of that name.

There follows a play (preceded by a brief introduction) called ‘Feuerbach – or An Example of a Crime Against the Human Consciousness Soul’. The author first produced this play in 2014 for the Kaspar Hauser Festival in Ansbach. Set in 1814, a year after the lawyer Feuerbach had ‘outlawed’ the use of torture as an interrogation method in Bavaria, the play’s two characters, Feuerbach and an Unclean Spirit (an analogy of torture), have a heated argument over whether the use of torture as a means to an end can ever be justified.

Böhmer includes two lectures he gave on the occasion of the Kaspar Hauser Festival held in November 2017 in Camphill Copake, New York, organized by the Kaspar Hauser Research Circle of the Karl König Institute. The first lecture is called 'The unfulfilled Mission of the Hereditary Prince' and the second 'The fulfilled Mission of Kaspar Hauser'. In the first of these lectures Böhmer explores what it means to be "a hereditary prince". Is it not to be a 'king in waiting' and is not Kaspar Hauser a symbol of each person's potential to attain, through spiritual development, 'kinghood'.

The 'Hereditary Prince Theory' in a nutshell proposes that Kaspar Hauser was the first-born son of Karl, Grand Duke of Baden (grandson of Karl Friedrich, first Grand Duke of Baden) and Stéphanie de Beauharnais, great-niece and adopted daughter of the Emperor Napoleon. The baby was born on September 29 1812, and was declared to have died eighteen days later, even though he was seemingly a healthy baby, but he was in fact whisked away and kept concealed by Countess Hochberg (second wife of first Grand Duke of Baden), who replaces him with another baby that does indeed die. In support of this theory, Böhmer outlines four feasible political motives, set against what was happening in Europe at that time.

Whilst Karl and Stéphanie were not able to agree on a name for their baby before he died, Böhmer writes, she wished to call him Gaspard. (Is the closeness of this name to 'Kaspar' a mere coincidence?) In the end, the baby was buried with no name on its coffin. Might it be, perhaps for esoteric reasons, that the true name of Kaspar Hauser has to remain unknown?

After looking at the 'exoteric' considerations, the author then discusses the more 'esoteric' conditions prevailing in the 19th century, when materialism had taken a firm hold of humanity. He looks in particular at the year 1816, "a time of darkness" in many respects when "something is breaking into the history of humanity as never before, something that begins to put the true identity of the human being into question." It is thought to have been in this year, too, that Kaspar was first incarcerated in the dungeon in Pilsach castle, where he was to remain in solitary confinement for many years until his release. Böhmer identifies the 'opposing forces' that, armed with occult knowledge and nefarious intentions, collude to ensure the true mission of the hereditary prince cannot be carried out.

Whilst the first lecture dealt mainly with forces working against Kaspar Hauser, the second considers the many good, decent people who came towards him and took him under their wing. Was that just luck, the author asks, or had they all been waiting for him to arrive in their midst? What is important is that they were reliable witnesses to Kaspar's intrinsic innocence, truthfulness, kindness, compassion and empathic nature and were able to counter the defamatory accusations that were directed at him both during his lifetime and after his death. That Kaspar was able to maintain his indomitable spirit in spite of the bad hand he had been dealt was due to his exceptionally kind nature. The author asks: might Kaspar have been a being of a higher hierarchy,

an angel for example; might he also have been, in essence, a being from an earlier stage of humanity's development, such as Atlantean times, suggesting that this perhaps would explain Kaspar's "extraordinary radiance, the extraordinary sensory perception, and... his extraordinary memory..." and also the profound and deeply empathic experience of the passion of Christ which took place as he received his confirmation in the Swan Knights chapel in Ansbach? The author argues that Kaspar Hauser, despite having been prevented by adversarial forces to carry out his original spiritual and earthy mission (to create the opportunity for a new flowering of culture), did nevertheless perform a deed that was of crucial importance for the future of humanity. This was nothing less than preserving a pathway for the human being to the spiritual world.

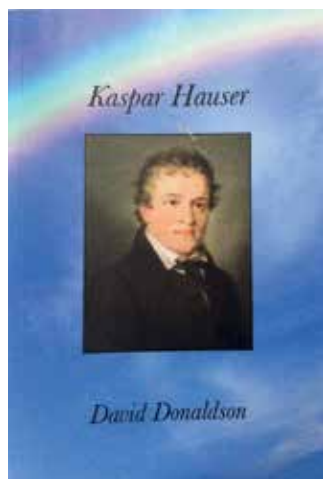
Four contemplative meditative verses follow, through which the author invites the reader "to dive down deeper in the mystery of Kaspar Hauser". One of them reads as follows:

That we may ascend to become
Spirit beings –
this we owe to Christ Jesus
That we still may do so –
this we owe
to Kaspar Hauser

An interview between Eckart Böhmer and Richard Steel (both co-founders of a 'Kaspar Hauser Research Circle' under the auspices of the Karl König Institute) brings this book to a satisfactory close. Böhmer describes how his personal connection to Kaspar Hauser developed and how he became the recipient of the 'treasure' of other significant researchers' work. He explains that the Research Circle has much work to do in connection with cataloguing and archiving documents, and reports on exciting new projects taking shape, particularly one in Ansbach in the home of Kaspar Hauser itself. The goal of the Research Circle is "...to serve the being of Kaspar Hauser – from the historical-worldly level to the spiritual-scientific point of view, in order to raise him more and more into present-day consciousness and to thus allow a continuation of his influence on the human soul and on social life today – which is precisely that influence that was to be thwarted by his incarceration."

It is 191 years since the mysterious young man appeared in the square in Nuremberg, but in this book Eckart Böhmer illustrates how much interest there still is in Kaspar Hauser. This slim book provides a great deal to contemplate upon and many new perspectives to help understand this enigmatic individual – Kaspar Hauser, Child of Europe – whose radiance continues to shine a light into the world. I highly recommend this book.

Rosemary Usselman



**Kaspar Hauser –
A Poem in Four Parts**
by David Donaldson
Self published. Pb, £5.00
Available from:
David Donaldson
Pool Field House
Little Hill, Orcop
Hereford HR2 8SE
daviddon@myphone.coop

David Donaldson's *Kaspar Hauser – A Poem in Four Parts* is completely in

keeping with the spirit and the life of Kaspar Hauser.

The book has merely 50 small pages (of which the poem takes up 30 pages), is self-published, with a simple-looking cover on which even Kaspar Hauser's portrait is not quite in focus – it is hard to imagine a more unassuming or unaffected publication. Yet, as with Kaspar Hauser himself in relation to the nobility and the intelligentsia of his day, what it bears within it may well outlive countless other books on display this Christmas, far grander in appearance, far more expertly produced and far more loudly proclaiming their worth and weight – or wit – and the prominent names of their authors.

The poem is – to say it straight out – a small masterpiece. This is not said out of any wish to flatter David Donaldson – I have never met him, as far as I am aware, and apart from his authorship of this volume know nothing about him – it is said only in grateful appreciation of the poem he has written – and to let him know of the success of his experiment, which is how he himself describes the work.

His experiment was: in relation to the riddling, inspiring but also seemingly utterly tragic life and death of Kaspar Hauser (1812-1833) to take seriously the equally riddling remarks made by Rudolf Steiner in conversation that, had Kaspar Hauser's life not been so obstructed and cut short in such a devastating way, he might have helped bring about a *Grail-like home* in Central Europe (more specifically, Southern Germany) for the great wealth of spiritual and cultural inspiration that had poured in there through such individuals as: Goethe, Schiller, Novalis, Hölderlin, Hegel, Fichte, Schelling, Herder, Lessing, Caspar David Friedrich, Mozart, Beethoven – to name but some. Donaldson tells us that he then set himself the task, in relation to this huge statement about Kaspar Hauser: “to see if I could bring to life such an indication from the facts of the story itself.” He adds: “The reader will judge how successful or otherwise this attempt has been.”

The result, within this reader at least, is a startling, if at the same time wholly unassuming success. Donaldson retells the entire story of Kaspar Hauser's short life in 30 essentialised, short pages. He retells it as if for the first time, ever catching new angles, pictures, nuances, depths, historical insights, subtleties of evil and glimpses of pure, disarming, unmistakable innocence.

There are several excellent books that bring a huge depth of insight to the phenomena of Kaspar Hauser's life. Donaldson's poem does something different, enabling the phenomena themselves to speak and, in resoundingly positive answer to the question he puts to the reader, they indeed prove themselves well able to carry the profound significance that others – as well as he himself – have given them.

Part One of the poem depicts Kaspar Hauser's birth, the appalling imprisonment of his early years, his release into Nuremberg aged 15 and his first two or three months there. Part Two is devoted to the following 4 or 5 months when Kaspar was removed from the non-stop curiosity of the public in Nuremberg to the comparative sanctuary and wise guidance of Georg Friedrich Daumer. Part Three covers the three and a half years from late 1829 to May 1833 during which, after the first assassination attempt against him, Kaspar leaves Daumer's house for the greater protection provided by Baron von Tucher, before, through the increasing interference in his life of the English Lord Stanhope, he is “winkled out of safety once again” and taken to his final home, in Ansbach, that of his “harsh tutor” Georg Meyer. Part Four depicts the final few months of Kaspar's life, his assassination in the Hofgarten in Ansbach, the consequences of Kaspar Hauser's “aborted Mission” for the history and culture of Europe and concludes with a twice-echoing poetic contemplation.

To give people a foretaste of the poem here is a section from towards the end of Part One depicting Kaspar's life not long after his release into the world, aged 15. In it, as he does throughout, Donaldson drops into the poem *in italics* direct quotations from the time, which often sound out like living speech into the present. Kaspar, curiosity of the town, is in a Nuremberg prison cell:

No rest. Curious people. Experts. The Chief of Police
And his month-long Official Interrogation resulting
In the *strangest of all strange announcements* informed
With such emotion he's rebuked by his superiors.
All the would-be sceptic experts have perceived,
He confirms: the *exalted innocence* of a noble nature
*Richly endowed with the most splendid gifts of spirit,
Disposition and heart, (such that) the community...
love him*
And regard him as a *pledge of love*
sent to them by Providence.

The news travels like a lit fuse showering sparks
Throughout Germany and across the Continent.
The *Child of Europe* comes into being. A bright star
Begins to shine. And Herod's perfect crime

Begins to come apart.

This extract and the further passages and sections quoted in this review show something of the intensity and variety of Donaldson's poetry. What they cannot show, though, are some of the deeper echoes revealed by the *form* of the whole poem. These may perhaps

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be the truest results of Donaldson's 'experiment', if we imagine him setting about it as follows: 'write a poem about Kaspar Hauser. Allow the phenomena themselves to speak in their most essential way. Be guided in the form of the poem by the happenings and encounters and obstacles and twists and turns and overall signature of his destiny. And then, *afterwards*, see what form the poem has taken, listen to the language this speaks and to what further secrets it reveals.'

In Part Two of the poem, concerning Kaspar's time in Nuremberg, in the home of Professor Daumer, who some have seen as having a deep affinity with what lived among the true Rosicrucians, (whose symbol is the Cross from which seven Roses spring), the hopeful word "recovery" sounds out six times. In Daumer's home on the river, his "river-island paradise", might recovery indeed be possible for Kaspar?

From the question mark placed after the very first word of this Part, Donaldson points to the extreme unlikelihood of this happening:

Sanctuary? To shield his charge from the public gaze,
Grant respite for his recovery? If only that were all!

Not the masked assassin at the door nor the predatory
Stealth of the deceiving English lord. Sanctuary?

For the flowering of a Nation's destiny once
Its calculated shattering has been put in hand?

Daumer's life's work: to bear witness in the war
Of slurs and lies that is to follow and not lose faith

In the aborted Mission of his charge.

For true recovery to be possible, surely, like the roses around the cross, the word would need to be sounded seven times, not six. Only a few months after Kaspar arrived with Daumer, the first assassination attempt against Kaspar was made, from which he escaped with a harsh knife-blow to his forehead. Daumer realised his house was not a safe place for Kaspar to be, so somewhere else had to be found and the 3rd Part of the poem sees Kaspar being given various new homes, including the false promise of a home in England, and

ends with his arrival in the teacher Georg Meyer's house in Ansbach, where he will die. When the word 'recovery' does eventually appear in the poem for the seventh time, it is *not* in Daumer's Part, but in the opening section of the 3rd Part, which announces the presence in Kaspar's life of another individual, from England, who may well promise recovery, may even mimic true care and kindness, the way English Freemasonry may perhaps be said to mimic Rosicrucianism, but in fact marks the sure path to Kaspar's end:

Meanwhile, recovery. In a freshly
Whitewashed room, the two bridges
Over the river a jostle of well-wishers:
Police, church, town dignitaries,

The common folk. A guard was posted.
Only three at a time to be admitted
Into the bandaged presence: Kaspar,
Resting, but as if set on his feet again,

Passed through a near martyrdom
To a new start. One of those admitted
Felt urged to speak his name: Philip Henry,
Lord Stanhope of Chevening in Kent.

Many other words and phrases echo, as 'recovery' does, throughout the poem. Perhaps the greatest of such riddles in the form of the poem has to do with the recurring presence within it of the number four.

There are four significant periods in Kaspar's life in the month of May, around Whitsun – which each receive a section of their own in the poem: *4pm Whit Monday 26th May 1828; May 1830; May 1831; May 20th 1833.* (The latter being the date of Kaspar's confirmation in the Chapel of the Swan Knights in Ansbach.)

Kaspar Hauser appeared in public for the first time, (in Nuremberg on Whit Monday 1828) around 4 pm. He died from a knife-wound inflicted on him 5 years later, also at around 4 pm, in the Hofgarten in Ansbach, to which he was lured by the promise of knowledge of his origins. As Donaldson introduces the event: "Someone with a message/ For Kaspar in the Royal Court Gardens at/ The chiming time of 4 pm."

In the attack from which he died he was stabbed four times. The poem has four parts. Each part is made up of smaller sections, leading us step by poignant, painful, profound, unflinching step along the path of Kaspar's life. Four sections do not directly follow this narrative thread, but are interwoven poetic meditations, printed wholly in italics.

Part Four is in two smaller parts, each of which has four sections. (3 poems following the narrative thread, followed by a poetic meditation, thus: 3 + 1; 3 + 1).

None of this appears to have been thought up or added to the poem, but simply to be the shape the poem has taken, as if it belongs somehow to Kaspar's life.

The whole poem has 33 sections.

There seems something very apposite about this poem, which was completed in 2018, now appearing with this review at Christmas 2019.

Kaspar Hauser was born on Michaelmas Day 1812, but died in Advent 8 days before Christmas, on December 17th 1833.

Kaspar Hauser's name and identity, like the Swan Knights, in whose chapel in Ansbach he was confirmed, remain riddles. But the poem, from the first moment Kaspar appears in Nuremberg, touches on the mysterious connection of his name with Christmas:

his first name
That of the dark king bearing myrrh
For the Christ child, the future's suffering
And sacrifice foretold.

(Some traditions concerning the Three kings from the Matthew Gospel describe Caspar as the king who brought frankincense, not myrrh. This possibly even heightens Donaldson's depiction, for had Kaspar Hauser's mission not been interfered with so brutally, he would, one imagines, surely have brought frankincense to the world, the healing gift for the heart. Without a doubt, though, he is also the bearer of myrrh, as described in the poem. In this context too Donaldson finds the right words by referring to what was done to Kaspar Hauser as "Herod's perfect crime". – See the end of the first section quoted in this review.)

Christmas Day itself is later mentioned in the poem, after Kaspar Hauser's death. The whole story of Kaspar Hauser's life and death sets the demand on us, as has continued and become greater ever since, that we learn to distinguish truth from falsehood. Donaldson sensitively and accurately depicts the duplicitous part played in Kaspar Hauser's life by Philip Henry, Lord Stanhope. Never more so, perhaps, than on this occasion, 8 days after Kaspar's death, showing that it is even possible to use Christmas for one's own ends:

Munich, 25th December

A card is posted to Kaspar
As though he's still alive.

Ten days in Vienna, Munich
Without sight or sound
Of headline news?

To Philip Henry Stanhope,
This makes a kind of sense:
Christmas greetings:

Proof of his innocence.

Finally, what does the life of Kaspar Hauser, so wonderfully presented in this poem, have to say to us now, when the question of the interrelationship of Britain and Europe, or at least of Britain and the EU, has so dominated political events and many people's consciousness?

If anyone may be seen to represent the true identity of Europe, it may indeed be Kaspar Hauser, who soon after his appearance came to be named *The Child of Europe*.

The quality many people sense in Kaspar Hauser's being and destiny, which continues to work in an inspiring way, is indeed one we should strive to connect ourselves with more and more strongly.

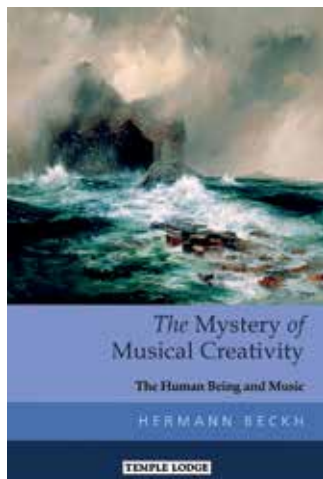
The predominant political forces in the West have all too often been even violently opposed to this star that shines over Kaspar Hauser, the Child of Europe, as Lord Stanhope's role in his story clearly shows, leading to the current world-situation dominated by the West, which Donaldson points to in five telling words: "Europe's Heart-Centre/ Set aside".

By no means, however, may this "Heart-Centre" be equated with the 'European Union'. Donaldson equally exactly describes the consequences within Europe itself of loss of the influence that Kaspar Hauser might have brought. He paints a picture of Central Europe:

Losing consciousness
Of its destiny, swept
Along on a savage tide
Of alien ideals (.)

Kaspar Hauser, who, as he does in Donaldson's poem, continues to inspire, despite the combined weight of political forces that conspired against him, shows us, if anything, that whatever political direction currently holds sway, something very different is ultimately asked of us.

Richard Ramsbotham.



The Mystery of Musical Creativity: The Human Being and Music

by Hermann Beckh

Temple Lodge, 2019

ISBN 978-1-912230-38-9

Pb., 181pp, £14.99

This book comprises a collection of lectures and other writings that delve into some of the deeper and more hidden mysteries behind musical expression and musical creativity. Its principal

source is a manuscript of lectures by Hermann Beckh (1875-1937) on the subject of music, along with some miscellaneous other pieces, including a selection of contemporary book reviews relating to Beckh. The manuscript had remained lost for many decades, and it is only recently that its various parts have been fully transcribed and brought together in book form. The present book has been lovingly translated and edited, including many footnotes that give further context to specific points raised in the text.

For those unfamiliar with Beckh's work, there is a full and informative introduction that places this late manuscript in a wider context, including Beckh's relationship to Rudolf Steiner and anthroposophy. As the original manuscript was not edited for publication by its author and was still very much a work in progress when Beckh died, the present book, understandably, needs to be read with this in mind (for example, there is quite a lot of repetition, while some passages feel incomplete). Nevertheless, as Alan Stott writes in his introduction, "The resulting text lays good claim to illustrate Beckh's lecturing style, his comprehensive knowledge of music and its spirituality, with profound awareness of the contexts."

In terms of the actual music it surveys, it is very much rooted in the Bach-to-Bruckner tradition, with a particular emphasis on the significance of Wagner. The text itself aims to furnish the reader with a deeper understanding and appreciation of music more generally. As such, it begins with some universal questions regarding the nature or essence of music. In particular, Beckh considers the polarity between the earthly, sounding dimension of music, and its spiritual or cosmic element. In summary, he observes: "Thus we would have to distinguish two elements of music: the one more earthly, bound to the ear and the element of air, the air-breath; the other, the more hidden, revealed to the higher soul-forces, is anchored in deeper cosmic grounds and sub-conscious depths. It is what in a picture we have already called the 'billowing sea of cosmic music'." Beckh then continues to elaborate this idea in terms of Steiner's picture of the different 'ethers', and in particular the relevance to music of the so-called sound-ether or chemical-ether, which is also sometimes called the 'number-ether'. "In the musical

element," Beckh writes, "the harmony of numbers, as it were, sounds; in the combination of substances it is revealed in the visible, tangible world. Likewise, in the world between the visible, but not the tangible, it exists in the band of colour of the rainbow."

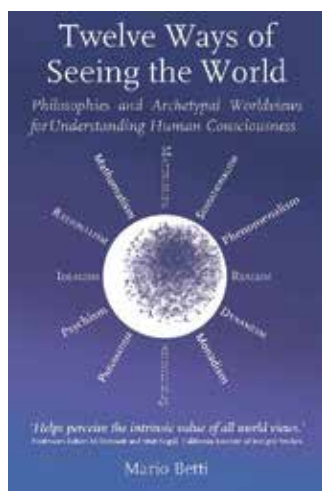
Having established these basic principles in relation to music, Beckh continues to test how these two elements, the cosmic and the earthly, have played themselves out in relation to a particularly significant and monumental period in Western music, from Bach to Bruckner. There are some rather aphoristic observations in relation to the music of Bach, Mozart, Beethoven and Chopin before we arrive at what is really the overarching subject of this book, namely the music of Richard Wagner, and in particular the two operas *Tristan and Isolde* and *Parsifal*. Thus, "Nobody has the 'billowing sea' of the cosmic music like Bach. But with Wagner, especially in *Tristan and Isolde*, the surging sea of the cosmic music appears again and with it the storm-wind, the blowing wind of passion and longing." There is also a particular focus on the music of Bruckner, especially his Ninth Symphony and, as Beckh sees it, "the astonishing, tremendous, towering D-minor ending of the first movement," and how this "reveals the whole 'Father Majesty of Death'." Indeed, consideration of the intrinsic qualities behind various musical keys (e.g. D minor, A major and so on) is a strong feature of this book, including several interesting references to the music of Chopin (specifically his 24 Preludes).

Later on in the book there is an interesting chapter on the differences and relationships between natural 'musical' sounds such as birdsong (e.g. the song of the nightingale), and what more generally is understood by the word *music* as a distinctly human creation. Beckh then goes on to discuss this in relation to Beethoven's *Pastoral Symphony* with its imitative references to nature. Specifically, Beckh poses the question as to whether this particular work should be described as 'programme music' (a term generally used to describe music that either mimics in some way outer nature, or is based on a non-musical form such as a poem or story, as opposed to 'absolute music'). "In reality," Beckh observes, "Beethoven's *Pastoral Symphony* does not constitute such 'programme music' or 'tone painting', that is, not with music that somehow wants musically to express the outer, sensory side of things. It is concerned with listening into the inner sound of the life of nature, the whole world that precisely harmonizes so singularly only with the musical element in the human soul. Only in certain natural sounds – in the gurgling brook, in the sighing of the storm-wind, in the roar of the tempest, in the melodic song of the birds – it appears to distance the borders of the outer world, but always only so that the soul carrying the musical element in itself recreates in feeling these natural sounds." That is to say, the outward 'appearance' of music is not always inextricably bound to the essence of the soul's inner experience of music. As Beckh continues, "for the musical soul it is not really a matter of becoming fixed on certain details of the programme of Beethoven's

Pastoral Symphony, such as the peasants' dance interrupted by a storm. But the musical soul will in this storm be able to feel the moving musical expression of primal forces of existence and cosmic catastrophes."

While this book surveys several major cultural figures including literary personalities such as Novalis and Strindberg, as well as the composers already mentioned, throughout, Beckh is emphatic in his praise and belief in the significance of Wagner as a pre-eminent figure in the evolution of Western music. For example, he sees the ending of *Tristan* (the so-called and well-known *Liebestod*) as belonging "to the supreme portrayals of the overcoming of death that exists in music." He also considers in some detail Wagner's *Parsifal*, which he sees more in terms of its significance for future developments in music. This emphasis on the music of Wagner (the late symphonies of Bruckner also feature strongly, but there is, for example, no mention of Brahms, Strauss or Mahler) may not be of interest to all readers, but for those who are drawn towards Wagner, or who might want to discover more of what lies beneath the surface of his music, as well as its wider cultural and spiritual connections, this book will provide them with many riches and many insights.

Richard Bunzl



Twelve Ways of Seeing the World: Philosophies and Archetypal Worldviews for Understanding Human Consciousness

by Mario Betti
Hawthorn Press, 2019
ISBN: 9781912480128
Hb, 240pp, £20.00

"Therefore Spiritual Science, while it must evoke the feeling by which we recognize how there should be peace between

world-outlooks, must also point sharply to cases where persons go beyond the necessary limits set for them by their constellations. These persons do great harm by hypnotizing the world with opinions that get by without any attention being paid to the constellation behind them. All forms of one-sidedness that try to claim universal validity must be strongly repulsed. The world does not admit of being explained by a person who has special predilections for this or that. And when he wants to explain it on his own, and so to found a philosophy, then this philosophy works harmfully, and Spiritual Science has the task of rejecting the arrogance of this pretentious claim to universality. In our time, the less feeling there is for Spiritual Science, the more strongly will this one-sidedness appear. Hence we see that knowledge of the nature of human and cosmic thought can lead us to understand rightly the significance and the task of

Spiritual Science, and to see how it can bring into a right relationship other so-called spiritual streams, especially philosophic currents, in our time. It must be wished that knowledge of the kind that we have tried to bring together for ourselves in these four lectures should inscribe itself deeply into the hearts and souls of our friends, so that the course of the anthroposophical spiritual stream through the world would take a quite definite and right direction. It would thereby be recognized more and more how a man is formed through that which lives in him as cosmic thought."

(Rudolf Steiner, *Human and Cosmic Thought*, Lecture 4).

This book (translated from the 2001 German original) demands a slow, careful read and an in-depth engagement with its ideas, before one could do full justice to it in a review like this. Instead, what you have before you is merely an initial impression derived from a single, fairly high-paced and thus superficial reading, by a reader who is slow to comprehend and who has many questions! So please don't take my word for it and let me begin by saying that it is well worth in-depth study. Its intentions seem timely and pertinent to the contemporary reader and could be a valuable contribution to world peace (see quote from Rudolf Steiner above). Mario Betti's intentions can be summarised as follows: (1) to stimulate discussion through an exploration of the twelve worldviews or perspectives (as first articulated by Steiner) and some of the relationships between them; (2) to show how they together form a complete organism, in which each worldview opens up a door or gateway to a different understanding of the world, the human being and the 'I', yet taken together they form one whole; (3) to provide a kind of guide book for those interested in developing the ability to comprehend the world and the human being within it from twelve different perspectives; (4) contribute to a multiculturalism that goes beyond tolerance and acknowledges each human being from a foundation of love, peace and freedom. I have provided the above quote from Steiner as a concise summary of what this book has the potential to achieve!

Chapter 1 provides a background to the primary intention of fostering a true multiculturalism. Betti starts the journey drawing on Goethe's character 'Humanus' as represented in his unfinished poem "The Mysteries". Humanus stands at the head of a mysterious brotherhood of twelve knights, representing "most diverse modes of thought and feeling". "They are people who, while strictly maintaining each one's inner freedom, seek harmony between their different perspectives". The brotherhood is symbolised by "a cross interwoven with roses". But these "human qualities [...] struggle to see the light of day in our era" and it's difficult to imagine "the possibility of true connection with each other" of the most diverse contemporary views and perspectives. Tolerance of other views is not enough, as this by itself can lead to mere indifference rather than understanding and acknowledgement. What is needed instead is a deep engagement with other people's worldviews while leaving them completely free. In addition, we need to avoid a narrow commitment to just one view of understanding the world as if that were the only viable and valuable perspective.



CLAIRVIEW

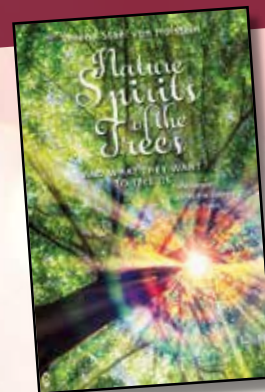
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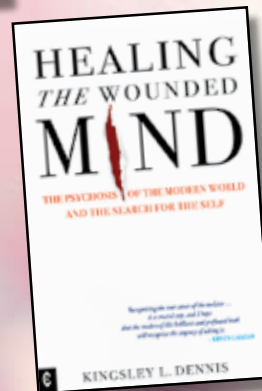


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Chapter 2 provides an introduction to the idea of there being twelve worldviews, drawing especially on Steiner's lectures on *Human and Cosmic Thought*, his autobiography and making important reference to Steiner's *Philosophy of Freedom*. "While the chief focus here is on finding paths of deeper communication and mutual affirmation between people, at the same time there are pointers here – for each person can only experience this for themselves – that I and world, human being and cosmos, can grow together. Intensive engagement with the founding motifs of the twelve worldviews can in fact become a grand boulevard towards this goal." This goal is also concisely captured in Rudolf Steiner's Leading Thought No. 1 in the book *Anthroposophical Leading Thoughts*: "Anthroposophy is a path of knowledge, to guide the Spiritual in the human being to the Spiritual in the universe."

The next twelve Chapters each deal with one of the worldviews, setting out fairly concisely its main distinguishing features, its role in the course of history and in philosophy, religion and art, drawing on a wide range of classical and contemporary sources. While clearly drawing on Steiner's lectures on *Human and Cosmic Thought*, Betti discusses them in a different order from Steiner (who starts with the polarities Materialism-Spiritualism and Idealism-Realism), instead beginning with Phenomenalism, Sensualism and Materialism, followed by Mathematism, Rationalism and Idealism, then Psychism, Pneumatism, Spiritualism and finally Monadism, Dynamism and Realism. A detailed

comparison between Betti's approach and Steiner's lectures would be interesting, but is outside the scope of this review and in any case, Betti's approach is clearly intended to provide an initial deepening of our understanding of the twelve views themselves, leaving mostly to one side the complexities of their relationships to the constellations, planets and 'moods' to which Steiner also makes reference in the four lectures in *Human and Cosmic Thought*.

The chapter on Realism, which concludes the cycle of twelve, and the final chapter on 'Humanus' lead us over into the cosmic and personal consequences of deep engagement with the twelve worldviews or ways of seeing the world and the human being.

On first impression, it seems that the chapter on Realism suggests that this worldview is the most encompassing and that Steiner could be interpreted to be a realist in the sense understood by Betti. In this chapter he quotes Steiner extensively, especially from his *Autobiography* and in relation to his *Philosophy of Freedom*. I think Betti is arguing that Steiner's Anthroposophy is a kind of 'higher realism': "The world of sense phenomena and that of spiritual thinking activity in a sense merge and, in this realist, almost alchemical process, intensify into a dimension of reality for which appropriate terms really are lacking. This is an intensification of the sense realm, on the one hand – like a dissolution – and a substantiation of the corresponding concepts, on the other: a process resembling the artistic 'transfiguration processes' described earlier [in the book]. In the sense

of a higher realism we would have to name this 'element' the true *foundational substance* of the world." Betti earlier suggests (p.174) that the artistic process itself when viewed from the perspective of spiritual realism has the capacity to so transform the sense-perceptible world that "beauty is not the reflection of the idea in the artwork, but the artwork itself is formed and transfigured matter, which has assumed an ideal character. Nature differs from this only in being complete and concluded, whereas, thanks to the Logos power indwelling us, we human beings as artists can extend the natural process further and continue it" (original italics). I wonder if each worldview, when properly understood, transforms into its own 'higher' form in a similar way to Realism, as Betti presents it, but I would need much further contemplation to make sense of all this.

Betti draws on a wide range of sources (including classical and contemporary texts in philosophy, religion, science and art) and builds in particular on the ideas of Plato, Aristotle, Goethe and Steiner to argue for the necessity and merits of a twelve-worldview thought-organism that can ultimately lead us to a deeply lived experience of our own 'I' (the essential human self) as the Logos within a universal Christianity. The book has the potential to reach a wide audience, well beyond Anthroposophy. However, it's a challenging read even with a basic knowledge of Anthroposophy and I wonder if there is scope for a rewrite that would make it more accessible to a general readership.

The title of the English translation is "*Twelve Ways of Seeing the World*". However, the original was titled "*Zwölf wege, die Welt zu verstehen*", which translates more literally as "Twelve ways to understand the world" which I would have found more helpful. The English title could almost suggest that each worldview is like a pair of glasses through which one can look at and see the world. It perhaps implies a kind of solidity of each view, as if each view provides a separate pair of specs to correct our vision. But the intention of the author clearly is the opposite, namely to facilitate the reader in being more agile with these different world views and to understand how each view needs the others, how they are all intimately related to each other, rather than separate, fixed, ways of seeing. He also regularly emphasises (as Steiner did) the dangers of being stuck in or committed to one particular view. Each 'way' brings different aspects of the world into focus, and therefore provides a different understanding of the world.

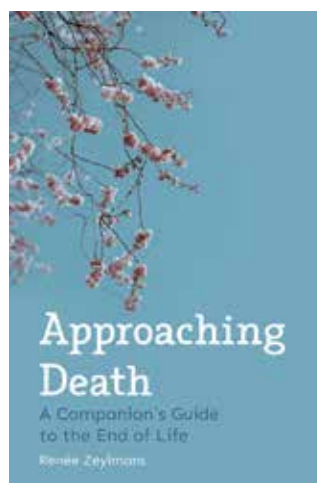
The English translation also has the subtitle "Philosophies and Archetypal Worldview for Understanding Human Consciousness". However, this may convey the somewhat one-sided view that Betti's book is primarily exploring human consciousness. While this makes sense to me in so far as I understand the *Philosophy of Freedom* (that is, experiencing thinking is a prerequisite for the act of knowing), Betti's book seems to be not so much about human consciousness as an attempt to help the reader become more conscious, not only of their worldviews and the possible (and necessary) alternatives, but of themselves as 'I'.

This translation comes at a time when across the world we can see a hardening of perspectives, an entrenchment

in very specific one-sided worldviews. Betti argues not just that there are twelve ways of understanding the world (and infinite gradations and combinations of these views) but that in fact these perspectives form one whole. In other words, each perspective contributes something unique, something that is necessary, something that helps us understand a particular aspect of the world. Each perspective also comes with a risk warning, namely that taken by itself, taken on its own, applied to the entire world, each discrete view of the world becomes a caricature of itself, presenting a distorted reality, a straight-jacket into which the world can be squeezed at the cost of losing truth, as a result of "their claim to exclusivity when explaining universal phenomena.". Truth resides in the harmonious integration of all twelve world views and the ability to know and understand the realms of life where each view is most appropriate.

I recommend this book to anyone already familiar with Anthroposophy who is interested in broadening, deepening and vivifying their thinking in concrete ways.

Iddo Oberski



**Approaching Death
A Companion's Guide to
the End of Life.**

by Renee Zeylmans

Floris Books, 2019

ISBN: 9781782506034

Pb, 160pp, £14.99

Renee Zeylmans died in 2018 and if she hadn't I would have very much liked to have met her. For this book is an invaluable, sensitive and gracious volume of writings around dying, death and life after

death. It's like a *Lonely Planet* guidebook, covering everything you ever wanted to know, and more besides, about the subject. Zeylmans says herself that she began this work of 30 years following the profoundly traumatic experience of the early and sudden death of her beloved husband and her experience of grief and loss for herself and her young children.

Written and published in Dutch in 2008, this book was translated into English by Philip Mees and whilst I do not speak Dutch, I sense that he has amply kept faith with the spirit of the book through his translation.

The book is an anthology, with writings from Bastiaan Baan (a teacher and Priest in the Netherlands) and others, including a number of contributions by Zeylmans herself. I volunteer in a hospice in Edinburgh, Scotland and went straight to the book's section on music and the double/shadow (all those hindrances and untransformed aspects that work within a person). The music article in particular contained practical advice about the effect of rhythm and pitch when working with the dying. At present I am only able to bring recorded music into



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the hospice where I work for patients and found a very helpful and open attitude to this in the article.

My shift at the hospice begins at the morning handover with the nursing team and, having read the section on the double/shadow and how we each pass through this phase in different ways, I now find myself listening differently to the reports of patients who are agitated mentally and physically. Is this the 'double' expressing itself before it leaves, at death? In the article the advice is not to medicate but, of course, this happens as the medical staff wish to make the patient's passing as easy as possible in the belief that this is the right thing to do and out of the goodness of their hearts. I cannot change this, but with the help of this book I can bear witness and try to be open and supportive to all that then happens.

Of course, one doesn't have to work in a hospice to find this book invaluable as it also touches upon concepts we all find difficult such as, for some, the question of how God can let calamitous events happen. Here Zeylmans shares her thoughts and those of a Jewish philosopher, Hans Jonas, whose mother died in Auschwitz. His views were that humanity now has a share in the Godhead and that God is no longer omnipotent and we need to take responsibility for the evolution of humanity in freedom and with conscience and love.

The book also raises the question of openness to challenging ideas and is not afraid to introduce and briefly comment upon such issues as euthanasia and, what was a revelation to me, the conscious decision that people who are dying take to hasten death by fasting. This, evidently, is not so unusual. All of this is looked at with such care and compassion that I feel the author is also taking care of her readership whilst sharing her profound experience.

There are many books about the experiences of dying, death and the afterlife but this one has hit the spot for me! I think it is a combination of the insights from anthroposophy but also Renee Zeylmans' deep respect for insights of other peoples and cultures. She demonstrates her profound love of humanity through letting others speak throughout the book. It is a work of reference, which I will return to again and again and could also recommend it as a book for study by any person, or group, interested in its vitally important content.

Anne Byrne

Shaping Globalization: Civil Society, Cultural Power and Threefolding

by Nicanor Perlas

Temple Lodge, 2019

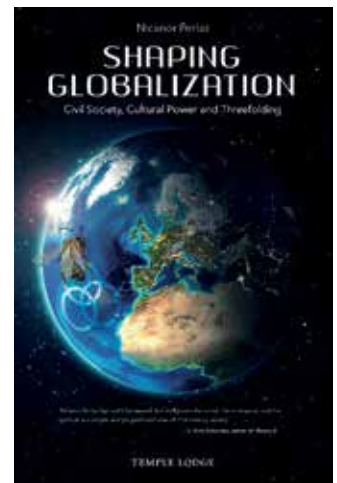
ISBN: 978-1-912230-29-7

Pb, 294pp. £20

A thought-provoking book if ever there was one, *Shaping Globalization* has been studied in colleges and universities across the world over the past twenty years. This timely new edition provides realistic and practical guidelines for permeating the economic and political spheres with the social, ecological and spiritual values of civil society. It is all about making ourselves at home on the planet.

Presently, humanity is plagued with great challenges, including rapid climate change, multiple species extinction, terrorism, widespread poverty amidst plenty, unstable economies, irresponsible governments and the unprecedented deployment of artificial intelligence in all walks of life. Whilst the latter brings undoubted benefits, and contains great potential, it is nevertheless accompanied by negative consequences. These negative aspects of the new technologies are spelled out briefly in the Afterword to this book. Tech giants now manipulate billions of human beings into addictive behaviour; the privacy of human beings is invaded across the planet; tens of millions are threatened by massive unemployment levels; great health hazards are emerging from the widespread installation of 5g networks; kindergartens in some countries are by law required to make computer tablets available to young children; and the misapplication of artificial super intelligence (ASI) could lead to the extinction of humanity itself. From the perspective of the individual, especially any parent of young children, not only are we wrecking the earth's ecosystems, we are also rapidly rendering ourselves incapable of living as rational, intelligent, spiritual human beings.

Thankfully, Perlas presents us with a working document offering a variety of sound alternatives to capitulation to the inevitable, so long as we are prepared



to study, think and act decisively. Perlas explains how, over the course of the twentieth century, the world social order has been increasingly dominated by the politics of the nation state operating arm-in-arm with big business. The capitalist economy has become “the defining value and the primary mediator of the relationships among persons and institutions.” Perlas continues:

“The whole of public life is dominated by global financial markets that value life only for its liquidation price. Using money as an instrument of control, the capitalist economy co-opts the life energies of each individual and directs them to the task of replicating money as the defining purpose of capitalist society.”

In short, policy decisions throughout the world social order – not only in the economy but also in the political and cultural spheres, are being determined by financial considerations. Society is dominated by the force of finance operating through the spheres of politics and economics. Echoing the post-autistic economics (pae) movement, (now termed the *Real World Economics Review*), Perlas terms the capitalist economic system as “social pathology”. “Even its apparent capacity to create wealth is largely illusory, as while it produces ever more glitzy gadgets and diversions, it is destroying the life-support systems of the planet and the social fabric of society – and thereby impoverishes the whole of humanity. Its institutions function as cancers that have forgotten they are part of a larger whole and seek their own unlimited growth without regard to the consequences.” This situation has not arisen overnight.

From the fifth century BC we can trace various institutional forms of political power over land, people and resources; forms of economic cooperation; and ways of learning, communicating and understanding. Rudolf Steiner’s presentation of the three complementary principles at work in society– the political/legal, the material/economic, and the spiritual/cultural – has been variously interpreted and discussed for over a century. Each has a legitimate role to play in modern society. But they need to be brought into a healthy relationship to each other, so that each can express itself in accordance with its fundamental nature, free from domination by the other spheres.

In *Shaping Globalisation*, Perlas’s major contribution is in exploring and explaining the practical potential of the third sector, civil society, to harness the political and economic power of the other two spheres, power that has, over the course of the twentieth century, been allowed to get thoroughly out of hand.

In a chapter headed “Identity Crisis” Perlas demonstrates what can go wrong when leading figures fail to distinguish clearly between resistance to totalitarianism by Civil Society Organisations (CSOs), and the assumption of political power by former civil society leaders. He cites Nelson Mandela as a case in point. Mandela rose to power on the basis of extensive support from civil society. Whilst he was in prison, colleagues organised a vast network of interlinked activist institutions through regions,

town federations, right down to the village level. Through organisation at national level, the network brought Mandela out of prison to become the President of South Africa. At this point things started to go wrong because Mandela and his advisors failed to understand the nature of the Civil Society formations that had brought them to power. Instead of maintaining good communications with their former colleagues in civil society, Mandela and his political advisors saw themselves as the ‘good guys’ in power, who had the right to take totalitarian measures against critics in Civil Society.

Perlas urges the importance of understanding the nature of civil society. However good the leaders in government might be, they have a duty to recognise that businesses, governments and civil society, as the key institutions in the economy, polity and culture respectively, necessarily have distinct roles in the “overall harmonious progress of a country”. These issues are most helpfully explored, with concrete examples, in a full chapter entitled “The Cultural Nature of Civil Society”.

In the new Afterword to this edition, the author notes that CSOs must be constantly on guard against co-optation to the governmental or business spheres. However, the real challenge is to develop “the new skill of being in arenas where real dialogue, *instead of criticism*, is essential for the pursuit of critical engagement with the other powers of society”. Important victories in civil society in the Philippines in recent years have been the result of strategic alliances between civil society, government and business. These include “the establishment of a nuclear-free Philippines, the banning of 32 pesticide formulations, the constraining of elite globalization policies in APEC (Asian Pacific Economic Cooperation), the protection of millions of rice farmers from unconstrained liberalization, the creation of enabling laws that are now benefiting indigenous peoples, the basic sectors and organic farmers”.

Traditionally, CSOs have focused upon a single issue, calling those in power to account for their wrongdoing. This is a necessary function of the voluntary sector. Nevertheless, from his long experience in hands-on activism, Perlas recognises the present need for “inner conditioning”, to recognise that we are all human and hence prone to make mistakes, to be prone to manipulation, to be misled by our very success into seeking prestige and power, even to lie to ourselves as to our motives for collaboration. He calls for Civil Society Organisations to move beyond their single-issue focus and seek to work together to form a united front capable of entering into workable dialogue with the political and business organisations. Citing examples, he demonstrates that often individuals from all three spheres (political, economic and spiritual-cultural) recognise that all can gain by moving beyond confrontation and towards collaboration. Perlas sees Civil Society as a third force, necessary to counter the worldly power of political and economic institutions.

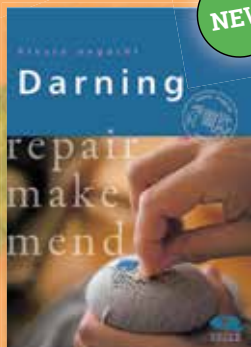
Industrialisation and technological progress has produced a global social order dominated by Big Business. Multi-national corporations backed by the politics of the centralised nation state, control the new



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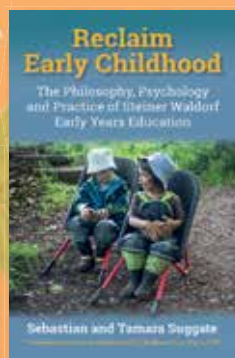
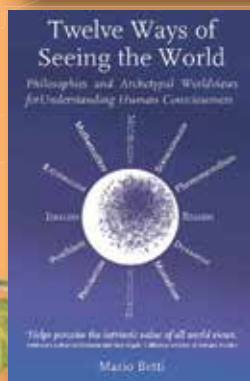
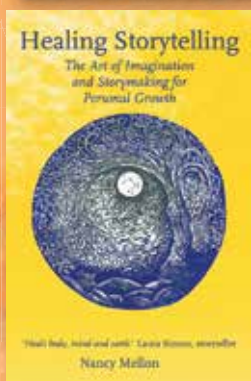
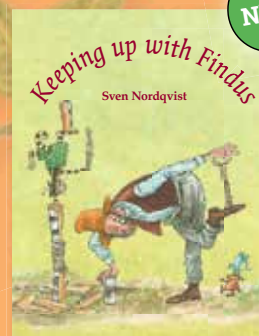
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communications technologies, leaving the ordinary citizen dispossessed of the powers of self-determination. Without common rights of access to land the individual must work for the financial system on terms dictated by that system. In the first edition of *Shaping Globalization* (2003) Perlas called for the third sector of Civil Society Organisations to find common ground in order to take concerted action on behalf of the grass roots. To the extent that his call was heard, civil society now joins the state and the market in shaping globalisation.

However, the lightning development of the the new information and reproduction technologies now poses a serious threat to human survival. In 2003, when this book was first published, it was already predicted that humanity was moving into the "post-biological age", an age in which the human race is swept aside by the tide of cultural change, taken over and replaced by its own inventions. The indications were that, by 2020 or thereabouts, our time now, artificial intelligence and robotic mobility would have made it possible to download all the concepts of our brains into computers housed in mobile robots. Freed from biological decay, the machines would be capable of evolving by their own design, rendering fragile biological humanity and the living world superfluous. Whilst that has not quite happened, the technology has certainly continued a rapid advanced towards such a goal.

In the light of our present and predicted capacities for technological change, *Shaping Globalization* is a most

valuable resource for the stimulation of the reflection, discussion and debate about the future of humanity on this planet. Civil society, the realm of culture, is where the knowledge, world views and values of society are created. The mission of civil society is to be the moral and spiritual conscience of a society, to be the basis of a science that is respectful of both material and spiritual.

Hence it is essential reading for citizens, activists and professionals alike in politics, business and throughout the civil society. In the Afterword the author puts forth a powerful plea for Civil Society to familiarise itself with the "amazing" discoveries of the "post-materialist scientists in such fields as quantum physics, epigenetic biology, neuroscience, consciousness studies, astrophysics, linguistics, mathematics, philosophy among others". These new approaches to science have profound implications for civil society's potential to mobilize and hence to address the complex challenges of our times.

The task ahead is for Civil society to enable the political and economic organisations of the world to "transform the currently unregulated and increasingly dangerous power of artificial intelligence, so that the latter will serve humanity instead of destroying it".

Frances Hutchinson

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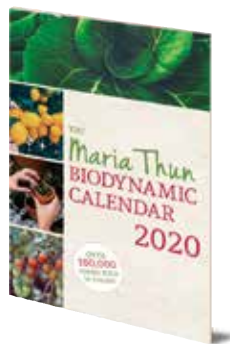
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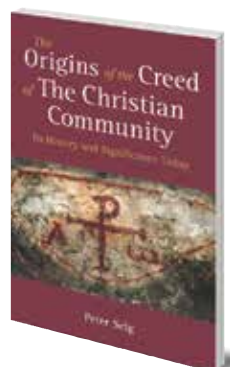
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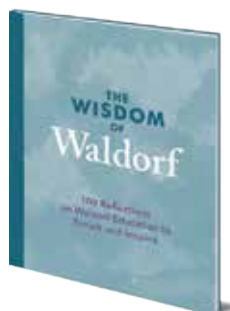
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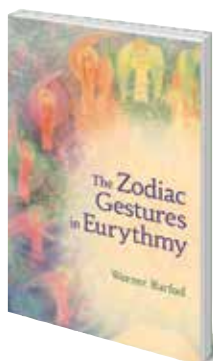
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