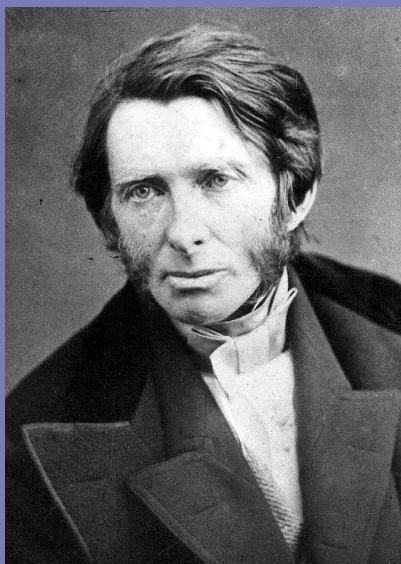


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THE PRESENT AGE

A monthly international magazine for the advancement of Spiritual Science



Bacon's Science of Idols

Ruskin and World Government

The Formation of the State of Israel

Karmic "Undergrowth" and Karmic Research

The Caliph Mu'awiya – a Sketch by Norbert Glas

The Consequences of the Planned WHO Reforms

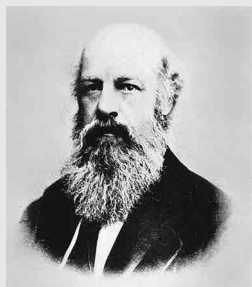
The Renewal of Culture Will Arise from Pedagogy

In Memory of Hugo von Hofmannsthal

Peaceful Settlement of Palestine*

The need to remember Laurence Oliphant (1829-1888)

Many years before Theodor Herzl's programmatic text *Der Judenstaat* (The Jewish State)(1896), which ultimately led to the founding of the State of Israel, the non-Jewish Laurence Oliphant set to work on a plan for the settlement of Jews in Palestine.*



Laurence Oliphant

Oliphant had experienced, especially on his trips to Russia and eastern Europe, the growing oppression of the Jews and wanted to create a liberating safety valve for it. He negotiated with the Turkish Sultan, to whose domains Palestine belonged, and with the British government, which approved his proposal. A region east of Jerusalem and the River Jordan was selected for the settlement. With his wife Alice, he relocated to Haifa and the land of the Druze (Dali-at-el-Karmel), where long ago the prophet Elijah had fought the priests of Baal, near Mt. Carmel, to which

Pythagoras had once journeyed.

Oliphant learned Hebrew, and his wife Arabic, so that they could work together with the neighbouring residents who they very much esteemed, no less than the Druze, who believed in reincarnation. In addition, Oliphant worked to realise a railway line project from Haifa to Damascus and wrote books.

Oliphant found a helper and friend in the person of the poet Naphtali Herz Imber (1856-1909), the composer of the song which would later become the Israeli national anthem, "Hatikvah". As a child, Imber was called "Herzele", an unconscious allusion to Theodor Herzl (1860-1904), a very different character.

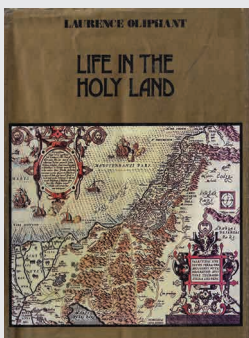
After the first Zionist Congress in Basel (1897), Herzl became the actual trailblazer for the State of Israel, which was founded in 1948. The dualism with the Palestinians had already been preprogrammed into the situation by the "Balfour Declaration" (1917) as well as by the endless attempts at mediation, which were doomed to fail. Herzl became a dazzling new Messiah, like Sabbatai Zevi in the 17th century, whose actions proved to be just as unfruitful.

Oliphant's vision had much broader, more humanitarian aims, of which Israel today has completely lost sight. They will be able to come alive again when the end of the current destruction becomes conceivable.

An appropriate evaluation of Oliphant's efforts, which have been regarded by many Jews with enthusiasm, can be found in the introduction to his book *Life in the Holy Land* (new edition, 1976) written by Rechavam Ze'evi. "With remarkably prophetic prescience", writes Ze'evi "he foresaw that Jerusalem would become a great apple of discord between nations and religions and that much blood would be shed over it."

That Laurence Oliphant, out of supranational motives, was the first to become active in the Holy Land on behalf of oppressed Jewish people enables us to hope that insurmountable boundaries will not have been set to his activity as has been the case with the narrow focus of Zionism.

T.H. Meyer



Theodor Herzl in Basel

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* Editorial to *Der Europäer* Vol. 28/No.5, March 2024

Bacon's Science of Idols and True Spiritual Science

In the middle of the First World War Rudolf Steiner spoke in Dornach about Francis Bacon (1561–1626), the father of modern materialistic natural science.* In particular, he characterised his doctrine of idols, contained in his book *Novum Organum*.

By the term 'idol', Bacon understood a concept that seems to refer to something real but is actually nothing but words. He distinguishes four types of idols: 1. *Idola tribus*, the idols of the tribe. 2. *Idola specus* (the idols of the cave); the human being projects into these what appears to be spiritual. 3. *Idola fori*, the idols of the marketplace. 4. *Idola theatri* – the idols of the theatre. These "arise through knowledge, which seeks for mere names" (Steiner). "These idols are of course dreadfully numerous. For you can take all our [lecture] cycles with what they designate as spiritual and put them before Bacon, then all such words for spiritual things [would be held to be] such idols. These idols are actually the most dangerous, Bacon thinks, because in them one thinks one has a certain protection, namely, a real knowledge: but they are the idols of the theatre - the inner theatre that the human being builds for himself, a kind of spectacle of concepts, just as unreal as the characters on stage at the theatre."

What saves one from these idols, Bacon thinks, is only a turning to the reality of the senses and experimental science. After Bacon's death, this materialistic view took on the character of ahrimanic "demon-idols" (Steiner), which flooded into the sphere of Michaelic spirituality and caused most of the materialism of the 19th century.**

Bacon's materialist, nominalist teaching of the idols had its roots in the fourth Atlantean epoch, the epoch of the Original Turanians, who had seeded the downfall of Atlantis. Hence the enormously pervasive force of this teaching. Here for the first time a human head formed the *idea* of materialism. At the beginning of the modern age this same person shaped the *practical ideals* of this materialism – flying ships, submarines, man-made weather



Matthias Grünewald,
Isenheim Altarpiece, righthand panel

etc.: these are described in Bacon's book *Nova Atlantis* [New Atlantis], which was cited by the American geopolitician Zbigniew Brzezinski. One can think of the 'achievements' of HAARP.

"With such personalities", says Steiner in conclusion, "who set the trend, as it were, such as Bacon of Verulam, their biography is much less important than what they reveal to us of how they stand within the whole developmental process of humanity."

Bacon is *the* anti-Aristotle of modern times. We see this already in the title of his book *Novum Organum* [New Organon], which was set against the classical organon, a collection of the writings of Aristotle.

Bacon's science saw triumph after triumph, but they are the triumphs of dead thinking, of pure intellectualism, which kills everything spiritual and seeks to lead us into the abyss.

Mankind stands today at the grave of all civilisation. Only real spiritual science can bring about the resurrection of science from a science of idols into a true science. This is its Easter character.

T.H. Meyer

A note to Subscribers

We are happy to announce the continuation of our magazine after taking a long break due to a shortage of resources. We lost several regular sponsors, and many magazines had to be posted multiple times due to blockage in some countries. Also, some of our editors have taken up diverse commitments in response to the critical times of the last 4 years to intervene in the rude reality of the global takeover we are all witnessing. We hope to continue our activities at *The Present Age* with stability and regularity. Thank you for your understanding. Please contact PASubscription@perseus.ch with any specific questions or requests you have.

Editors

* GA170, lecture of 3 September 1916.

** See Rudolf Steiner, *Der Meditationsweg der Michaelschule*, [The Meditative Path of the School of Michael] Epilogue p. 433 ff.

John Ruskin and World Government

Bilderbergers, Davos and an Impulse from Victorian England

Social life today seems to be more strongly dominated by centrifugal forces: disharmony is growing in personal relationships and it is becoming ever more difficult to build trust or even understanding between individuals. People are becoming more petulant and irritable, their attention span is diminishing, friendships break up more rapidly when opinions are expressed that cannot be accepted. Life appears in many respects to be drifting into the dystopia of “the war of all against all”. On the other hand, there is still an astonishing, sometimes almost unbelievable unity and consensus in politics. One can think, for example, of the united actions of almost all governments throughout the world to combat the Covid-19 pandemic, although the known facts did not at all seem to justify such actions; or one can note the absolutely closed, united front, at least in the West, in the Ukraine war, although here too one is confronted by an extraordinarily complex conflict situation. It has become almost impossible to keep a marriage afloat yet the West stands together like pitch and sulphur. All this can strengthen the impression that there must be another, additional source of this unity – and this has also led more people thinking that there must be a kind of ‘world unifying authority’ somewhere, a world government or world shadow government that is evidently not quite visible. Such ideas are met by furious, very aggressive defensive dismissals which are accompanied by that label of condemnation: “conspiracy theories!”; however, according to the German idiom “dead dogs barking”, one can also see in this an indirect confirmation: such defensive dismissals are used in the sense of dismissive defence as a psychoanalytical concept. They protect one’s consciousness from knowledge that has already been present subconsciously for some time. They are intended to maintain the impermeability of the membrane between the conscious and the subconscious mind.

When one looks at the world in this light, one comes across institutions, of which perhaps one was already aware but to which one had not previously paid much attention – institutions which now become much more questionable and reveal a character that qualifies them as candidates for a world shadow government.

The world shadow government

To such institutions that stand out here and are often mentioned in this context belong, for example, the World

Economic Forum in Davos, the Bilderbergers or the *Council on Foreign Relations*.

The World Economic Forum (WEF)¹, because of its structure, comes closest to the idea of a “world government of corporations”. Its members, “Partners”, are the most significant corporations and businesses in today’s global economy. Its motto is: “The WEF brings together politics, business and civil society to make a better world.” It maintains the network of talented young people known as the so-called “Young Global Leaders”, where people under the age of 40 who have been ‘noticed’ and are regarded as capable of becoming leaders of humanity in the future, are equipped for such roles with the necessary relationships and the WEF’s marching pack and compass. Among politicians today who have been through the WEF Young Global Leaders Program, for example, are the current French President Macron, the Ukrainian President Zelensky, the former Austrian Chancellor Kurz and the German Foreign Minister Baerbock. The WEF is most well-known for its annual weekly conference in the Swiss mountain resort of Davos, a mixture of conference, seminar, networking sessions and backroom wheeler-dealings. The Davos meetings are the most important annual meetings of the international elite. In English the globalists are known as “Davos-man”: people without a homeland or a history, jetsetting around the world, in the service of a faceless agenda of the technocratisation and standardisation of human life.

The Bilderberg Meetings² are an annual, semi-secret series of conferences at which several hundred participants from the worlds of business, politics, the European aristocracy, journalism and academia gather somewhere in Europe or the USA at a luxurious hotel, usually at a weekend at or close to the Whitsun weekend. The hotel is turned over entirely to the Bilderbergers for the length of the event; no other guests are allowed, and security for the conferences is extremely tight. The first Bilderberg Conference was held in 1954, and the name comes from the Dutch Hotel Bilderberg, where the event was held. The aim was to have a forum at which European and N. American elites could meet, exchange views and ‘harmonise’ their goals and policies.

The Council on Foreign Relations³ (CFR), founded in 1921 in New York, is probably the most powerful foreign policy lobby organisation in the USA and also often a waystation for foreign policy personnel, from among

whom US presidents select staff for their administrations. It has long been the publisher of the most important foreign policy magazine in the “world”, *Foreign Affairs*, and maintains its own think-tank. If one regards American policy as the actual policy of a kind of government of the world and of the West, one could see the CFR as the control centre – a relay station – and the actual brain of US policymaking. It would then itself be a kind of world shadow government.

These organisations are all connected with each other, either through genetic relationships, or through overlapping membership and personnel, or through their interactions. The Council on Foreign Relations has long prepared the agendas of the Bilderberg Conferences, and the founder of the WEF, Klaus Schwab, was a student of Henry Kissinger’s at Harvard. Kissinger, the US Secretary of State in 1973–77, was for decades one of the most important protagonists among the Bilderbergers and at the same time someone in whose career the CFR played a key role. Since many owners and directors of leading corporations take part in Bilderberg Conferences, there is a considerable overlap with the WEF, in which almost all the major companies in the world are members.

All these organisations have a single orientation, which one could in general call transatlantic, pro-western and pro-American. Above all, English is their dominant language. They are linked to the special functions which the Anglo-saxon, English-speaking countries perform in the world system. These countries form the innermost core, the central circle of “the West”, the “western community of values”. This is conspicuously visible in the intelligence community of the “Five Eyes”, the tight cooperation between the intelligence services and the spies of the five English-speaking countries – Britain, USA, Canada, Australia, New Zealand. These five countries, one could say, are those among which there is real mutual trust – or the four of them are those countries which the USA, the actual central Power of the West, actually trusts. All the other countries of the West are more or less trustworthy members of the same league, who have, in differing degrees, been forced to take part in this community, in which they operate out of their own conviction and among whom there is always the danger of domestic unruliness, and of below-the-surface oppositional movements, something that must be identified and combatted. One could therefore call the West and the globalisation it has created the “Anglo-saxon world empire” – in the sense in which Hegel used such a term – or as the Anglo-civilisation.

If one speaks of the WEF, Bilderbergers and the CFR as important private institutions of the American global

system, as a global shadow government in which ultimately, economic power is more fundamental than political power, today however, a huge, hardly surveyable network of further institutions is connected with this. Sister institutions of the CFR, for example, have been set up in all the important countries that belong to the western system – foreign policy institutes, supported by private companies and think-tanks with their own designs and journals ‘helping’ to shape policy in those countries.

In Germany, for example, there is the Deutsche Gesellschaft für Auswärtige Politik (DGAP – German Council on Foreign Relations) with its journal *Internationale Politik*. The DGAP was initiated in the mid-1950s in Germany by the Rhodes-Scholar and CDU foreign policy expert at the time, Paul Leverkühn.

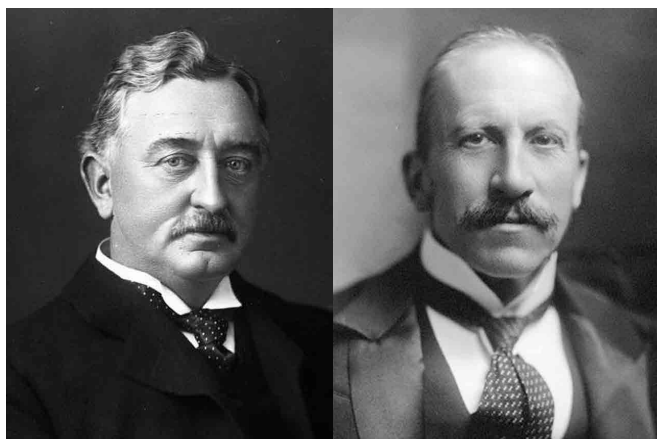
Today, this impulse has spread far and wide in a multitude of institutions, think-tanks, foundations, university chairs and so on, so that it has actually become omnipresent. Its authority, power of intimidation and influence are now so extensive that almost the entire spiritual and cultural life of the West seems to be dominated solely by it. There is an enormous number of such institutions which are all linked through a single common impulse and ultimately all have a common genealogy, a common origin.

The history and development of the network

The genealogy of these institutions goes back to England at the end of the 19th century and to a secret society that was founded in 1891 by the English colonialist politician Cecil Rhodes (1853–1902). Just as American foreign policy as the global guardian, global policeman, global governor in the age of the world wars was taken over from British global policy, so were the institutions of the American world system taken over from those which had originally sought to serve the British Empire. However, since Cecil Rhodes always wanted to include America in his mighty plans, there is nothing remarkable or contradictory in this adaptation.

Rhodes died in 1902 and left his powerful fortune to the Rhodes Trust, from which a system of stipends was created, through which above all students from the USA and the Commonwealth – but also from some other countries – were brought to Oxford to study for a few years and be schooled and impregnated with the ideas of the British Empire or the British and American global system. Rhodes Scholars have since then played a not insignificant role in the propagation of this impulse.

The original members of the Rhodes secret society included the journalist William T. Stead, the banker



Cecil Rhodes (1853–1902)

Alfred Milner (1854–1925)

Lord Nathaniel (“Natty”) Rothschild and the colonialist administrator Alfred Milner (1854–1925). After Rhodes’ death, Milner, who engineered the Second Boer War in South Africa (1899–1902), took over the leadership of the society and gathered around himself a group of capable young men, with whom he sought to exercise a long-term effect on British policy. The group, sometimes called “Milner’s Kindergarten”, later (1910) produced a journal, *The Round Table*. In the countries of the Commonwealth and also in the USA so-called “Round Table Groups” were created. In the years around the First World War, these groups were especially devoted to the subject of the cohesion of the English-speaking peoples and the alleged danger represented by Germany. They were a factor in the policies that led to the world war of 1914–1918, and their influence grew further during the war. Milner himself became a government minister in 1916 and a very significant man in the government’s conduct of the war until the unconditional surrender of the Central Powers. Many of his young allies had also come into important political positions in the meantime. The Versailles peace negotiations of 1919 were, on the British and American side, mainly conducted by men who were in one way or another obliged to this Milnerite network, and the atmosphere of the negotiations, which lasted for months, led to some intense friendships between some of the British and American participants. Finally, as a consequence of the Peace Conference, the first private foreign policy institutes in London and New York were founded by adherents of the Round Table impulse: the *Royal Institute for International Affairs*, often called “Chatham House” for short, after its London location in St. James’ Square, and the *Council on Foreign Relations*. Since then, these have been the two leading institutions for the propagation of the Rhodes-Milner impulse, which, after the Second World War, became the central impulse of the American global

system or the Anglo-world civilisation. In fact, during the Second World War the US State Department assigned the planning of the postwar world order to the CFR, so it was actually *its own world order* in which its members found themselves after 1945.

This whole process was described by the research of the American historian Carroll Quigley (1910–1977), who had an intimate knowledge of it. In his book *The Anglo-American Establishment* he gives a detailed account of the development of this “Establishment” until the end of the Second World War.

John Ruskin

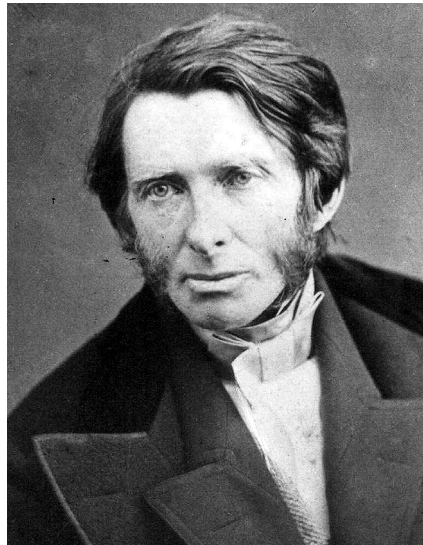
Quigley relates that a key inspiration for Cecil Rhodes was the Victorian intellectual, John Ruskin, and that until his death, Rhodes always kept with him a copy of Ruskin’s Inaugural Lecture as Professor of Fine Arts at Oxford University in 1870. In himself, Ruskin appears an improbable forebear of the capitalist oligarchs and global guardians/global executioners of Davos or Bilderberg.

Ruskin (1819–1900) was one of the leading intellectuals of the Victorian age, a man, who in the English-speaking world until today has had considerable influence, but not very much beyond the English-speaking countries. On the other hand, for example, Marcel Proust highly esteemed Ruskin. He translated a book by Ruskin about Amiens cathedral and said that this book had educated and deepened his love and knowledge of mediaeval architecture. Ruskin was a Victorian par excellence, with all the human oddities that this may entail. He was essentially a private tutor and a private writer, financially and psychologically supported by his parents, for whom their son – their only child – represented, as it were, their actual life’s project. At first, they had wanted him to enter the clergy but came to approve of his writing.

He began his career as an art lover and art critic and became the creator of the reputation of J.M.W. Turner, whom he highlighted in his book *Modern Painters*. Later, he turned especially to mediaeval art and architecture and amongst other things, wrote a three-volume work on the architecture of Venice (*The Stones of Venice*). As the model for his writing and his lodestar, he chose Thomas Carlyle. Ruskin’s writing and lecturing style was strongly influenced by the Bible, and as he became older, he assumed the traits of a prophet. In 1862 he published three essays about modern business and the modern national economy, which included a furious critique of capitalism and the greed promoted by the science associated with it and the egoism it stimulated. Written from an essentially conservative perspective, the book, with the biblical

title *Unto This Last*, became a kind of scandal in England – and Ruskin was declared mad by many people, but the work later had a considerable influence on important personalities such as Leo Tolstoy and Mahatma Gandhi. In 1870 Ruskin was appointed to a newly created Chair of Fine Arts at Oxford University, from where he sought to bring about a renewal of aesthetic culture in England.

As a man, Ruskin was certainly not quite “normal”; he had psychopathological traits, – probably a loosened physical constitution. As his life went on, it became ever more difficult for him to maintain his inner sense of balance and his outbursts of anger became more extreme. He had had an early marriage, which his wife dissolved because Ruskin had never touched her, allegedly because the sight of her female pubic hair had been too shocking for him and had repulsed him; later, he developed an obsessive love which lasted decades for a young girl he had fallen for when he saw her for the first time when she was only 10 years old. In the last decade and a half of his life he increasingly fell into a kind of mental derangement. On the one hand, one might see his loose bodily constitution as responsible for some of the interesting areas in which his writing took him, but on the other hand, perhaps also for a certain lack of unity and consistency in his work.



John Ruskin (1819–1900)

Ruskin, Rhodes and the impulse for the English-speaking world empire

Quigley described the inspiration which Rhodes and his people drew from Ruskin as follows:

“Ruskin spoke to the Oxford undergraduates as members of the privileged, ruling class. He told them that they were the possessors of a magnificent tradition of education, beauty, rule of law, freedom, decency, and self-discipline but that this tradition could not be saved, and did not deserve to be saved, unless it could be extended to the lower classes in England itself and to the non-English masses throughout the world. If this precious tradition were not extended to these two great majorities, the minority of upper-class Englishmen would ultimately be submerged by these majorities and the tradition lost. To prevent this, the tradition must be extended to the masses and to the empire”.⁴

The tradition would therefore have to be spread throughout the whole world and that of course implied

imperial, imperialist aims directed at world domination.

In Cecil Rhodes’ first Testament in 1877 – Rhodes was then just 24 years old – the founding of a secret society was envisaged. The goal of this society was:

“The extension of British rule throughout the world, the perfecting of a system of emigration from the United Kingdom and of colonisation by British subjects of all lands wherein the means of livelihood are attainable by energy, labour, and enterprise (...) The ultimate recovery of the United States of America as an integral part of a British Empire, the

consolidation of the whole Empire, the inauguration of a system of Colonial representation in the Imperial Parliament which may tend to weld together the disjointed members of the Empire, and finally the foundation of so great a power as to hereafter render wars impossible and promote the best interest of humanity”.⁵

These were gigantic visions of power which included the reunification of Great Britain with the USA and not necessarily the founding of a world state, but of a power which was strong enough to intimidate all others to wish to do nothing without its permission – a power therefore which could be a kind of world policeman.

It is said of Rhodes that he carried Ruskin’s Inaugural Lecture of 1870 with him throughout his life, so it must have been a key inspiration for him, a central article of faith. In this Inaugural Lecture (8.2.1870) Ruskin first takes a long time to describe how the spheres of the arts and the sense for art were to be improved in Britain. Towards the end, he then abruptly moves over to another, much broader theme. He calls on his students to conquer the world:

“There is a destiny now possible to us – the highest ever set before a nation to be accepted or refused. We are still undegenerate in race; a race mingled of the best northern blood. We are not yet dissolute in temper, but still have the firmness to govern, and the grace to obey. We have been taught a religion of pure mercy, which we must either now betray, or learn to defend by fulfilling. And we are rich in an inheritance of honour, bequeathed to us through a thousand years of noble history, which it should be our daily thirst to increase with splendid avarice, so that Englishmen, if it be a sin to covet honour, should be the most offending souls alive. Within the

last few years, we have had the laws of natural science opened to us with a rapidity which has been blinding by its brightness; and means of transit and communication given to us, which have made but *one* kingdom of the habitable globe. One kingdom; but who is to be its king? Is there to be no king in it, think you, and every man to do that which is right in his own eyes? Or only kings of terror, and the obscene empires of Mammon and Belial? Or will you, youths of England, make your country again a royal throne of kings; a sceptred isle, for all the world a source of light, a centre for peace; mistress of Learning and of the Arts; faithful guardian of great memories in the midst of irreverent and ephemeral visions; faithful servant of time-tried principles, under temptation from fond experiments and licentious desires; and amidst the cruel and clamorous jealousies of the nations, worshipped in her strange valour of goodwill towards men?

“Vexilla regis prodeunt.” [the royal banner forward goes] Yes, but of which king? There are the two oriflammes; which shall we plant on the farthest islands, the one that floats in heavenly fire, or that hangs heavy with foul tissue of terrestrial gold? There is indeed a course of beneficent glory open to us, such as never was yet offered to any poor group of mortal souls. But it must be, it is with us, now, ‘Reign or Die’. And if it shall be said of this country, “*fece per viltade, il gran rifiuto*” [(he) made through cowardice, the great refusal] (Dante, *Inferno*, 3/60)⁶ that refusal of the crown will be, of all yet recorded in history, the shamefullest and most untimely.

And this is what she must either do, or perish: she must found colonies as fast and as far as she is able, formed of her most energetic and worthiest men; seizing every piece of fruitful waste ground she can set her foot on, and there teaching these her colonists that their chief virtue is to be fidelity to their country, and that their first aim is to be to advance the power of England by land and sea: and that, though they live on a distant plot of ground, they are no more to consider themselves therefore disenfranchised from their native land, than the sailors of her fleets do, because they float on distant waves.”⁷

That must have been the great inspiration for Rhodes: Ruskin’s call to the youth of England for world domination; and not as a campaign of pillage and conquest, but as a cultural, holy duty. Through science, and forms of communication and transport the world had become *one*, and *one* world needed *one* “king”, *one* centre of rulership. That was the seed from which Rhodes’ secret society and then ultimately over a hundred years later, the so very different blooms of the Bilderbergers, the WEF and the CFR had all grown. The British Empire and its far-flung

colonising enterprises have long since become history, but the drive to world domination has remained. We shall have to ask ourselves whether something of Ruskin’s high-flown ideals for this empire were realised: one would surely not wish to call a “centre of peace” an empire to which two world wars and countless other wars have led up until today. A “source of light” seems hardly compatible with a public life that is increasingly governed by an all-pervasive mendacity and an unleashed media of filth, and by a constant darkening. A “strange valour of goodwill towards men”? It was already said of Rhodes and Milner that they regarded people more as cogwheels for the realisation of their goals than as autonomous individuals. And will it not have to be said, contrary to Ruskin, that this empire, with its fantastic accumulations and movements of money in the centre of which stand the great corporations, has become an empire of Mammon?

Repeatedly and ever more frequently, this empire identifies “kingdoms of terror” that must be defeated and destroyed somewhere, but in the process it has long since become an empire of terror itself, which from a great distance threatens anywhere in the world with sudden death from the air.

Andreas Bracher, Vienna (Austria)

Notes

- 1 Website: www.weforum.org
- 2 One can, with all due caution, refer to these Wikipedia articles on Bilderberg for brief sources of information and introduction to the subject: https://en.wikipedia.org/wiki/Bilderberg_Meeting
https://en.wikipedia.org/wiki/List_of_Bilderberg_participants
https://en.wikipedia.org/wiki/List_of_Bilderberg_meetings
- 3 Website: www.cfr.org
- 4 Carroll Quigley, *Tragedy and Hope – A History of the World in Our Time*, (1966) p. 130.
- 5 Carroll Quigley, *The Anglo-American Establishment*, Books in Focus NY 1981, p. 33.
- 6 This refers to Dante on Pope Celestine V, the former hermit monk Pietro Morrone, a Franciscan ‘Spiritual’, who, feeling unable to fulfil his papal office, resigned a few weeks after his election in 1295. His resignation paved the way for his successor Boniface VIII, one of the most power-hungry, domineering popes in history.
- 7 John Ruskin, *Lectures on Art*. First: Inaugural, in: *The Works of John Ruskin*, edited by Edward Tyas Cook and Alexander Wedderburn. Vol. 20: *Lectures on Art and Aratra Pentelici*. George Allen, London 1905, here: pp. 41–42.

Lines in the Sand: Britain, America and the Formation of the State of Israel

David Ben-Gurion, Israel's first Prime Minister, read out Israel's Declaration of Independence in the Tel Aviv Museum Hall on 14 May 1948; it included the following words:

"In the year 5657 (1897), at the summons of the spiritual father of the Jewish State, Theodore Herzl, the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country. This right was recognized in the Balfour Declaration of the 2nd November, 1917, and re-affirmed in the Mandate of the League of Nations which, in particular, gave international sanction to the historic connection between the Jewish people and Eretz-Israel and to the right of the Jewish people to rebuild its National Home. [...]"

*On the 29th November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish State in Eretz-Israel [the Land of Israel]; the General Assembly required the inhabitants of Eretz-Israel to take such steps as were necessary on their part for the implementation of that resolution. This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable. This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign State. Accordingly, we, members of the People's Council, representatives of the Jewish Community of Eretz-Israel and of the Zionist Movement, are here assembled on the day of the termination of the British Mandate over Eretz-Israel and, by virtue of our natural and historic right and on the strength of the resolution of the United Nations General Assembly, hereby declare the establishment of a Jewish state in Eretz-Israel, to be known as the State of Israel."*¹

The phrase above - "national rebirth in its own country" - is strange because before 1917 few would have denied that the Jews were a nation or a people. They clearly already existed as such and so hardly needed to be 'reborn'; what was being referred to here was rather, a nation state. The Balfour Declaration issued in the name of the British Foreign Secretary Arthur Balfour on behalf of the government of the UK (following no parliamentary discussion or public debate) in 1917 said nothing about a "national rebirth". It referred to "the establishment in Palestine of a national home for the Jewish people"; it did not say "the establishment in Palestine of the national home for the Jewish people". There was no precedent for the term "national home" in international law; it was unclear from the text whether a Jewish state was intended. However, the phrase "in its own country" in the Independence



David Ben-Gurion, reads Israel's Declaration of Independence, Tel Aviv Museum Hall, 14 May 1948

Declaration of 1948 implied that all of Palestine belonged to the Jews. By then, there were some 650,000 Jews in Palestine, far more than in 1917, and most had arrived since the late 1920s. On 3 February 1919 the World Zionist Organisation submitted a statement to the Paris Peace Conference which referred not to "a national home" but "the national home". The Zionist Statement made much of the Jews' "historic title" to the land of Palestine, claiming that "Palestine can be made now as it was in ancient times..." but in ancient times the Jews constituted a kingdom in the land for several periods i.e. an autonomous Jewish State, and this was indeed what the Zionists were always aiming for but which, from the period before the Balfour Declaration on 1917 to the establishment of the Palestine Mandate in 1922, they could not officially mention. The Zionist Statement also claimed that "by violence they were driven from Palestine", no doubt referring to an expulsion by the Roman Empire, but such an expulsion did not happen; Palestine was by no means devoid of Jews between 136 AD and the arrival of the Muslim conquerors in the 7th century, despite the Romans' cruel treatment of the Jews after the suppression of the Jewish revolt led by Simon Bar Kokhba in 132-136 AD.² Galilee was the main Jewish religious centre after 136 AD. And even for centuries before the two disastrous Jewish revolts against the Romans in 66-70 and 132-136 AD, far more Jews had chosen to live outside the Jewish homeland than inside it: *"Perhaps three to five million Jews dwelled outside Palestine in the roughly four centuries that stretched from Alexander to Titus... through most of [this] era, a Jewish regime existed in Palestine. The Jews of the diaspora, from Italy to Iran, far*

outnumbered those in the homeland. Although Jerusalem [and the Temple] loomed large in their self-perception as a nation, few of them had seen it, and few were likely to.”⁷³

The Declaration of Independence in 1948 acknowledged that the new State of Israel was brought into being by: a) acts of will by Theodore Herzl until his death in 1905 and by the Zionist movement from 1897 until 1948 b) the Balfour Declaration by the UK Cabinet in 1917; c) the Mandate of the League of Nations (1922) d) an “irrevocable” vote by the UN General Assembly in November 1947. It should be noted that, apart from the first of these four factors, the other three all resulted from the actions of the elites of the UK and the USA, which issued the Balfour Declaration, and created both the League of Nations and the United Nations; indeed, the result of the UN vote itself in 1947 was largely due to American pressure on other countries, notably France (see below).

The sentence in the 1948 Declaration of Independence “*This right*” – of the Jewish people to national rebirth in its own country – “...was re-affirmed in the Mandate of the League of Nations which, in particular, gave international sanction to the historic connection between the Jewish people and Eretz-Israel and to the right of the Jewish people to rebuild its National Home” is problematic, because the UN Special Committee on Palestine (UNSCOP) report of 1947 (Article 160, Chapter II: The Elements of the Conflict) stated that:

“The Arabs have persistently adhered to the position that the Mandate for Palestine, which incorporated the Balfour Declaration, is illegal. The Arab States have refused to recognize it as having any validity. (emphasis – TB)

(a) They allege that the terms of the Palestine Mandate are inconsistent with the letter and spirit of Article 22 of the Covenant of the League of Nations for the following reasons:

(1) Although paragraph 4 of Article 22 stipulated that certain communities had reached a stage of development where their existence as “independent nations” could be provisionally recognised, subject only to a limited period of tutelage under a mandatory Power in the form of administrative advice and assistance until such time as these communities would be able to stand alone, the Palestine Mandate violated this stipulation by deliberately omitting immediate provisional recognition of the independence of the territory and by granting to the mandatory Power in article 1 of the Mandate “full powers of legislation and administration”.

(2) The wishes of the Palestine community had not been “a principal consideration in the selection of the Mandatory Power”, as provided for in Article 22, paragraph 4 of the Covenant.

(b) The principle and right of national self-determination were violated.

(c) The Arab States were not Members of the League of Nations when the Palestine Mandate was approved, and are not, therefore, bound by it.”⁷⁴

“International law”

In the aftermath of the bizarre events of 7 October 2023, when one of the world’s most technologically advanced states, widely regarded as having the world’s most sophisticated intelligence and security system, supposedly ‘failed’ for over seven hours (!) to foil a serious cross-border incursion involving genocidal attacks by terrorists on foot, on motorbikes, in trucks and on paragliders – a circumstance that has largely been overlooked by media and governments around the world but which certainly bears comparison with the equally bizarre events of 11th September 2001 in the USA – many western governments have since frequently stated that “Israel has the right to defend itself under *international law*” and also that “Israel must abide by international law with regard to the treatment of civilians in wartime”.

In democratic societies “law” is supposed to be decided by the majority votes of the democratically elected representatives of the populations of those societies. But when it comes to “international law” and international treaties between governments or between governments and international organisations such as the UN, then the populations of those “democratic societies” and their representatives are often suddenly left out. It seems to be accepted, even in democratic societies, that proposals and decisions in these areas are made by the foreign policy and legal ‘experts’ in the countries in question, i.e. by small circles of individuals, and not by the populations or their representatives, most of whom have neither much interest in nor knowledge of international affairs.

The consequent result, however, of these completely *undemocratic* procedures that result in new “international laws” is that the *populations* of democratic societies can find themselves bound for decades afterwards by “international laws” that they themselves were neither consulted upon nor played any part in deciding or voting on. Furthermore, extra-parliamentary private lobby groups can have considerable impact on governments’ behaviour and decisions with regard to international law.

How, for example, did the State of Israel actually come about in 1948? It was due to decisions made under “international law”, namely the UN Partition Plan for (Mandatory) Palestine, which was passed by the UN General Assembly on 29 November 1947 by 33 votes to 13 with 10 abstentions. The UK, which was one of the abstaining countries, had been granted a mandate in 1922

to administer Palestine by the League of Nations, a body which had not existed before 1919. With regard to these League of Nations ‘Mandates’, it should be noted that on 17 May 1922, Lord Balfour informed the Council of the League of Nations that his government’s understanding of the role of the League in the creation of mandates was that:

*“[the] Mandates were not the creation of the League, and they could not in substance be altered by the League. The League’s duties were confined to seeing that the specific and detailed terms of the mandates were in accordance with the decisions taken by the Allied and Associated Powers, and that in carrying out these mandates the Mandatory Powers should be under the supervision—not under the control—of the League. A mandate was a self-imposed limitation by the conquerors on the sovereignty which they exercised over the conquered territory.”*⁵

These League of Nations “mandates” were in effect acts of ‘legalised theft’ by the victorious Powers (Britain, France, USA, Japan) after the First World War. Certainly, such acts of theft had not been unusual after wars between colonial Powers over the preceding 250 years, but theft it was nevertheless. Britain and France, as colonial Powers now (in 1919) severely indebted to the USA, proposed to help themselves to colonies and territories governed before 1914 by Germany and Ottoman Turkey, the defeated Powers in 1918, and to do so in accord with their national self-interest. However, the USA, which during the war had become the world’s creditor nation, and under the supposed influence of its ‘idealistic’ and ‘anti-colonialist’ President Woodrow Wilson, insisted that, in accordance with the largely American creation of the League of Nations, the defeated Powers’ former colonies should not be simply transferred to the British and French colonial empires but the peoples in those colonies should be prepared for self-government by those imperial states’ administrations. Such was the League of Nations’ understanding of the “Mandates”.

On Wilson’s leaving office in March 1921, the new US administration declined to participate in either the League of Nations or the Permanent Court of International Justice, both of which the USA under Wilson had foisted on the world in 1919 and 1920 respectively. Thus, acts of veiled theft⁶ by Britain and France in the Middle East (Britain got Palestine; France got Syria) were followed by American irresponsibility in ‘legitimising’ those acts of theft, determining their nature *and then* declining to take any further responsibility for those ‘international’ actions. British foreign policy mandarins – since all this of course had nothing to do with British voters, who were

not allowed to be involved with any of these processes – having in effect ‘stolen’ the Turks’ colony in Palestine, were thus saddled by this American-devised institution of the League of Nations with the burden of ‘administering’ the former colonial territory of Palestine for unspecified decades into the future.

A “National Home”?

The British mandarins had, however, earlier imposed further burdens upon themselves, during the world war, when they had given contradictory promises to both Jews and Arabs in order to gain their support against Britain’s wartime enemies. To prompt the Arabs to rise in revolt against the Turks, in 1916 the British elite had promised the Arabs that they would have an independent state after the war, which would be ruled by an Arab prince. Also, to obtain the support of wealthy Jews both in America and Russia as well as elsewhere, in the war effort against Germany⁷, the British Foreign Secretary Arthur Balfour had in November 1917 given a written promise on behalf of the government – later known as the ‘Balfour Declaration’, which was personally addressed to Lord Walter Rothschild, whom Balfour evidently regarded as the leader of the Jewish Zionist movement in Britain (he was not formally that but was widely regarded by Jews and non-Jews alike as the ‘prince’ of the Jews in the British Empire, one might say) – that the British government would

“...favour the establishment in Palestine of a national home for the Jewish people and [would] use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.”

There would soon be much controversy over the phrase “a national home for the Jewish people” – did it mean ‘a Jewish State’? The evidence seems to be that most of the mandarins involved felt that sooner or later it would indeed mean that, even if in the early years they claimed to deny this. For instance, the Prime Minister David Lloyd George, Arthur Balfour and Winston Churchill would later meet with Zionist leader Chaim Weizmann at Balfour’s home in London on 21 July 1921, where:

Lloyd George and Balfour assured Weizmann “that by the Declaration they had always meant an eventual Jewish State”, according to Weizmann’s minutes of that meeting. Lloyd George stated in 1937 that it was intended that Palestine would become a Jewish Commonwealth if and when Jews “had become a definite majority of the inhabitants”, and [former

Colonial Secretary] Leo Amery echoed the same position in 1946.⁸

The final draft of the 'Balfour Declaration' was made in Balfour's name, but he had actually had little to do with the text; it was written by Leo Amery, Jewish himself, who had been the secretary and righthand man of the figure who was arguably the most powerful man in that War Cabinet – Alfred, Lord Milner, Minister without Portfolio (1916-1918)⁹. But Amery later

*"...testified under oath to the Anglo-American Committee of Inquiry in January 1946: 'The phrase "the establishment in Palestine of a National Home for the Jewish people" was intended and understood by all concerned to mean at the time of the Balfour Declaration that Palestine would ultimately become a "Jewish Commonwealth" or a "Jewish State", if only Jews came and settled there in sufficient numbers."*¹⁰

Over the following 30 years they did just that. Nor, until 1939, did the UK government seek to prevent them.

How had it come to this - that a people who supposedly had lost their homeland in ancient times were able to regain it some 1900 years later and create a State there? That countless peoples and cultures throughout the world had lost control of or had been driven from their homelands over that same long period, never to return or to regain control of them, whereas *the Jewish people* had managed to convince 'the world' - i.e. the elites of Britain and America, who at that time controlled the destinies of the world and also controlled the UN – that *they, the Jews*, should be allowed to return to and rule that ancient homeland, but other peoples should not be allowed to return to *their* ancestral lands? For obviously, if the same principle were applied across the historical board, so to speak, then the world map would look very different: England would have to be returned to the Welsh, for example, and the USA to its native American tribes.

The Age of Gabriel, Arabs and Jews

The answer to the above questions, from an anthroposophical perspective, drawing on the spiritual research of Rudolf Steiner, is this: from the early 16th century, guidance of human history passed from one mighty spiritual being to another – from the Mars Archangel Samael (1190-1510) to the Moon Archangel Gabriel (1510-1879). There are seven such Archangels active in rotation, each 'responsible' for an approximately 350-400 year period of history. During the phases of the Moon Archangel Gabriel, humanity turns its attention under Gabriel's impress, very much to the *material* world and the demands of *physical* life, that is, to everything that is

bound up with the word 'incarnation'. This was the period of natural science, of western colonialism and empire, of world trade, capitalism, industrialism and nationalism. It was also the period when the English-speaking people rose to world power and when the influence of Semitic culture – that of the Arab and Jewish peoples – rose to particular power within western culture but especially within English-speaking culture e.g. Britain and, later, the USA. In the 17th and 18th centuries, natural science, often based on translations from the Arab texts, began its march of triumph over the Church. (Interestingly, coffee, imported from Muslim Turkey, accompanied this expansion of the intellect). Deism, a peculiarly English form of philosophical religion, transcendental, abstract, and not a little redolent of Islam and Judaism, became the preferred faith of many 'enlightened' Englishmen, not least among the Freemasons, whose occultism and ritual owed much to the Temple of Solomon and to the writings of Jewish Cabalists. Expelled by King Edward I in 1290 in the Age of the Mars Archangel Samael, the Jews had been readmitted to Britain by Oliver Cromwell in 1655, in the Age of the Moon Archangel Gabriel. By the later decades of the Age of Gabriel, the name of Rothschild was known the world over. Indeed, British imperial power in the Victorian age was unthinkable without it. In the decades after 1810, Rothschild money financed British military campaigns, built British railways, gave financial advice and extended loans to the Royal Family, bought the Suez Canal, steadied the economy and buttressed other British banks. The Rothschilds were also among the first to fund Jewish immigrant settlements in Palestine. The success of the Rothschilds in Britain was but a symbol of the rising profile of Jewish culture in British life.

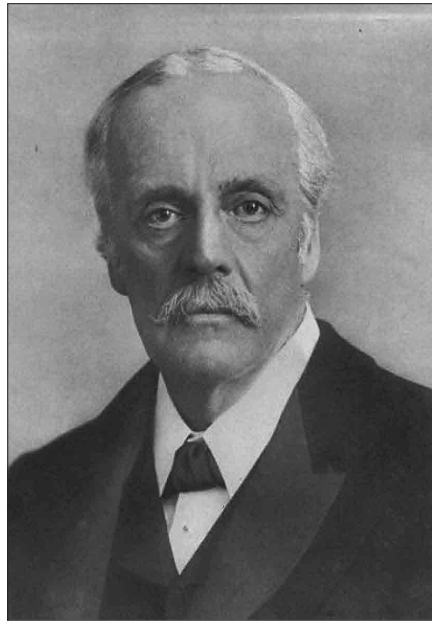
Take for example, the 17th century English Puritans; in their religious life they based themselves on the people of ancient Israel and especially on the Old Testament and its strictures. They wore black and white, like the Jews, they covered their heads at all times, they opposed religious imagery, they honoured only the text of Holy Writ and its interpreters, they saw themselves as exiles, fleeing sinful 'Egypt' for the God-given Promised Land of America, where they took their fundamentalist values and transplanted them. Their successors in England, the Dissenters, banned from political life, turned to business and industry and became successful capitalists. These Puritans and Dissenters, later followed by the Methodists and Evangelicals in the 18th century, saw themselves as 'Israel', looked to the model of ancient Israel and to the prophets of ancient Israel to read the future and discern God's Will. They came to believe not only that now *they* were the new

'Chosen People' but that the Messiah would not come again until His 'ancient Chosen People', the Jews, had been gathered back in the Holy Land *and converted to Christ*. Many of the English-speaking Puritans believed that it was the task of the Lord's (new) 'Chosen People' to enable the Jews to return to the Holy Land. Such notions and interpretations of the Bible took firm root in English-speaking culture during the period 1600-1850 across broad sections of Bible-reading Protestant society, from Low Church Evangelicals and Baptists to High Church Anglicans. Politicians such as David Lloyd George and Arthur Balfour were well aware of such interpretations. The Age of Gabriel ended in 1879 but its impulse did not stop then; such archangelic impulses are always strongest at the end of their period and continue for several decades until they begin to fade out as the new archangelic wave comes in. Nationalism was thus at a peak in the years 1870-1970, and especially during the time of the two world wars. Jewish influence in the West also rose to a peak in this period, notably in America. It was hardly surprising then that the Zionist movement, the Balfour Declaration, and the effort to found a *political* State of Israel should also have occurred in this time. It was, strictly speaking, the early period of the Age of the Sun Archangel Michael, but his impulse was only *beginning* to grow at that time. His is a truly Christian impulse, and the impulse of Christ is the creation of a kingdom that is *not* of this world.

National motivations

The League of Nations was a typical manifestation of the outgoing Gabrielic and the incoming Michaelic principles. It was founded by the English-speaking elites to serve their own cultures' national interests and yet it also had a *supranational* impulse to it. It was a contradiction in terms – an intended *supranational* institution that was based on the principle of *national* self-determination!

The Arabs protested already in 1919 that the Wilsonian principle of 'national self-determination', the supposed cornerstone of the new League of Nations, meant that it was not right that European Powers should presume to encourage Jews to migrate to Palestine which, as 'southern Syria' under Turkish rule in the mid-19th century, had had a Jewish population of only some 5-7% as against 80%



Foreign Office,
November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object. It being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country"

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours faithfully,
Arthur Balfour

Arthur Balfour (1848-1930) and his letter to Lord Rothschild, 2 Nov. 1917

Muslims and 10% Christian Arabs.¹¹ By the time of the Balfour Declaration in 1917, the population of Palestine was 10% Jewish and 90 % Muslim. 'National self-determination' was widely interpreted to mean that Palestine would belong to the majority Muslim Arab population. But the British and American elites had 'determined' otherwise, in accordance with their own British imperial or American pseudo-imperial interests. The Arabs were too backward, they felt, to serve those interests in the region, and those interests above all were the security of the Suez Canal and the safe transport of Mesopotamian oil across the region to ports in Palestine, such as Haifa, on the Mediterranean. For the British, the Suez Canal meant the safeguarding of their imperial interests in India and the rest of Asia and southeast towards Australasia. Mesopotamian oil guaranteed the future of the Royal Navy, without which there would simply be no British Empire; this had been the reality since oil had begun to replace coal as the fuel of the Royal Navy shortly before the world war. Britain had plenty of coal but no oil; it therefore needed to ensure control of those regions which possessed plentiful supplies of oil. The Americans would have the same motivation when their native supplies of oil began to diminish in the 20th century. The Jewish emigrants to Palestine were comparatively modern, educated and culturally European, many of them predominantly secular. Their Zionist champions and leaders in Britain, such as Chaim Weizmann (1874-1952) and Herbert Samuel (1870-1963), emphasised this fact that the emigrants would render effective service to the British Empire if they were allowed to become the controlling element in the region.

Balfour and his Declaration

A further factor was repeatedly stated by Balfour and the circle around Milner during the First World War and it continued to be of great importance in the interwar period: namely, that Zionism – the cause that since 1897 (the first Zionist Congress, in Basel, Switzerland) had sought a nation state for the Jewish people and later specifically a state in Palestine, the ancient ‘Land of Israel’ as the Zionists called it (*Eretz Israel*) – was of interest to many influential and wealthy Jews in the USA, Jews whose support Britain could not afford to lose: on 3 September 1917 Balfour

*“...pointed out that this was a question on which the Foreign Office had been very strongly pressed for a long time past. There was a very strong and enthusiastic organisation, more particularly in the United States, who were zealous in this matter, and his [Balfour’s] belief was that it would be of most substantial assistance to the Allies to have the earnestness and enthusiasm of these people enlisted on our side. To do nothing was to risk a direct breach with them, and it was necessary to face this situation.”*¹²

In April 1917 Balfour visited the US and amongst others, met with Louis Brandeis, president of the Zionist Organisation of America and one of US President Wilson’s closest advisors. Balfour gained from Brandeis the impression that American Jews, especially the wealthier ones, supported Zionism.

*“According to an account written in 1923 by the British Foreign Office, it was during Balfour’s visit to America that the idea solidified of issuing a statement of support for Zionism: ‘[D]uring this visit the policy of the declaration as a war measure seems to have taken more definite shape. It was supposed that American opinion might be favourably influenced if His Majesty’s Government gave an assurance that the return of the Jews to Palestine had become a purpose of British policy’.”*¹³

Chaim Weizmann, the Zionist leader in Britain, tried to persuade the British government that the Germans, who were allied to Ottoman Turkey, might seek to use the Zionist tactic to persuade wealthy Jews in America to favour pacifism and thus undermine US support for the war which America had only just joined (April 1917). In the autumn of 1917, evidence appeared which seemed to substantiate Weizmann’s claims.

The only member of the five-man War Cabinet who spoke against a declaration in favour of supporting a Jewish national homeland in Palestine was Lord Curzon, who argued that:

“...important as may be the political reasons ... for adopting such a line of action, we ought at least to consider whether we are encouraging a practical ideal, or preparing the way for disappointment and failure...”

Curzon claimed that “most of the Jewish agricultural colonies [in Palestine] had not been successful. And that ‘the Arabs have occupied the country for the best part of 1,500 years...They will not be content either to be expropriated for Jewish immigrants, or to act merely as hewers of wood and drawers of water to the latter.’”¹⁴

This would turn out to be prescient on both counts. But in the War Cabinet meeting on 31 October 1917, Curzon’s objections were overruled. Balfour

*“...chose to rest the case for the declaration mainly on its value as propaganda.” He related that “the vast majority of Jews in Russia and America” favoured Zionism. ‘If we could make a declaration favourable to such an ideal,’ he said, ‘we should be able to carry on extremely useful propaganda both in Russia and America.’ The war cabinet then and there authorised Balfour, in his capacity as foreign secretary, to issue a declaration...[It] was issued two days later, with only minor clerical corrections.”*¹⁵

The British government’s formal promise of “the establishment in Palestine of a National Home for the Jewish people” – the Balfour Declaration – was made for the sake of a temporary tactic to gain advantage in time of war. A confidential memorandum in 1924 by the Colonial Office, also showed that the Balfour Declaration was a war tactic. The Declaration, it said:

*“...had a definite war object. It was designed to enlist on behalf of the Allies the sympathy of influential Jews and Jewish organizations all over the world. The Declaration was published at a time when the military situation was exceedingly critical. Russia had dropped out of the Alliance. Italy appeared to be at her last gasp; and the Germans, freed from anxiety in the East, were massing huge (sic) forces on the Western front in preparation for the great offensive of 1918. The promise to the Jews was in fact made at a time of acute national danger.”*¹⁶

Once the Declaration had been made public, however, the British government was stuck with it and felt it could not go back on it. It soon realised after the war was over that it was hoisted on its own petard, although the original reason for the Declaration – its use as a war propaganda tactic – no longer applied. Despite opposition to the Declaration, to the appointment of Herbert Samuel as High Commissioner and to the government’s general pro-Zionist stance from many within the military in Palestine and within the echelons of the Civil Service, the government stubbornly clung to the Declaration, claiming it was trying to satisfy the demands of both the Zionist and Arab communities.

The British and French governments issued a hypocritical statement in Syria on 9 November 1918:

*“The object aimed at by France and Great Britain in prosecuting in the East the War let loose by the ambition of Germany is the complete and definite emancipation of the peoples so long oppressed by the Turks and the establishment of national governments and administrations deriving their authority from the initiative and free choice of the indigenous populations.”*¹⁷ (emphasis – TB)

But in December 1918 the British and French agreed that Britain alone would rule in Palestine, thus changing their secret agreement finalised with the Russians in January 1916 – for which negotiations had commenced in 1915, the Sykes-Picot Agreement – according to which, after the war, Palestine would be administered *internationally*.

Other statements by Balfour show the extent of his cynical appraisal of Britain’s self-interest: in an August 1919 memo discussing the Covenant of the League of Nations, he explained:

“What I have never been able to understand is how [our policy] can be harmonised with the [Anglo-French] declaration, the Covenant [of the League of Nations], or the instructions to the Commission of Enquiry ... I do not think that Zionism will hurt the Arabs; but they will never say they want it. Whatever be the future of Palestine, it is not now an ‘independent nation,’ nor is it yet on the way to become one. Whatever deference should be paid to the views of those who live there, the Powers in their selection of a mandatory do not propose, as I understand the matter, to consult them. In short, so far as Palestine is concerned, the Powers have made no statement of fact which is not admittedly wrong, and no declaration of policy which, at least in the letter, they have not always intended to violate,” and:

*“The contradiction between the letter of the Covenant and the policy of the Allies is even more flagrant in the case of the ‘independent nation’ of Palestine than in that of the ‘independent nation’ of Syria. For in Palestine, we do not propose even to go through the form of consulting the wishes of the present inhabitants of the country, though the American Commission has been going through the form of asking what they are. The four Great Powers are committed to Zionism. And Zionism, be it right or wrong, good or bad, is rooted in age-long traditions, in present needs, in future hopes, of far profounder import than the desires and prejudices of the 700,000 Arabs who now inhabit that ancient land.”*¹⁸ (emphasis – TB)

Two things, it seems, may have come together here in Balfour’s mind: although as an offshoot of the powerful aristocratic Cecil family with its strong traditionalist High Church Anglican convictions, he came from a very different branch of Christianity than the Welsh Baptist David Lloyd George, the two men, like so many of their

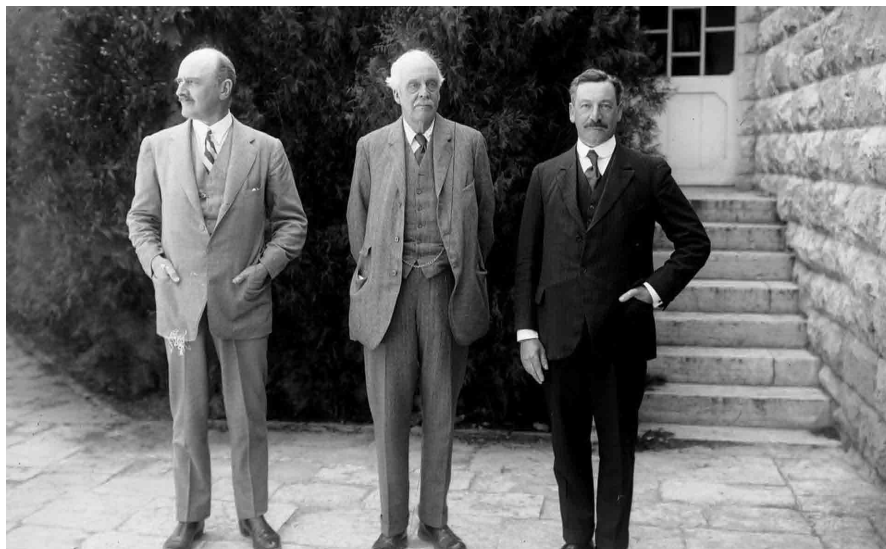
contemporaries, had been brought up on the Bible and knew it very well, Lloyd George famously saying he knew the kings and placenames of ancient Israel better than those of England. Both men being romantics at heart, they had a certain penchant for the ancient fate of the Jewish people and both had been seduced by the charm of Zionist leader Chaim Weizmann and his appeals to their sense of history and religion with regard to the fate of the Jewish people.

But both men were also well aware of the power of Jewish finance in Britain, especially since the days of Nathan Mayer Rothschild (1777-1836), who had financed Wellington’s victorious Waterloo campaign against Napoleon and much British railway development in subsequent decades. As leading politicians, Balfour and Lloyd George were also aware that Britain’s first Jewish Prime Minister, Benjamin Disraeli (1804-1881) had used his connections with the Rothschild family in 1875 to secure a Rothschild loan that gained for the British government the controlling share in the Suez Canal. Both men too had bent an ear to the practical and strategic arguments advanced by Britain’s first Jewish Cabinet Minister Herbert Samuel, a committed Zionist, who soon after war broke out between Britain and Turkey in November 1914, said that

*“by supporting the creation of a Jewish colony east of Suez, Britain could deny that territory to rival foreign powers who might then threaten its control of the Suez Canal... Samuel argued in March 1915 that ‘help given now towards the attainment of the idea which great numbers of Jews have never ceased to cherish through so many centuries of suffering cannot fail to secure, into a far-distant future, the gratitude of a whole race, whose goodwill, in time to come, may not be without its value.’”*¹⁹ (emphasis – TB)

The British government would later make Samuel its first High Commissioner for Palestine. Serving from 1920 until 1925, he was the first Jew to govern there for 2000 years. Samuel’s appointment was not popular with the Arabs, but he tried to appear impartial and was reasonably successful in his role. However, Jewish historian Bernard Wasserstein wrote that his policy was “subtly designed to reconcile Arabs to the... pro-Zionist policy” of the British²⁰, and Sahar Huneidi, in *A Broken Trust – Herbert Samuel, Zionism and the Palestinians* (2001), wrote that most of Samuel’s policies in Palestine actually went beyond the notion of the “Jewish national home” promised in the Balfour Declaration and were aimed at the realisation of a Jewish state.

Riots broke out a number of times due to Arab feelings of betrayal by the western Allies and against rising Zionist immigration. On 18 August 1921, as the inter-communal



Allenby (left), Balfour (centre), Herbert Samuel (right)

The secret Cavendish report of 1923

Less than a year later, in February 1923 the new Colonial Secretary, Victor Cavendish, the 9th Duke of Devonshire (one of England's pre-eminent aristocrats), had a secret 10-man committee carry out a comprehensive reassessment of British policy with regard to Palestine, including the question of whether to retain the Balfour Declaration and even the Mandate. Cavendish concluded in his report to Cabinet after the committee's findings that despite the difficulties with the project that he admitted was unpopular

situation worsened, although there was no Arab violence directed against British troops in Palestine, the British Cabinet met to discuss the situation, but only the last of the four main points discussed related directly to Palestine:

1) *"The honour of the government was involved in the Declaration made by Mr Balfour, and to go back on our pledge would seriously reduce the prestige of this country in the eyes of Jews throughout the world. 2) The Prime Ministers of Canada and South Africa had recently stated that our Zionist policy had proved helpful in those Dominions. 3) It was not expected that the problem could be easily or quickly solved, especially in view of the growing power of the Arabs in the territories bordering on Palestine. 4) it was urged that peace was impossible on the lines of the Balfour Declaration, which involved setting up a National Home for the Jews and respecting the rights of the Arab population. The result of this inconsistency must be to estrange both Arabs and Jews, while involving us in futile military expenditure. Against this position it was argued that the Arabs had no prescriptive right to a country which they had failed to develop to the best advantage."*²¹

So, the Declaration had to be adhered to for the sake of Zionist interests in Canada and South Africa and for the sake of the "honour" of the UK government – this after nearly a million Britons had died fighting in the war for that government, often in appalling circumstances – even though it was recognised that "peace was impossible on the lines of the Balfour Declaration"!

In July 1922, the League of Nations approved the Palestine Mandate, Britain as the mandatory power, and Britain's implementation of the Balfour Declaration. In August, the Palestine Arab Congress rejected the Palestine Mandate, calling it a violation of Arab rights.

with Press and public, Britain should continue with both Declaration and Mandate essentially for the sake of the country's, i.e. the Establishment's 'honour': "repudiating the Declaration", "breaking a promise made to the Jews in the face of the whole world", and "returning the Mandate" to the League of Nations would mean that

*"We should, indeed, stand convicted of an act of perfidy, from which it is hardly too much to say that our good name would never recover.... We shall stand for all time as the Christian Power which having rescued the Holy Land from the Turk, lacked the strength or the courage to guard what it had won."*²²

Concerns of honour that would have been typical of a 13th century aristocrat! No matter that the Declaration no longer corresponds to reality and makes no sense, it has to be continued with – such was Cavendish's reasoning in effect.

However, Cavendish also came up with two distinctly dishonourable reasons for continuing with the Mandate. In 1922 Britain had been negotiating a withdrawal from Egypt. In those circumstances, it would suit Britain, indeed it would be vital he said, to retain forces in Palestine, east of the Suez Canal in order to keep a military presence close to the Canal. This self-interested motive went right against the principle of Mandates, which were supposed to benefit the people of the mandated territory not the mandatory Power, but the League of Nations never got to know, because *"the Cavendish memorandum... was made public only well after Britain had withdrawn from Palestine"*²³ (i.e. after 1948).

The second dishonourable motive was that Cavendish claimed that the Jews were bringing much investment into the territory and benefiting the economy: *"It may well be argued that, by giving them the opportunity of doing so, we*

are serving the interests of civilization as a whole, quite apart from any sentimental considerations about restoring a scattered people to its ancient fatherland.” But this was untrue, as Jewish investment benefited only the Jewish economy in Palestine, not the Arab. Jewish capital was employed to buy Arab-owned land, and only Jewish labour was allowed on land owned by the Jewish National Fund. A 1921 report for the Zionist Executive noted that: “the situation might have been less acute had Zionist activity brought the Arabs the material advantages they had been invited to expect from it.”²⁴

The Cabinet in 1923 therefore concluded that a Jewish national home could not be realised together with the protection of the interests of the Arab population and their eventual independence. Nevertheless, despite this continuing contradiction the Cabinet decided, for reasons of imperial self-interest once again (i.e. the loss of ‘face’ that would result), to go on with the Declaration’s promise of a Jewish national home. The consequence was inevitable conflict between Arabs and Jews, with which Britain, in its straitened economic circumstances after 1945, would not ultimately be able to cope and which finally led to its ignominious departure from Palestine in 1948, the besmirching of its ‘honour’ and ‘name’ notwithstanding, and leaving behind a situation of terrible conflict that is still ongoing a hundred years after the secret Cavendish report of 1923.

The American historian J.B. Quigley commented:

*“The Cabinet approved the committee’s report, with minor amendments, on 31 July 1923. The report was nothing short of remarkable. Had it been made public at the time, one can only speculate at the furore it would have caused. The British government was admitting that its support for Zionism had been prompted by considerations having nothing to do with the merits of Zionism, or its consequences for Palestine. The government, for reasons unrelated to Palestine, was willing to relegate Palestine to a posture in which inter-communal conflict was all but inevitable.”*²⁵

The Cavendish committee proposed setting up an Arab Agency in Palestine to serve Arab interests and which would operate alongside the already existing Jewish Agency – but only if the Zionists agreed and if the Arabs agreed to cease all further agitations. News of this proposal was made public, but the Cavendish committee report stayed secret. The public did not know therefore that the Cabinet



Lord Victor Cavendish,
9th Duke of Devonshire

actually regarded the Mandate as unworkable.

*“The statement that was made public read, disingenuously, that the Government had endeavoured so to conduct the administration of Palestine as to do equal justice to the interests of both the parties concerned. ...This public statement was directly at odds with the conclusion the Cabinet reached in private. It did not become known that Britain was more concerned about keeping the Mandate than about the advisability of promoting a Jewish national home. It did not become known that Britain had no plans for implementing the Balfour Declaration in a way that was anticipated to yield an acceptable outcome.”*²⁶

The British government was telling the Permanent Mandates Commission of the League of Nations in the 1920s that the interests of both communities in Palestine were being served appropriately, but as early as July 1923 its own real assessment was that this was far from the case and was in fact virtually impossible.

Meanwhile, Jewish immigration continued to rise steadily. The population of Tel Aviv increased from 2,500 in 1920 to 25,000 in 1924, and the overall Jewish population of Mandatory Palestine rose from 90,000 in 1923 to 450,000 in 1940, most arriving after 1929 with the rise of Nazism in Germany; the Arab population was about a million. At the founding of the State of Israel in 1948, the Jewish population was 650,000. The greatly increased numbers in the 1930s led to major Arab protests, rioting and violence, culminating in the Great Arab Revolt of 1936-39, during which irregular Jewish armed forces collaborated with British troops in fighting the Arabs and after which the British government finally imposed considerable restrictions on Jewish immigration and announced that it would end the Palestine Mandate within 10 years i.e. withdraw. In 1937 the British had announced a plan to partition the territory three ways: an Arab state, a Jewish state and a continuing British Mandate over Jerusalem and the port of Haifa; the British obviously still wanted to control Jerusalem and their oil port at Haifa. These British plans of 1937 and 1939 led to illegal immigration and terrorist violence against the British authorities by the Jewish *Lehi* (Fighters for the Freedom of Israel) and *Irgun* (National Military Organisation) movements in the 1940s. The British had finally succeeded in turning both Arabs and Jews against them. Jewish violence culminated

in the bombing atrocity at the British HQ at the Hotel King David in 1946 where 91 people were killed and 45 injured.

The Americans and the UN vote in November 1947

After the Second World War, the Labour government, under great economic duress, and considerable US pressure, resolved to quit India and Palestine as soon as practically possible. Meanwhile, the Anglo-American-devised League of Nations had given way in 1946 to the Anglo-American-devised United Nations. How did this body give its blessing to the founding of the State of Israel in 1948? After the death of President Roosevelt in April 1945, Jewish lobby groups sought to put pressure on the new and inexperienced President to force the British to increase immigration quotas to Palestine. One of them, the American League for a Free Palestine (ALFP), was a front for the Jewish terrorist group, the Irgun, and was led by Hillel Kook, a senior member in the Irgun.²⁷ In 1946, with the ghastly film footage from concentration camps in Germany in people's minds, and many Jews still waiting in miserable conditions in Europe, American Jews were in no mood for compromise. Their lobby pressure was relentless and much money was raised, from Hollywood celebrities and even from the Mafia for the militant Jewish groups fighting the British in Palestine. Kook and others represented those groups' armed struggle as the struggle of the American revolutionaries for freedom from the British in the 1770s, and as in the 1770s, Kook and his allies did not hesitate to involve the French, setting up a French branch of the ALFP and gaining the support of such luminaries as Simone de Beauvoir and Jean-Paul Sartre.

Under political pressure from the significant Jewish lobby in New York City, President Harry Truman called for "a viable Jewish state", and the Republican governor Thomas Dewey urged that "hundreds of thousands" of emigrants be allowed into Palestine. Truman expressed his

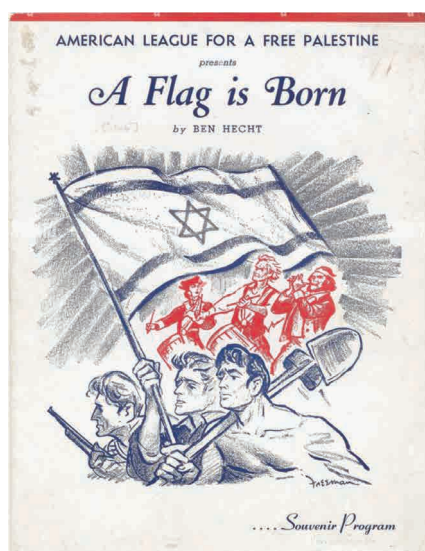


exasperation at forceful Jewish lobbying, but felt he had to bend towards it, not least because of the number of Bible Belt American Protestant voters who felt they had to help "the Hebrews" regain the Promised Land. A factor here was the very influential Scofield Reference Bible of American fundamentalist minister Cyrus I. Scofield²⁸ (published in Britain by Oxford University Press) that since 1909 had become popular in the USA with its extensive notes to the King James Version. By the end of the Second World War, the Scofield Bible had sold more than two million copies. The Scofield Bible's notes, amongst other things, promoted eschatological dispensationalism – the notion that God intervenes in human history

in discrete historical phases.²⁹

Jewish terrorist actions grew more daring, ever more violent and more successful. Gradually, as had been the case with the IRA in Ireland in 1919-21, the British buckled under the terrorists' ever more gruesome attacks and it became ever clearer that they were losing control of the situation despite their heavy-handed efforts to repress the Jewish armed groups. In September 1947 the British announced they would pull out unilaterally on 14 May 1948, whatever the situation and whatever the UN might decide. On 29 November 1947 the UN debated the partition proposal drawn up by the UN Special Committee on Palestine (UNSCOP). The proposal required a two thirds majority to pass. New York Jews lobbied effectively both

inside and outside the UN building; their focus was on France which until then had taken no clear position. Bernard Baruch (1870-1965), an ardent Zionist and a real powerbroker who had funded Woodrow Wilson to become President in 1912, had advised Presidents Roosevelt and Truman, was a close friend of Winston Churchill and moreover was also a supporter of the Irgun and the ALFP, put direct pressure on the French UN delegate, Alexandre Parodi, telling him personally that the French stock market would dive if France did not support partition in the UN



vote and implying that President Truman might choose to send aid meant for France elsewhere. The clear message was relayed back to Paris. In the UN General Assembly vote on 29 November Parodi voted for partition and so did France's three neighbours Belgium, Luxembourg and the Netherlands. Those votes helped to secure the two thirds majority (33-13) for partition. In Palestine, Jews shouted "Vive la France!" but they should rather have shouted "Vive Baruch!" Thus it was that the Zionists got their UN support for the State of Israel they founded on 14 May 1948.

The old rivalry: Britain and France

Meanwhile, French money for weapons for the Jewish armed groups in Palestine continued to arrive in Palestine: in January 1948 the French Foreign Minister Georges Bidault authorised US\$26 million worth of arms for the Haganah group.

Until the very end of the British Mandate in May 1948, the two old imperial rivals Britain and France were still trading blows over the Levant and the Eastern Mediterranean that they had been struggling over since the 1870s, when Disraeli had outmanoeuvred France with Rothschild money to buy the controlling shares in the Suez Canal (which had been built by the French!), since 1882, when the British Prime Minister William E. Gladstone had sent British troops to occupy Egypt to consolidate that control of the Canal, and since 1915 when the prickly diplomats Sir Mark Sykes and François Georges-Picot had wrangled over delineating British and French spheres of influence and control in the region and had created the infamous Sykes-Picot lines on a map which largely determined the borders of the postwar territories that still exist today and which as recently as 2014 ISIS declared it would erase to recreate the Islamic 'Caliphate'.

It was in fact due to Britain's frustration over France's determination to gain control over Syria during the First World War that the British government had first lent an ear to Herbert Samuel's proposal to create a Jewish homeland in Palestine. When the Turkish sultan, who was also the Caliph of the entire Islamic world, had declared a Holy War (a *great jihad*) against Britain in November 1914, Britain had responded by launching a massive imperial assault on Constantinople via Gallipoli the following year. This failed disastrously, so in 1916 the British turned to Hussein the Sharif of Mecca, who was descended from the Prophet Muhammed and as such was the one man in the Islamic world who outranked the Sultan/Caliph, but the Sharif's price for joining the fight against the Turks was high; it included Syria,

Lebanon, Iraq, Jordan and Palestine. However, Britain's allies, the French, insisted on having Syria, even though they did not occupy it. Their claim was based instead on age-long romantic cultural 'ties' between France and Syria going back to the time of Charlemagne, the Crusades, and Franco-Ottoman alliances in the 16th and 17th centuries as well as educational and trading links with Syria and Lebanon. The French had also wanted Palestine, but Sykes managed to persuade Picot that Palestine should be governed internationally after the war, a solution that pleased neither of them. The British had at least gained control over the oilfields of Mesopotamia, over the port of Haifa and over Transjordan and the Negev desert which bordered on the Sinai and the Canal. Nevertheless, they would much have preferred France to have gained nothing in the region.

*"Resentful that they had been forced into the deal [3 Jan. 1916] by Georges-Picot, they immediately began to look for ways to circumvent it and in particular to plug the gap in their defences left by its unsatisfactory settlement of Palestine. To do so, the British turned to an idea that had been circulating in government circles for a year. This was that support for Zionism – the as yet unsuccessful political campaign to create a Jewish state in Palestine – represented a better way for Britain to secure its position in the Middle East."*³⁰

Also, following the failure of the Turks' attempt to take the Suez Canal via an assault on the Sinai in January 1915, the British recaptured the Sinai but were defeated in two battles at Gaza in the spring of 1917. General Edmund Allenby (a descendant of Oliver Cromwell), then led the British forces in a victorious campaign northwards from Sinai to Jerusalem (Dec. 1917) and Damascus (Oct. 1918). This campaign would not have been successful without the support of the Arab forces of Sharif Hussein, led by Col. T. E. Lawrence ("Lawrence of Arabia"), a close ally of Hussein's son, Prince Faisal, who was set on independence and statehood for the Arabs.

The age-old imperial rivalry between England and France going back to the 18th century and beyond that, to the Crusades of the 12th and 13th centuries, thus had a not insignificant hand in the events that led to the formation of the State of Israel in 1948. Allenby entered Jerusalem on 7 December 1917, on foot, out of modesty, at the head of the first European army there since the 13th century. He is said to have remarked: "Only now have the Crusades ended", but he did not allow his press officers to use the words "crusade" and "crusaders" and thought of himself as fighting the Ottomans, not Islam. However, the 20th century Zionist settlers in Palestine were overwhelmingly European, and the Arabs saw them

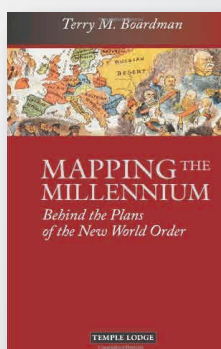
and still see them as such – as modern crusaders of a kind, colonial invaders who must be resisted and ejected, as the Crusaders were, 700 years before. The Zionists, following a nationalist impulse from the Age of Gabriel, and believing in their people's unique and ancient claim to the land, sought to establish a modern nation state in a land that had been inhabited by others for over a thousand years.

Terry Boardman, Stourbridge (England)

Notes

- 1 <https://www.timesofisrael.com/israels-declaration-of-independencemay-14-1948/>
It may be noted that this essay does not make reference to the Nazi genocide against the Jews 1939-1945. This is because the section of Israel's Declaration of Independence quoted from David Ben-Gurion's speech above does not refer to the genocide but rather, to the four factors mentioned on page 19 of this article (the paragraph beginning: "The Declaration of Independence in 1948 acknowledged..."). If the genocide had not happened, the Zionist movement would still have pressed their case for a Jewish State and if necessary, would have fought the British government militarily in order to drive the British out and gain their objective.
- 2 See *The Invention of the Jewish People* (Eng. transl. 2009) by Shlomo Sand, Israeli Emeritus Professor of History at Tel Aviv University, p.181f.
- 3 https://en.wikipedia.org/wiki/Jewish_diaspora
- 4 https://en.wikipedia.org/wiki/Mandate_for_Palestine#cite_note-247 Notes [t]
- 5 https://en.wikipedia.org/wiki/Mandate_for_Palestine#cite_note-224
- 6 The imperial Powers had of course acquired many of their own colonies by other acts of theft, conquest or deception.
- 7 Previously, many Jews, especially in the USA had been pro-German, and the German government had sought to keep their support.
- 8 https://en.wikipedia.org/wiki/Balfour_Declaration
- 9 More powerful than the Prime Minister Lloyd George, who, in order to ensure the continuance of the war, had been put in power by a coup d'état in December 1916 by Milner and his supporters who had been planning such a move for many months. Milner, a greatly experienced colonial administrator and then banker himself, had deep links to high finance and to the Establishment more widely; by comparison, Lloyd George was merely a gifted political rhetorician and former lawyer, a political opportunist, while Milner followed his own thoroughgoing convictions and credo with regard to Britain's imperial future.
- 10 https://en.wikipedia.org/wiki/Balfour_Declaration#cite_note-250
- 11 Cheryl A. Rubenberg, *Israel and the American National Interest: A Critical Examination*. University of Illinois Press, 1989, p. 26.
- 12 https://en.wikipedia.org/wiki/Balfour_Declaration#CITEREFHurewitz1979
- 13 https://papers.ssrn.com/sol3/papers.cfm?abstract_id=1650658. J. B. Quigley, 'The Perfidy of Albion: Britain's Secret Re-Assessment of the Balfour Declaration', Ohio State University, 2010, p. 3.
- 14 *ibid.* p. 4.
- 15 *ibid.* p. 5.
- 16 *ibid.* p. 5. This British government Memo was not quite accurate; the Declaration was made on 2nd November 1917, five days before the Bolshevik coup d'état in St. Petersburg. It took at least three months before the Soviets finally sued for peace with Germany on 18 February 1918, and the Germans could then begin "massing huge forces on the Western front in preparation for the great offensive of (21 March) 1918".
- 17 *op. cit.*, Quigley, p. 6.
- 18 https://www.scribd.com/fullscreen/60431057?access_key=key-136ulpy32ssl2l27p8nb
Documents on British Foreign Policy, 1919-1939. (London: H.M. Stationery Office, 1952), 340-348 N°. 242. 'Memorandum by Mr. Balfour (Paris) respecting Syria, Palestine, and Mesopotamia', 11 August 1919.
- 19 J. Barr, *A Line in the Sand – Britain, France and the Struggle that Shaped the Middle East* (2011) p. 32.
- 20 B. Wasserstein, *The British in Palestine: The Mandatory Government and the Arab-Jewish Conflict 1917-1929* (1978), p. 92.
- 21 Quigley, p. 11.
- 22 *op. cit.*, Quigley, p. 13.
- 23 *op. cit.*, Quigley, p. 14.
- 24 *op. cit.*, Quigley, p. 14.
- 25 *op. cit.*, Quigley, p. 18.
- 26 *op. cit.*, Quigley, p. 19.
- 27 See J. Barr, *A Line in the Sand*, pp. 326-335.
- 28 Scofield had received much help from wealthy Jews in the creation and promotion of his new Bible, the study notes of which were seen as pro-Zionist. Scofield's theology was based to a large extent on the dispensationalist teachings of one of the founders of the Plymouth Brethren, the Anglo-Irishman John Nelson Darby (1800-1882).
- 29 These, it was claimed, would include the return of the Jews to Israel and also 'the Rapture', the gathering up of "the Church" of the faithful into heaven during 'the Time of Tribulation'; these would become major themes of Christian fundamentalism and 'Christian Zionism' in the USA in the 20th century.
- 30 J. Barr, *op. cit.*, p. 32.

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Jews and Arabs

Aphoristic Observations by Walter Johannes Stein

According to biblical tradition Jews and Arabs have a common origin. The Jews, from whom the forefathers of Jesus are descended, stem from Sarah; the Arabs from Ishmael, the son of Hagar. However, both streams go back to their common ancestor Abraham.

In Abraham we have to see an historical personality. His father was a general under the Babylonian King Gilgamesh. Just as in the grandiose lament of Gilgamesh was the first human experience of death in the modern sense, so we recognise in Abraham and his sons the first consciousness of heredity, which is connected with the mystery of birth and sees the goal of life in one's descendants. Birth and death seem to have taken on their 'modern' guise in the time of Abraham. Certainly, Babylon, which so markedly emphasised the triad of measure, number and weight, seems to have been the origin in the 'modern' world of the system of centimetres, grammes and seconds.

So that Christianity could develop, it was necessary that everything was given to the sons of Sarah, while everything was taken away from the sons of Hagar.

The Promised Land was given to the Jews [Hebrews], and the desert to the Arabs. Today, after 5000 years world history seems to want to move to a compromise. A great Arab kingdom has arisen as a necessity, and the Jewish nation should be ready to contribute to the financial wherewithal for the developments of this kingdom.

What is currently happening in Palestine has a breathing rhythm to it which can be counted not in centuries but in millennia. These are not national problems but problems for mankind.

Arabs and Jews are basically neither of them nations. Their destiny shows itself as very closely connected with the destiny of mankind. Their history proves this. What the Arabs created in scholarship then permeated Europe after the Franks beat back the onslaught of the Arab warriors. Europe was victorious physically, but the Arabs were victorious intellectually. That is shown by the Arab universities, which developed in southern Spain and from there penetrated the whole of European cultural life.

Albertus Magnus was still based on Al-Farabi's translations of Aristotle, but Thomas Aquinas showed the way to the original Greek sources. What was alive in Aristotle was crystallised into the highest abstraction in the writings of the Arabs. Abstract thought is the cultural gift of the Arabs. The living development of one thought from another was the gift of Aristotle, who discovered logic. Just



Abraham's sacrifice of Ishmael (Islamic version), fresco, Shiraz, 18th century

as the Arabesque avoids what is living, so Arab philosophy avoids thinking which is not formed into crystal-clear structures.

The Franks forced Arabism back physically, but Charlemagne forged a bond with Harun al-Rashid. Through a peculiar misunderstanding, Europe became involved in the internal struggles of the Muslims. The Umayyads* had been eliminated, but a surviving Umayyad prince, Abd al-Rahmān [I],** escaped and moved over to Spain. He was the enemy of the Arabs who had remained in the Orient. When the Franks repelled him, they became the friends of the other Arab faction [the Abbasids]. Without wanting to, Charlemagne gained the friendship of Harun al-Rashid.

It was not only logic that found its way from Arabia into Europe but also fantasy in the "1001 Nights". Arab culture appears to have taken fantasy, which weaves in images, and which in Greece still permeated thoughts, from the world of thoughts. In Arab culture non-living thought and the most vivid fantasy live alongside each other. In Arab culture, two areas that were once livingly united had become separated. Through this, it became

* The Umayyads were a family clan of the Arab tribe of the Quraysh from Mecca. They ruled as Caliphs over the early Muslim empire and founded its first dynasty.

** Abd al-Rahmān I (731-788) was the first Umayyad emir in al-Andalus (Muslim Spain), which lasted for almost three centuries and was the forerunner of the caliphate of Córdoba.

the father of modern science and the father of all those institutions which lead a fantasy life as international institutions, a fantasy life that nowhere touches reality, such as, for example, the League of Nations***. Woodrow Wilson, who elaborated his 14 Points, took each one of them from the Koran. His style is the style of the Koran. The institutions of the modern international world, which are so far from reality, are the spiritual children of Arab culture.

The Jews, by contrast took to a spiritual nationalism. Nationalism believes it can find its essential principle in the purity of the blood. But that is nothing but the continuation of the teachings of Moses in an epoch in which there is no longer any purity of the blood at all.

Nationalism and internationalism are the spiritual children of the Jewish and the Arab ways of thinking. They are the two poles of a global polarity, and neither the Jews nor the Arabs can be made into a people [Volk]. When the attempt is nevertheless made to do so, the result will soon show that it is not peoples that have been made but only the polarity out of which national and international conflicts stem. And what one has then actually done is to inaugurate the greatest of all struggles, the idea of nationality that has been transferred to the East set against the idea of acting on the basis of authority – which has been transplanted in the West and which international corporations have adopted. A struggle between East and West is thus provoked.

[Source: Archive of Perseus-Verlag]



Harun al-Rashid (766?-809),
Persian miniature, undated



Marc Chagall, Rabbi, Collection in the
Obersteg Museum of Art, Basel

*** League of Nations: an international organisation located in Geneva, terminated in 1946.

Anti-Semitism Obscuring Reality

In Germany in particular, “anti-Semitism” is misused as a linguistic weapon against all those who have a differentiated and critical attitude towards Israel. Anyone who stands for the human rights of the Palestinians is soon defamed as anti-Semitic. Since the State of Israel’s right to exist has been declared a ‘reason of state’ in Germany due to the persecution and murder of Jews during the Nazi dictatorship, any cultural criticism of Judaism, criticism of Israel’s policies, anti-Semitism and the persecution of Jews have become almost inextricably tangled up with the existence of the State of Israel. An objective, fact-based search for real knowledge, which alone can be salutary here, is apparently to be prevented.*



Freepik

Anti-Semitism

Anti-Semitism is an unclear concept, since the Arabs are also Semites, but it is only understood to refer to a general dislike, antagonism or hostility even to the degree of hatred of “the Jews”. People are discredited and persecuted simply because they are Jews by birth, and they are generally labelled with certain negative character traits, whereby the nature and characteristics of the individual personality do not figure at all. The individual is only treated as part of a collective and is therefore also held responsible and liable for the actions of other members of the collective. This naturally violates the dignity of the free individuality of human beings, who, independently of collective ties or influences, can recognise and determine their own actions and are therefore solely responsible for their own actions. The criminal law of modern democracies, which are theoretically based on free individuality, basically assumes individual responsibility.

Article 33 of Geneva Convention IV also stipulates that no person shall be condemned for a crime which he or she

has not personally committed. Collective punishment presupposes collective guilt. According to Art. 87 para. 3 of Geneva Convention III and Article 33 Geneva Convention IV, collective punishment is held to be a war crime.

(Wikipedia)

Of course, individual responsibility does not apply only to crimes and not only to crimes committed against the state, but to every offence against everyone. Anti-Semitism is a relic of past ages that is hostile to individuality and a reactionary relapse. But the emotional collectivism on which it is based is not limited to anti-Semitism, but is much more widespread. When the Jewish government in Israel rightly condemns Palestinian anti-Semitism and terrorism, but then after the barbaric Hamas attack the Israeli military also bombs the Palestinian civilian population, killing and injuring thousands of innocent women and children, they are acting out of the same collectivist mindset that they condemn in others. If today’s Germans are constantly held to be collectively guilty because of the crimes of the National Socialists, which hinders their free political development, and when, because of the Russian army’s attack on Ukraine, sick Russian people are turned away from German hospitals or Russian artists are not allowed to perform in German concert halls and opera houses, the same inhuman collectivism is at work.

Historical facts

We must strictly distinguish historical facts that should be recognised in terms of their cause, scope and effects from criticism of anti-Semitism and the collectivist attitude on which it is based. The development of the Jewish people and their religion, the Diaspora of the Jews, Zionism¹, the founding and expansion of the State of Israel², its relationship with the UK and the USA etc.³, indeed the development of anti-Semitism itself, are all historical facts, knowledge of which is necessary for an understanding of current events. To mix them up with anti-Semitism is a distraction from the facts, which discredits those who do this and makes them untrustworthy.

Robert Habeck too complained in his speech on 1.11.2023⁴ about a heated and confused debate, which he sought to untangle, saying too much seemed to have been mixed up too quickly. But what he contributed only added to the confusion. In support of the security of Israel’s existence as a German reason of state, which he emphasised once again on the basis of Germany’s historical responsibility, he drew a completely one-sided line of reasoning from the terrible persecution of Jews in Germany to the

* Published on 12 January 2024 in *Fassadenkratzer* and reproduced with the kind permission of Herbert Ludwig.

founding of the State of Israel. In 1948, however, this was only the end of a long process of Jewish colonisation that had been initiated many years before, already in the first years of the 20th century, and was increasingly based on violence, terror and expulsion of the Palestinian population.

One cannot simply ignore the historical facts that the State of Israel in Palestine was based on the murder and expulsion of the indigenous population, in other words, on crimes contrary to international law, which continue to this day. If the violent “existence” of such a state is held to be justified in terms of German “raison d’état”, one is in solidarity with those crimes. However, this is constantly ignored. The eternal Nazi guilt that has been drummed into the Germans, and with which current generations have nothing to do, obscures any clear view of reality. The German Jew Evelyn Hecht-Galinski, daughter of the late former chairman of the Central Council of Jews in Germany, Heinz Galinski, summarised the situation unsparingly on 26 December 2023: “Has not the ‘Jewish occupying state’ forfeited any right to right to ‘self-defence’ and, as an occupying state, has it ever had such a right? Who gives occupiers the right to ‘self-defence’ against people who try with all the few means at their disposal to resist this illegal occupation? Yes, that is their legal right! Yes, brutal means were used (on 7 October 2023), against a brutal occupation.

The same goes for the more than propagandistically invented term ‘right to exist’. How often I have written that a state without borders or a constitution does not have this right? Israel has only one goal and that is stealing land, settling it, expelling the previous inhabitants and existing in an apartheid state of Greater Israel. If every ‘new German citizen’ has to recognise this ‘right to exist’ in order to become a German citizen, this is incompatible with our democracy. German traumatised as a naturalisation policy belongs in the realm of psychiatry! The courage and iron will of the Palestinian people and their desperate resistance deserve our unbounded admiration. What they are having to endure is beyond the realms of normal imagination. It is a holodomor and a holocaust. What they are having to endure deserves these names. I am ashamed of a Jewish regime that abuses the terrible resistance attack on 7 October for its own ends.”⁵

Evelyn Hecht-Galinski refers to the words of the Secretary-General of the United Nations (UN), Antonio Guterres, in his speech to the Security Council when he said that the Hamas attack, in which 1,200 mostly Israeli citizens were killed and 250 taken hostage, did not take place in a vacuum. “The Palestinian people have lived 56 years under an oppressive occupation,” he

explained, adding: “The grievances of the Palestinian people cannot justify the appalling attacks by Hamas. And these appalling attacks cannot justify the collective punishment of the Palestinian people.”

These are historical facts that have nothing to do with anti-Semitism. To this end, Evelyn Hecht-Galinski quotes the words of Prof. Joseph Massad from Columbia University New York from 15 November 2023: “To represent the Israeli soldiers and civilians who died on 7 October as victims of anti-Semitism has the explicit aim of obscuring the fact that Palestinians who attack Israel and Israeli Jews attack these as colonisers and not as Jews.

The attempt to equate Israel and Israeli Jewish settlers with European Jews who were attacked by anti-Semites only because they were Jews is not only anti-Semitic itself, but also stains the memory of the Jews who died during the Second World War because it falsely links them with the Jewish supremacist settler colony of Israel” (*many of whose people see themselves as a superior race - HL*)

Emotional superficiality characterises Habeck’s position with regard to the current events in Israel and the Gaza Strip. He complains about the suffering of the people in Gaza, calls for humanitarian aid and admits that Israel must of course also comply with international law and international standards. But he does not distance himself from the barbaric bombing of the civilian population in the Gaza Strip in violation of international law; instead, he plays it down, saying: “Who would have such expectations of Hamas?” What this amounts to is: because Hamas, as far as we know today, was the first to murder Israeli civilians contrary to international law, then we must look on as the Israelis commit worse crimes. Where are logic and morality here?

He also gives an emotional account of the barbaric acts of Hamas in its invasion of Israel, without questioning the strange fact that Hamas were able to get through a well-secured border and commit murder for several hours inside the country without the alarm being raised in Israel. Former employees of the Israeli secret service, which is considered one of the best in the world, consider it “impossible that Israel did not know what would happen”. One former employee pointed out that all the troops would have been alerted if a cat had crossed the border fence. A former Israeli border police officer said that even a bird or a cockroach approaching the border would set off the alarm. She wondered why the border crossings were wide open. “Something is not right. This is very strange.” The surprise attack looked like a planned operation. That is why she was very surprised that 400 Hamas soldiers could so easily have crossed the border.⁶

Did Israel need a pretext for what then followed? There are completely different dimensions to this, but they do not interest Habeck. Yet they should interest him for the sake of the truth. And when these questions exist, it is impossible that one should talk so superficially, but rather should exercise a diplomatic restraint. Habeck's superficiality becomes culpable concealment when he speaks in detail about the fears of Jews living in Germany of the anti-Semitism rising on the streets: "Today, here in Germany. Almost 80 years after the Holocaust" – how he rhetorically sought to stir up emotions, repeating this phrase three times, but remained completely silent about the fact that the main problem was the ancient Islamic anti-Semitism which for decades has been let into the country continually, first by successive German governments, including his own current one, contrary to the Constitution and to law. Everyone knows this.

And then he gives such a mendacious speech, which can only be described as demagogic. As we have made clear, to present the facts is not to be anti-Semitic. Max Erdinger has made this very clear in an article⁷ that is well worth reading: "There is anti-Semitism. But facts are never anti-Semitic. There are geopolitical facts about Israel's situation. And there are also facts of international law about the situation of the Palestinians. These, in turn, are not pro-Palestinian, but simply facts."

Herbert Ludwig, Pforzheim (Germany)

Notes

1. <https://fassadenkratzer.wordpress.com/2023/12/22/die-bedeutung-der-juden-in-der-entwicklung-der-menschheit-und-der-staat-israel/>
2. <https://fassadenkratzer.wordpress.com/2023/12/29/die-kriegerische-kraft-die-aus-pervertierter-religion-aufsteigt/>
3. Anderweltonline.com: Kann das Existenzrecht Israels rational begründet werden? Die_Gru_ndung_des_Staats_Israel.pdf (anderweltonline.com)
4. manuskripte-habeck-ueber-israel-und-antisemitismus-de.pdf (bmwk.de)
5. <https://www.sicht-vom-hochblauen.de/kommentar-vom-hochblauen-israels-existenzrecht-und-selbstverteidigung-sind-die-unwoerter-des-jahres-von-evelyn-hecht-galinski/>
6. <https://uncutnews.ch/mehrere-journalisten-zum-hamas-angriff-etwas-stimmt-nicht-das-ist-sehr-seltsam/>
7. https://journalistenwatch.com/2023/10/26/israel-die-fakten/?fbclid=IwAR1m0uK02LsI41gE_PiSpZ6YgTUI0hv-3lyWX-rYRrE1NIBkc3Hc_tC7i4g



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A Moral Judgment on the Gaza War

"Scott Ritter tells it like it is"

The impetus for this article comes from Scott Ritter, American military analyst, ex-US Marine and former UN weapons inspector in Iraq and for the USA in the USSR.

In a three-minute Instagram post that appeared recently, Scott Ritter states that in the current war in Gaza the Israeli armed forces have so far shamelessly and brazenly killed an unprecedented number of civilians, over 27,000 to date, most of them women and children.*

This death toll cannot be justified by the fight against Hamas, nor by the victims (far fewer in number) of the Hamas attack on 7 October 2023, nor by the hostages taken by Hamas. It represents a monstrous war crime.

According to reports, the majority of Israeli society appear to approve of this kind of warfare. One hears voices from Israel which call the Palestinians "human animals" who can be killed.

Should the world stay silent at this? Ritter says: No! A country that commits such a crime has forfeited the moral right to exist. Moreover, in the moral sense, Israel has forfeited the right to exist as a nation. Ritter no longer supports the "two-state solution" for Israel and Palestine. He now only supports the "one-state" solution.

This one state is Palestine. It should be a secular state in which Jews can live as "guests", that is, as citizens with equal rights to all other citizens and not as citizens who are "privileged" vis-à-vis all other citizens. The Star of David must disappear from the flag of the state and not be replaced by another religious symbol.

The Jews must not be subjected again to an attempted genocide, or "Holocaust". But they must not uphold the state, which was supposed to protect them from this, by suppressing neighbouring peoples with similarly gruesome methods. If they wanted to learn to live in peace with their neighbours, this suppression would certainly not be necessary. Ritter is not only a sharp thinker and a clear analyst. He has moral integrity and is courageous. Who in our current western media climate would dare to utter this moral judgment? Even though it is self-evident! That is how far we have come!



William Scott Ritter (b. 1961)

Scott Ritter is also an American patriot. An American patriot today does not repeat the lies which the American "Deep State" – and the American generals in its service – dish out to the world. Ritter provides clear and, as far as I can judge, sober and professional analyses of the military conflicts of our time, in Ukraine and in the Gaza Strip. He refers to the Hamas attack of 7 October, for example, not as a "terror attack" but as a skilfully and precisely executed "military raid", the main

aim of which was to take hostages and thereby to draw Israel into a trap in Gaza.

It has been the most successful raid of the 21st century thus far, because it has placed the Palestine problem once more on the world's agenda and has blocked the conclusion of the Abraham Accords, which would have made the founding of an autonomous Palestinian state impossible.

Scott Ritter has also warned America against giving Israel's war unconditional support. This would lead America to become the object of the world's moral condemnation. Such support would flagrantly contradict America's actual ideals contained in its Constitution. Ritter believes in these ideals. He also still believes in America – just. But if America goes further with this aberration which will lead it into a moral abyss, Ritter no longer sees any justification for America's existence either, for the country would have betrayed its own fundamental ideals, and virtually its own identity. It would justifiably be morally condemned by the world.

Scott Ritter speaks out what each one of us should say. We cannot simply be bystanders and look on as this crime is being committed. He speaks out as a citizen of the USA, the protector of Israel.

But also as a human being, as a member of "the family of mankind." (Daniele Ganser).

Scott Ritter criticises his country, warning it to return to its own actual ideals. As Scott Ritter speaks, so should every American patriot. For every genuine patriot is not a "national egoist", but sees what the gifts of his country can contribute to the progress of mankind. For America those are the ideals of the Enlightenment, which are

* www.instagram.com/reel/C1TBE8Lsq0t/?igsh=MXRIYWJiOTd3Y3g1Zw%3D%3D

anchored in its Constitution – such as religious freedom, civil rights for the individual, democracy and the separation of powers. The real patriot warns his country to remain true to its actual gifts, true to its mission for humanity and not to betray those gifts and that mission through “national egoism” – through so-called “realpolitik”.

Scott Ritter's courage is a model for all of us. His moral judgment is the starting point from which we should seek for the solution to conflict in Gaza.

Nomen est Omen: The knight is the noble warrior, the fighter for the Good. Scott Ritter fully lives up to his name [The German word and family name 'Ritter' means 'knight' - *transl.*].

Nicholas Dodwell, Karlsruhe (Germany)



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Karmic “Undergrowth” and Real Karmic Research

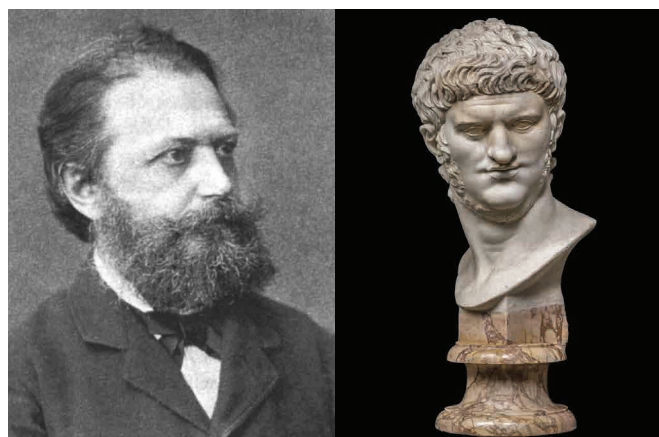
“Der Europäer” Saturday Seminar, 2 September 2023

What is karmic research in the sense of Rudolf Steiner’s spiritual science? How did Steiner go about it and where did he start with it?

We are led to Vienna, the city of music and the birthplace of psychoanalysis – and also that of karmic research.

Karl Julius Schröer and Nero

Steiner tells us how he came to karmic research. In the 1890s he was helping his teacher Karl Julius Schröer with his edition of *Faust*. One day, Steiner visited Schröer to discuss this work. It was right after the double suicide of Crown Prince Rudolf and his lover Mary Vetsera in Mayerling in the early hours of 30th January 1889. Vienna was in deep shock. No-one could understand what had happened. Rudolf was the heir to the throne, the whole world of the Austro-Hungarian Empire lay ahead of him.



Karl Julius Schröer (1825–1900)

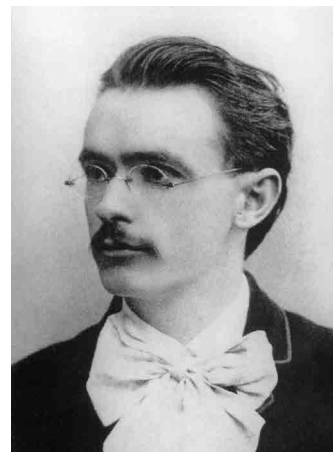
Nero Claudius Caesar Augustus Germanicus (37–68),
Capitoline Museum, Rome

Schröer received Steiner and suddenly, uttered just one word about the tragedy – he said: “Nero”.

A phrenologist had once examined Schröer’s skull and stated that it had a “theosophical elevation”, which thus denoted a tendency to theosophical thinking.

It was therefore no merely arbitrary, casual remark that he suddenly made to Steiner, whose 28th birthday was just ahead of him. He had to ask himself involuntarily: why has Schröer made this remark? This one word (“Nero”) became the stimulus which led him into the question of karma and to the first systematic piece of karmic research that he undertook in his life. This did not therefore come directly from him. He was called to it by the world.

Schröer had “steered” him into the beginnings of karmic research.



Rudolf Steiner (1861–1925)

Crown Prince Rudolf and Nero

Steiner spoke about this episode on 27 April 1924 in a lecture in Dornach (Vol. II of the Karmic Relationships lectures, GA 236). Here for the first time, he shared the results of his research into Crown Prince Rudolf. This first piece of karmic research was extraordinarily difficult, objectively difficult for subjective reasons. There were at that time in Vienna a number of people who believed themselves to have been Nero – a fact that spiritual research cannot simply ignore or put aside. Steiner was at first as though bewildered by the people who claimed, often quite fanatically, to have been Nero. He had to make his way through it and spoke imaginatively when he said: one had to get through all this tangled “undergrowth” - all this astral dross created by people who believed in something that was not true. The beginnings of karmic research led straight to such difficulties. Steiner certainly did not draw his listeners’ attention to these difficulties by accident.

Karma research is a serious business. Those who do not appreciate the seriousness of it can easily fall into illusions.

After the most careful research, Steiner said on 27 April 1924 that Rudolf had actually been Nero. He did not get that from Schröer, who had nevertheless been the remarkable inspirer of this truth.

Inspiration and Intuition

However, inspiration is no adequate basis for karmic research.

It is not secure enough, and in conducting such research, Steiner never depended solely upon it. His firm foundation was Intuition in the spiritual scientific sense. The Intuition he arrived at in this case confirmed that Schröer's inspiration was correct.

Still less than from inspirations did Steiner proceed from "plausibilities", as has become the trend today: plausibilities, which then in one bound are declared to be "certainties". We shall come back to this later.

What kind of day is 27 April? Looking at the Perseus Calendar, we find, amongst other things: the birthday of Socrates in 470 BC. This was already noted in Steiner's original version of the calendar in 1912. Socrates returned in the 19th century as Gottfried Tobias Schröer. This Schröer was the father of Steiner's fatherly friend, Karl Julius Schröer, about whom he spoke so significantly in that lecture ...



*Crown Prince Rudolf (1858–1889),
wearing the decoration of the Order of
the Golden Fleece, 1885*

The forms of the Goetheanum, Schuré's dream of the fire and karmic communications

On 27 April Steiner also spoke significantly about the *forms* of the (First) Goetheanum as forms that "awaken the beholding of karma". The whole building was to serve to "educate karmic vision", and he emphasised: "This education of karmic vision must enter into modern civilisation."

However, in view of the destruction of the building on New Year's Eve 1923/24 he also had to admit: "But the enemies of what has to enter into this modern civilisation are of course interested in seeing that what educates human beings in the genuine, true sense, what is necessary for civilisation, burns to the ground."

Edouard Schuré had a significant dream of the fire which destroyed the First Goetheanum: "I saw a plant grow with a double blossom (...) on a building, which I clearly recognised was the Goetheanum. The flowers, which closely touched each other, were different in nature; the one was as though hardened and had the colour of wood, the other was delicate, almost etheric. Both blossoms suddenly grew very fast, opened up into the infinite and suddenly disappeared, leaving a deep opening in the earth. I recognised what was around this opening: Europe. I awoke with the feeling that through the rapid growth of this plant into the infinite a void would appear in Europe that could not be filled. The following day I read in

the Press that the Goetheanum had burned down."^{*}

The sudden loss of this building was immeasurable. One can imagine that it would have been visible at least until the end of the last century. For the 1960s generation, for example, the experience of the building would have been an orientation towards, and an education in, karmic vision.

Steiner had anticipated the destruction of the building, but not that it would happen so soon. Although he was aware of the looming disaster hour by hour, even during the last lecture he held in the building, he had to limit himself to warnings and

did not allow himself to speak about it directly. The building was there as a test of the wakefulness of the members. They did not pass the test.

But Steiner then made a gigantic decision: he would replace what had burned down, the forms of the building that was there to awaken karmic vision – with the indestructible thought-forms of the karma lectures. This is nowhere so clearly expressed as in the lecture about Nero and Rudolf: from forms that awaken karmic vision to *thoughts* that awaken karmic vision, just as those communicated in that lecture.

The inner development of the Nero-individuality and the knowledge of evil

On 27 April 1924 Steiner described in a very pregnant way the three stages of the development of the Nero-soul:

1. He became a destroyer out of sheer enjoyment. He relished the burning of Rome that he had himself caused. This raises the question as to his karmic background, which Steiner does not go into here. Nero was able to handle the power of his position as emperor relatively freely.

2. The Nero-soul returned to earth in an outwardly insignificant subsequent incarnation "a few centuries or a relatively short time thereafter". But this time it came into a subordinate position, "where it again had to destroy". However, now it had to destroy *on command*, not out of its own free sovereign will. Steiner does not give a more precise indication of time and place for this second incarnation, only that it was a few centuries later, so it may have been from about the fourth to the seventh century after Christ.

^{*} See also: Richard Ramsbotham, "Der Brand des Goetheanum" (The Goetheanum Fire), Part 1 (Vol. 28, No. 2/3, December 2023/January 2024).

In an important karmic metamorphosis, “this soul now had to feel what it is like when one acts [destroys] and accomplishes something not out of one’s own sovereign free will”.

3. After these two incarnations, in which “utterly destructive energies” were directed outwards, once freely, and once under compulsion, a change in the direction of the destruction occurs. It is now turned *inwards*. This is the karmic background to the life of Crown Prince Rudolf and can make his powerful urge to self-destruction, which culminated in suicide despite the brilliant circumstances of his life, initially understandable.



Ludwig Polzer-Hoditz (1869–1945)

Steiner characterised the main task of the age of the Consciousness Soul as developing an *understanding of evil*. In a certain sense, we can see in Nero a forerunner of this task in the age of the Intellectual-Mind Soul, even though as Nero he had created evil *phenomena* “with enormous power”. “This power must be purified.” This purification already began initially after death. After the “balancing out” in the two following incarnations, “what a human life has perpetrated, been responsible for, can also, under certain circumstances, be metamorphosed into a *force for good*”.

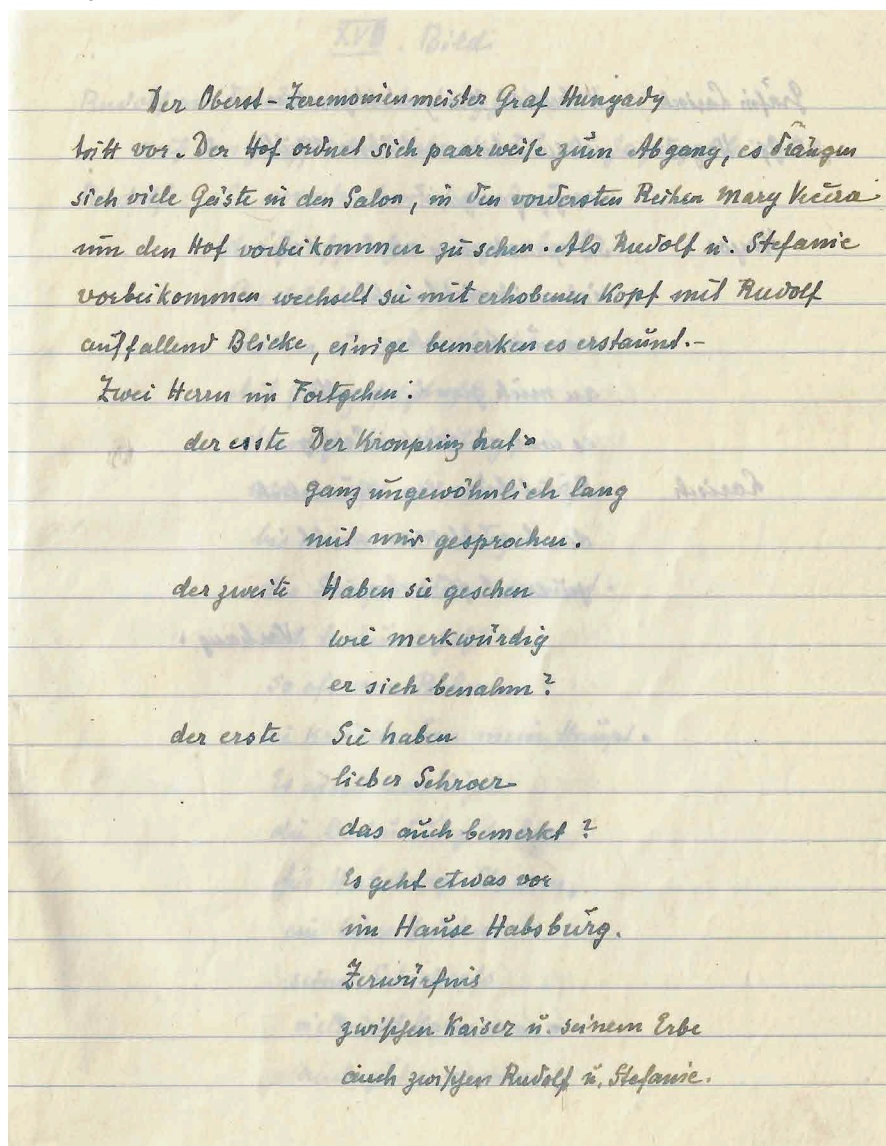
A promising prospect! Ludwig Polzer-Hoditz, the first of Rudolf Steiner’s spiritual pupils who became aware of his karmic connection to the Roman imperial house after the time of Nero, was spurred by Steiner’s remarks in the lecture of 27 April 1924 to seek out *the seeds of the Good in Rudolf’s life* and shaped from it a kind of Mystery Drama. He called it “Rudolf, Crown Prince of Austria. Spiritually Real Soul Pictures from Austria’s Knot of Destiny from the Years 1882–1889”. Alongside living and dead souls, Lucifer and Ahriman also appear in the work.

Thus, after these three lives on earth, something can be expected in which the Nero-individuality appears and will be active in the good sense as a kind of expert in the *knowledge of evil*. Therein lies his enormous relevance for the present and future.

Modern karma research

In contrast to this existence of the Nero-individuality over three consecutive incarnations and research into those incarnations, finally, we shall take a look at some so-called karma research today.

It has been available for a few years now in the comprehensive, lavishly produced volume *Karma und Biographie. Berührungspunkte. Eine Datenanalyse* [Karma and Biography. Points of



Facsimile from the drama by Ludwig Polzer-Hoditz: “Rudolf, Crown Prince of Austria...”

Contact. An Analysis of the Data] published by José Martinez.

In this book too there is a contribution about Nero/Rudolf, which specifically relates to Steiner's research. But how? Instead of the intermediate incarnation only lightly touched on by Steiner, a third incarnation, apparently overlooked by Steiner, is served up as the Spanish king Philip the Fair (aka the Handsome) of Castile and Burgundy, who lived from 1478 to 1506.

So, not "a relatively short time" or "a few centuries" after Nero, as Steiner describes. This discrepancy is not at all mentioned. What is mentioned is only that the identity of Nero and Rudolf goes back to Steiner, whereas that of Nero and Philip of Castile was discovered through the "research" of José Martinez. With the personality of the lightly discussed intermediate incarnation (which would therefore be the fourth incarnation, which, illogically, is not stated, since Steiner's series of incarnations in this case was evidently not taken seriously and was replaced by that of Philip) and furthermore, it is stated that Philip suffered from leprosy.

Steiner's clear indication of destructive activities in the incarnation following that of Nero, which were carried out *on command*, mutate here into a "striking, outer-directed emotionality, which had a destructive effect". There is no trace of a "command", which was precisely the key point after the relatively sovereign life as Nero. The article eliminates the intermediate incarnation entirely and limits itself in the view taken by this "research" merely to the *three figures* Nero, Philip and Rudolf. Thus, Steiner's unnamed intermediate incarnation is cut without further ado and replaced by that of Philip the Handsome.

Where Martinez got his Philip inspiration from, which he has passed on to his pupils, is not explained, but such a superficial handling of times and facts does not bode well and cannot even remotely be compared to Schröer's at least more accurate Nero-inspiration.

We felt we would have to go into this piece of confusion, because it claims to relate directly to Steiner's research although it actually falsifies his research quite blatantly.

It's a similar situation with the Wagner research in the same book, which claims that Wagner was Héloïse, the wife of Abélard, and then later on, Theresa of Ávila. Steiner's well-reported, sole indication of a connection to *Merlin* is not mentioned.



Finally, the book mentions the publisher of the magazine *Gegenwart* (*The Present*), Gerold Aregger, as a karma researcher inspired by Martinez. He takes up the significant figure of Nikolaus of Flüe and posits to the reader the plausibility that Nikolaus can be traced back to the circle around the Pharaoh Rameses II. The initial plausibility then abruptly mutates into a fact of certain knowledge!

This is how "karma research" appears at the present time, in complete ignorance or in conscious or unconscious falsification of Steiner's serious research. Apparently uninfluenced by the karmic undergrowth in Steiner's Nero-lecture, one set to work under the most questionable inspiration and produced – new "undergrowth".

The results of Steiner's karma research cannot be burned down like the Goetheanum building which was supposed to awaken karmic vision; but they can, as spiritual thought-forms, be ignored or falsified under the inspiration of spiritual counterforces. Both are practised assiduously in the book that has been briefly described here.

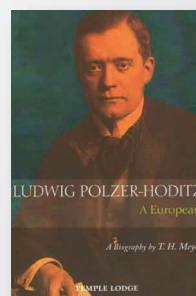
Let us not forget what Steiner once said in 1924:

"The unreserved revelation of the truths of karma is what Ahriman fears most."

The counterforce [Ahriman] to the mission of spiritual science does not need to fear the formation of the karmic undergrowth of the kind that has been indicated here. It contaminates the astral world and thereby complicates all true karma research.

T.H. Meyer

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Islam Revived: The Karmic Background of Woodrow Wilson

Rudolf Steiner began his epoch-making lectures on karma in the year 1924 with a series of presentations on individuals connected with Arabism and Islam. He showed how these worked on in manifold, metamorphosed forms.

Wolfgang Schuchhardt discussed these in the first volume of his five-volume work *Schicksal in wiederholten Erdenleben* (Destiny in Renewed Lives on Earth), which is unfortunately now out of print.

Here we present a view of Woodrow Wilson, the US President and propagator of the 14 Points. Steiner considered it almost inconceivable that nearly the whole of humanity fell into the empty phrases of these 14 Points.

In all his views of karma Wilson stands out; Steiner occupied himself with him for many years. Wilson died on 3 February 1924, so exactly a hundred years ago. Already on 15 March that same year Steiner spoke about Wilson's destiny for the first time in Dornach - scarcely six weeks later: to my knowledge, Steiner never spoke about the karmic background of anyone else so soon after their death. It must have been very important to him to throw spiritual light on Wilson's activities.

One of the contributors to Schuchhardt's five-volume work was Norbert Glas. He wrote about Eduard von Hartmann, Eugen Dühring, and Eliphas Levi.



Norbert Glas (1897–1986)



Woodrow Wilson (1856–1924)

Besides Schuchhardt's book, Glas wrote on Strindberg, Ibsen, Crown Prince Rudolf, Böcklin, Hamerling, Hölderlin, Weininger, Ignatius von Loyola and Oliphant. Perseus Verlag has published a number of works by these individuals that had not appeared during their lifetimes.¹ Some are still awaiting publication, such as the very comprehensive typescript on Laurence Oliphant, which would have exceeded the bounds available in the Schuchhardt volumes.

But there is also a slimmer, not quite complete typescript about Wilson. We are here also bringing the shorter, second part of this, which deals with the karmic background of Caliph Mu'awiya. One may compare it with the works already published by Schuchhardt on Wilson/Mu'awiya by Georg Hartmann and Wolfgang Schuchhardt.

100 years since the beginning of the Michael School on earth (15 February), since the beginning of the karma lectures (16 February), since the death of Wilson (3 February) and since the first reference to Wilson's karmic background (15 March) – a notable centennial signature.

Serious karmic research comes up against spiritual resistance. This shows itself in the appearance of elaborate bogus 'research' in this field, which is intended to distract from all serious research.²

T.H. Meyer

The Caliph Mu'awiya – a sketch by Norbert Glas

The course of the unusual life of Woodrow Wilson will only be understandable when one goes into what was said by Rudolf Steiner about the previous earthly life of the American President. Attention should be paid to the hesitancy and reservation with which the spiritual researcher speaks about his findings. Only because he believed that the time for such knowledge* as he could

bring was really ripe did he speak about Wilson's earlier incarnation.

* Arnold Böcklin, August Strindberg, Ignatius von Loyola.

** Cf. the essay on Rudolf-research in the last issue of *Der Europäer*. Amidst the current proliferating scrub of writing about karma, those figures among the helpers of Rudolf Steiner such as Wolfgang Schuchhardt and, above all Norbert Glas, stand as stalwart pioneers. To forget them would bring on a rapid collapse within anthroposophical culture.

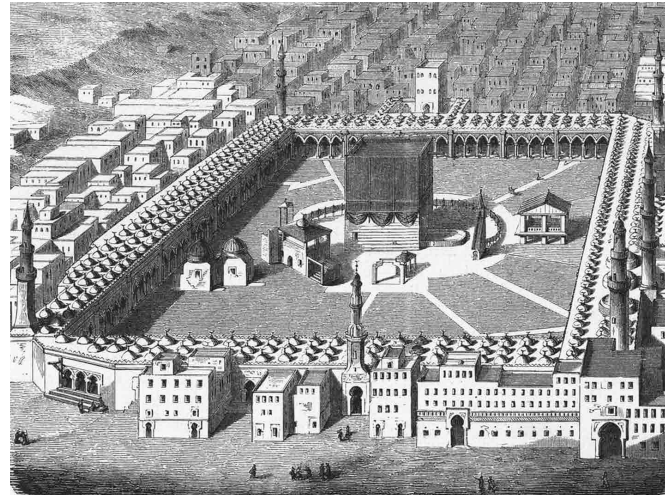
At the same time, however, what he brought was a call to engage with this problem. If one does this, inwardly one will be deeply rewarded. If this becomes even a little evident from the following presentation, the intention of this work will already have been achieved.

The origin of the Arab empire

According to Rudolf Steiner, Woodrow Wilson was a personality who had once played a significant role in the Arab empire. To understand this more closely requires a certain knowledge of that ancient empire and of its emergence. That period, a few centuries after the beginning of Christianity, is significant for the East. Two powerful empires stood against each other, both of which had passed their peaks. One was Byzantium, which had taken on the heritage of the western Roman Empire, but which, with its size and despite the significance and capabilities of some emperors, was slowly declining and was less and less able to defend itself against the young nations that were pressing against it from the West. On the other side was the empire of the Persians, partly overwhelmed by its opulent culture and its wealth, but also not strong enough to be able to defend itself against the enemies that threatened it. Both empires were gradually heading towards their downfall. Both were being stifled, one can perhaps say with historical hindsight, by their decadence. A threatening chaos can be seen in this gradual decline.

A comparison with the life of a single human individual can perhaps lead to understand certain historical conditions. At an important point in a biography it can sometimes happen that a person is called upon to make a significant decision: should he, to take one example, become a scientist or an artist; he has the capacities for both, but he is forced to choose one or the other. Let's assume his will is too weak to decide what to do at the right moment. Neither is he able to develop art in the way that it should – nor science – and his life falls into a chaos, a crisis, from which he cannot find a way out. When such things happen, it can often be noticed that dark forces suddenly intervene in such souls and tempt them towards things which entirely transform their lives, but in ways that lead them away from their original goals.

Byzantium could no longer play the great role allotted to it – Persia saw no future ahead that it could choose. This crisis for two great empires offered certain powers the moment to strike. That actually happened with tremendous power of intelligence, for which those leading dark powers required instruments. When one tries today to survey the history of those times, one can see that this all proceeded according to plan.



View of the Kaaba, Mecca (copperplate)

Between both powerful empires lay the huge region of Arabia and the territories bordering it. Here lived many different Arab tribes, often fighting each other and accustomed to slaughters in the desert. The northern tribes traded a great deal with Byzantium and the southern tribes with the Persians. The southern tribes had come from Yemen; they were the Rhuzas, while the northern tribes came from Media. They regarded Ishmael, the son of Abraham, as their ancestor.

The religious midpoint between them was Mecca with its so-called Kaaba, a cube-shaped structure that contained numerous images of all kinds of gods. Regular pilgrimages had been made to this holy site for centuries. The worship of the gods in the Kaaba was regarded by the Jews and Christians who also lived in the region, as mere idol-worship.

Mohammed

In Mecca on 20.8.570 Mohammed was born. His father Abdullah had died on a journey before the boy's birth. His mother preferred to bring the child up in the healthier desert than in the unhealthy climate of Mecca. But after his mother died when Mohammed was only six years old, he returned to Mecca, where his uncle Abu-Talib and his grandfather Abd-al-Mutalib lived. His grandfather soon died, and the boy went on journeys with his uncle through the desert. When he was twelve years old, a monk by the name of Bahira is supposed to have recognised from a mark between Mohammed's shoulders that the boy had the gift of prophecy. Mohammed lived in poverty until at the age of 25 he married Khadijah, who was 15 years older than him. This wealthy woman, full of character, belonged to the same tribe as Mohammed, who married no other woman as long as she lived.

When Mohammed at the age of 40 was sleeping in a mountain cave known as Hira, he was visited by an angel whom he took to be the Archangel Gabriel. The figure was clothed in a brocade cloak on which something was written. Four times the angel called to him: "Read! Read! Read! Read!" And four times, Mohammed replied: "What must I read?" The Being then answered: "Read in the Name of Your Lord, who created man from clotted blood. Read: Your Lord is the most benevolent, who teaches through writing. Teach the people what they do not know." Once, Mohammed wanted to go up to the mountaintop to throw himself off from there; for only by jumping to his death, he thought, could he escape from the spirit that was tormenting him. But halfway up he heard a voice which spoke to him from heaven: "Oh Mohammed, you are the apostle of God and I am Gabriel." Then Mohammed looked up to heaven and saw the angel in the form of a man, who appeared very large with his legs spread across the horizon. Now Mohammed believed that he was chosen, came down from the mountain and told Khadijah about his experience. She was the first who believed in his mission with all her heart; the 10-year-old Ali ibn Abi Talib, the son of Mohammed's uncle – thus his cousin, who later became the fourth Caliph – was his second disciple. Through his visionary experience, Mohammed felt he had the power of a Prophet within him. He received his revelations from the angel who had addressed him and dictated the chapters of the Koran to him. It was a monotheist religion, the teaching of the One God, Allah, which gradually formed the Koran. There is much in it from the Old Testament, and much from the Christian teachings of the New Testament. The Prophet was possessed by the power of the angel who had appeared to him. Through him, he began to believe in the one sole god, in an eternal life after death. Whoever fought for Allah and fell in battle was sure to go immediately to paradise with all its pleasures and splendours. This paradise was conceived in an extraordinarily earthly way in all its pleasurable features. Enemies were also just as certainly bound for hell. This newly-founded religion therefore had as its spiritual founder the angel whom Mohammed had called the Messenger of God. It is very illuminating to hear what Rudolf Steiner thought of this. He spoke about it in approximately in the following way: It may well have been an angel by whom Mohammed was inspired, but it was a luciferic angel. It was therefore a spiritual power which had rebelled against the high gods of the active hierarchies. One should not forget that the time in which the "illumination" of the Prophet occurred was important for the development and the deepening of Christianity.

The special task chosen by the hostile powers was above all to disrupt the spread of Christian teachings.

The flame of enthusiasm for his new-found god gave Mohammed the power to win friends. At first it was only a few. After four years his community only consisted of 50 members – but he preached the ideas of Islam with the fire of an apostle confident of victory. Ultimately, the wealthy, more aristocratic circles of the so-called Quraysh in Mecca recognised the revolutionary danger of the fanatical preacher whose teachings were alien to them. The surest and most simple way to deal with him would have been to kill him. Mohammed and his people learned of this plan, assembled near Mecca and decided to flee to Medina.




When the hired killers broke into the house of the Prophet, they found Abu Bakr in bed instead of Mohammed, who had disappeared far from the area around Mecca.

Prophet, organiser and military leader

Apparently, he was pursued, and he succeeded in reaching Medina with his friends, where a change occurred in him. Previously, he had been patient and cautious, but in Medina he became an organiser, a military leader and ruler, not only the founder of a religion. "Fight the unbelievers!" he commanded, who he and Gabriel indicated, and he carried out small military expeditions to convert more tribes to his faith. His warriors gained in numbers and provided the means to build the first Islamic mosque. Conscious of his goals, Mohammed directed his attacks against his enemies in Mecca. But there, the Quraysh gathered their forces to suppress the new movement. Finally, it came to a famous battle at the Badr Spring. Mohammed's influence on his fighters was electrifying, when before the battle he shouted out his prayer: "O Allah! Here are the Quraysh in their vanity and their pride: they fight against Thee and call Thy messenger a liar. O Allah! Grant us Thy aid. O Allah, destroy them!" Eager for the fight he threw himself into the battle and fired up his followers with powerful words: "Gabriel with a thousand angels is falling on the enemy! All who die today will go to Paradise! Praise Allah, for there is only him, the One god!" The victory at Badr greatly enhanced Mohammed's power and won him many followers. But it did not by itself successfully spread the faith, for in the following year the Quraysh took their revenge and won the Battle of Uhud (625). Had Talha ibn Ubayd Allah not intercepted the sword blow aimed at Mohammed's head, the Messenger would have been killed. But his "Allah" saved him for the mission destined for him. After the ill-fated battle his people wanted to recover and rest. Then Mohammed learned that a Jewish encampment

<div>  </div>		<p><i>What is presented here can be useful to those who wish to follow the path of mankind's spiritual development.</i></p> <p>Rudolf Steiner</p>	
BIRTHDAYS AND NOTABLE DATES		DEATH DAYS	
1.	Isis, the divine Sophia, wife of Osiris 1815 Otto von Bismarck, statesman	Eleanor of Aquitaine 1204 Emperor Karl I, 1922 the last Habsburg Cosima Wagner 1930 Hans Berman 2003, <i>Stein und Flöte</i>	
2.	742 <i>Charlemagne</i> - Emil Molt 1982 The beginning of the Falklands War	Heinrich Jung-Stilling 1817, mystic, "Heimweh" Pope John Paul II Wojtyła 2005	
3.	33 <i>April is the death day of Jesus Christ acc. to spiritual scientific research</i> 33 Vitziiputzli (Huizilopochtli) crucified a powerful Mexican black magician 1880 Otto Weininger – Campanella , IV/9 - GA 238 from 21.9.24	<i>Bartolomé Murillo 1682, painter</i> Johannes Brahms 1897, composer Hans Börsen 1983, philosopher	
4.	1785 *Bettina von Arnim, Mother of Gisela Grimm 1925 Letter from Marie Steiner to Eugen Kolisko; she would like him to be in the Vorstand 1949 NATO founded	St. <i>Ambrose</i> 397 *Gisela Grimm-von Arnim 1889 William Crookes 1919, physicist Martin Luther King 1968, assassinated	
5.	1783 Messina earthquake 1909 Foundation stone laid at Malsch by R. Steiner	Georges Danton 1794, French revolutionary leader <i>Alessandro Volta 1827, Italian pioneer of electrical research</i> Hans Gsänger 1976, German anth. historian Saul Bellow 2005, author	
6.	1420 <i>George of Poděbrady/King of Bohemia</i> 1483 <i>Raphael, painter and architect</i> - <i>Elijah/John the Baptist/ Raphael/Novalis</i> - IV/11 1917 USA declares war on Germany	King Richard I (the Lionheart) of England 1199 Matthias Corvinus 1490, King of Hungary, poisoned <i>Raphael</i> 1520 <i>Albrecht Dürer 1528, painter</i>	
7.	1348 <i>University of Prague founded by Charles IV</i> , last initiate on the Imperial throne	Eduard Schuré 1929, poet, "Barr Document" GA 262 Henry Ford 1947	
8.	563 Buddha, acc. to Buddhist tradition 1928 Ludwig Polzer-Hoditz's 'Hadrian experience'	Lorenzo di Medici 1491 <i>Wilhelm von Humboldt 1835, Prussian philosopher, diplomat, founded University of Berlin</i>	
9.	<i>Mary Cleophas, who was present at the Crucifixion with Mary Magdalen and Mary the mother of Jesus</i> 1241 Battle of Liegnitz against the Mongols (Henry II, Duke of Silesia)	<i>Francis Bacon 1626 - Harun al Rashid</i> - I/10 Margarete Kirchner-Bockholt 1973 Paul Gerhard Bellmann 2011, anthroposopher	
10.	<i>Daniel and Ezekiel</i> , prophets 1857 R. Wagner's inspiration for Parsifal, in Zurich	Fulbert of Chartres 102v8 Pierre Teilhard de Chardin 1955, Jesuit scientist	
11	<i>Leo the Great, Pope, who convinced Attila to withdraw from Italy</i> 1741 Johann Heinrich Merck	Karl von Basedow 1854, physician Count Istvan Szechenyi 1860, Hungarian statesman	
12.	1925 Last Leading Thought by Rudolf Steiner	Julius I 341 Pope, supporter of Athanasius against Arius Athanasius 373, the opponent of Arius	
13.	<i>Justin Martyr, Bible exegete and Christian author at the time of Marcus Aurelius</i>	Clarissa Johanna Stein 1983	

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		BIRTHDAYS AND NOTABLE DATES	DEATH DAYS
1.		Celebration of Beltane according to the Path Calendar St. Walpurga, 8th century 1707 – Anglo-Scottish Union	Antonin Dvorak 1904, composer Oscar von Hoffmann 1912, Translator of <i>Light On The Path</i> Gustav Steiner 1942, brother of R. Steiner
2.		524 <i>Sigismund</i> – <i>Protector of Bohemia or King of Burgundy</i> 1772 <i>Novalis</i> – Raphael/John the Baptist/Elijah- IV/11	Leonardo da Vinci 1519 – <i>St. Augustine/Judas</i> (also 15.4.) T. G. Schröder 1850 - Socrates IV/10 Edith Maryon 1924, sculptress
3.		326 <i>Empress Helena found the True Cross in Jerusalem</i> 1469 Niccolo Machiavelli, wrote on the nature/methods of political power Wesak - Birth, enlightenment and death of Buddha	Willi Storrer 1930, Swiss writer and Anthroposopher Adelheid Petersen 1966, wrote on Steiner's Mystery Dramas
4.		1494 Division of the world by Pope Alexander VI (Treaty of Tordesillas) 1875 Hermann Beckh, Indologist 1897 Wilhelm Rath (see 13.1.)	<i>Monica</i> 387, <i>Mother of St. Augustine</i> Thomas H. Huxley 1825, natural scientist
5.		553 Second Council of Constantinople, condemned the pre-existence of the soul 1818 Karl Marx - Landowner deprived of his estate in 8/9th cent. II/ 6.4.24	John of Hildesheim 1375, German friar, writer Daniel Defoe 1731 (inspired by Ahriman, GA 171, 1.10.1916) Napoleon I 1821 –Aaron, brother of Moses (Eliza von Moltke) Jaroslav Klima 1927, Police chief in Prague, friend of L. Polzer-Hoditz
6.		<i>Disciple John</i> - Hiram/Lazarus/Chr. Rosenkreutz/ St. Germain , GA 93, 264, 265 973 St. Henry II, Holy Roman Emperor, wanted an Ecclesia catholica non romana, GA 353/IV 1871 Christian Morgenstern	<i>Alexander von Humboldt</i> 1859 “ <i>Cosmos</i> ” Edward VII 1910, warmonger Maurice Maeterlinck 1949, poet Maria Montessori 1952, pedagogue
7.		<i>Godfrey of Bouillon</i> , King of Jerusalem 1099	Otto I the Great 973 Caspar David Friedrich 1840, Romantic artist
8.		c. 493 <i>Michael's</i> appearance at Monte Gargano, S. Italy 1884 Harry Truman, 33rd US president, 33° Freemason 1922 D.N. Dunlop resigns from Theosophical Society 1945 End of war in Europe	H.P. Blavatsky 1891, “ <i>White Lotus Day</i> ”, Cagliostro(E.Bock) Pauline von Kalckreuth 1929, important early Anthroposopher Oswald Spengler 1936 “ <i>The Decline of the West</i> ”
9.		The Ascension of Christ <i>Hermes</i> <i>Job</i> at Moses' time in Arabia	Nero 68, Roman Emperor, suicide – Prince Rudolf (1858-1889) II, 5 <i>Count Zinzendorf</i> 1760, <i>Moravian Brotherhood, Herrenhuters</i> Friedrich Schiller 1805, poisoned, ‘Aesthetic Letters’, GA 64 (5.11.14)
10.		1933 Beginning of book-burning in Germany 1947 Nicholas of Flüe, patron saint of Swiss, canonised	Hokusai 1849, Japanese painter Alexander Leroi 1968, Mistletoe researcher at the Lukas Clinic, Arlesheim
11.		1917 R. Steiner stops giving private consultations and releases his pupils from any obligations to silence previously required, GA 174b	William Pitt the Elder 1778, Earl of Chatham, leading British imperialist Imme von Eckardtstein 1930 (illustrations of the Soul Calendar)
12.		1310 54 Templars burnt at the stake in Paris 1820 Florence Nightingale	Józef Piłsudski 1935, general and theosophist Renate Riemeck 2003, anthroposophical historian
13.		1921 R. Steiner on the reintegration of the Earth and the Moon (GA 204) in ca. 6000 years' time	<i>Georges Cuvier</i> 1832, <i>natural scientist</i>
14.		1947 Winston Churchill's speech in London declares a United States of Europe is “indispensable” for “an authoritative, all-powerful world order”. 1948 Founding of the State of Israel	August Strindberg 1912 - Julia IV/2 Husband E. Kimmel 1968, Admiral, Pearl Harbor, dies a scapegoat

15.		1823 Thomas Lake Harris, “guru” of Laurence Oliphant 1922 Nationalist assault on Rudolf Steiner in Munich	C.F. Zelter 1832, friend of Goethe Conrad Schachenmann 2014, supporter of Jacques Lusseyrand
16.		<i>Sarah and Susanna</i> 1916 Sykes-Picot Agreement - secret treaty on Middle East borders 1916 Helmuth von Moltke’s “worst day” - enigmatic statement from a post mortem comment	St. Brendan the Navigator 577 Héloïse 1164, lover and pupil of Abelard William Adams 1620, English adviser to Japanese shogun Ieyasu <i>Johannes Nepomuk</i> 1383, <i>drowned</i>
17.		1792 New York Stock Exchange founded 1922 “New York Times” report on “Riot at Munich Lecture” (where Steiner was attacked by Nationalists)	Sandro Botticelli 1510 (‘False’) Czar Dmitrii 1606, murdered (cf. Schiller’s <i>Demetrius</i>)
18.		1474 <i>Isabella d’Este</i> , Regent in Mantua and supporter of Raphael, Mantegna, Titian, Leonardo da Vinci.	Gustav Mahler 1911 C.G. Harrison 1933, occultist, “The Transcendental Universe” Mathilde Scholl 1941, editor of the “Mitteilungen” of 1905-1913
19.		Pentecost 1762 <i>Johann Gottlieb Fichte</i> , Philosopher of the I, <i>Spinoza</i> , <i>Philo of Alexandria</i> , GA 158 (5.6.1913) 1895 Emil Bock - “The Life & Times of Rudolf Steiner”	*William Ewart Gladstone 1898, Cicero (acc. to A. Meebold) Gottfried Husemann 1972, theologian
20.		1806 John Stuart Mill, philosopher 1859 Eliza von Moltke – <i>Anastasius biblothecarius</i> - Post-mortem communications of Helmuth von Moltke 1860 Theodor Herzl, founder of the Zionist movement	Lorenzo de Medici 1503 <i>Christopher Columbus</i> 1506 David Clement 2007, curative pedagogue and farmer Steven Roboz 2015, Canadian anthroposopher.
21.		429 BC. Plato, acc. to Dunlop’s “Path” Calendar <i>1471 Albrecht Dürer</i>	Tommaso Campanella 1639, <i>Der Sonnenstaat</i> , inspired by Rosicrucians – <i>Otto Weininger, IV/6</i>
22.		c.250 <i>Helena</i> , mother of Emperor Constantine 1813 <i>Richard Wagner</i> - <i>Merlin</i> (Ilona Schubert) 1947 Truman Doctrine opens Cold War	Constantine, 337 Roman Emperor Victor Hugo 1885 - <i>Hibernian initiate II/14</i> Pekka Ervast 1934, theosophical occultist
23.		1618 Beginning of the 30 Years’ War 1848 Helmuth von Moltke, Chief of German General Staff 1914 – Nicholas I, <i>Pope in mid-9th cent.</i> (Moltke Documents)	Leopold von Ranke 1886, <i>after-death pupil of Francis Bacon, II, 2</i> Henrik Ibsen 1906 - <i>Initiate II/6</i>
24.		1844 First telegraph message, (“What hath God wrought?”) Washington, D.C. (Samuel Morse) 1954 Barbro Karlén - <i>Anne Frank</i> (see Perseus Verlag)	<i>Nicholas Copernicus</i> 1543 Sir Robert Cecil 1612, King James I’s Secretary of State: architect of Stuart succession, peace with Spain and colonies in N. America
25.		1803 Ralph Waldo Emerson 1803 Edward Bulwer-Lytton, author of “Zanoni” and “The Coming Race”	Gregor VII. 1085 - <i>Haeckel I/12</i> Pedro Calderon 1681, dramatist Wilhelm Jordan 1904 “Demiurgos”
26.		1521 Luther outlawed 1828 Kaspar Hauser appears in Nuremberg on Whit Monday, “The Child of Europe”	St. Augustine of Canterbury 604, missionary to the English Bede 735, historian and monk: “Father of English History” Martin Heidegger 1976, German philosopher
27.		<i>Mary Magdalene</i> 1265 <i>Dante</i> - <i>King John of Saxony (Philaletes)</i>	<i>Jean Calvin</i> 1564, <i>Protestant reformer</i> Niccolo Paganini 1840 in Nice, composer and virtuoso violinist
28.		585 BC. First prediction of an eclipse by Thales of Miletus 1696 Leopold György Rákóczy, later Comte de St. Germain (ref. Irene Tetzlaff)	Luigi Boccherini 1805, composer Edward, Duke of Windsor 1972, abdicated as King Edward VIII (1936)
29.		1453 The Ottoman Turks take Constantinople 1660 Monarchy restored in England after Cromwell’s Republic.	Eliza von Moltke 1932, wife of Gen. Helmuth von Moltke (the Younger), esoteric pupil of R. St., received the “post-mortem” communications from R.St.
30.		1672 Peter the Great, Czar of Russia 1936 Ludwig Polzer-Hoditz resigns from the G.A.S. 1953 Edmund Hillary climbs Mount Everest	<i>Joan of Arc</i> 143 <i>Iburnt at the stake</i> by the English under the Duke of Bedford Voltaire 1778 – Former pupil of the Mysteries – II/29.5.24 D.N. Dunlop 1935 - Templar (E.C. Merry)
31.		1819 Walt Whitman, “Leaves of Grass” 1875 Eliphas Lévy, occultist – Mexican incarnation II/ 29.5. 24 1916 Battle of Jutland, beginning of the end of British sea power	Franz Joseph Haydn 1809, Austrian composer Reinhard Heydrich (SS) 1942, assassinated in Prague Adolf Eichman 1962, hanged in Israel
Indications from the Karma lectures of Rudolf Steiner in 1924 (II/5 means e.g. Vol.2., lect. 5 in the German Edition (!)) Karmic indications from other GA vols Indications provided from other, reliable sources Karmic indications of others selected by the editors of the calendar Italics: Text of Calendar of 1912/13 by Rudolf Steiner For the introduction and the guidelines to our Calendar, see TPA Vol.1. No.1&2 and our website: www.perseus.com..			

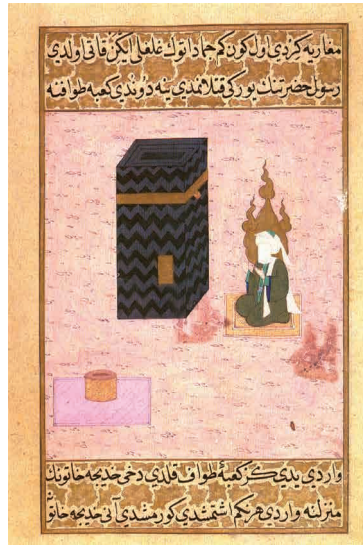
	First airborne crossing of the Atlantic by Charles Lindbergh	Michael Rupert 2014, researcher, <i>Crossing the Rubicon</i>
14.	1876 Emil Molt – Charlemagne , (Johannes Tautz, <i>Walter J. Stein</i>) 1935 Exclusion from the G.A.S. of Ita Wegman, E. Vreede and other members, and of two national Societies 1935 Black Sunday, massive sandstorm in USA	G.F.Handel 1759, composer Karl Werner 1888, biog. of St. Thomas Aquinas Sinking of the Titanic 1912
15.	☞ <i>The Day of Archangel Raphael</i> 1452 Leonardo da Vinci - Judas / Augustine, GA 139, 16.9.12 and W. Pelikan/F. Rittelmeyer 2019 Fire at Notre Dame cathedral in Paris	M.W. Lomonossow 1765, poet and mathematician GA 109/J. Abraham Lincoln 1865, assassinated Wilhelm Spiess 1965, chemist, Weleđa
16.	Aaron, elder brother of Moses 1900 Fred Poeppig, <i>Paths of Destiny</i> 1922 Treaty of Rapallo between Germany and the USSR	Georges L. de Buffon 1788, naturalist Francisco de Goya 1828, painter Kathleen Schlesinger 1953, musicologist
17.	1622 Thomas Vaughn – <i>Anthroposophia Theomagica</i> 1787 Goethe's experience of the archetypal plant in Palermo 1897 Thornton Wilder, playwright and novelist	Proclus 485, Neo-Platonist philosopher <i>Benjamin Franklin 1790</i>
18.	1521 Luther at the Imperial Diet 1906 San Francisco earthquake	Theobald of Canterbury 1161, Archbishop of Canterbury, predecessor of Thomas Becket <i>Iustus von Liebig 1873, chemist</i> Albert Einstein 1955
19.	<i>Feast Day of the Holy Lance</i> , the spear of Longinus 1775 American Revolution begins at Lexington 1995 Oklahoma City bombing, USA	Pope Leo IX 1054, Alsace; the “Great Schism” Lord Byron 1824 seeker after the Palladium I/11 Charles Darwin 1882 Tariq ibn Ziyad I/10
20.	1232 Pope Gregory IX introduces the Inquisition 1889 Adolf Schicklgruber/Hitler	Clement V 1314, Pope, abolished the Templar Order in 1312
21.	<i>Simeon - Asita - GA 114/16.9.09</i> 570 Mohammed, Prophet of Islam 747 BC, the Founding of Rome, (GA 181 30.7.1918)	Anselm von Canterbury 1109 Peter Abelard 1142, <i>De Unitate</i> Mark Twain 1910 L. Thieben 1947, anthr. writer on Judaism
22.	<i>1724 Immanuel Kant</i> , – “ young soul ” (GA 126/28.12.1910) 1840 Odilon Redon, painter 1904 J.R. Oppenheimer, physicist	Origen 254, early Church Father, still believed in reincarnation
23.	<i>St. George, conqueror of the dragon</i> <i>1564 William Shakespeare</i> (23 April date by tradition; not confirmed) 1869 Ludwig Polzer-Hoditz - Hadrian, Roman Emperor (Meyer, Polzer, p. 332ff.) 1919 First Waldorf School opened, in Stuttgart	Boris Godunov 1605, Czar <i>William Shakespeare 1616</i> <i>Miguel de Cervantes</i> 1616, writer Albrecht Haushofer 1945, anti-Nazi resister, executed
24.	☹ 1839 Otto Willmann, <i>Geschichte des Idealismus</i> , (praised by R. Steiner in GA 206) 1915 Day of the beginning of the Armenian Genocide	V. A. Zhukovsky 1852, Russian poet Helmuth von Moltke the Elder 1891, Prussian Field Marshal
25.	<i>St Mark</i> ; Symbol: Lion 1599 Oliver Cromwell 1874 Guglielmo Marconi, physicist	<i>Torquato Tasso</i> 1595, poet <i>Anders Celsius 1744</i> , astronomer
26.	1986 Chernobyl nuclear disaster, Ukraine	Malwida von Meysenbug 1903, German writer
27.	<i>470 Socrates</i> ; teacher of Plato 711 Arabs land in Gibraltar under Tariq ibn Ziyad - Darwin I/10	Fernando Magellan 1521, sailor, navigator <i>R. W. Emerson 1882 Tacitus II/5</i> Alexander Scriabin 1915, composer
28.	1904 Entente Cordiale between France and Britain	Olivier Messiaen 1992, composer
29.	<i>1429 The Maid of Orleans defeated the English at Orleans</i> and began the process that ended with England's complete expulsion from the Continent (1558)	Raymond of Sabunde 1436, philosopher Ludwig Wittgenstein 1951, philosopher
30.	Walpurgis Night, received its name from St. Walburga 1777 Carl F. Gauss, mathematician	<i>Seneca murdered</i> 65, teacher of Nero Adolf Hitler 1945, suicide

Indications from the Karma lectures of Rudolf Steiner in 1924 (II/5 means e.g. Vol.2., lect. 5 in the German Edition (I)) | **Karmic indications from other GA vols** | Indications provided from other, reliable sources | **Karmic indications of others selected by the editors of the calendar** | Italics: Text of Calendar of 1912/13 by Rudolf Steiner
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had turned against him and he immediately told his warriors what the angel was calling to him in a loud voice: "Have you already put down your weapons, O Messenger of Allah? The angels have not yet put away their weapons, for Allah commands you to attack Banu Qurayza [the Place of the Jews] and I shall go on before you!" He moved with his army against the encampment, which he besieged for 25 days. In the final stage of the struggle, when the settlement had finally been overrun, the leading commander received a fatal arrow wound. Before he died, he ordered that: "Every man of Qurayza is to be killed, the women and children are to be sold as slaves and their goods and property taken as booty." The command of the dying man was welcomed by the Messenger. He ordered the execution of the men in a particular fashion: graves were to be dug at night. The following day the Jews were led out in small groups. Their hands were tied, and they had to place themselves by the graves; then they were beheaded and the bodies pushed down into the graves. The Apostle of God had 700 men executed in this manner. However, he gave them the choice to save their lives if they would convert to the new religion. Few chose to do so. The Jews, loyal to their faith, had felt that Mohammed's "Allah" must be a false god to whom they could not commit themselves.

Foundations for a great empire

Mohammed went on to make more Arab tribes subservient, and from everywhere came messengers from distant regions, who recognised him and submitted to Islam. A great pilgrimage to Mecca was embarked on, and the Quraysh made peace with Mohammed, who was honoured like an almighty ruler. This gave him power, and he felt that now the time had come to take an important step for his faith. When he returned to Mecca, his religious enthusiasm came over him again: he went into the Kaaba and removed from it the 360 idols; while these were being thrown out of the ancient sanctuary, he called out exultantly: "Truth has come and falsehood has disappeared!" All of Arabia acknowledged his power, and when Oman, Hadhramaut and Yemen had fully surrendered to him, he sent messengers to the emperor of Byzantium, the King of Persia and to the Prince of Abyssinia, demanding that they accept the religion of the Muslims; but what did they care about the message from these desert dwellers



Mohammed before the Kaaba in Mecca, book painting, 16th cent. (the face of the Prophet is not shown)

in their coarse and mean garments of war! The news of the new prophet from Arabia made no impression at the courts of these rulers.

The foundations of a great empire had been laid when Mohammed died in 632 AD in his 63rd year.

After a short period of inner turmoil Abu Bakr, one of the most loyal followers of the Prophet, became the first successor or Caliph, the supreme head of the new Arabia. The realm was threatened with break-up, but two brilliant commanders upheld the power of the leader who wished to rule entirely in the way that the "Apostle of Allah" had done. Under Abu Bakr the Koran was written down. When he died after

only two years, one of the two commanders, Umar ibn al-Khattab, became the second Caliph. Umar was one of the most successful leaders of the Arabs. Under him many oases were conquered and, in 635, Damascus. He occupied the whole of Syria and Palestine. At the river Yarmuk (between Damascus and Aman) Heraclius, the Byzantine Emperor, had drawn up a great army, but it was completely annihilated in battle there by the Arabs, and Heraclius was forced to flee into the mountains.

Mu'awiya

Umar appointed Mu'awiya and his brother governors of the new provinces. The leading general in Syria soon died in 638 of plague, and Mu'awiya was given command of the army in Syria. Mu'awiya [603–680] is the man of particular interest here, as he lived through the period of the rise of the Arabs and was the same individuality who was reborn in the 19th century in America as Woodrow Wilson.

Mohammed had valued him because of his intelligence and had made him his secretary. Mu'awiya was devoted to the Prophet and a very adaptable person. He could be very respectful and humble, but was ambitious and patient enough to wait for the right moment. Gradually, he developed into a farsighted statesman and lawgiver. He was destined for an important role, as will be shown later. Under Umar the Arabs conquered Egypt. 1000 years after Alexander the Great, they took Alexandria, which was then one of the greatest cities in the world, and the messenger sent to the Caliph met Umar himself on the road and gave him the message: "Good news! God has

conquered Alexandria for us!” This expression clearly showed faith in the new religion. The second Caliph conquered and ruled in the consciousness that he was doing the work of Allah. For him, there was no sense of his own possessions and riches, and he demanded the same ethos from his commanders. He wrote the following letter to one of his most important generals, Saad [ibn Abi Waqqas]: “I hear that you have built a palace for yourself and have called it Saad’s Palace. You have put it between yourself and the people. It is not your palace, but a House of Folly. Come out of it and close it! Erect no doors to keep the people outside and deny the people the rights that they have; (in other words, be accessible to them at all times). Now they have to wait until you receive them or until you go out.” Saad was the man who had conquered Iraq, but Umar always remained the simple Arab whom no gift could bribe, who did everything for God and his Messenger, but nothing for himself. Under Umar the empire of the Arabs had become a world empire. Unexpected by all, the Caliph was murdered by a Persian slave for a trivial reason, and the seventy-year-old Uthman [ibn Affan] became the third Caliph. He came from the wealthy Umayyads of the Mecca Quraysh, and was the fourth man that Mohammed had converted to Islam. The Prophet had paid him a great compliment by comparing him to Abraham, the patriarch of the Old Testament. However, under the new Caliph the empire was beset with many difficulties. Dissatisfaction was fermenting in many quarters, and Uthman was accused of filling every post only with his own relatives. During all these troubles there was only one province in which there was always peace and order, and that was the achievement of Mu’awiya, who created a model government in Syria. He was not at all fanatical in the faith of his subjects. It had soon become clear to him that the Syrians were among the most educated and cultivated people. He did not insist that only Arabic had to be spoken in government offices; Syriac and Greek were allowed, and he sought to be tolerant and self-controlled in most areas. A well-known saying of his was: “I shall not use my whip where my tongue will suffice, nor my sword, where scourging does the job. And if a hair still binds me to a fellow, I do not let it snap. When they pull, I let them loose, and when they let go, I pull.”

For the first time among the Arabs he built up a disciplined army on the Byzantine model. He doubled his soldiers’ pay and took care that they were paid regularly; this was rare in those days. Mu’awiya realised that he would only defeat the Byzantines when he had built a fleet. The cautious Caliph Uthman was very hesitant to approve the building of ships for the Arabs were accustomed to fight

furiously on land, and especially in the desert, but they had no inclination to become seafarers. Mu’awiya knew, however, that it would be impossible to keep Syria and its surrounding area without a fleet. Hardly had he gathered his ships than he undertook the occupation of Cyprus, although Uthman had at first opposed the expedition. Three years later, in 652 AD, came the famous “Battle of the Masts”, off the coast of Lycia, in which the Byzantines lost their control of the seas to the Arabs.

At this point it should be remembered that in his boyhood, almost until the age of 18, Woodrow Wilson had an astonishing interest in ships of all kinds and wrote daily reports of the positions of shipping.

The turmoil of wars and the division of the empire

In other regions, where Mu’awiya was not governing, new revolts were constantly flaring up because of the privileges bestowed on the Caliph’s relatives. For example, Uthman appointed his half-brother Al-Walīd ibn Uqba Governor of Kufa and the surrounding region. Al-Walīd’s father Uqba had been taken prisoner by Mohammed’s warriors in the Battle of Badr; the prisoner had been condemned to death by the Prophet himself; with death imminent, the fearful Uqba had called out to the Messenger: “Who will care for my little children?” Mohammed’s brief answer was: “The fires of hell”. Al-Walīd ibn Uqba was one of those children, who were to be cared for by the fires of hell. Despite Uqba’s service, people accepted the Caliph’s promotion of a man whom the Messenger had once consigned to the flames of hell....

The rebels moved with their army against Medina, overpowered the city and laid siege to Uthman’s house. Uthman called for Mu’awiya’s aid, and the news of the approach of a Syrian army drove the Caliph’s enemies to intervene quickly and radically. The old ruler conducted himself with the utmost dignity. He sat – despite the great danger in which he found himself – quiet and alone in his room, piously reading from the Koran which was open on his lap. Suddenly, Mohammed ibn Abi Bakr, the son of the first Caliph, burst into the room with a drawn sword. He grabbed the old man from behind by his beard. Uthman said: “By Allah! O the son of my friend! What you are doing your father would have really hated! But before you I take refuge in Allah!” At these words the son hesitated for a moment – but then two other attackers burst in and killed Uthman, who pressed to his heart the pages of the Koran soaked in his blood. A slave struck down one assailant, and Naila, Uthman’s wife, who rushed in to defend her husband, lost several fingers of one hand in the brief struggle. “They have killed him!” she cried out, “They have

killed him, the prince of the Believers.” After the general turmoil, in 656 Ali [ibn Abi Talib], one of Mohammed’s nephews and his son-in-law, became the fourth Caliph. Ali wanted restitution for Uthman’s preference for all the relatives of the Umayyads. Without resorting to murder, he removed from their posts all the people who had been appointed by the third Caliph. He did not even hesitate to recall Mu’awiya from Syria, although Mu’awiya was lord of Syria and acknowledged by all. Mu’awiya did not obey the recall, but hung Uthman’s bloody shirt under the pulpit of the mosque in Damascus. When Ali had established his rule without making the slightest effort to prosecute the assassins, Mu’awiya sent him a message three months after the crime. “From Mu’awiya to Ali” was written on the envelope, without any titles. When the new Caliph opened the letter, he found only an empty page. When he asked what this meant, the messenger replied as ordered by his lord: “60,000 warriors are weeping in Damascus over the bloody shirt of the martyr.” This was enough for Ali to call up all his troops from Egypt, Kufa and Basra. Medina and Basra turned against Ali. Kufa also rebelled. Ali suppressed the rebellion with an army of 10,000 in a cruel slaughter. Now he selected Mohammed ibn Abi Bakr, one of Uthman’s killers and the Governor of Egypt. More than anything else in Ali’s behaviour, this gave rise to suspicion that he was at least not entirely innocent of the crime committed in Medina. Ali demanded in a letter that Mu’awiya recognise his caliphate. Mu’awiya replied that he would only do so when Uthman’s killers had been punished by Ali. The fourth Caliph then set out with an army of 50,000 men against Syria. Ali sought to negotiate through messengers. Mu’awiya hated resorting to battle and would have preferred to settle everything through negotiation. But the sense of justice of the Arab within him demanded that the murderers be punished, which he let know Ali know. But since Ali had not only made Abi Bakr ruler over Egypt but had appointed as supreme general Malik al-Ashtar, another of the assassins of the old Caliph, he felt that a battle was the only possibility. The cool statesman Mu’awiya refused an offer to settle matters by the customary duel between the two leaders, and the result was a frenzied battle at Siffin. Malik was the hero of the day, and Ali plunged furiously into the fight, with almost the same strength with which he had fought at Badr 30 years earlier. The Syrian army had as its most important commander the first conqueror of Egypt. He had the sly idea of handing out 500 copies of the Koran to 500 of his men and had each man fix [pages of] the holy book to the point of his spear. With the cry “Let Allah decide!” Ali’s soldiers threw themselves on the enemy,

who felt sure of victory. Ali’s troops retreated, a truce was declared and negotiations began.

It is worth looking back to the moment when Woodrow Wilson happily approved handing out a Bible to every American soldier at the front. The words with which he accepted the proposal have been quoted. It does not seem artificial that one can feel that something must have suddenly arisen in Wilson like an old memory of that decisive moment in the battle of Siffin just now described. The negotiations between the two parties had the following result: Ali would be Caliph of Kufa and Mu’awiya would be recognised as Caliph of Damascus, and later also of Jerusalem that submitted to him. With this decision came the division of the Arab empire into the Banū Umayya (Umayya Clan - Mu’awiya) and the Banū Hāshim (Hāshim Clan - Ali). The unchallenged ruler of Syria extended his rule not only over Palestine, but also over Egypt, which was conquered by Amr ibn al-As. The victor took Mohammed Ali Abi Bakr prisoner and had him beheaded. The two caliphs divided the great empire of the Arabs, so that Ali had to restrict himself to the East, to Iraq and Persia, as the heritage of the “Mantle of the great King of Persia”. Mu’awiya, however, became to a certain extent the successor to the Roman-Byzantine Empire. The division of the rulership of Arabia resulted in a great inner enmity within the Muslim world. This came to a peak in the conspiracy of fanatics [Kharijites], who wanted to restore the unity of the Arab world. It was decided to assassinate three leaders who were regarded as the cause of the split: Ali, Mu’awiya and Amr ibn al-As, the Governor of Egypt. On Friday, 20 January 661 AD, on the 14th day of Ramadan, the holy month of Islam, the three were to be killed on their way to the mosque. Only Ali in Kufa fell victim to the conspiracy. Mu’awiya in Damascus was only wounded in his arm, and Amr in Egypt sent a representative to



The Koran

Friday prayers, because he himself was not well that day. His representative lost his life.

Unification and expansion of the empire under Mu'awiya

Mu'awiya did not let this critical moment pass by unused. In 661 he united the empire and became the fifth Caliph. Ali's son renounced his rule over Kufa and made a simple treaty without engaging in battle. When he was accused of cowardice, he is supposed to have replied only: "Shame is better than the fires of hell." But he also had better thoughts and was of the view that it was better to seek the favour of Allah and spare the blood of Mohammed's people. Mu'awiya, who for his part, preferred negotiation to warfare, compared himself to Hasan, Ali's son and moved into Kufa, where he secured the submission of the army of Iraq. After this success, he was able to go on to Mecca and Medina to receive recognition of himself as Caliph.

Mu'awiya now had a free hand to increase the size of the Arab empire. North Africa came under his possession. Libya was conquered and Kairouan [in Tunisia] founded. In the East the empire was consolidated. Its boundaries extended from the Oxus and the Indus as far as the Persian Gulf. Nirat (in modern-day Afghanistan) was attacked, and Arab armies pushed as far as Samarkand. The unified Arab empire reached its greatest extent under Mu'awiya. From Alexandria the Arabs pushed forward to places in the East that Alexander the Great had reached almost 1000 years earlier. The traces of Greek culture that he had left behind in those places were now overshadowed by an Arab way of thinking. Only Byzantium was able to put up any successful resistance, and in seven years of battles Mu'awiya did not succeed in conquering the capital. The Byzantines prevented the storming of their walls by the use of the famous "Greek Fire". Or was the power of the Palladium, which Constantine the Great had had sunk in the middle of the city, still protecting the inhabitants of Constantinople from Arab invasion?

The character traits of Mu'awiya and Wilson

From what has been handed down historically we can still learn a little about Mu'awiya: he was light-skinned, handsome in his younger years, with a commanding expression. Umar is supposed to have called him the "Caesar of the Arabs". He was the first Arab ruler whose government was not based on religious prerogatives, even though he himself liked to refer to Islamic beliefs. He was no dictator – his heart was devoted to the people, and he spoke with all circles of the population. A tribal chief-tain declared that he had never met a man with greater

patience than Mu'awiya. He was counted amongst the greatest rulers, on a par with the Byzantine Heraclius or the Persian Chosroes. He was a skilled organiser; there were no revolts against his rule.

In old age he became obese and had to sit before the preacher's pulpit. He remained true to the Prophet and to his faith. He had preserved for 50 years a robe that the Messenger of Allah had given him and wanted to be buried with it. In 680 he was able to die very peacefully in Damascus.

When one looks over the life of Mu'awiya, one sees on the one hand, that through his personal experience of living with the Prophet, he remained entirely united with the worldview of the Arabs: that everything is determined by Allah, and one cannot escape from that. That is the one side of the fifth Caliph, Mu'awiya. This is why he was always able to wait, pondering on what should happen when the moment to act was given. This lived on in him, even after death, and he brought much of it back with him – almost unchanged – when he returned as Woodrow Wilson.

The American finds the Arab spirit, as far as religion is concerned, most readily in the Presbyterian church. This is a Protestant church but its teachings are closest to that of one God; the strict Calvinist path here is most like that of the monotheism for which Mohammed stood. In Wilson's religious feelings Presbyterianism made itself felt continually. And as with the Arabs, family bonds played such a prominent role, one sees this again in the American President: he had brought his church with him from his father and grandfather. It never left him, just as in Mu'awiya, he had never left Islam. And yet, as Caliph, he let himself be strongly influenced by the West. He was never averse to Greek culture. One should not forget that Aristotle had first been translated into Syriac; and Syria was Mu'awiya's starting point; it was there that he had become great.

On the other hand, however, probably through a certain inclination towards his Syrian and Greek subjects, for an Arab he had a rare tolerance. For example, he had a Christian wife. He allowed the Christian priests in Damascus to keep the church which had been dedicated to John the Baptist, even though he himself he would have liked to have the location for himself. Even his personal physician was not an Arab. When we then look over to Wilson, we see a noticeable similarity in relation to this forbearance towards many people. His most important private secretary, a very significant position for a President, was a convinced Roman Catholic. Woodrow Wilson the Presbyterian held on to him, although friends and

foes alike resented his choice of secretary. In his conquests, Mu'awiya was always striving in the direction of Europe: he made great efforts to come into the possession of Constantinople, and also to press westwards from Africa. But he had no success in either endeavour.

When one seeks the driving force behind the beginnings of the Arab worldview, one must look back to Mohammed's inspiration. It is as though the movements of that angel who guided the Prophet enveloped the life of the Arabs for a long time. This is where the momentum of the development of power is to be sought. The force of Lucifer impresses itself into the human soul and gives it a strong passion for power and expansion at a particular point in time that was able to shape itself especially in the Arabs, under the Messenger of Allah, who with his fiery soul could light the flames in the soul bodies of his people. Through this inner fire that a luciferic angel had lit in him, he was able to intensify the national feelings of the Arabs immeasurably. The goal that appeared before Mohammed, and which his successors achieved, was a world empire. This view of the earth filled him and his people with the greatest satisfaction; he therefore could only envision a Paradise, the pleasures and desires of which were constantly held before one who fought for Allah. Mu'awiya was despite his open-mindedness on the one hand and inner contemplation on the other, was devoted by his blood to the Arab world. In him vibrated everything that had streamed out from Mohammed – insofar as it was filled by Lucifer's activity. With his great intelligence and free spirit, knowledge of Christianity would otherwise easily have been possible for him. But he did not acquire it and died as a faithful Muslim, who had a long-preserved hair of the Prophet placed in his coffin. This bond of the soul body with the being of Lucifer represents a strong setback for a person's body of thought. Other beings influence thoughts in a more earthbound direction. Such ahrimanic forces have the effect of causing a certain blindness for the spiritual world in the individual after death. Rudolf Steiner says in his *Occult Science*: “the veiling of the spiritual world reached a peak after death for those souls which passed over from bodies that had lived in Greco-Latin culture into a body-free condition.” Mu'awiya still belonged to a certain degree to this period and had, albeit through an Arab lens, absorbed much that was Greco-Roman. Was he not called “the Arab Caesar” by Umar! Rudolf Steiner goes on to say that “they (the Greek and Roman populations) had during their lives on earth brought the cultivation of physical sense existence to a blossoming. And thereby they had condemned themselves to a shadowy existence

after death.” He emphasises more insistently: “A great part of humanity was at the time of the Greco-Latin cultural period in the situation described.” The darkening of the spiritual world after death was prepared by the influence of Ahriman throughout life. “Ahriman covered over everything from the spiritual world which would have appeared behind physical sense perception, if his intervention had not taken place from the middle of the Atlantean Epoch.” In other words, this means that through these mephistophelian forces we have been ever more hindered from recognising the spiritual behind the phenomena of the earthly world. In the life after death, however, this has the effect that the deceased person takes all his earthly strivings with him and wants to continue them as much as possible in a new life. The ahrimanic “Doppelgänger” [Double] is then strengthened within him in a very obvious way. For these powers already led him to direct his gaze in a particular direction on earth. This is why, from the past, it was relatively easy for the Doppelgänger in our time to become more and more a sheath of this man Woodrow Wilson. Many strivings from ancient times can be guided to the earth in this way in order to bring about disasters and chaos. Thus Wilson who, as Mu'awiya, so much wanted to conquer the West, was now led far to the West – to America, where the subterranean magnetic forces work powerfully into the human being, so that the Doppelgänger has an easy task to guide a person like Wilson and almost to rule him. Here the President was able to develop the idea of the self-determination of all peoples of the world, which once in Arabia was valid for every small tribe and its chieftain. Instead of a unified Arab world empire, the idea of the League of Nations on the basis of the principle of nationality appeared. And from him, perhaps not desired consciously, but not incorrectly recognised by his opponents, was the plan of a world dedicated to peace, guarded by the President of all heads of state, the President of the League of Nations, the ruler of the American people, who were to be led to the same glory as once the rule of Arabia had enjoyed on earth.

[Paragraph titles have been added by the editors.]

The Planned WHO Reforms and their Consequences for Societies Based on the Rule of Law

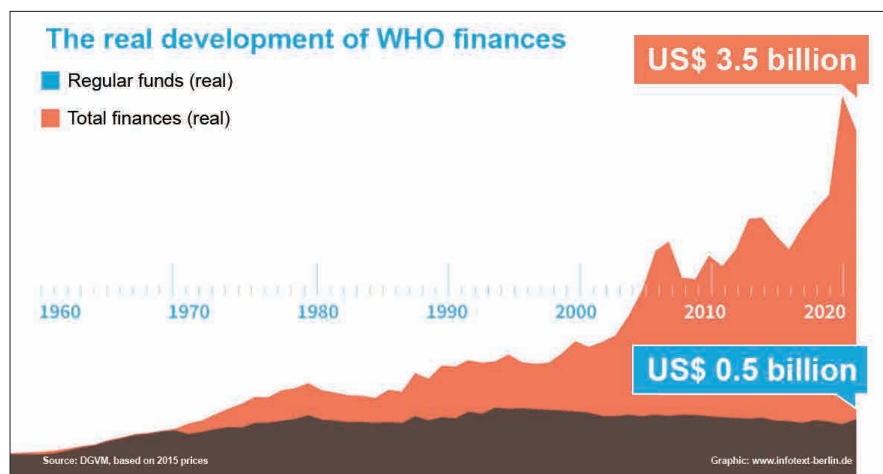
The World Health Organisation (WHO) is a specialised agency of the United Nations (UN) and was founded on 7 April 1948 in Geneva. It is tasked with “helping all peoples to achieve the best possible condition of health”. Since it was founded, the WHO has concerned itself with important questions of health politics. At first its main task was primarily the fight against infectious illnesses. With ongoing globalisation, it became more important to guide and coordinate worldwide efforts in the area of health from a central position so that states and international organisations could react to health dangers in a common and appropriate manner. The goal was also to create the general framework conditions that could lead all human beings everywhere in the world to a healthy physical and psychological existence.

A less well-known aspect of the current WHO is that its present Director-General, an Ethiopian, Tedros Ghebreyesus, has been the subject of repeated strong criticism, above all from his own country, because of human rights violations during his time as Health Minister and member of the Marxist-Leninist Tigray Liberation People's Front.¹ Another dark side of the WHO is the fact that in May 2020 an infamous PR firm was commissioned to undertake the publicity work with regard to Covid-19: Hill & Knowlton, responsible for the so-called baby incubator lie in August 1990, which was used to push the public in the USA to support the first Gulf War.²

Financing the WHO

To carry out its tasks, the WHO has at its disposal a budget of around US\$3.5 billion (2021), the largest budget of any UN specialist agency. The WHO budget is composed of obligatory contributions from UN member states which are set by the UN in accordance with the economic capacity of the member countries, and also from voluntary contributions. Germany's obligatory share in 2021 was US\$31 million. Such obligatory contributions, however, only make up some 15% of the total budget. Almost 85% of the budget comes from voluntary contributors, both state and private. In 2021 Germany paid in over US\$600 million in voluntary contributions. This great dependence

on private donors – especially the Bill and Melinda Gates Foundation, the largest donor to the WHO – is a special feature among all the UN specialist agencies.



When one looks at the development of WHO budgets since 1960, it is striking that the regular funds, based on member states' obligatory contributions, were stagnant for decades and only showed a clear increase due to voluntary contributions. While the WHO's regular funds show a fivefold increase since 1960, the share of funds from voluntary contributions over the same period has increased over a hundredfold. There is therefore a very unequal balance between the obligatory contributions from states and the voluntary contributions from a few donors. Of these latter, the Bill and Melinda Gates Foundation is of special significance: during the past 10 years the WHO has received between 9 and 16% of all voluntary contributions from this one donor alone, which has since regularly been the second or third largest donor to the WHO and often ranked just behind the USA and Germany or the UK. Another important donor to the WHO is the vaccine alliance GAVI (Global Alliance for Vaccines and Immunisation), a worldwide public-private partnership based in Geneva which in Switzerland has the status of a foundation according to Swiss law. Its goal is to improve access to vaccinations, especially for children, to counter avoidable life-threatening illnesses in developing countries. The WHO's last biannual budget was set at a total of US\$ 6.12 billion for the years 2022-2023. US\$ 1 billion of this was due to come from obligatory contributions and US\$ 5.16 billion from voluntary donations.³

The voluntary donations are problematic, because as a rule they are given for a specific purpose. The donors decide

what the WHO money should be given for and what not. Even Wikipedia states that critics see problems in the financing of the WHO. Already in 2014, Frontal21, a political TV magazine programme on the broadcaster ZDF reported that about US\$ 3 billion of the WHO's 4 billion annual budget came from voluntary contributions, the larger of which were from corporations, notably the pharmaceutical sector. According to the report, Transparency International criticised the far too small obligatory contributions to the WHO by state governments, which had led to the WHO being driven into the arms of the pharmaceutical industry from 2001. The Frontal21 report noted the criticism by the Briton Paul Flynn, who in 2010 had led an EU investigation into the WHO: "In my view, it [the WHO] is still excessively influenced by the pharmaceutical industry which operates very cleverly through its manipulation of health-care expenditure in favour of its own financial interests." WHO projects are also partly financed as public-private partnerships through the above-mentioned GAVI vaccines alliance, which itself receives 75% of its finance from the Bill & Melinda Gates Foundation. The Foundation has been accused by, among others, Medico International, an aid and civil rights NGO based in Frankfurt am Main, of deliberately propagating measures by firms whose shares it holds. The Bill & Melinda Gates Foundation recommends the allocation of WHO commissions to firms such as Merck & Co., GlaxoSmithKline, Novartis and Pfizer, all of whose shares are held by the Foundation. According to the Indian health expert Amit Sengupta, "Big Pharma, the major pharmaceutical concerns, and Big Food, the major food corporations, made unscrupulous use of precisely these WHO conflicts of interest."⁴ In May 2017 Thomas Kruchen on *Deutschlandfunk* (radio) noted that the WHO, responding to pressure from donors, focuses on the technocratic fight against infectious diseases.⁵

The planned WHO reforms and the position of Switzerland

Two different international law instruments are currently under negotiation, both of which are due to be voted on at the next WHO Assembly at the end of May this year. This will be a agreement or a new convention with the ponderous title: *Convention, Agreement or other International Instrument on Pandemic Prevention, Preparedness and Response – CA+* – usually known as the Pandemic Treaty – and also the revision and reformulation of the International Health Regulations (IHR), the current version of which stems from 2005.

The negotiation of a new treaty on preparedness and response to pandemics is carried out by the

Intergovernmental Negotiating Body (INB). The last revised draft of the text for the prospective WHO pandemic treaty appeared on 7 March 2024.⁶ The second process is the revision of the existing international legal framework for health emergencies, preparedness and response. This work is being coordinated by the Working Group on the International health Regulations (WGIHR). Both the INB and the WGIHR are subsections of the World Health Assembly (WHA), the most important body at the WHO. There has been no announcement on the intended relationship between the two instruments. In their present form there is overlapping content in almost all the regulated areas, and it is unclear why the WHO and its member states are spending resources on negotiating two international instruments with overlapping areas of application.

If they are accepted at the 77th WHA in May with a simple majority vote, the changes to the IHR will come into force in all states within 12 months unless a state, within a 10-month period, proactively records its rejection or reservations with regard to the newly revised Articles 59, 61 and 62 of the IHR, which were last revised in 2022 and came into force in November 2023. Before revision in 2022, states had a period of 18 months in which to decide against the changes. The new rapid process of the implementation of the changes will further accelerate the process of revision.

By contrast, the WHO pandemic treaty is currently being negotiated in accordance with Article 19 of the WHO constitution. As soon as the treaty is accepted by a 2/3 majority at the WHA, every WHO member state can sign and ratify the treaty in accordance with procedures laid down in its own national law.⁷

On the website of the Swiss Federal Office for Health (BAG) is the following statement about the reform projects.: *"For Switzerland, binding international cooperation is a central precondition to prepare the world for future health emergencies. There must be secure provision that a global health crisis such as COVID-19 does not recur. The pandemic showed that viruses can rapidly spread across state borders. Better preparation and the protection of all countries, communities and individuals worldwide ultimately also serves to protect Switzerland and its population."*

Switzerland approved the proposal for a legally binding instrument early on. The recent crisis has shown how important internationally binding instruments are for Switzerland. Switzerland therefore supports the negotiating process and actively represents its interests in it.

As a sovereign member state, Switzerland has the choice to sign and ratify a general convention, agreement, or other instrument.

*Only after the conclusion of the negotiations and depending on the content that has been finally negotiated will Switzerland decide whether it votes for the result.*⁷⁸

The planned changes to the IHR are not mentioned here by the BAG. The identification of international and regional health emergencies (PHEIC = Public Health Emergency of International Concern) is therefore the central lever with which instruments of information control (censorship), surveillance and digitalisation are justified and which creates the basis for the accelerated development and distribution of pandemic-related products such as vaccines and also their acceptance in the population. The BAF diplomat Nora Kronig, the leading Swiss official responsible for the treaty negotiations with the WHO and with the other member states deliberately downplayed the significance of the IHR in an interview with Katharina Fontane of the *Neue Zürcher Zeitung* newspaper at the beginning of 2023. The modification of the international health regulations is of rather minor and technical nature and therefore does not necessarily require a parliamentary vote.⁹

In what follows, a few IHR and pandemic treaty reform proposals that are questionable in terms of the rule of law will be mentioned by way of example. Anyone who wants to form his own judgment cannot avoid reading and evaluating the proposals themselves. One can find the original documents [in English] and helpful analyses at the Aktionsbündnis Freie Schweiz (ABF), partly even in German translation (see n.2 below). The bases for judgment are provided there, but no-one who declines to take the easy path of 'managed thinking' is spared the effort of coming to an individual assessment.

Unrestricted authority of the WHO Director-General

The Director-General of the WHO is to be enabled to exercise the sole power of deciding when a pandemic is declared – without providing evidence of any threat and without legal controls (cf. Art. 12 of the draft IHR 2014: *Determination of a public health emergency of international concern*: PHEIC). The Director-General's existing authority will be extended so that the list of pretexts for a pandemic will be almost arbitrarily lengthened. Already a new subtype of flu or even only a potential international health state of emergency can suffice. The gates to arbitrary action have been opened wide.

The declaration of an international health emergency is like the first domino falling which starts a whole chain reaction of further constitutionally relevant consequences, namely the authority to order measures, which include lockdowns, compulsory testing, compulsory certificates, and compulsory vaccinations. There is no independent control or

corrective mechanism which could be used to check whether the WHO's instructions are meaningful, justified or necessary and whether collateral damage is avoided. Legal protection is generally not provided. There is no possibility to have the decision of the WHO Director-General checked or to end an international health state of emergency. The result is a maximal extent of the discretion available to a single person, without a control mechanisms and without accountability.

This is not in line with existing constitutional law guarantees. According to Art. 29a of the Swiss Constitution (BV) every person has the right in the case of legal disputes to claim judgment by judicial authorities. Furthermore, Art. 30 Section 1BV states: *Every person whose case has to be judged in a judicial process is entitled to court hearing that is determined by law, competent, independent and impartial.*

WHO recommendations to combat pandemics are to be binding

In Art. 1 of the draft IHR 2024 which deals with definitions, the recommendations of the WHO include the indication that their non-binding nature be deleted. That in itself may not yet perhaps put the recommendation in question, but there are two further determinations that are more than clear. According to Art. 13a of the draft IHR 2024, *the State parties recognise WHO as the guidance and coordinating authority of international public health response and undertake to follow recommendations in the international public health response*. In English legal language, "to undertake to do something" means a binding legal obligation. Moreover, according to Art. 42 of the IHR 2024, the recommendations (both permanent and temporary) are to be implemented without delay by all parties to the agreement.

The objects of such recommendations, according to Art. 18 Para. 1 of the draft IHR 2024 can, for example, be:

- Examination of proofs of medical investigations and of laboratory analyses;
- Request for medical investigation;
- Examination of proof of vaccination or of other preventative measures;
- Request for vaccination or for other preventative measures;
- The placing of suspicious persons under official health surveillance;
- The implementation of quarantines or other health measures against suspicious persons;
- The isolation and, when necessary, treatment of infected persons;
- Contact tracing of suspicious persons or infected persons;
- Denial of travel to suspicious or infected persons.

Furthermore, an implementation committee (Art. 53A draft IHR 2024) is envisaged which is intended to oversee the correct implementation of the health regulations/recommendations by the member states. A Compliance Committee (Art. 53 bis-quater draft IHR 2024) is to be created with which there will be obligations to cooperate and to which they must report; this will check whether member states are operating correctly within the framework set by the WHO. Both committees would be dispensable if it were a matter, as previously, only of mere recommendations. It is to be expected that considerable official pressure could be brought to bear on those member states which delay or even refuse the implementation of the recommendations.

Switzerland would, consequently, be obliged to implement the recommendations, especially as the IHR enjoys the status of international law. This is hard to bring in line with existing constitutional regulations. According to Art. 163 Para. 1 BV, the Federal Assembly shall enact legislative provisions in the form of a federal law or ordinance. Art. 164 Para. 1 BV lays down unmistakably that: *All important legislative provisions are to be enacted in the form of federal laws. This includes especially basic provisions on: a. the exercise of political rights; b. restrictions on constitutional rights; c. the rights and duties and persons; (...)*

Art. 185 Para. 3 BV states that the Federal Council can enact ordinances and issue decrees in order to respond to ongoing or threatening severe disturbances of public order or of internal or external security. Such ordinances, however, are limited. According to Art. 10 BV, everyone has the right to life (capital punishment is forbidden), the right to personal freedom, especially physical and mental integrity and to freedom of movement. Torture and every other kind of cruel, inhuman or demeaning treatment or punishment are prohibited. A person may only be deprived of liberty, according to Art. 31 Para. 1 BV, in cases laid down in law and only in ways prescribed by law. That is incompatible with any WHO authority to order quarantines and isolation measures.

Censorship and the power to manipulate

According to Art. 44 Para. 1 Cl. H of the draft IHR 2024 member states are obliged to cooperate with and support each other in taking action against the propagation of false and untrustworthy information, in the media, social networks or other means of propagation, relating to questions of public health, preventative or anti-epidemic measures and activities. Similarly, Art. 18 Para. 1 of the draft Pandemic Pact (as of 7.3.2024) states: *Each Party shall promote timely access to credible and evidence-based*

information on pandemics and their causes, effects and drivers, with the aim of countering and addressing misinformation or disinformation, particularly through risk communication and effective community-level engagement.

That gives rise to the fear that the WHO is given a monopoly on truth both in the definition of a pandemic and also in the manner of precautions and countermeasures to combat it. Such censorious mechanisms are incompatible with guarantees laid down by the rule of law. Article 16 of the Swiss Constitution (BV) guarantees freedom of opinion and information. Every person has the right to form an opinion freely, and to express and propagate it without hindrance. Every person has the right to receive information freely, to procure it from generally accessible sources and to spread it. These rights are further bolstered by Art. 17 Para. 1 of the Federal Constitution, according to which freedom of the Press, radio and TV, as well as of other forms of public telecommunications broadcasting of presentations and information are guaranteed. Paragraph 2 of Art. 17 BV states plainly and simply: Censorship is prohibited.

Conclusion on the planned revision of the IHR

According to the planned drafts, the WHO intends, via the revision of the IHR, to acquire an unlimited competence for self-empowerment and for the suspension, for any length of time, of national sovereignty and individual self-determination in core questions of the individual's existence (health, private life) – for an unlimited duration. The Swiss attorney Philipp Kruse who, as a recognised expert on the WHO, has been heard in several parliaments, has at the outset of several of his lectures clarified this situation with the following comparison: If you transfer the intended powers of the WHO to a contract between you and your doctor, then the content of the contract will be something like the following: it will be a contract about your health and all your rights, including your assets, and about your personal self-determination, a contract that gives your doctor a free pass to determine arbitrarily your health status and the status of your personal life and, under certain circumstances, to authorise harmful behaviours and harmful medical treatments for you for the rest of your life and without you being allowed to say anything about it or against it.

The exemplary basic rights in the Swiss Federal Constitution could be supplemented by corresponding provisions of the European Convention on Human Rights (ECHR), the International Covenant on Civil and Political Rights (UN Convention II) and also the UN General Declaration of Human Rights. These international legal treaties are binding law for Switzerland and the Federal Court. (cf. Art. 190 of the Swiss Constitution).

In view of this background, the above-mentioned position of the Swiss Federal Office for Health (BAG) with regard to the planned WHO reforms is hard to understand. What this is about is nothing less than a surrender of the fundamental principles of constitutional and international law, a free pass for the WHO to be able to suspend at any time all the essential pillars of the Constitution at the press of a button.

Ultimately, it matters not whether at the end of the negotiations a fig leaf is included somewhere in one of these two treaties as 'protection' of basic rights. The whole conception is such that it is quite simply impossible to guarantee the effective protection of basic rights, especially since judges, after the experiences of the last 4 years, only see one side because the old fundamental principle that one has to listen to the other side (*audiatur et altera pars*) evidently no longer applies, and when science can no longer operate with thesis and antithesis and when in democracy, only a pro is allowed and no longer a contra. Then there can be no more protection of basic rights. The threatening situation that faces us is the impending replacement of democracy worldwide by the health dictatorship of the WHO.

The WHO Pandemic Pact as planned economy health cartel

The American James Roguski¹⁰ has rendered extraordinarily good service in explaining the threatening consequences for the rule of law of the WHO reforms. In his view, the WHO pandemic treaty is not an attack on national sovereignty or the basis for the limitation or abolition of fundamental freedoms or human rights. It does not authorise the WHO to order the compulsory wearing of masks, vaccinations, lockdowns or travel restrictions. It is not at all about human health. There is a great misunderstanding, he says, because many people confuse the proposed changes to the IHR with the WHO pandemic treaty. He therefore recommends people to read and study the proposed pandemic treaty. He himself comes to the conclusion that there are at least ten reasons why it should be rejected and stopped.¹¹

Decisive for him is something else: the WHO pandemic treaty will create a framework convention, for the implementation and further development of which a gigantic bureaucracy will be constructed, without any direct accountability. This is about a great deal of money. In an outstanding interview with Sarah Westall at the beginning of March 2024 Roguski says that US\$21 billion p.a.(!) are involved.¹² He compares the new framework convention with the framework convention on climate change. Overseeing this would be bureaucrats who would

be unelected, unknown and unaccountable. Centrally important would be a new body of parties to the treaty, that is, a new body to which not all WHO member states would belong. In this way, under certain circumstances, democratic rights of participation and parliamentary reservations of consent could be circumvented. According to Art. 21 Para. 2 of the draft pandemic treaty (7.3.2024) the conference of the parties to the treaty are to meet regularly every three years to assess the implementation of the WHO pandemic treaty and to make the requisite decisions as to its further effective execution. The negotiations are currently aiming at the establishment of a new global cartel which, according to Roguski, could be called OPEC (Organization of Pandemic Corporations). The string-pullers are therefore actually negotiating an international trade deal which is intended to divert billions of public and private monies in order to dramatically expand the *Pharmaceutical Hospital Emergency Industrial Complex* (PHEIC - as Roguski calls it [same pronunciation as the English word 'fake' – *transl.*]) in countries with low incomes. In this way, the necessary infrastructure will be built up in those countries in order to sell more medicines and vaccines through the permanent creation of fear, so that the members of the organised criminal syndicate can profit from this. The above-mentioned interview is therefore titled: *WHO – Worldwide Mafia Takeover: Institutionalize Mafia Control is Our Reality – Follow the Money*

On 16 October 2023 on the website of the German network *Kritische Richter und Staatsanwälte* (Critical Judges and State Attorneys) Laura Kölsch published a detailed and funded analysis of the WHO reform project.¹³ In it she arrives at the result that pandemic-related products, as a central means of health security, must for the first time be contractually regulated and defined. The production and sales of vaccines and medicine products (such as tests and medicaments) would be driven forward by this. The WHO would take a central role in its direction and distribution and in this role would cooperate with industry and philanthropic foundations. Art. 13 of the draft pandemic treaty (7 March 2024) shows unmistakably that this will mean a centralised planned business. The WHO would mediate the need for pandemic-related products and would see to their regulated distribution. To get round the usual anti-cartel rules for the protection of free competition, the WHO would coordinate the network in such a way that a competition for resources between international procurement centres and regional organisations and/or mechanisms would be avoided. (Art. 13 Sect. e of the draft)

Laura Kölsch argues that consequently, pandemic products such as vaccinations and diagnostics should, as

central instruments of health security and as a permanent goldmine for non-state interests and actors, be included in international law contracts. This will be achieved by the expansion of markets – financed by industrial states – in developing countries whose accelerated production and distribution will be steered by the WHO during health emergencies as well as by possible collaboration of the WHO with public-private partnerships such as the *Coalition for Epidemic Preparedness Innovations* (CEPI). CEPI was founded in 2017 at Davos and initially financed by Norway, India, the EU, the Gates Foundation, and the Wellcome Trust. Germany is one of the main donors to CEPI. CEPI has invested in 21 candidates for new vaccines thus far, 14 of them against COVID-19. It has invested in the development of fast reaction platforms for vaccine development against unknown viruses (Disease X) and has declared its ‘100 Day Mission’ with the goal of producing new vaccines in the future within only 100 days. In September 2023 CEPI and BioNTech announced a partnership for the development of an mRNA vaccine against Mpox (monkey pox). Comparable with CEPI are public-private partnerships for the development and distribution of diagnostics.¹⁴

Outlook

Instead of the pressing need for a reappraisal of the Corona years with regard to failures in the rule of law, those in power in the state and in business press ahead undeterred, deepening and legally anchoring their fateful, failed direction. Although the PCR tests have long been revealed to be useless in the detection of infection, the masks did not protect but harmed, and the mRNA injections (“vaccinations”) were shown to protect neither against infection nor against transmission, all these measures were to become standard practice. The aim is the constant surveillance of human beings with the goal of the prevention of harm. In other words, the rule of law state, in which everyone is free and responsibly active within a legal framework and only offences against the law can be punished, is being replaced by a health police- and security-state. Future pandemics are said to be as certain as “Amen” in church. Only the time and frequency are uncertain.

The EU is a pioneer of this global security system. It has already created the legal basis to be able to establish a health emergency at Union level. Such a Union emergency which will close the “gap” between the international PHEIC and the national epidemic emergency (e.g. §5 Infection Protection Law in Germany) is possible in the future either simultaneously with a WHO-PHEIC or independently from the WHO as a regional emergency

law at the EU level. Health emergencies at the EU level and the corresponding measures have been normalised in EU ordinances and thereby are directly applicable in German law.

These alterations were enacted in the form of EU ordinances on the basis of the competence norm of Art. 168 (Protection and Improvement of Human Health) of the treaty in accordance with EU (AEUV) procedures.¹⁵ They are binding from the time they enter into force and are applicable in the member states without implementation (Art. 288 AEUV). Although the member states are responsible for putting such cross-border health emergencies into operation, subsidiarity is guaranteed since no country is able to do this alone. Similar to the IHR procedure for reporting and evaluating health risks, (EU) ordinance 2022/2371 establishes an early warning and reaction system with corresponding duties for the member states to report possible serious cross-border health dangers.

In accordance with Art. 2 Para. 1 VO (EU) 2022/2371, serious cross-border health dangers that can be evaluated are: life-threatening or otherwise serious dangers to health of biological, chemical, environmental or unknown origin. To the possible categories of dangers belong those of biological origins in the form of transmittable diseases, including those of zoonotic origin, biotoxins or other harmful biological materials, which are not associated with communicable diseases, environmental dangers, including climate-related dangers as well as dangers of unknown origin. Like the IHR, the EU is here pursuing an all-hazards approach, extended by environmental dangers, climate-related dangers and dangers of unknown origin. The latter can hardly be surpassed in their vagueness.¹⁶

In Switzerland too the implementation of the WHO reforms has long been planned. The Federal Council has proposed a comprehensive revision of the law relating to epidemics. The deadline for consultations on this was 22 March 2024. An unbiased reading of the reform proposals shows that if passed, they would already fulfil many of the WHO’s future requirements. Were the WHO reforms to fail in whole or in part,¹⁷ even without them, there could still be a health dictatorship in operation in Switzerland and in the EU. The legal regulations are moreover much too unspecified and wide open to arbitrary abuse. It is not possible to go further into this in the framework of this article on the WHO. Interested readers can look at the draft law of the Federal Council and the website of the ABF (Action Alliance for a Free Switzerland) where many consultation draft documents with helpful information can be found.¹⁸ The ABF, with which the author works as a legal adviser, is grateful for any donations. In addition, readers’ attention

is also drawn to the excellent position statement by the Association “Citizens Ask” [Verein Bürger fragen nach].¹⁹

For those are concerned about freedom, human rights and the rule of law, the objective in Switzerland can only be that a national referendum be held on all the above-mentioned reform projects in order still perhaps to be able to block the projects. That should be possible without further ado at the revision of the law on epidemics if the requisite number of signatures for a referendum can be collected. As for the pandemic treaty and the IHR, the question will be whether they are subject to a mandatory or at least an optional referendum. That depends on whether a Swiss ratification of the pandemic treaty would be tantamount to joining a supranational organisation (obligatory referendum in accordance with Art. 140 Para. 1 lit. b of the BV - the Federal Swiss Constitution) or amounts to a treaty under international law, which contains important legislative provisions or requires the enactment of federal laws (optional referendum: Art. 141 Para. 1 lit. d Item 3 BV).

It is harder to judge the question of a referendum if in May this year the revised IHR is accepted with a simple majority (and the agreement of Switzerland). Whether in this case there will be an obligatory referendum (factual change in the Federal Constitution in the sense of Art. 140 Para. 1 lit. a BV) or an optional one (Art. 141 Para. 1 lit. d, Item 3 BV) is a constitutional issue still to be clarified. It will in any case depend on there being as many critical and wakeful citizens as possible in order to be allowed to exercise rights of democratic co-determination at all. How the votes will then turn out is another question.

Gerald Brei, Zürich (Switzerland)

The 77th World Health Assembly closed soon after the deadline of our magazine.

Though the Pandemic Accord was not passed and only some of the planned amendments were agreed on due to a screaming failure of compliance with defined procedures, this will, best-case scenario, somewhat slow down but not stop the implementation of planned schemas:

“The 77th WHA has sent a clear warning to the world that the global pandemic agenda is moving forward. The WHO is in the driver’s seat with States Parties’ consent to ignore procedural requirements to get the job done. The deplorable absence of serious questions at the WHA on i) the economic costs versus benefits of this agenda, ii) the potential impact of new amendments on human rights, and iii) the scientific foundations of the systematic surveillance approach, signal that the drivers are political rather than evidence-based.”*

* *IHR Amendments Open Door to Perpetual Emergencies* written by Thi Thuy Van Dinh and David Bell; 7 June, 2024 Brownstone Institute. <https://brownstone.org/articles/ihr-amendments-open-door-to-perpetual-emergencies/>

Notes

- 1 See for example <https://paz.de/artkel/der-mann-mit-der-schier-unglaublichen-vergangenheit-a9978.html>. Interested readers should research this for themselves, because such reports are often unfounded slanders.
- 2 See Arnold Sandhaus: “Strategisches Theater”, *Der Europäer* Vol. 25 / No. 2/3 Dec./Jan. 2020/21, pp. 28-31.
- 3 See the website of the German Society for the United Nations: <https://dgvn.finanzierung-der-un-/wohin-fliesen-die-gelder/die-who-und-ihre-finanzierung>
- 4 https://de.wikipedia.org/wiki/Weltgesundheitsorganisation_mit_entsprechenden_Nachweisen
- 5 Thomas Kruchem: *Weltgesundheitsorganisation am Bettelstab. Das Dilemma der WHO* <https://www.deutschlandfunkkultur.de/weltgesundheitsorganisation-am-bettelstab-das-dilemma-der103.html>
- 6 For the original English text, see: <https://abfschweiz.ch/wissen-bilden/>
- 7 Dr. Silvia Behrendt and Dr. Amrei Müller: <https://uncutnews.ch/die-vorgeschlagenen-aenderungen-der-internationalen-gesundheitsvorschriften-eine-analyse/>
- 8 <https://www.bag.admin.ch/bag/de/home/strategie-und-politik/internationale-beziehungen/Multilaterale-zusammenarbeit/organisation-mondiale-sante/inb.html>
- 9 <https://www.nzz.ch/schweiz/who/-pandemiepakt-soll-die-schweiz-dem-abkommen-beitreten-ld.1768402>; a worthwhile critical analysis of the interview can be found on the website of ProSchweiz: <https://proschweiz.ch/analyse-des-nzz-interviews-vom-5-dezember-2023-zwischen-Katharina-fontana-nzz-und-nora-kronig-bag-frau-botschafterin-kronig-verkaufen-sie-uns-nicht-fuer-dumm/>
- 10 His website: <https://jamesroguski.substack.com> has many worthwhile items.
- 11 <https://jamesroguski.substack.com/p/read-the-treaty>;
- 12 https://rumble.com/v4gjbr6-institutionalize-mafia-control-is-our-reality-follow-the-money-w-james-rogu.html?utm_source=substack&utm_medium=email
- 13 Laura Kölsch: <https://netzwerkkrista.de/2023/10/16/kommt-die-globale-gesundheitsdiktatur/>
- 14 Laura Kölsch, n.13 above with corresponding links.
- 15 See (EU) Ordinance 2022/2371 of the EU Parliament and Council, 23 Nov. 2022 (...) for the establishment of a European Centre for the Prevention and Control of Diseases; (EU) Ordinance 2022/2371 of the EU Parliament and Council, 23 Nov. 2022 for serious cross-border health dangers, (EU) Ordinance 2022/2371 of the EU Council, 24 Oct. 2022 on a framework to guarantee the provision of crisis-related medical countermeasures in cases of health emergencies at the Union level.
- 16 Laura Kölsch: n. 13 above.
- 17 According to Art. 55 IHR, the test for a revision must be communicated to the governments of the member states four months before the negotiations. That would have been 27 January 2024. Christoph Pfluger reports that an enquiry to the BAG about the proposed text and the date of Notification revealed that there was still no negotiable document available and that the next round of negotiations would be held from 22-26 April. A discussion and adoption of the IHR that would conform to international law is therefore no longer possible at the WHA at the end of May 2024 (see <https://www.christoph-pfluger.ch/2024/03/18/who-vertraege-die-fristen-sind-definitiv-verpasst/#more-2013>).
- 18 On the ABF, see n. 6 above.
- 19 <https://vbf.ch/2024/03/15/6-55-nr-sr-revision-des-epidemiengesetzes-epg-vernehmlassung/>

Noble is man, helpful and good! For that alone
Differentiates him from all the beings we know of.
(Goethe, "The Divine")

Anthroposophers – Guardians of the Signs of the Times?

With the increasing anxiety and helplessness in populations with regard to the dubious actions of their own governments (see below), "Threefolding" is gaining some attention. Those interested pose questions, such as: "Is Anthroposophy actually needed?"

With regard to value systems, Rudolf Steiner foresaw early on the decline of civilisation and accompanying social distortions.¹ In 1898 he formulated the Basic Sociological Law [*Soziologisches Grundgesetz*]², in which positive cultural development can only be aimed for on the basis of *the free development of the individual*. No-one was interested. In 1905/1906 Steiner elaborated this for Theosophists as the Fundamental Social Law [*Soziales Hauptgesetz*]³ in the sense of the Buddhist and Christian teaching: "Hatred cannot be overcome through hatred, but only through love." But relating to this point, only spiritual knowledge [*Geisterkenntnis*], leads in our present materialist era to real social thinking. "And here is just where a spiritual scientific ethos comes in. This cannot remain at the surface of understanding but must penetrate the depths." (GA 34). But unfortunately, the Theosophists were more interested in Asian Mahatmas than in social common sense. Only in the years 1917–1922 with his comprehensive idea of the "Threefolding of the Social Organism" did Steiner bring forward a fully elaborated concept of such a new social order. Unfortunately, here again Anthroposophers showed little interest in what their "Herr Doktor" had to say. Uncomprehendingly, they mostly resented his "politicising", an activity that they preferred to cultivate amongst themselves "out of serious concern". Steiner remained engaged nevertheless: "It is precisely the danger of utopianism that this idea would like to avoid, in that it does not at all set up something that one could call an ideology of social life or a [party political] social programme, but points to a particular way in which people can work together in public life, so that new constructive forces, new developmental forces can be set against the forces of destruction." (GA 334 19.3.1920)

Crosswinds

Especially with the publication of his book *Die Kernpunkte der Sozialen Frage* (GA 23) [The Core Points of the Social

Question - English title today: Towards Social Renewal] after numerous lectures on social threefolding and its practical economic application, Steiner personally came up against a concentrated alliance of conservative, hostile political and ideological counterforces, which even today do not shrink from resorting to violence and murder. To secure the power and control they have maintained until now, such alliances pay no heed to the signs of the times. At any cost they hold on firmly to dogmas, to long-preserved notions of supremacy and authoritarian behaviours. They do not wish to hear anything of the human capacity for freedom, the power of initiative and the belief in democracy of their "subjects". Especially since the "Corona mass psychosis" (Ueli Maurer), when the official political class lost its healthy human reason through criminally subverted institutions (UN, WHO, the warmongering "defensive alliance" NATO in league with journalists and the 'climate Vatican'), everything has gone wrong. State governments have forced democratic achievements such the separation of powers, freedom of expression and pluralist science in a retrograde direction or else have entirely cancelled them. Through the maintenance of anti-constitutional "emergency laws", socially deviant practices and situations have rapidly emerged, which only a few years ago one would not have imagined existed even in rogue states.

After informing oneself thoroughly, one cannot call the current globally concerted authoritarian measures anything other than evil and agree with Jean Ziegler⁴: "the only thing that evil needs in order to triumph is the silence of good people." Do you too, dear reader want to let future developments in the world go on being shaped by troops of papal Orders [e.g. the Society of Jesus and Opus Dei – *transl.*], NGOs, capitalist criminals and a political elite that grovels in the dust before global organisations, lying, ordering people about and exploiting them?

Nothing will any longer be as it was

The concentrated power of neurotics obsessed with their profiles is not the only boulder in the path of threefolding initiatives. With their obedient helpers in the well-greased "quality media", they take care that the deceitful Agenda



Promotional material for *The Guardians* by the “Council for Inclusive Capitalism”. On the left of Pope Francis (quote: “Climate change is man-made”) is the hardly impecunious founder of *The Guardians* – Lynn Forester de Rothschild. (www.inclusivecapitalism.com/our-guardians/ Retrieved Dec. 2020 and since deleted). See also Endnote 5.

2030, anthropogene climate lies, imposed ‘vaccination’ fanaticism, alien spectres from outer space, heat death, LGBT and Transgender nonsense, CBDC (central bank digital currencies), digital ID snooping and other siege and earnings models are hammered into the eyes and ears of mature citizens by the media. Negligently, they avoid any open, fair discussion, and committed only to thinking in terms of commodities and prices, they have created and enforced an inhuman “new normal”. Thereby, they devalue the meaning of life, and make people sick and hopeless.

Enthusiasm and hindrances

No wonder that people feel inspired by the *ideas of threefolding* and its truly human dimension - especially in discussions of *real democracy*, a state of the rule of law to be striven for through direct democracy⁶ fallen. First, the ideal: the state governed by the rule of law should “merely” separate out from itself those areas of life which we can call the “cultural life” and “economic life”. It should accept these two as self-governing, autonomous spheres of authority with their own, specific, fully-fledged competences alongside the state and should together work with them in a dynamic fashion. For western societies there seems no better and more peaceful solution conceivable than one which allows for a free cultural life and an associative economic life. For governing society and determining its direction should no longer be the prerogative of financial and economic circles but of mature citizens, who all stand within these three separate and autonomous but interrelated spheres of society and together enable *human spheres of life* to develop effectively. It is not so difficult to see this but its practical application, namely for a parliament that cares only about justice, will come up against great hindrances, especially if threefolding is finally to be developed practically in the proper way,

with the necessary contemporary concepts, as developed in Steiner’s *National Economy Course* (GA 340 – titled *World Economy* in English).

Anthroposophers as guardians

Only on the basis of a really substantial spiritual picture of the world and of Man can viable social foundations for a better world be worked out. Steiner: “People who otherwise strive for one or the other world view are, as a rule, convinced that thoughts and ideas, apart from what they are

in their human souls, are not something else in the world context, but people with such world views believe that thoughts and ideas will settle into the world as ideals in the same way that man, insofar as he only performs sensory deeds, succeeds in bringing them to bear in the world. The anthroposophical ethos presumes that we are clear that our thoughts and ideas must find other ways to realise themselves than what happens through our sensory actions, through what we do in the world of the senses. *In the knowledge of this necessity* of life already lies the challenge *for the Anthroposopher to have to participate in a certain way in being awake to the signs of the times.*⁷ Indeed, a great deal is going on in world evolution; the human being, especially the human being of our time, is obliged to develop a real understanding of what is going on in the events in world evolution in which he himself has been placed.”⁸

Illusions

Many “dear friends” still seriously seem to believe, that in threefolding today, after more than 200 years of law that has been derailed⁹ by concepts of labour, money, income, property, land, possession etc.¹⁰ that have become crooked, it would still be possible to arrive at an unfalsified body and practice of law. Enthusiasts on both right and left are in unimaginable error here. Very few want to admit what is certain to occur in the near future. Without realising this, pragmatists, deceived by conceptual spectres, go on being tempted to try to confuse efforts for threefolding with ideas from social relations that have become sick (keywords: unconditional basic income, do-gooder-ism, One Health fantasies). They want nothing to do with serious efforts, e.g. deepened by really “new money”¹¹, to think about morality (through ethical individualism, GA 04), about Steiner’s later youth work and Goetheanism (<https://goetheanismus.ch/>).

High treason thanks to an unfree spiritual life

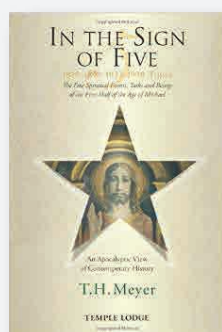
On the basis of today's unfree spiritual and cultural life, natural *science* and, as a consequence, all governments and international bodies consider it entirely necessary that the UN has, for its own use,¹² brazenly hijacked science, which is the highest human power (*Faust I*). Together, senior government figures, politicians, the 'anointed' clergy and "quality media" have all been pushing, more or less consciously, in the direction of boundless dehumanisation. To maintain their power, possessions and status, they fight against every free expression of opinion that opposes them, including Anthroposophy and threefolding. A dangerous, inevitable division in human society is therefore happening today, the consequence of which the investigative journalist Milosz Matuschek recently characterised in the Swiss weekly magazine *Die Weltwoche* as follows: "When politicians lie to their own people to gain more power for themselves at the people's expense, that is a coup by traitors against their own people, a form of high treason against democracy. It is therefore not only a right, but a duty for the people to engage in [peaceful - GP] resistance."

Gaston Pfister, Pforzheim (Germany)

Notes

- 1 "Verwirrung und Verwüstung wird herrschen, wenn das Jahr 2000 herannaht..." (GA 286, lecture of 7.3.1914).
- 2 The Basic Sociological Law: "At the beginning of culture, humanity strives to create social arrangements in which the interests of the individual are sacrificed for the interest of the whole. Later developments lead to a gradual freeing of the individual from the interests of the community and to an unfolding of individual needs and capacities." (GA 31, p. 255f.).
- 3 The Fundamental Social Law: "The well-being of a community of cooperatively working human beings is the greater the less individuals demand the proceeds of their work for themselves or, in other words, the more they make over these proceeds to their co-workers and the more their needs are met not by their own work but from that of others." - "All institutions within a group of people which contradict this law must, in the long run, produce misery and distress somewhere. This principal law applies to social life with such exclusiveness and necessity as any law of nature applies to any particular field of natural action." (GA 34, p. 213).
- 4 Jean Ziegler (*1934), Swiss sociologist, a decided opponent of globalised predatory capitalism.
- 5 The Society of Jesus (SJ) – see: *Der Jesuitismus im Kampf gegen das freie Individuum* (Lochmann-Verlag ISBN 978-3-906712-48-2) and note the activities of the *Klimamilizen* [climate militias] of the Opus Dei (illustration above, *Laudate Deum*, an apostolic Exhortation to All People of Good Will on the Climate Crisis, 4 October 2023).
- 6 Switzerland too has avoided its domestic tasks. See Istvan Stephan Hunter: "Warum auch das halbdirekte Demokratiemodell der Schweiz versagt" in *Der Europäer* Vol. 28/No. 1 (November 2023).
- 7 Rudolf Steiner, lecture of 9 October 1918, "Was tut der Engel in unserem Astralleib?" (GA 182), other quotations (ibid.) are from the same source if not indicated.
- 8 Ibid.
- 9 Prof. Rudolf von Jhering in *Der Europäer*, Vol. 26, No. 11 (September 2022), in "Furchtbare Juristen": "Unfortunately, the law has tried to counter violence and injustice with means that will one day, in a rational world, be considered as strange as they are shameful."
- 10 See, for example, *Der Europäer* Vol. 27, No. 11 (September 2023): "Bitcoin und andere Strohhalme".
- 11 Alexander Caspar, *Das Neue Geld* (<https://www.dreigliederung.de/essays/2021-alexander-caspar-das-neue-geld>), see also *Der Europäer*, Vol. 28, No. 2/3 (December 2023/January 2024), Andreas Flörsheimer: "Dreigliederung und Errichtung einer Weltregierung."
- 12 Melissa Fleming – US journalist and official of the UN, Under-Secretary for Global Communications, at the WEF-Climate Summit October 2022: "We own the science & we think that the world should know it."

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 **TEMPLE LODGE PUBLISHING**

The Total Solar Eclipse of 19 June 1936

Observations by Elisabeth Vreede¹

The total solar eclipse of 8 April 2024 over the central Pacific Ocean, Central and North America, in which the maximum occurred in the northwest of the Mexican federal state of Durango in the mountains of the Sierra Madre Occidental has prompted us to publish this essay by Elisabeth Vreede about the total solar eclipse of 1936. [Eds.]

Not everyone is able to experience a total solar eclipse, as the phenomenon, even though it is not exactly rare, has a very local character since it is visible only over a narrow band of territory. In Europe, for example, apart from the eclipse that was visible in Britain and Scandinavia on 29 June 1927, there has hardly been another total eclipse in this century.

It was therefore a fortunate event in my life when I had the opportunity on 19 June this year to observe totality in a solar eclipse. It is known that some important phenomena can only be observed during a total eclipse; some of them have not yet been scientifically explained satisfactorily. For me, however, it was not about finding an “explanation”, but rather about experiencing the phenomenon itself in the hope of being able to penetrate more deeply into its nature.

A suitable and not too distant location for the observation seemed to be offered by “Bithynian Olympus”, a 2500m high mountain in Asia Minor not far from the Sea of Marmara. Most of the larger expeditions went to Siberia or even to Japan in order to enjoy a longer period of totality. On the above-mentioned mountain, one could still reckon with a duration of 77 seconds and good prospects for favourable weather conditions. (This special eclipse was of relatively short duration, with a maximum of less than 2 minutes.)

A solar eclipse always begins at a location on the earth where the sun is rising. This is the moment when the moon’s shadow makes its first contact with the earth. The shadow then passes at great speed over the earth from west to east, covering a strip of land about 100 km wide on average. The shadow therefore reaches relatively quickly more easterly regions, where the daytime is



Elisabeth Vreede (1879–1943)

correspondingly later. The eclipse ends on average three hours after its first appearance, and always at a place where the sun is going down. It takes only a few minutes for the moon’s shadow, which flows across the earth, to pass by a particular location. From this it can be seen how rare a total solar eclipse is in a particular locality. The regions lying outside the zone of totality, where the eclipse is partial, extend over a very broad expanse of the surface of the earth. The eclipsed part of the sun is naturally smaller, the further away from the zone of totality the observer is.

On 19 June this year totality began in the Mediterranean; from there it passed over southern Greece including Athens, the Black Sea, over the region between the Caucasus and the Urals, then in a north-eastward direction across Siberia and over to Japan and ending in the Pacific Ocean. Various scientific expeditions were positioned along this line.

Our journey took us first to Constantinople, or Istanbul as it is called today. After a hour-hour steamer voyage through the Sea of Marmara, we came to Mudanya on the coast of Asia Minor, about 25km from the little town of Brussa or Brusa, at the foot of the Turkish Olympus. Brussa lies in a wide valley running from east to west between two parallel mountain ranges. The northern range is part of the Pontic Alps, which run along the south coast of the Black Sea. The “Olympus” is the highest peak of the southern range. Today, the name of the mountain is Ula Daglı, or “the mountain of the monks”, after the inhabitants of the many monasteries which flourished there before the advance of Islam.

A number of interested parties climbed up on the evening before the eclipse. For a few weeks already, astronomers from the observatory at Kandili on the Bosphorus had been busy with their scientific preparations. A rocky plateau on the second highest peak of the mountain, about 2000m above sea level had been chosen as the ideal observation point. The view in all directions was relatively free, except in the south, where it was partly obscured by the steep slopes of the higher mountain (2500m). It was most important that the view to the east and west

remained free and that one could see far in both directions. Directly below the plateau Turkish scientists had made camp and had set up a number of instruments. The larger instruments were on the rocky peak itself, but there was enough space remaining for the more than 100 'pilgrims' - mostly lay people - who had made their way up there. It cannot have been easy to carry the instruments for the highway only goes up to a hotel at a height of about 1800m; there were no roads from there to the top.

At early dawn we climbed together up the last few hundred metres. The mountainside was overgrown with violets with many juniper trees here and there. At the same moment we arrived at the top the sun rose over the peaks in the east. There was still no sign of the eclipse; the sun rose in the radiant light of a lovely summer's day. The sky was cloudless, and despite the snow which still covered the highest peaks of Ula Dagl, the air was mild and warm. A few minutes later, the moon's shadow began to draw across the sun. From the righthand side, the eclipse bit ever deeper into the sun's disc. This phenomenon is generally known in partial eclipses. Even in a partial eclipse one can experience something of the indescribable change which takes place across the countryside not only in the quality of light but also in the whole mood of the environment. The daylight does not fade as it does at dusk; it becomes pallid and ash grey, corpse-coloured; an eerie, oppressive mood of fear and of doom settles more and more over the earth. The birds, which only minutes before were twittering happily, become silent, the animals are disturbed, and the human heart too cannot entirely banish the feeling that the surrounding earth is more and more being put under a spell. I cautiously emphasise "the surrounding earth" for everything that is happening up at the same time in the sky appears much less eerie, such as the increasingly pale light on the earth. The visible surface of the sun fades and the sky too becomes darker, but not in the same way as the earth. One feels a kind of alienation between the earthly and the cosmic aspects of the event. Above is the fulfilment of the majestic laws of cosmic rhythms which bring about the eclipses in their periods with wondrous regularity in time and space. Below, the earth, robbed of its daylight due, is as though fallen victim to a terrible fate, deadly ill and wretched - such is the impression.

This feeling grows ever stronger until the moment when totality begins. Darkness is spread over the whole firmament. On the horizon only a narrow band of light remains. To describe the last few seconds before totality: from the west we see a dark band, dirty red-brown in colour and without sharp outlines, hurrying rapidly

towards us. This is the actual core of the moon's shadow, which comes on with great speed from the west and then plunges the whole surrounding world in darkness for a few seconds. And in the same instant, when the shadow reaches us (an instant hard to define) in the eastern sky - that is, from the opposite direction - the wonder: the sunlight suddenly disappears entirely, the black disc of the moon completely covers the sun, and in the same moment the sun's corona blazes like lightning, and near it, the planet Venus. Both the corona and Venus appear with a silvery sheen, and as though penetrating the threatening darkness with their translucent glow that extends far beyond the darkened circle of the sun. This happens so suddenly that one is tempted to describe it as theatrical, melodramatic. Apparently, a few of the watching Turks also experienced it like this, for as soon as the 77 seconds were over, and with the same suddenness the sun rayed out its light again, making Venus and the corona instantly invisible, they burst into applause, as though after a great performance!

The darkness was total. For a few unfathomable seconds we were witness to the wonderful corona, which can only be observed during a total solar eclipse. The corona is brilliantly bright; it was not at all circular, but rather, horizontal and formed of various strongly structured bands of light. These shone so intensely that Venus, on the right, appeared like a distilled drop of the same substance. No other planets or stars were to be seen during the short duration of the eclipse, neither Mars, which was between the sun and Venus nor the more distant Mercury which, close to the greatest elongation - was near Aldebaran in Taurus. In any case, I was not able to find these planets however much I tried, for even during totality, the darkness was not very intense. Immediately around the sun - or perhaps I should say - around the moon was a slim band of brighter light as though the satellite had not succeeded in completely extinguishing the light of the sun. (Within this circle of light, one could see some of the reddish protuberances which rise above the surface of the sun like tongues of fire). The light of this inner circle, together with the corona, illuminated our surroundings with a matt, dusk-like light that no longer had the deathly character of the last few minutes before totality.

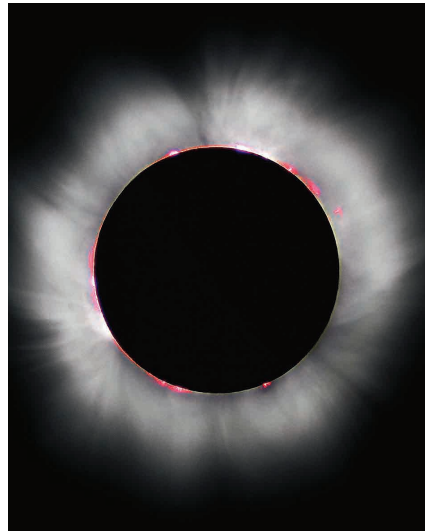
And now, no less suddenly as it had disappeared, the sunlight returned. The corona, Venus and the surrounding darkness simply vanished. A tiny point of radiant light which had appeared on the right edge of the sun rapidly grew into a small disc of light which seemed to rotate around the right edge of the sun; then it slowly increased in size and brightness, the various grades of partiality

which we had observed earlier, now repeating in reverse order.

In these first seconds of returning light a unique phenomenon occurs, which could also be seen in this case. On a rocky slope to the north, we saw a dynamic play of waving shadows: a rapid, periodic oscillation of light and dark. It could only be seen for a few seconds, and is not yet fully understood. Later, I learned that the same phenomenon, with still greater intensity, “like waves on the sea”, was observed down in the Brussa valley.

Then daylight quickly returned. But it was strange that from the very first moment, the growing light no longer had the eerie quality of the time shortly before totality. Although weak at first, the diffused light spreading slowly over the earth gave the impression of normal, healthy light. The oppressive nightmare that had seemed to weigh upon the earth was gone. This impression is due not only to the growth in the intensity of the light; it has much more to do with a radical difference in quality – an absolute polarity: before – fear and anxiety linked with a mood of the end of the world; then the short but magnificent interval of totality which is no longer so eerie; and then finally, the weak but apparently normal sunlight which grows from moment to moment. Nature seems to awaken out of its cold fear; normal life unfolds once more. The birds begin to sing, and even the rooster finds it right to confirm the returning daylight in full voice. From the first moment of returning sunlight, the whole mood of oppression and bewilderment is gone. In this respect, the time immediately after totality can in no way be compared with the time before it.

Although it falls in the area of qualitative experience rather than exact measurement, this fact poses at least as great a riddle as the above-described play of shadow waves. When in contemplative *rückschau* one seeks to survey the whole experience, one is led to the conviction that both phenomena are by no means unrelated and that the puzzling, peculiar wave chasing which appears to shimmer through the returning light is also to be taken as a purely qualitative phenomenon. As long as the eclipse is increasing, it seems that heaven and earth – the surrounding macrocosm and the immediate environment of the earth – are torn apart, while in a middle realm between the two an extremely evil element prevails. For example, did ancient mythologies not speak of a wolf or



Solar corona in the eclipse of 11 August 1999

a dragon who chased the sun and devoured it at the moment of totality? Observing a total eclipse, one can certainly understand that there is a truth hidden in this mythical picture and that far more is at work than the merely physical covering of the sun by the moon. From this experience one would like to say: this position of the moon in front of the sun, in which for a moment the centre points of sun, moon and earth fall exactly in line, and this rhythm repeating itself in a sublime regularity, would be the expression of great beauty, harmony and healing cosmic effect if only the

moon were transparent. But it is filled with untransparent material which is able to cast a dark shadow. Everything that happens on the earth during the increasing phase of the eclipse – the deathly pale colour of the light and so on – cannot be explained in any outward way, because if this were the case, then exactly the same phenomena would have to occur in reverse order during the decreasing phase, which in the qualitative sense is not what happens.

The basic feeling reminds one rather of the Fall, as though expressed in the life of nature itself. It is as if, for a brief moment, nature became able to express something moral and spiritual through physical, sense-perceptible means; as if everything that the sun means for humanity physically and spiritually could be expressed in the temporary loss of its light, which happens because the moon participates in what is earthly, namely, through dark, untransparent matter, through casting a dark shadow on the earth. The strange thing is that the most oppressive moment in this regard falls in the time when the umbra is approaching its own location, that is, in the last seconds or minutes before totality. As soon as this occurs, despite the surrounding gloom, the new impression of majesty predominates, the wonder of the heavenly phenomena that shine forth around the sun – the corona and so on. The mutual cosmic aspect of sun, moon and earth seems to give expression to the relationship, grounded in world evolution, between these heavenly bodies – an event that we experience with awe and reverence despite the darkness produced by the moon.² The split between heaven and earth seems to be reconciled and overcome.

Then the three move apart again. The shadow is removed from the earth – or at first of course, from its own location. Normal conditions reaffirm themselves; the cosmic illness has been survived. And in that the

cosmos, represented by the sun, moon and earth, recovers its normal balance, a short shower sprinkles over the earth, which is comparable to the cool morning breeze that immediately precedes daybreak. It is, however, not a trembling of the air but of light, which again penetrates the darkness. Shimmering waves of light and shadow run over every wall during the first return of the light. The balance is then reconstituted, and in the last phase of the eclipse we feel that all the terrors which the first phase seemed to show have disappeared.

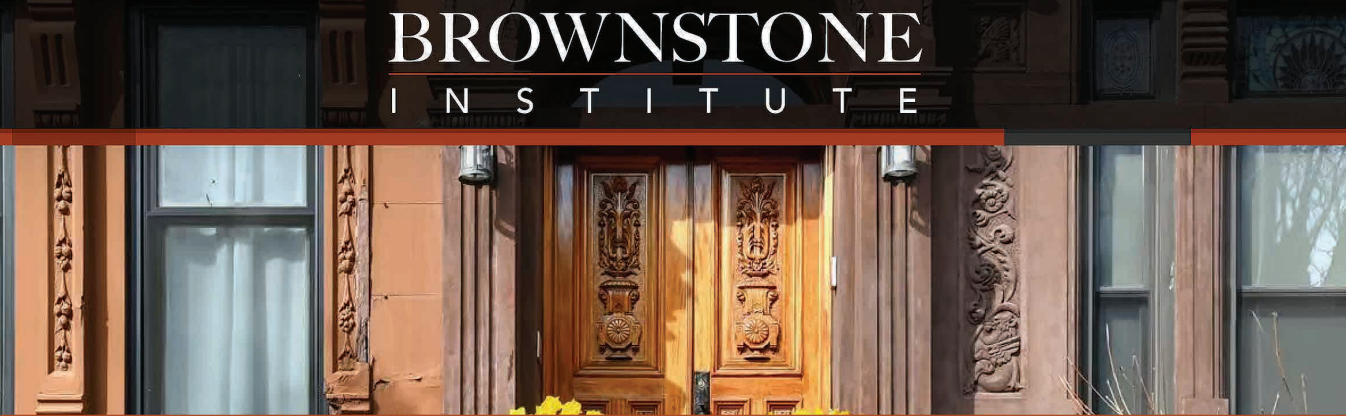
A description such as this does not claim to be a scientific explanation in the usual sense. Physics has yet to explain the running shadow waves. Our effort consists rather in offering a qualitative interpretation. Anyone who equates the decreasing phase of a solar eclipse with the increasing phase – apart from the reversed order – overlooks at least an essential and very striking difference, even if this is only qualitative. Only by taking into account this qualitative aspect will we gradually be able to approach the inner nature of such exalted phenomena as the eclipses of sun and moon – phenomena which Rudolf Steiner described as “such transitional phenomena..., which stand between what is physically cosmic and cosmically spiritual.”³

Source

The essay is from Elisabeth Vreede: *Geschichte und Phänomene der Astronomie* (The History and Phenomena of Astronomy). Published for the Mathematics and Astronomy Section of the Free High School at the Goetheanum. Dornach 1996, pp. 130-137.

Notes


- 1 This essay appeared in English in the original *The Present Age* magazine, Vol. 1, no. 10, Sept 1936. The translation by John Meeks was included in *Elisabeth Vreede. Ein Lebensbild* [Elisabeth Vreede – A Picture of Her Life] (Natura Verlag, Arelsheim 1976). The essay impressively describes the experience which the author had viewing the eclipse. She had travelled to Asia Minor specifically for the event.
- 2 Note by E. Vreede: Cf. Rudolf Steiner: *Esoteric Science – An Outline*, the chapter “Cosmic Evolution and the Human Being” (GA 13), Dornach 1989, 30th ed.
- 3 John Meeks added a footnote: see the lecture of 25 June 1922 in R. Steiner, *Menschenfragen und Weltenantworten* [Human Questions and Cosmic Answers] (GA 213), Dornach 1987, p. 38.



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The Renewal of Culture Will Arise from A True Pedagogy

Walter Johannes Stein

We human beings owe our contemporaries an infinite amount. From our first breath we receive not only food and loving care from the people to whom birth brought us but those people who form our first environment also shape the fine structures of our organs. Very little of this lives in our consciousness. We know of it not in the form of wisdom-filled knowledge but in the form of the love between parent and child. Spiritual renewal, as inaugurated by Rudolf Steiner, is able to behold in full consciousness the hidden power that is only quietly announced to ordinary consciousness in the form of gratitude and love. Let us follow the results of this research.

The child lives the life of its surroundings. The small child imitates the people who go about their activities around the child: the gait of the father, the gestures of the mother. The sounds of speech arise in the echo of its soul. But it also imitates the fine activities of the organs of the adults that are permeated with soul.

There are people who ensoul their gaze when they look at something. Others let their gaze drift dully over things. Some eat voraciously, others eat their meal mechanically, in a dull fashion, without any feeling. Still others are aware of the taste of the meal in a mood of calm composure. The child imitates all this. Through imitation it absorbs sympathies and antipathies from the adults into the activity of its organs.

As the appetite for this or that food grows in imitation of the behaviour of adults, a continuation of the imitated sympathies and antipathies of the environment develops. This configures the inner metabolic process of the organs. Sympathy and antipathy for the environment become the formative principle of the liver, the pulmonary metabolism and so on. The entire inner organism of the child bears within itself what streams into it in those first years of imitation.

This goes on after the change of teeth, but what streams in through imitation weakens with time. Now what is



Walter Johannes Stein (1891–1957)

outside the child streams into it through the medium of authority and obedience. If it was the organs themselves which first conformed to the soul qualities in their environment, now it is their function. Expressing it from a spiritual perspective one would have to say: the outer astrality (soul nature) configures the physical organs in the first seven years of life. In the second seven years the etheric body does so (= the functional element of the organs).

All this lasts until puberty. Now the human being's own soul nature impresses itself into his or her organic activity. The child's astral body frees

itself from the sheath of the mother and becomes autonomously active. One's own desire, the soul element itself, enters fully into the organism. For spiritual sight, what is graspable with one's reason is observable. It does not see with the eyes of the body but with the will that has become able to see, and dully, in the experience of compassion, in the capacity to experience joy with others which is present in every human being - the process as an instreaming of the feeling element of the soul into the individual organs. This instreaming follows the paths laid by external astrality in the first two seven-year periods. If that does not happen, if it is neglected by the general cultural environment, a terrible illness will develop to some degree. This will manifest as follows: the astral body, that is, the sum of the soul's feeling element that is connected to organic life, is supposed to slip into the organs. But this does not happen. It is blocked. And so physical organs can appear that are separated from their soul element as though by an abyss. This expresses itself in dullness, depression, or else the astral body tries to break into the stronghold of the organs, then an unfounded excessively manic behaviour results, which suddenly collapses in on itself. This is, in short, the frightful picture of juvenile dementia (*dementia praecox*), or schizophrenia. In this way, the dullness or apathy of the adult metamorphoses itself in the child.

The relationship of the general cultural life to pedagogy reveals its one side. The other side, however, is that true

pedagogy forms the opposite of all this because it takes its methods from the fully conscious understanding of the facts of body and soul. For the spirit alone (...) this interaction of body and soul in all its concrete reality. How does it come about that a child does not develop those paths of the soul on which in about the 14th year its own soul is supposed to enter more deeply into the body? How has the child become so impoverished? The child has not only taken leave of its environment (...), but it has even taken over through imitation and obedience that which uses up or wastes these paths of the soul. The child is already practising in tender childhood what the adult is allowed to practise. It is damaging the organs of its age before they have properly built themselves up as a reserve for later.

The old person is allowed to be phlegmatic, but the healthy child is sanguine, not phlegmatic. How does the sanguine temperament arise? It is there when with every glance and every movement joy and the experience of strength enter into the child. If adults only knew what they were directing into the child's body, they would not think it a private matter whether they were grumpy and uncommunicative around children or happy, hardworking, and hopeful. With all these qualities we are preparers of the child's own soul. The laughing child is the forerunner of the serious young man who has a conscience for that which he should do. This is why one should be glad around children. But people today tire out the child's sanguine temperament and they are glad when children are brave, who are all too often only brave because they are ill. Of course, this is not to speak of any impropriety, but the child's sanguine nature wants to find its rightful place, for if it does not find it, the child becomes prematurely old, the organs of its age are consumed, and there is no longer any way for its own soul to enter the body.

Let us turn to consider the third seven-year period. There, the soul (the astral body) enters deep into the life of the body's organs. The soul participates in what goes on in the body in completely different ways than it did before. Everything now depends on allowing for what is called initiative. Initiative, the onset of a real beginning in one's own soul life, is something creative. This wonderful gift of grace to the individual also weaves its way through daily life. There is a difference whether someone eats a meal merely because he is accustomed to or whether he knows from experience that this or that food does him good. It is wisdom to develop one's own sympathies and antipathies; this is what the human being can and should develop. Something wonderful then happens: through such deeds, the process that has been described here, in which the soul enters into the body, is fully accomplished.

Ultimately, the individual soul element must enter the limbs, where it becomes deed. It is then that the real bearer of culture emerges: the person of initiative. And if he emerges properly, if he is happily enabled to make it as a healthy child to his 14th year and then later in life comes to a stop and fails to fulfil his high goal as a human being, and becomes lazy and indolent – what then develops as the most extreme soul phenomenon? Then comes senile dementia. This is based on the fact that in old age comes the reversal of what was or was not elaborated in one's youth, when the soul element must enter into the limbs. That occurs in the most perfect way in eurythmy, which is ensouled bodily exercise. It is also taught by knitting and in short by everything – and this is an essential part of it – that makes one happy (...). There is much in the pedagogy of Rudolf Steiner, which works in this way so that the soul is borne into the limbs.

And what comes of this? The most splendid gifts in old age. For from ensouled bodily movement springs mobility of soul in old age. People who have it benefit their environment well into old age. How can they tell so wonderfully of their many experiences? How splendid it is when a young person can receive such mobile thoughts worthily expressed by a personality through his great spirit, through the maturity of his age! The limbs become really lively, one wishes to be able to experience what he is telling, his serene radiant strength becomes a fixed star of which the youngster would wish to be the orbiting planet. For wisdom that springs from deeds of love sparks the will, and from will that has become deed shines the light of wisdom.

How would one wish to speak about Rudolf Steiner's pedagogy, without in the end describing the man himself? He was such a man, and our culture needs people who can fire it in such ways. The human being is woven in these ways into the evolution of the world. He bears in himself the being of others. He accepts this gratefully. But within him is the way to find the core of one's own soul's being. He fosters this in his heart, enables it to be incorporated in his will life and carries it forward as deed. In the doing, it becomes illuminating wisdom which lights fires of love; it is thus that culture arises and in no other way.

Commentary

The essay of Walter Johannes Stein was written without date or indication of place. The places shown with brackets (...) are not legible in the manuscript. Source: Archive of Perseus Verlag.

In Memory of Hugo von Hofmannsthal

(Part One)

Hugo Laurenz August von Hofmannsthal was born 150 years ago on 1 February 1874 in Vienna, the only child of Dr. iur. Hugo August Peter Hofmann, who bore the title ‘Noble (*Edler*) von Hofmannsthal’, and Anna Maria Josefa, née Frohleutner. The house of his birth was one of those bourgeois houses with a classical facade in the Salesianergasse, in the old “Landstrasse” quarter, of which Prince Metternich once said that the Orient begins there. The Hofmannsthals were one of those “families”, about which Hermann Bahr commented ironically that they never felt comfortable in the provinces because reality was too strong there and so they had settled in Vienna.¹ His family had Jewish, Italian, Swabian and Austrian roots. As a protected, only child, Hofmannsthal had an extremely careful upbringing, especially from his father. Reading and visits to the theatre were the main preoccupations of this lonely child who drew his lessons in life from his experiences in books and thus, vicariously, read and dreamt his way through the world. An outstanding knowledge of European literature was the foundation of Hofmannsthal’s creativity.² Educated at first by private tutors, from 1884 to 1892 Hugo attended the Academic Gymnasium [High School], one of the best schools of the Humanities in the city. Many prominent Austrians, headed by Grillparzer (he had died on 21 January 1872, two years before Hofmannsthal was born), owed their brilliant education to the State-run institute, which had been founded in the 16th century by the Jesuits.

The ‘wunderkind’ prodigy

As a 16-year-old high school student Hofmannsthal first came to the notice of the public with his poetry and lyrical dramas, written under the pseudonym “Loris”. He soon became celebrated as a ‘wunderkind’ in Vienna’s literary circles and though much younger than the others, was accepted as an equal in the circle of the writers’ group known as Young Vienna. Stefan Zweig impressively describes the remarkable emergence of the youngster: “The appearance of young Hofmannsthal is, and will remain, memorable as one of the great wonders of early accomplishment; I know of no other example in world literature, apart from Keats and Rimbaud, of similar infallibility in the mastery of language at such a young age, no comparable breadth of vibrancy of ideas, no equal permeation with poetic substance right down to the most casual line, as in this great genius, who in his sixteenth and seventeenth

year inscribed himself in the eternal annals of the German language with indelible verses and a prose that is still unsurpassed today. His personal beginning and simultaneous perfection was a phenomenon which hardly occurs twice in a generation. All who first learned of it marvelled at the improbability of its appearance.

Hermann Bahr often told me of his astonishment when he received an essay for his newspaper - and from Vienna - by one ‘Loris’, who was unknown to him - a publication under one’s own name was not allowed at high schools; never, among all the writings he had received from all over the world, had he received a piece in which such a wealth of ideas was expressed in such vibrant, noble language and yet with such a light touch. Who is ‘Loris’? Who is this unknown person, he asked himself? An elderly man certainly, who over years and years had silently pressed his knowledge like a fine wine and in mysterious seclusion had cultivated the most sublime essences of language into a form of almost voluptuous magic. That such a wise one, such a blessed poet was living in the same city and he had never heard of him! Bahr immediately wrote to this unknown genius and arranged a meeting in a coffee house - the famous Café Griensteidl, the headquarters of young *literati*. Suddenly, with light, quick steps a slim, still beardless high school student in short trousers appeared at his table, bowed and said in a high, not yet fully broken voice, simply and firmly: ‘Hofmannsthal! I am Loris.’ Years later, when Bahr told of his amazement, he would still be overcome with excitement. At first, he did not want to believe it. A high school boy, who had made such art, such breadth and depth of vision, such stupendous knowledge of life *before* life his own! Arthur Schnitzler told me almost the same thing.”³

Schnitzler had responded to the request of the young high school pupil to be allowed to read to him a short piece for the theatre. Without any great expectations, he had summoned some friends to his bachelor flat and Hofmannsthal began to read, somewhat nervously and self-consciously.

“After a few minutes”, Schnitzler told me, “we were suddenly listening keenly and exchanging amazed, almost shocked glances. Verses of such perfection, such immaculate form, permeated throughout by such musical feeling, we had never heard from anyone living, indeed had hardly felt possible since Goethe. Yet still more wonderful than this single (since then achieved by no-one in the German

language) masterly piece of form was a knowledge of the world which could only come from a magical intuition, in a boy who sat every day on a schoolbench." When Hofmannsthal finished his reading, everyone sat in silence. "I had the feeling", Schnitzler said to me, "that, for the first time in my life I had met a born genius, and I have never in all my life felt it so powerfully."⁴ As a taster, Hofmannsthal's poem *Blühende Bäume* [Blossoming Boughs] probably written in 1891 will serve:

*Was singt in mir zu dieser Stund
Und öffnet singend mir den Mund,
Wo alle Äste schweigen
Und sich zur Erde neigen?
Was drängt aus Herzensgrunde
Wie Hörnerschall zutag
Zu dieser stillen Stunde,
Wo alles träumen mag
Und träumend schweigen mag?
An Ästen, die sich neigen,
Und braun und dunkel schweigen,
Springt auf die weiße Blütenpracht
Und lacht und leuchtet durch die Nacht
Und bricht der Bäume Schweigen,
Dass sie sich rauschend neigen
Und rauschend ihre Blütenpracht
Dem dunklen Grase zeigen!
So dringt zu dieser stillen Stund
Aus dunklem, tiefem Erdengrund
Ein Leuchten und ein Leben
Und öffnet singend mir den Mund
Und macht die Bäume erbeben,
Dass sie in lichter Blütenpracht
Sich rauschend wiegen in der Nacht!*

*What sings in me at just this time
And opens my mouth to sing and rhyme,
Where branches all are silent
And to the earth bow low?
What rises up from my heart's deep
Like the sound of horns this day
In this silent time of sleep,
Where all things like to dream
And dreaming, silent seem?
On branches bending down,*



Hugo von Hofmannsthal (1874–1929)

*So silent, dark and brown,
Springs up the splendour of blossom
white
Which laughs and shines all through
the night
And breaks the silence of the trees
Which, bending in a rustling breeze,
And rustling, their blossoms' splendour
show
To the dark grasses there below!
So rises at this tranquil hour
From earthly deep and darkened bower
A shining and a life
And opens my mouth in song of flowers
That sets the trees a-tremble,
And in their splendid blossoms' light
All swaying, rustling in the night!*

University student and freelance author

After his university entrance examinations, the already well-known author Hofmannsthal wanted a respectable profession alongside his activities as a writer. His family had lost out badly in the crash of the Vienna stock market in 1873 and was afterwards reliant on the father's income. Hugo von Hofmannsthal therefore had to earn his own money and lived with a constant fear of impoverishment. Among the public, however, it was often erroneously assumed that he lived off family wealth. His father, who was himself a banker, pressed his son to study law at the University of Vienna, which he did from 1892 to 1894. After his first state examination in law, he interrupted his studies in order to volunteer for a year's military service with the 6th Regiment of Dragoons in Brünn and Göding (Moravia). After a trip to Venice, he returned to university in 1895, but changed subject to Romance languages and literature, in which he completed his studies with a doctorate (*On the Use of Language by the Poets of La Pléiade*, a group of French poets that formed in 1549 in Paris around Pierre de Ronsard and Joachim du Bellay). In 1901 Hofmannsthal withdrew his half-heartedly written post-doctoral thesis on Victor Hugo. He had decided against a bourgeois profession as a professor and decided instead on a freelance career as a writer.

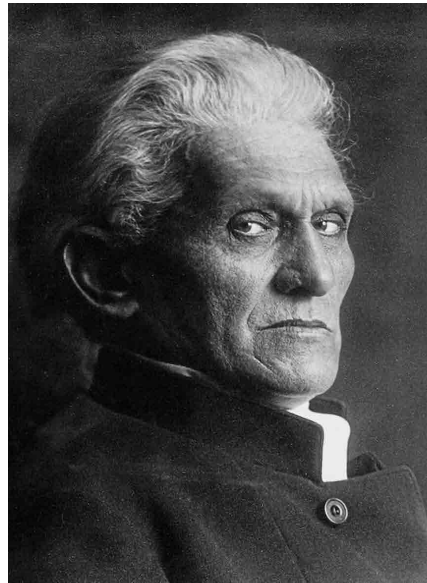
Hofmannsthal married Gertrud (Gerty) Schlesinger (1880–1959) in 1901. She was a banker's daughter from an assimilated Jewish family, and he lived with her until his death in a Baroque villa in Rodaun near Vienna. His three children Christiane (1902–1987), Franz (1903–1929) and Raimund (1906–1974) were all born there. This peaceful and continuous equilibrium of his "outer life" stood

in contrast to his enormous, often turbulent and fragmentary literary, cultural and political activities. This was the case for his own works, which covered all genres and crossed the boundaries of linguistic works of art, but also with respect to activities which promoted culture such as publishing, journal projects and the founding of cultural institutions. This wealth of activity was due not least to Hofmannsthal's large circle of friends, as seen from his immense collection of letters.⁵

Multifaceted works

Few modern European authors have left such a multifaceted body of work as Hugo von Hofmannsthal: poetry, fairy tales, stories and fragments of novels, delicate lyrical dramas and blood-soaked tragedies, comedies and dances of death, fictitious conversations and letters as well as opera libretti, mystery plays, ballets, pantomimes and film scenarios, aphorisms, epigrams and a large number of addresses and essays. This great range of forms of literary expression was fuelled by an unprecedented interest in trying out various genres and forms of expression, in experimenting with found material, which Hofmannsthal's skill in collage and combination turned into works with their own particular power. His creative imagination always needed a specific element from which to begin, a form or a material, with which it could be sparked; it had to connect to something given, whether through development, transformation or negation. This particular trait of his, of making something that was his own from an amalgamation of external elements and creating something new out of what was traditional, as well as his way of soon leaving behind every form he came across makes it difficult to categorise Hofmannsthal as a poet and writer.⁶

In 1902 Hofmannsthal's famous letter of Lord Chandos (*A Letter*) appeared, which, with its radically sceptical approach to language, is read as a foundational manifesto of Modernism. At the same time, Hofmannsthal's longed-for breakthrough into "grand theatre" succeeded with his reworking of antique tragedies that were inspired by Nietzsche and Freud (above all, *Elektra* 1903). At this time too began his lasting connection with Richard Strauss (1864–1949), which continued until his death. He wrote numerous opera libretti for Strauss (*Der Rosenkavalier*,



Stefan George (1868–1933)

Ariadne auf Naxos, *Die Frau ohne Schatten*, *Die ägyptische Helena*, *Ara-bella*), and for Max Reinhardt (1873–1943), with whom he founded the Salzburg Festivals in the 1920s. Max Reinhardt also produced many of Hofmannsthal's plays after the war, such as the comedies *Der Schwierige* (The Difficult One) and *Der Unbes-tehliche* (The Incorruptible One).

Hofmannsthal's projects for novels, especially his important draft of the novel *Andreas*, all remained unfinished and only appeared after his death. His son Franz took his own life on 13 July 1929. Two days later, on the 15th July, Hofmannsthal died of a stroke, when he was about to leave

for his son's funeral. He was 55 years old. His writing colleague and friend Arthur Schnitzler wrote in his diary: "The greatest poet of this age has gone with him."⁷

A decade of lyricism

In 1891 Hofmannsthal first made a real impact on an admiring public with his dramolet *Gestern* (Yesterday). From then on, with his poems, lyrical dramas, narrations and essays he was regarded especially in the circle of young Austrian poets as a prodigy. From those days stemmed his friendships with Arthur Schnitzler, Richard Beer-Hofmann, Felix Salten, Hermann Bahr und Leopold von Andrian. At New Year 1891/92 came his first meeting with Stefan George. The resulting work together, which was never quite free of tensions, strongly influenced Hofmannsthal, and George's appearance in his life remained memorable for him until his death, despite their separation. In George's "Blätter für die Kunst" (Journal for the Arts) appeared many of Hofmannsthal's famous poems, among them *Der Tod des Tizian*, *Vorfrühling* (both 1892), the *Ballade des äusseren Lebens*, *Weltgeheimnis* (1896) and *Der Jüngling und die Spinne* (1897).

The most mature creations in his early works were produced at a time when the question of the relationship between writing and life had given rise to strong doubts in him about a predominantly aesthetic and impressionistic way of life and creative work. *Das kleine Welttheater*, *Die Frau im Fenster*, *Der weisse Fächer*, *Die Hochzeit der So-beide* und *Der Kaiser und die Hexe* were written after Hofmannsthal's experiences during his military service in Göding in Moravia and in Tlumacz (East Galicia), which decisively changed his ideas about life. These poems of

the summer and autumn of 1897 show once again the poet's magical mastery of language. The change in Hofmannsthal's way of thinking was linked to endeavours that were already present in his earliest writing and which finally called forth in him a new poetic understanding of himself. For although the years between 1890 and 1900 can be characterised as Hofmannsthal's lyrical decade, the overall tendency of his writing was moving towards theatre. His most fervent wish was realised in 1898 in Berlin, when a piece by him - *Frau im Fenster* (The Woman in the Window) - was performed for the first time. *Theater in Versen* was the title of the first book of plays (1899), which included the plays *Der Abenteurer und die Sängerin* and *Die Hochzeit der Sobeide* enthielt.⁸

Rudolf Steiner on Hofmannsthal's early work

Rudolf Steiner reviewed first Berlin performance of *Frau im Fenster* with its main character Madonna Dianora in May 1898 in the *Magazin für Literatur*: "Pythagoras believed that the planets in the heavens cause a wonderful harmony to sound which people don't hear, because they are too used to it. Imagine the ear suddenly opened to this music! How different the world would seem to us! What would happen in our souls if the sound of the planets worked on them! Such thoughts arise when one encounters the art of Hugo von Hofmannsthal. He makes harmonies sound from things, which surprises us, as if the planets were suddenly to sound together. He seems to me gifted with an infinitely delicate soul and with finely organised senses; and what he tells us about the world mostly escapes us because habit does not let us hear it. Hofmannsthal pays no heed to the cruder conditions of life; the finer things are therefore open to his spirit. Those traits which stick out in the appearances with which people occupy themselves in normal life, he lets fall away; but the secret beauty, which otherwise retreats, that he develops. There is a most endearing arbitrariness to his view of the world. In the "Scenes", which is the subject here, one finds few of the crude, sharp lines in which other dramatists describe life. Madonna Dianora waits for her lover; the husband kills her because of her infidelity. Poor and pallid circumstances yet at the same time, under the surface, they hide a plenitude of beauties. Hofmannsthal cuts away what is superficial and shows the finest branches of inner beauty. His way of seeing things is like when one wants to listen to a public speaker but not to the meaning or the content of his words, but only to the sound of his voice and to the music in his speech. It is understandable that with the means available to our stage, such art cannot be perfectly

realised. Despite the effort that Louise Dumont put into the role of Madonna Dianora, the performance of the Free Stage was therefore, not very satisfying."⁹

In April 1899 Rudolf Steiner also reviewed *Der Abenteurer und die Sängerin* and *Die Hochzeit der Sobeide*: "In the country that was spread before the eyes of Goethe, when he said of the high works of art of the Greeks: there is necessity, there is God - it is into this land that Hugo von Hofmannsthal leads. His view of art and reality does not appear to us as the fruit of a rich experience of life, as is the case with Goethe. Rather, the normal, daily characteristics of reality unveil themselves to Hoffmannsthal in their full naivety and show him their ideal, higher nature.

Hofmannsthal's creations therefore do not appear to us as mature and fully sated, but his yearning points him everywhere towards the ideal land, and his brush does not paint things as they are in daily life but in accord with their inner higher truth. This is how the characters and the actions are portrayed by Hofmannsthal in the two dramas: *Die Hochzeit der Sobeide* (The Nuptials of Sobeide) and *Der Abenteurer* (The Adventurer). They will seem like cool productions to one who holds to common reality, but as the creations of someone to whom the inner truth of things reveals itself will they seem to one who himself feels something of that other world. The basic lines of an all-too-human story are reproduced in this drama about an old husband who marries a young wife who does not love him but someone else and who reveals this to the old husband on their wedding night.

All the incidental bits and bobs of normal reality that accompany these lines are omitted. No-one else perhaps shows us the main lines of what it is to be human as Hoffmannsthal does. But the single human being awakens this image of the universal human in us. This writer has a fine sense for everything that is not incidental. The process that he portrays cannot occur in the realm of daily life in that general way in which he represents it. But something similar only has resonate with it in reality, and our intuition will always conjure up the process Hofmannsthal portrays. The old husband is a big figure. He is a figure like the man of whom Goethe said: he is noble, helpful and good, for that alone differentiates him from all beings who we know.

Moreover, the human being must live out his circle of existence in accordance with eternal, iron laws. And it seems to this husband to be an iron law that he should free his beloved wife to go where her love draws her. But this is exactly what draws Sobeide into misfortune and death. She goes to her beloved. He does not really love her. He was only playing in his love for her. She returns

to the unloved husband and kills herself. We find the same motif in *Der Abenteurer*. A wife who clings to her husband in deeply felt love but he is only playing with love. Through her love, she becomes an artist; through his playing with love, he becomes an adventurer. There is nothing individual about these figures. The eternal is represented in them, which reveals itself in that which is incidental and temporary.

In places where naturalism, the form of the temporal, makes common reality the sole truth, and has arrived at its highest developmental stage in the dramatic arts, Hofmannsthal's dramas of higher truth could not be realised. The German Theatre can put on an accomplished performance of *Fuhrmann Henschel*, but not these dramas, which do not contain all that which is presented in naturalistic dramas with an incomparable greatness."¹⁰

In 1899 Rudolf Steiner characterised Hofmannsthal once more in a survey of *Lyrik der Gegenwart* (Lyricism of the Present): "Hugo von Hofmannsthal too is drunk on beauty. If one can say of Stefan George that he forces the beautiful to appear, then one has to claim that beauty forces Hofmannsthal to itself. He flies through the world like a bee; and he stops where the honey of the spirit – beauty – can be gathered. And just as honey is not blossom and fruit itself, but only the 'juice' of these, so is Hofmannsthal's art not a revelation of eternal world mysteries, but only a part of the whole. One gladly receives this part and enjoys it in solitary hours just as the bee nourishes itself in winter on the honey it has gathered. As sweet as honey is this art of the poet from Vienna. But the power which creates the things of this world on such a gigantic scale and enlivens them is lacking in this art. The elements of might and passion do not stir in it; a harmony of the spheres wafts and weaves in it, which sounds in the ground of the world soul. And all must be still and fall silent around us, the storm of world events must cease, the wild will must die away in the moments when we wish to listen to the gentle music of this poet. The rare allegories of this lyricist, his strange paraphrases and juxtaposed locations urge themselves only on the spirit that seeks exquisite beauties. One who seeks the eternal powers of nature in their characteristic modes of appearance will pass by these beauties. For they are like revelations of the eternal in the *luxuries* of nature. And yet one also feels in Hofmannsthal's rare beauties that which is necessary in the phenomena of the world."¹¹

"The Story of the Horseman" – encounter with the Double

Hofmannsthal's story *Reitergeschichte* [The Horseman's Story] (1898) has been particularly frequently

commented on and analysed. Jacques le Rider says in his view of it that even an ironic overview of the contradictory opinions of the work has been compiled, and the Swiss literary scholar Martin Stern (who gained his PhD under Emil Staiger with a thesis on Hofmannsthal) called on German studies scholars in 1986 to have a "pause for thought" before they provide the n-th interpretation of *Reitergeschichte*.¹² The story plays out on 22 July 1848 and deals with the fate of Officer of the Watch Anton Lerch when a cavalry squadron was deployed in the Milan region. Martin Stern characterised it as follows: "The text is more composed and constructed than most of the others. Scenes of the most extreme laconism follow passages of an almost lyrical nature. Inwardly and outwardly, states of soul and descriptions of the outer environment are rhythmically interspersed here with great precision und closely related to each other (...). The whole thing is mysterious - and attractive. Max Liebermann is once supposed to have noted that a mark of it is the art of omission (...). Kleist is especially known to have loved this laconic and stimulating form and to have handled it masterfully. With him, metaphysical despair and narrative honesty appeared simultaneously (...). With Hofmannsthal there may have been more of an aesthetic calculation in play about the reception of the work than metaphysical distress, when he – as here – chose to don Kleist's narrative mask." A meeting with a double was a significant event. Martin Lerch encountered death in the form of a double on the far side of a small bridge, which represented "the threshold of the anticipated Beyond. The source for this may have been Schopenhauer's *Versuch über das Geistersehen* (Attempt at Seeing Ghosts). According to Schopenhauer, the psychological state of a subject who perceives his own double is comparable to that of a dreaming person or a sleepwalker. Such a person sees the reality very sharply but it is not a sensory perception. *Reitergeschichte*, according to Jacques le Rider, also a story of horses. At the beginning of the tale, Lerch and his horse are a unity, the human nature of the figure has not yet raised itself above the life of his horse which is led by instinct. The horse, which Lerch has won thanks to the favourable outcome of a fight with an Italian, is also an omen of death. The word "Eisenschimmel" [iron mould] recalls the *Schimmelreiter* (Grey Rider) from the famous novella by Theodor Storm, the figure who always appears in the moment of death. A sign confirms that there is something supernatural about the horse: it refused to cross the brook, and this

led to the death of the Italian officer. It is a traditional quality of the “diabolical horse” to go through or over water.

The scene with the double in Hofmannsthal’s work is as follows:

As at the same time a heavy, rasping breath came from the chest of a horse but he did not immediately recognise this completely unfamiliar sound and looked for the cause of it first above and beside him, until finally in the distance, he noticed a rider of his own regiment approaching him beyond the stone bridge and casually at the same distance from it as he was himself; it was an officer of the watch on a bay horse with white-booted forelegs. Since he knew that there was no such horse in the whole squadron apart from the one which he himself was riding at that moment and he could not yet recognise the face of the other rider, impatiently he drove his horse forward, even using his spurs, to a very lively trot, whereupon the other rider increased his pace by the same degree so that only a stone’s throw separated them and now, in that both horses from either side, both with the same white-booted forelegs, mounted the bridge, the officer of the watch, with a bullish gaze and recognising himself in the apparition, senselessly pulled back his horse and stretched out his right hand with outstretched fingers towards the creature, whereupon the figure, also parrying and raising his right hand, was suddenly not there; the privates Holl and Scarmolin then emerged from the dry ditch with expressionless faces from the right and left and simultaneously, strongly and from no great distance, blew the trumpets for the squadron to “Attack” across the meadow.

In *Frau im Fenster*, which has already been mentioned, Madonna Dianora too sees a female double. As in the *Reitergeschichte* the encounter with the double is an omen of death:

*Wie abgespiegelt in den stillsten Teich
Liegt alles da, gefangen in sich selber.
Der Efeu rankt sich in den Dämmer hin
Und hält die Mauer tausendfach umklommen,
hoch ragt ein Lebensbaum, zu seinen Füßen
steht still ein Wasser, spiegelt, was es sieht,
und aus dem Fenster über diesen Rand
von kühlen, festen Steinen beug ich mich
und strecke meine Arme nach dem Boden.
Mir ist, als wär ich doppelt, könnte selber
Mir zusehen, wissend, dass ich selber bin –
Pause
Ich glaube, so sind die Gedanken, die
ein Mensch in seiner Todesstunde denkt.*

*As if reflected in the stillest pond
All is lying there, contained within itself.
The ivy twines into the twilight
And clings to the wall a thousand times over,
A tree of life towering, and there at its feet,
Still-standing water, reflecting what it sees,
and from the window over this ledge
of cool, solid stones I bend down
and stretch my arms to the ground.
I feel as if I were double, could watch myself
Watching me, knowing that is I myself –
Pause
I believe that these are the thoughts
a person thinks at the hour of death.*

The Chandos Letter

In October 1902, when Hofmannsthal was 28 years old, *Ein Brief* [A Letter] appeared in the Berlin newspaper “Der Tag” [The Day] It was about a fictitious letter from Lord Chandos to Francis Bacon in the year 1603 (and is therefore called the Chandos Letter). Its central themes are the criticism of language as a means of expression and the search for a new poetics. The Chandos Letter is held to be one of the most literary documents of the cultural crisis around the turn of the century. It became the object of countless interpretations in scholarly literature.

Jacques le Rider devoted a whole chapter to the Chandos Letter in his book on Hofmannsthal. In August 1902 Hofmannsthal had occupied himself with the Essays of Francis Bacon (1561–1626), although he had known of these for a long time, at least since the lectures of Franz Brentano, which he had heard at the University of Vienna and which had addressed the rationalism of Descartes and Bacon. Had the English rationalist, argued le Rider, not provided one of the most excellent examples of a critique of language in the service of truth? Words purged of all their empty and illusory abstraction, the “idola tribus, idola specus, idola fori, idola theatre” subjected to doubt, in order to achieve true knowledge: for Bacon, there was no sense of “crisis” in this process of the purification of language. It was the precondition for scientific progress. For le Rider it was therefore false to speak of a “loss of language” and of living through a dramatic crisis.

An often-quoted passage from the Letter is: *At first it gradually became impossible for me to discuss a higher or a more general topic and in so doing, to put those words in my mouth which people everywhere familiarly use without thinking. I felt an inexplicable discomfort even in speaking the words “spirit”, “soul” or “body”. I found it inwardly impossible to express a judgment on the affairs of the court, the goings-on in Parliament, or whatever else you wish.*

This was not out of considerations of any kind, for you know I am reckless to the point of frivolity: but abstract words, which the tongue naturally has to serve in order to pass any judgment in daily life, fell apart in my mouth like mouldy mushrooms.

The Chandos Letter therefore does not show a mistrust of every form of language but an aversion against conceptual abstractions and generalities, the unthinking use of words, which in many cases have only the character of empty phrases. Hofmannsthal had expressed this aversion clearly already in 1895 in a review for a monograph on the actor Friedrich Mitterwurzer:

People are simply tired of hearing speeches. They have a deep distaste for words: Because words have put themselves before things today. Hearsay has swallowed up the world. The infinitely complex lies of our time, the dull lies of tradition, the lies of bureaucrats, the lies of individuals, the lies of the sciences, all these sit like myriads of deadly flies on our poor lives. We are possessed by the appalling behaviour that suffocates thought completely by concepts.

In a later passage from the Chandos Letter Hofmannsthal speaks of the beginnings of a “thinking with the heart” which is worth striving for, in order to achieve a deepened relationship to existence: *Everything, everything that exists, everything that I remember, everything that touches my most confused thoughts, seems to me to be something. Even the heaviness, the other dullness of my brain, appears to me as something; I feel a delightful, absolutely infinite interplay within me and around me, and there is not a single one of the interplaying materials into which I am not able to flow. It seems to me then as if my body consists only of ciphers that unlock everything for me. Or as if we could enter into a new, intuitive relationship with the whole of existence if we began to think with our hearts. But if this strange enchantment falls away from me, then I would know not how to say anything about it; I could then just as little explain in sensible words what this harmony that pervades me and the whole world consisted of and how it made itself felt to me, than I would be able to say anything more precise about the inner movements of my intestines or the blockages of my blood.*

Congenial collaboration with Richard Strauss

The close and friendly collaboration between Hugo von Hofmannsthal and the composer Richard Strauss



Richard Strauss (1864–1949)

was a stroke of luck in the history of opera. From their work together there is a wonderful trove of correspondence between them that is highly worth reading and allows a view into their ‘workshop’ and into the story of the development of the operas for which Hofmannsthal wrote the libretti. It shows the tireless struggle for the best possible form for each of the artworks that were then in development. In their work together the temperaments and characters of both artists were completely different. The subtle poet and aesthete was partnered by a full-blooded man of action with a

healthy sense for dramaturgy suitable for the theatre.

On 19 July 1911 Strauss wrote to Hofmannsthal about the manuscript of *Ariadne auf Naxos* that he was only fully convinced of it when he read an explanatory letter from the poet “which is so fine explains the meaning of the plot so wonderfully in a way that had not occurred to this superficial musician. But isn’t that alarming? And isn’t there something missing of interpretation in the plot itself? If I didn’t see it, think about the audiences - and the critics. The way you describe it to me is marvellous. But it doesn’t really come out clearly and vividly in the play itself. (...) The author sees things in the play that the sober spectator doesn’t see and that even I, the most willing reader, have not discerned such important things, must give you cause for concern. When I look at your play now after your explanation, I certainly find everything in it, but the clarity that a play needs - think of all the oxen among the audiences, starting with the composer.”¹³

Hofmannsthal answered on 23 July 1911: “This mutual debate is very dear to me. I thank you very much for your letter. You could not say anything that could be more sympathetic to me than that we want to enhance each other as far as possible. (...) Let me now say a few words about the point that concerns you: understanding and non-understanding, your own first non-understanding, the probable non-understanding of the audience, the certain non-understanding of the critics. The actual poetry of a poetical work, the real content, is never understood at first. Only that which is incomprehensible is understood, the plain anecdote: *Tosca*, *Madame Butterfly* etc. That which is higher and

essential remains unrecognised, *without exception*. I remind you of what Wagner wrote in 1851 (= *Oper und Drama*), in which he says – which is almost inconceivable for us today – that works of such simplicity, of such confident, theatrically clever structure as *Lohengrin* and *Tannhäuser* were not *understood*, and indeed not just the music, but also the poetry, so that people asked: what is this all actually about? And the mainstream simple symbolism which inclines towards popular fairy tales did not even guess it at all; it found the behaviour of the characters absurd and incomprehensible. And is then – by the critics at least – my simple libretto for *Rosenkavalier* understood? One who understands it will find it appealing, but the critics have found nothing appealing in it.”

The incredible amount of resistance to this light and small poetic structure (*Ariadne*) from the ‘scribes’, was a riddle to Hofmannsthal in a letter of 2 March 1913: “Do people feel in it what seems to be most hateful to them, a turning away from the merely momentary, from the most garish *appearance* of reality - the search for the spiritual - and is that what arouses their hateful resistance? Then, of course, one could be all the calmer about the *future* of such a thing.”

In a letter of 31 July 1914 Strauss turned to Hofmannsthal’s wife Gerty, because he had heard with great bewilderment of her husband’s conscription in the national mobilisation. He writes to her sarcastically: “Poets could really be left at home, where there is otherwise such a wealth of cannon fodder: critics, directors with their own ideas, Molière actors etc.”

On 8 July 1918 Hofmannsthal wrote to Strauss: “Be sure of my continuing goodwill in relation to all future work between us. Your truly, energetic person – and still more the ideal person, which I distil for myself from your music – have my real friendship, more I cannot say, I have no more to give. – I am a very bizarre person, as you can guess; you only know a little of me, only the surface. What rules me lies elsewhere than you can see.”

When it came to the casting of *Die ägyptische Helena* – it seemed that Maria Jeritza would not be available, so a choice had to be made between a beautiful face and a beautiful voice – Hofmannsthal was battered by Strauss’ pragmatic proposals. The composer replied in a letter on 29 October 1927: “Just received your letter of the 27th! But why are you always so waspish, when we come to discuss objectively artistic matters and you don’t share my opinion? To accuse me straightaway of not understanding you, is neither polite nor fair. I believe on the contrary that I understood you quite a

while earlier than many others, otherwise I would not have composed to your libretti, despite the fact that those generally reckoned - *though not by me* - to be the ‘most competent people’, theatre directors and critics, – advised me against it. Shall we let the matter drop with this brief reply?”

On 19 November 1928, during the work on *Die ägyptische Helena*, Hofmannsthal wrote to Strauss: Things are going very strangely with the German mind. Higher things have always had a very difficult position in this supposedly most spiritual of all countries (although this term does apply in another context). There is a book, *Goethe and his Contemporaries*, which is absolutely ghastly, and even 30 years after Goethe’s death a famous aesthete and university professor, Friedrich Theodor Vischer, wrote a thick booklet called *Faust Part III*, in which the second part of Goethe’s poetry was presented as a hodgepodge of incomprehensible stuff.”

Similarly, already on 4 September 1922 in a letter to Strauss, he wrote: “For the bourgeois (in the theatre stalls and in the office) does not love what is spiritual, higher, noble (...) and if it begins to totter, he does all he can to bring it down.”

After Strauss had received the distressing news of Hofmannsthal’s death, he wrote to the grieving widow on 16 July 1929:

“After the shock yesterday of the death of your unfortunate son, now this terrible blow for you, your children, for me and for the whole world of the arts. I am still unable to comprehend it and to find words to express my pain. It is too awful! This genial man, this great poet, this most sensitive colleague, this kind friend, this unique gift! Never has a musician found such a helper and supporter. No-one will replace him for me and the world of music! Posterity will set up a memorial that is worthy of him, which in my heart he has always had – inextinguishable gratitude in this most faithful friend’s heart will be the feeling which I shall preserve in admiration for him until the end of my life.”

Gerald Brei. Zürich (Switzerland)

[The concluding Part 2 will appear in the June/July issue]

Notes

- 1 Werner Volke: *Hugo von Hofmannsthal mit Selbstzeugnissen und Bilddokumenten*, Reinbek bei Hamburg 1967, 17th ed., 2000, p. 7 f.
- 2 Elsbeth Dangel-Pelloquin, <https://www.hofmannsthal.de/biographie/> (Website of the Hofmannsthal Society); see also the rather more detailed biography at: <https://www.deutsche-biographie.de/sfz45826.html#ndbcontent>
- 3 Stefan Zweig: *Die Welt von Gestern. Erinnerungen eines Europäers*, 32nd ed., Frankfurt am Main 2000, p. 64 f.
- 4 Stefan Zweig, op. cit. p. 66.
- 5 Elsbeth Dangel-Pelloquin, <https://www.hofmannsthal.de/biographie/>
- 6 Wilhelm Hemecker and Konrad Heumann (Eds.): *Hofmannsthal. Orte. 20 biographische Erkundungen*, Vienna 2014, p. 9 (Preface).
This collated volume provides an outstanding characterisation of Hofmannsthal's life and work, based on the places which shaped his life. The various authors give an overview that is rich in its perspectives. Hofmannsthal had to change his place of residence repeatedly because his feeling about his own self, of being a fulfilled individuality, only engaged with particular situations and in particular places. This form of continuous self-invention allowed him to unfold various facets of himself through cleverly arranged relocations, as he had himself written in his essay *Augenblicke in Griechenland* [Moments in Greece]: "The hour, the air and the place make everything." (op. cit., p. 11).
- 7 Elsbeth Dangel-Pelloquin, <https://www.hofmannsthal.de/biographie/>
- 8 Werner Volke: *Hofmannsthal, Hugo von*, in: *Deutsche Biographie* (<https://www.deutsche-biographie.de/sfz45826.html#ndbcontent>)
- 9 Rudolf Steiner: "Madonna Dianora." *Eine Szene von Hugo von Hofmannsthal*, Magazin für Literatur 1898, Vol. 67, No. 21, in: *Gesammelte Aufsätze zur Dramaturgie 1889–1900*, 3rd ed., Dornach 2004 (GA 29), p. 273f.
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Places of Love and Peace...

*An Account by Johanna, Countess von Keyserlingk (Extract)**

On the occasion of the 100th anniversary of the “Agricultural Course” (*Geisteswissenschaftliche Grundlagen zum Gedeihen der Landwirtschaft*, GA 327) we are publishing here once again a part of the account by Johanna von Keyserlingk of the death and task of her husband, Carl Wilhelm von Keyserlingk. [Eds.]

It looked to me as if he was sleeping...

When on a Saturday evening on 29 December in Sasterhausen I received the news of his death, I only had the feeling that I had no right to complain, as I had had the good fortune to share 30 years of life with such a man. How will Rudolf Steiner’s work go on without him [Carl Wilhelm] in the way he intended? That was the question which concerned us in the following hours. Until 8 o’clock in the evening my husband had in all liveliness and gladness been engaged in the refounding of an agricultural settlement society of which he was the president. There was still for him the satisfaction that the state only wanted to take part if Count Keyserlingk would take on the presidency. The meetings were set to continue early the next morning.

In the evening, he was sitting with the gentlemen in the hotel cheerfully together and went to bed at midnight. At 3 o’clock in the night the night porter heard the bell ring in his room. He found the room unlocked, my husband dead in his bed. In the evening the coffin was brought into our snow-covered house and into his small bedroom by his sons and his staff. The following day, it looked to me as if he was sleeping.

But then the whole gravity of the situation took hold of me – I went out into the park, returned later not exactly comforted and sat down by the coffin. Then it was perfectly possible to speak with the dead man. With his advice, he put my life completely in order. It was less the words but rather the high, noble spirituality of the advice, as he surveyed my life over the years ahead. I was able to



Carl Wilhelm von Keyserlingk (1869–1928)

take in his words fully, which I have written down elsewhere, so that from that moment on, earthly mourning no longer seemed appropriate to me.

I then asked him if he was sad. I received the answer: “No, it’s just very serious and it is so interesting to observe the process”. But I saw him engulfed by a cloud of heavy sorrow as if woven from painful thoughts he had had during his life. After a while, I clearly felt the request of the dead man next to me to fulfil his wish to hear the Michael verse, the doctor’s last words to humanity. I had to read it twice and felt how in every word his soul began to realise the inner ra-

diance that is promised in this mantram. Then I wanted to read something else, but he seemed not to want that.

The following evening, we had the feeling as if his soul was asking us to follow him only with the highest of thoughts and help him ascend to higher regions of the spirit. His spirit was striving for Dornach, Rudolf Steiner’s place of work. He had also prepared himself on earth to start on his journey to Dornach. It seemed to me that his death had been announced there, which he had heard as a spiritual call.

A great event

People then came to pay their respects, and I was prevented for a while from following him spiritually. At 4 o’clock at night I was awakened by the vivid nearness of my husband, with a request to write down a few letters for him.

Something in me trembled at the violent change that had taken place in his soul. It was as if in the past few hours, he had become a powerful spiritual light. One could see that he had been received in spirit worlds. He had experienced what the earth had never given him. It seemed that his appearance in the spiritual world was a big event for the souls over there, which they had longed for.

(...)

It was a great event – to see this awaited soul in this other circle of souls, which was forming the spiritual aura above the Goetheanum. Life forces which radiated paths of activity from beyond to the Earth. He was surveying

* Addressed to Ita Wegman, with the date 4 January 1929. First published in *Der Europäer*, Vol. 23, No. 2/3 (December 2018/January 2019) under the title “Der Tod des Grafen Keyserlingk”. Paragraph headings have been added by the editors. Source: Perseus Verlag Archive.

these broad streams of new possibilities of activity from his heights.

The dead man allowed me to look into the world of radiance that was his new existence, and my soul was freed from all suffering, so that I could share with him his sublime good fortune. But above all, his whole being was permeated by the deep good fortune of his close association with Rudolf Steiner. One could look back to the Earth and there one saw – there had been no death – as though Rudolf Steiner only opened one door through which the one called into the land of spirits had now crossed over.

The dead man took his leave of me in a wonderful way.

The thanks of the spirits of the elements

I wanted to ask a few more questions, but he asked me not to hold him up anymore. I assumed that everything was over and I wanted to sleep again, when I was able to observe spiritually how something else was happening at the coffin. I could not imagine that anything could happen now, but I pulled myself together again and went back to it.

At the foot there stood a figure, or even the aura of a being that one could call Gabriel. I observed how the spirits of the elements of the park in the south, indeed of the meadows and fields, began to invigorate themselves in order to unite with the figure. They became active, awake, and began to unfold their life.

I stood at the foot of the coffin and was asked by them to bless the corpse. So, I described a circle four times to the north, south, west, east, to the right, to the left, the feet and the head. A large cross in the middle, in the name of cross, two smaller ones on both sides to the Father and the Son, in a circle surrounded by the Holy Spirit. Beings surrounded the coffin. The whole scene grew, sounded forth and became ever more powerful. In ever further circles the elements rose up and as though in mantra, the words of which I can no longer reproduce, there sounded in chorus above the corpse:

“Thanks be to you for your coming to the Earth! Thanks be to you for your life on the Earth! Depart now again with our thanks!”

Again and again, new choirs of elemental spirits approached the corpse, thanking him for his life on earth.

Everything else disappeared; all I could see was the globe and the coffin in front of me. And all over the globe choruses of elemental spirits had arisen to give their resounding thanks:

“Thanks be to you for your coming to the Earth!
Thanks be to you for your passage on Earth!
Depart now with our thanks!”

“Thank you for taking martyrdom upon yourself, that throughout the course of your life on earth you beseeched that words of redemption of the earth could be spoken of the redemption of the earth!”

“Thanks be to you for your coming to the Earth! Thanks be to you for your life’s path on earth! Depart now with our thanks!”

It was reverence from powers of blessing. I remained, questioning, wondering about the word “martyrdom” and as though bringing an explanation, a brief tableau of the life-path of the deceased shone above his head, because he had wanted to enter upon life on Earth with the highest ideal and to bring that ideal to fruition.

It unfolded in a logical sequence, as everything had to when he began in 1904 to realise what was living in him. He suffered a series of very grievous illnesses until 1918, when he conveyed to Rudolf Steiner that he wanted to create places on earth where humans and animals and plants would be able to live free of materialism. Then Rudolf Steiner began to create such a place in Koberwitz with him and, responding to Keyserlingk’s ideal, gave him, like a tool with which to realise his ideal, in the Agricultural Course the words through which the human beings can redeem the elements.

Then Rudolf Steiner died and what followed afterwards made it clear to me what was meant by the word “martyrdom”.

Something wonderful happened. The heavy, bitter aura of suffering that had streamed from the deceased during his life because he could not bring his ideals to fruition, and which had built up like a veil of mist around the dead man, now dissolved in light. The dead man was present again, fully aware of the meaning of his life and his suffering and the logic that it could not be otherwise.

For the counter-forces do not, without sacrifices, give up the earth, the body of Christ, for redemption. They want to keep the substance for themselves.

The suffering of his life was over, it was as if a smile were gliding over his soul, he regarded his suffering as nothing to the purpose which he served. And again, the mantras of gratitude, floating through the corpse, sounded up to his soul. The thanks and love of the earth spirits filled his soul with such deep satisfaction, as if he had forgotten everything, as if he were again in full possession of all his forces to begin again afresh on path of struggle, full of joy.

It was also so natural that - after his soul had taken its leave of me, because the ether had completely left the body - now the earth body experienced its mystery, where now the earthly substances began to dissolve. The pale glow of the new day had dawned. I stood alone at

the coffin, amazed at the beautiful wonder of his death. Rudolf Meyer later told me of Rudolf Steiner's saying that every human being on earth has a specific task that only he can accomplish and that in death he surveys this task. (...)

The task of Carl von Keyserlingk's life

To create places where humans and animals and plants can live free of materialism. In 1918 this sounded as a request in Rudolf Steiner's ear. And then Rudolf Steiner had begun to lead the fight himself to gain such places for the earth.

Count Keyserlingk threw himself into that fight, and went through decisive turns of fate until he came to the point where he had lost all that he possessed. Despite it all, Rudolf Steiner's miraculous voice nevertheless reinforced him in his positions. As soon as the battle for the earth begins, Rudolf Steiner taught him, we enter into completely different laws than otherwise surround us.

He taught that if man were beaten back by ahrimanic forces in this struggle, spiritual powers would flow into him to lead him onwards anew. What he [the Count] envisaged as his first goal in his work changed and, especially in recent times, took on an increasingly ideal form. He wanted to create places on earth in which Christ resurrects.

To create places of peace and love, in which the Christ emerges from the depths of the earth with the redeemed elements and appears in the ether - to found a new golden, elemental realm of Michael. That was the idealistic goal which became ever clearer in his thinking.

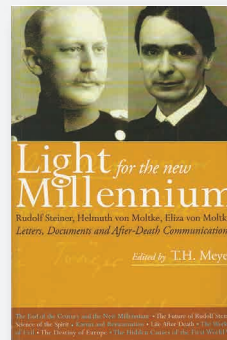
The course which, at his request, Steiner held about the cultivation of the earth, was to be his tool. He saw a new priestly rulership arise and the fall of kings - a priestly rulership - in which priests could become guides through the wisdom of love. He wanted to create places where the great social problem would be solved, where every peculiarity of the human being might be validated without breaking the love between each other - which he ultimately exemplified in the way he lived for his environment.

Outsiders did not always easily see his true nature. But he gave warmth with his own life to souls around him - he took on the cares of others - a quality which, with regard to him, Dr. Steiner explained to me could have been acquired at the time of Golgotha. [Keyserlingk] wanted to create sites that would provide refuge for true spiritual powers. They should be established across the wide earth, and humanity's covenant of peace between nations, with its high goals and its spiritual culture, would be a bond between them. Rudolf Steiner once gave the

Count prophetic words about these cultural sites, which would have to stand if the rest of Europe's culture were to sink into chaos.

His work on Earth lay broken in recent years. It had been taken from his hands by fate, but his spiritual flight was expanding into ideals that the Earth today is probably not yet able to realise.

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T. H. Meyer

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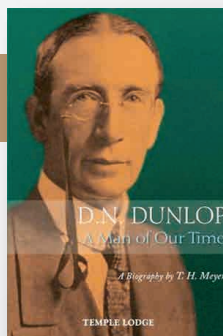
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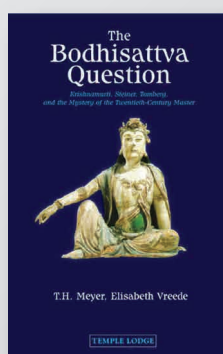
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