Dear Section Colleagues,

At this writing, summer is coming to a close, a summer which seemed long and hot, metaphorically and physically. The Section Collegium, gathered in New Hampshire in July, met the physical aspect — what our hostess Alice Groh dubbed “a wall of heat.” Despite this, we welcomed Peter Buckbee into the Collegium and embarked upon a full weekend of Expanded Collegium work, described by Alice in the following pages.

Part of our work has been planning a Section conference in 2011 with focus on the Rights Realm. As lively discussion in New Hampshire brought home to us, even our Section circles include varied —sometimes contradictory—approaches to this sphere where equality is the keynote.

Sooner than 2011, the Section presentation at October’s Annual General Meeting in Chicago is slated to include a panel presentation and audience participation on the question of “rights”. We expect this will help shape the 2011 conference, bringing out even more of what lives among us when it comes to “rights,” “politics,” “the state.” Where are we clear about the nature of government? Where are we less sure? It will be illuminating to see what transpires when we open up the questions. Coming just before heated November elections lends a special immediacy.

Gary Lamb and the Berkshire-Taconic Section group have reserved meeting space in Hawthorne Valley for the first weekend of July, 2011; this July 4th holiday weekend should be an appropriate moment to enhance our understanding of knotty issues. Fireworks verbal will be permitted. Ulrich Roesch from the Goetheanum, unable to join us in Chicago as planned, is even more determined to participate in the 2011 conference; he has long considered the realm of rights and we look forward to his contributions.

Social Sciences Section events are but one aspect of the Section’s work: we know, as well, that each member pursues his or her own areas of interest, research, and activity, some of which are shared in local Section groups or through the newsletter. It’s of constant interest to see how broad and varied are members’ interests — yet how connected and somehow seeming to move in the same direction, imbued by a Michaelic impulse and consciousness. Heartening to remember when all around us seems too chaotic for words.

As always, the Collegium hopes to encounter brothers and sisters from the Section at the AGM, in 2011, and at other places where we find ourselves.

With warm Michaelmas thoughts,

Kristen Puckett
for the Section Collegium

NOTE: Articles in this newsletter are expressions of individual authors. The Section for the Social Sciences does not hold positions on issues, but rather fosters research and dialogue on themes of interest to our members.
Meg Gorman must have some Pied Piper qualities for, on a scorching July weekend the Section Collegium, having gone in March to where Meg lives in Santa Fe, NM, then followed her here to Wilton, NH where she is teaching for three weeks in the summer Waldorf High School Teacher Training program. We were glad they were willing to make the long trip, for it gave a chance for local Society members and friends, along with a handful of visitors coming off the Renewal Courses sponsored here by the Center for Anthroposophy, to meet together in the Garden Room at the farm of Trauger and Alice Groh in Wilton, NH. On Friday evening, after a refreshing potluck supper we listened as each person present spoke about their interests and strivings in the realm of social questions. On Saturday, local Section members joined with the Collegium to hear the mantra of Class Lessons XI and XII and to explore the mystery of the Rights Life. Three Collegium members made brief presentations on the Rights Life from different perspectives which led to lively conversation.

Not surprisingly, it seems that the Rights Life is probably the least understood of the three realms of social life. We tried first to approach the topic, in good Goethean style, with a series of questions designed to gradually bring us into a deeper relation to the topic. We asked:
1) What first comes to mind when you think of “rights”? 
2) What examples come to mind—how does it manifest? 
3) How does it appear and change through time? (the history of social forms)
4) What feelings do you associate with “rights”? (mood)
5) What actually are “rights”? 

These questions created a mood of inquiry and exploration.

One of many interesting comments came in relation to the 4th question concerning feelings. Rudolf Steiner writes in the book The Social Future that … “If we put forward a claim to build up a social edifice in which people can live in accordance with their capacities, their feelings and their needs, (only) then are we taking into consideration the whole human being. Curiously enough, although the Marxist theory enters into details as to social aims, it characteristically omits the life of feeling altogether. To omit feeling in the study of human nature is to leave out all consideration of the actual conditions of equity in the social organism. For conditions of equity can only develop in a community of human beings in accordance with the feelings that have been trained and refined. As people feel towards each other in their mutual intercourse, so will be the system of public law.” (Chapter III, Legal Questions. The Task and the Limitations of Democracy. Public Law. Criminal Law in The Social Future, Rudolf Steiner).

Curiously, our strongest feelings in relation to Rights tend to come in the face of what we consider social injustices. We came to ask whether we can begin to give our attention to what feelings would and do come up when we feel that justice prevails or when we feel that we have been met appropriately as an equal?

We also spent time discussing the many confusions concerning Rights, especially the confusion between Freedoms and Rights. Also the role of the judiciary gave us pause, as separately considered by Steiner in its public/civic and criminal legal functions. It became clear that the sense for the Rights Life lives only semi-consciously in us, as do our feelings. We came to such questions as: What condi-
tions are necessary to meet as equals? What is it in every adult that gives them the feelings that are operative in this aspect of life? And how can we learn to better distinguish which questions in life really relate specifically to this realm? (Again Rudolf Steiner from Chapter III of *The Social Future:* “We must either not take democracy seriously, in which case we submit to its decisions regarding human capacities, or we do take democracy seriously, and then we must exclude from it the administration of the cultural life and the economic life.”) This is indeed a very challenging topic!

Later on Saturday afternoon we discussed the upcoming conferences of the AGM meeting in Chicago in October in which the Section will present a panel on the Rights Life and we also looked ahead to the Section Conference on the Rights Life which is now being planned for the weekend of July 4th, 2011 in Harlemville, NY.

All section members are encouraged to share with our Collegium their own ideas about what topics might be most appropriate to share in these two situations and how our sharing might be structured in a creative and open way.

It is always a joy and stimulation for the work to have Collegium members visit. I can warmly recommend to other Anthroposophic communities that they extend an invitation to the Collegium to meet in their midst.

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We men of present time
Need to give ear to the Spirit’s morning call—
The call of Micha-el.
Spiritual knowledge seeks
To open in the soul of man
True hearing of this morning call.

*Rudolf Steiner*

*From Verses and Meditations*
*Given to Helene Röchling, October 1923*
Rudolf Steiner’s Three Social Laws, hereafter referred to as Principles, embedded in his Threefold Social Order Formulation as conceived by William Bento, Ph.D. & cast in the image of the Medieval rendering of the Archangel Michael with Sword, Breastplate and Scales.

1. A Spiritual Principle: Michael’s Sword
“No spiritual movement can really survive in our time which is a separatist movement of humanity. It is simply a spiritual law that every productive and spiritual movement is part of humanity in general. In the moment a group becomes in any form an egotistic bearer of a spiritual movement, one damages general human progress, one does not further it. This is no more open to discussion than a law of nature, it is a spiritual law.”

2. A Sociological Principle: Michael’s Breastplate
“In the early stages of cultural evolution humanity tends towards the formation of social units; initially the interests of individuals are sacrificed to the interests of those associations; the further course of development leads to the emancipation of the individual from the interests of the associations, and to the unrestrictive development of the needs and capacities of the individual”…The greatest ideal of the state/community will be not to control anything. It will be a community which wants nothing for itself, everything for the individual.”

3. A Fundamental Social Principle: Michael’s Scales
“In a community of human beings working together, the well-being of the community will be the greater, the less the individual claims for them self the proceeds of the work they have done and the more of these proceeds they make over to their fellow workers, and the more their own requirements are satisfied, not out of their own work done, but out of the work done by the others…but there is one thing needed to begin with. If any individual works for another, they must find in the other one the reason for their work; and if any one works for the community, they must perceive and feel the meaning and value of this community and what it is as a living, organic whole. One can only do this when the community is something other than just an indefinite totality of individuals. An actual spirit in which each single person has his part must inform the community. It must be such that each single one says: ‘The communal body is as it should be and I will that it be like this’. The whole community must have a spiritual mission and each individual member must have the will to contribute towards the fulfilling of this mission.”

Let us begin by correlating the first Spiritual Principle to the Cultural sphere of the Threefold Social Order and the image of Michael’s Sword. It is in the cultural sphere that we seek to enact the ideal of freedom. Yet, we know the whole idea of freedom is fraught with a great deal of misconceptions. Keen discernment is required to come to terms with what the association between the cultural sphere and freedom actually means.

Symbolically speaking we can link the sword with the activity of discernment.

Within Rudolf Steiner’s Philosophy of Freedom (1894) he provides us with a rigorous training in discernment. He gives us an epistemological method of inquiry into our own thinking process, leading us through philosophical tracts into actual experiences with a thinking detached from the body-soul makeup. By practicing the discernment of a “soul observation” of thinking we may develop thinking into an art of seeing our ideas. When this discernment reaches into our will, we may receive inspirations capable of transforming ideas into ideals. Such was Steiner’s aim, i.e. transforming ideas into ideals that reflect moral intuitions. It is the latter that informs us of what the rightful order of existence requires of us as thinkers, and subsequently, as co-creators in our evolution.

If we turn our thoughts to Michael’s activity within cosmic evolution we will find how significant his activity is to unlocking the riddle of human freedom from a cosmic perspective. His sword held high and pointing toward the heavens hints at the solution to the riddle of human freedom on earth. Michael administers a divinely ordered mandate that human beings emancipate from dependency upon the guidance of the spiritual hierarchies to a Self-developed consciousness. It is his mission to lead human beings away from an attached adherence to the world of percepts to a free relationship to a world of concepts saturated with the meaning of existence. This latter point implies the promise of being able to think the thoughts of the Divine as individuals. In those thoughts we find a unity regardless of how we individually think. And as such, it relates to an implicit moral responsibility that extends beyond our experiences as individualities to the reality of being social, of being inextricably woven into community, of being brothers and sisters of Humanity.

The dynamic dilemma between the individual and the community preoccupies everyone who is engaged in any ongoing social context. Questions of how free one can be from the expected social norm in any given circumstance constantly arises; particularly for those who commit to intentional communities. There are no longer any clear cut prescriptions to tell us how to act. The age of theocracy, wherein the spiritual hierarchies were understood to operate through the priest or priestess, has ceased, yet its reverberations can still be felt in the psyche’s longing for the moral dictates of religious institutions. However, we are now in the Consciousness Soul age and no external measure of right or wrong can guide us into creating the culture of the future. Only conscience can determine what is right or wrong. And only when we have acknowledged this still inner voice are we able to experience the path toward freedom. Not merely a freedom from the gnawing angst of decision-making, but a freedom to create what is needed in the moment.

Discerning what is our private life and what belongs to our public life in a community challenges each one of us to be mindful about the many changing situations we live through in a day, in a week, in a month, etc. Times are changing fast, and there is no sense in attempting to judge today from yesterday’s situations. In the culture we are immersed in –the Anthroposophical ethos- we have placed high value on the ‘inner work’
of each individual, while at the same time we have felt the call to serve Michael in his task to renew cultural life from its fall into materialistic decadence. The danger is that we see these two imperatives as distinct opposites. As long as we do, the dilemma of individual and community will remain irreconcilable. A practice of mindful discernment requires that both eyes function simultaneously – an eye to see the inner thoughts emerging in the soul, and an eye to see the meaningfulness of the phenomena we are embedded within at any given moment.

As the Spirit of the Age, Michael is invested in humanity’s recognition of how thinking co-creates reality. Rudolf Steiner’s spiritual science can lead one to such recognition. As much as we feel this is so, we must also realize that there are other paths that lead to the same recognition. Ken Wilber’s integral spirituality (The Eye Of Spirit: An Integral Vision For A World Gone Slightly Mad, 2001) is one such path among many. This leads me to ponder a second danger related to this area – exclusivity or ownership of having the ultimate and only truth about the spirit. This is not only an inflated and arrogant position to assume, it is also a regressive pull into the past. The deception is to think you are the chosen ones to reinstate an old form of theocratic culture. The reality is there is no need to reinstate a theocratic culture; for as we have become a global and diverse humanity we have discovered that it is the multiplicity of spirituality that unites us into a cohesive culture.

“No spiritual movement can really survive in our time which is a separatist movement of humanity.” This first sentence in Steiner’s spiritual principle underscores the fact that any usage of the language of us/Them must be discarded from use. This is inclusive of how we, as Anthroposophists, often refer to our spiritual movement as “the” Michaelic stream. We are but a part of the Michaelic stream in the world today, albeit a very active and cognitive part. By using “insiders” terms that exclude others in the world we set up “us versus them” mental constructs. This is a very subtle, but extremely important point to grasp. We must be uncompromisingly truthful in self-examining our participation in the cultural life of anthroposophy. Does it engender a feeling of connectedness to all of humanity? Do we find ourselves in relationship to others in a more loving and less judgmental way? As we ask these questions we must take the sword of Michael and discern where we need to cleave the “us versus them” constructs of our thinking.

“It is simply a spiritual law that every productive and spiritual movement is part of humanity in general.” There can be no doubt that from the outset to the present, Steiner’s spiritual science has been directed into the efforts to be a productive contributor to humanity’s future. There is not another contemporary spiritual movement that can claim innovations in so many cultural areas as Anthroposophy. Yet, the fact remains that Anthroposophy is rarely known by many sectors in the cultural world, the academic sector is a case in point. Why is this the case? Once again we must apply keen discernment to answer this question. Pointing a finger at the world and saying they are less knowledgeable than we is not an answer. It is only a perverted indictment upon those who point the finger. The answer must lie within our movement, not outside of it.

“In the moment a group becomes in any form a egoistic bearer of a spiritual movement, one damages general human progress, one does not further it.” This is a very delicate matter. Most groups draw upon our egocentric needs to be somebody special, not like the rest. It is no different with those recruiting and those drawn to Anthroposophy. The danger is to allow one’s self to stay in such a state of identification. If the majority of the individual members of a group adopt this stance, then it becomes inevitably that the group will behave in ways that hinders the progress of humanity. Typical of these behaviors are attempting to convince others that their point of view is flawed and you can help them correct it. This is basically sowing seeds of doubt. Another behavior is to avoid, isolate, and/or label others without any interaction or experiential basis to do so. Here is an example of sowing seeds of hate. And lastly, there is the doom and gloom mindset, wherein all talk is about evil in the world, leaving the impression that love does not exist in the world. Herein lie the seeds of fear. The behaviors we want to cultivate in our cultural life are those that engender a faith in the ever-present spiritual world, a love for all peoples of humanity, and a hope in the glorious powers of goodness upon the earth. To which set of behaviors we ascribe to is a matter of life style choice, a matter of one’s individual freedom.

“This is no more open to discussion than a law of nature, it is a spiritual law.” For most of us, this may seem irrefutable. Accepting it as a truth, as a spiritual law is not the problem. Living out of the acceptance is the issue. It is far too easy to forget this fact or ignore it when we wish to climb upon our self-constructed soapbox to proclaim to the world the rightness of Anthroposophy. Can we discern when we have done this? Will we discern when this tendency arises in us once again? This is our challenge. When our love to unite with this spiritual law increases, so will our understanding of freedom increase; for we will be able to celebrate the creation of a future culture that unites all free men and women in spiritual activities that lead us to experience our common divinity. This can be considered the aim of the culture of the future.

Let us now examine our second social principle in relationship to the sphere of rights and the significance of Michael’s breastplate. With regard to the rights sphere, an implicit sense of equality guides our feeling life. It exists in our psyche as an expectation. However, life is not a flat line wherein everyone is the same and thereby privileged to the same rights. Herein lies the complication to this sphere. Rights are neither simple nor standardized demands. Rights are all about relationships between people, about agreements made for a particular context whether explicitly or implicitly.

In a lecture given on November 22, 1914 (published in The Balance in the World and Man, 1977), Steiner expresses a very interesting perspective of the riddle of rights in our age. He points out the natural tendency for people to gravitate towards proclaiming their rights. This tendency he attributes to a Luciferic influence, an indulgence into self-love. This explains, to some extent, the blind infatuation we have in our age with everyone asserting his or her rights. In order to bring this tendency to a healthy balance Steiner calls for a developed sense of “duty”, the opposite tendency to “rights”.

Schiller expressed it very beautifully when he said that man has the best relation to duty when he learns to love duty… When a man speaks of learning to love duty he no longer merely surrenders himself to duty; he rises out of himself, taking with him the love which otherwise he loves himself. (page 42)

Both rights and duties can be taken to extremes. Lucifer pulls on our unconscious sense of rights, inflated with self-love, and Ahriman pulls on our unconscious desire to fall into slavery and abandon our own accountability to what we do. This is the extraordinary tension we experience in our soul life when it is a matter of acting in the rights sphere. Inasmuch as the key to understanding rights lies in the specific context of a situation and not in a prescribed rule, so does the key to understanding duty lie in the capacity to experience a selflessness that con-
nects to the divine in the other. It is for this reason we can rely upon the insight of Martin Buber —"I-Thou"— as the creed of the right sphere.

When agreements are made we have the right to expect the other party will follow through and execute their duty to make good on their word. It is really that basic. What is not always so clear-cut is the process of how agreements are made. As much as we would like to assume that all agreements are made with good faith in mind, reality tells us such is not always the case. However, if we do indeed strive to be faithful to the divine in the other we are less likely to be disappointed or disillusioned with our transactions in the rights sphere. It is this higher form of faithfulness that is signified by Michael’s breastplate. Faithfulness in this sense is the open heart that fosters trust; as such trust begets trust.

"In the early stages of cultural evolution humanity tends towards the formation of social units; initially the interests of individuals are sacrificed to the interests of those associations; the further course of development leads to the emancipation of the individual from the interests of the associations, and to the unrestricted development of the needs and capacities of the individual"... In this introduction to the sociological principle we have a statement emphasizing the principle of evolution. The whole course of the Post-Atlantean Epoch bears testament to this fact. But is it really clear to us that it leads to unrestricted development of the needs and capacities of the individual? Are there not innate restrictions to the individual just by the very nature that he or she lives in community?

If the Michaelic aim is that the human being achieves complete freedom, then there can be no restrictions imposed upon it from outside of itself. Development must be unrestricted in this context. Yet, the needs and capacities that must be developed are not meant to be self-serving, but selfless. When the sociological law is understood from this perspective, any notion of it being a permissive statement for the rule of individualism must be dismissed. Rudolf Steiner formulates this well in the Motto for the Social Ethic.

The healthy social life is found
when in the mirror of each human soul
the whole community finds its reflection,
and when in the community
the virtue of each one is living."

(Steiner, R. Verses and Meditations, page 117)

In this formulation the essence of virtue is uppermost. This is an excellent way to understand the importance of Michael’s breastplate. What protects him is his adherence to the virtues. As the breastplate is a protection of the heart, we can also say it is from the heart that the mighty power of the 12 virtues associated with the zodiac radiate out to others. The shining light behind the breastplate is the developed capacities of the 12-petalled lotus, the opened heart chakra that sees in the mirror of each human soul the very same virtue that lives in his or her own striving.

"The greatest ideal of the state/community will be not to control anything." O’ how far we are from this being a reality! We think of this aspect of the rights sphere as having its primary function as the grand regulator, a controller of how all transactions among its constituents are to take place. And it will not change radically anytime soon. To reach this ideal a major paradigm shift would have to occur. The governing dynamic of competition (winners & losers) would need to give way to the dynamic of cooperation (team wins). If individuals’ capacity for selflessness would merge with the community’s need for cooperation, then the state/community would not need to control anything for it would be regulated by the agreements selflessly made to serve the needs of the state/community.

"It will be a community which wants nothing for itself, everything for the individual." This view arises out of the imperative that equality is only achieved when everyone is supported to become who he or she is truly destined to become. Each individual is the unique and irreplaceable resource of the community; and therefore it makes total sense that everything is for the individual.

Let us now turn our attention to the fundamental social principle related to the economic sphere, and by way of our image, to Michael holding the scales in an act of weighing. In this sphere Steiner states there is an innate development towards fraternity, true brotherhood and sisterhood. A very cursory read of this principle can bring one to the stark conclusion that the state of economics worldwide is not at all even near following this principle. The tsunami of our recent economic collapse makes this a very critical area to be re-examined. The whole economic situation has been allowed to become so completely out of balance. Between an escalation of debt and the massive corruptness in the marketplace, the lack of regulations, and the gap between the rich and the poor it is hard to imagine any economic intervention capable of rectifying it in our lifetime.

Since capitalism won the “Cold War” over communism the state of world economics has gotten worse not better. The notion of competition in this area propagates the idea of "the survival of the fittest". It pits one person’s interest against another’s. Generosity has been eradicated by greed and compassion for one’s fellow man has been replaced by the perversion of conquest. The whole tenor of such an economic system prevents anything of the nature of the fundamental social principle from being enacted in any tenable way. Yet, this does not make the law irrelevant. It only makes it a difficult proposition to promote in today’s world. As long as the basic assumptions of materialism are left unquestioned, the possibility for considering an implementation of this fundamental social law will remain slim.

The preoccupation with the accumulation of wealth in terms of money and property has eclipsed any understanding of how important it is to view money as the blood circulation of our social world, and how vital it is to treat property as a shared gift that all peoples must become steward to and for. Ignoring the first point results in a social world of violence, wherein each person struggles to control or dominate the other. Ignoring the second point causes destruction to the planet itself. One can only wonder how we have allowed this situation to become so prevalent and to put us at the brink of possible extinction?

Steiner described one of the hallmarks of disaster in the economic sphere as the practice of paying people for their labor. This was deeply ingrained in the psyche of humanity through the advent of an aggressive campaign for capitalism in western civilization. Along with it came the allure for laborers to move from the country to urban settings. Workplaces were created outside of the context of one’s sense of community. This form of separation and isolation made it all the more inevitable individuals would accept the exclusive arrangement of monetary payment for labor. One can see how clever the adversary powers have been in this case. By extracting the individual from his or her community a diminishment of the experience of fraternity was effectively accomplished.

In the Medieval renderings of the Archangel Michael he is depicted as holding a pair of scales weighing the human souls. It is not wheat or gold or any other monetary exchange stan-
dard that is weighed. It is the value of the human soul that is being weighed. Michael's measure is based on how much good has been done on the earth, not how much goods has one accumulated. To the degree we have lived our life as our brother's keeper we gain in value. This is quite evident when we reflect on who is valued most in any given the community. Inevitably members of the community will cite the one who does the most good for others. Doing good can easily be said to be the creed of the economic sphere, for it fosters brotherhood and sisterhood.

Balancing accounts on the ledger was for the medieval accountant as much a moral practice as it was an economic discipline. This view has long been lost. Balancing accounts was a way of being at peace with the Good Lord who entrusted us to care for the earth and each other.

In a community of human beings working together, the well-being of the community will be the greater, the less the individual claims for them self the proceeds of the work they have done and the more of these proceeds they make over to their fellow workers, and the more of their own requirements are satisfied, not out of their own work done, but out of the work done by others...

This principle highlights the need for trusting in the goodness of each member of the community. This trust can give one a sense of equanimity. In knowing that your personal needs will be perceived, honored and met by the work of others, you are able to put aside the tensions that accompany self-interests and more freely attend to your fellow community members' needs.

"...but there is one thing needed to begin with. If any individual works for another, they must find in the other one the reason for their work; and if any one works for the community, they must perceive and feel the meaning and value of this community and what it is as a living organic whole." Reason, meaning and value must become the motive to serve the other, not a slavish obligation or blind duty. When this motive is found, so are the creative playful forces for work discovered.

"One can only do this when the community is something other than just an indefinite totality of individuals." If one has truly found the meaning and value of a community, then commitment to know the individuals within the community naturally arises. This, although it takes time, becomes the longing to turn the indefinite to a definite understanding of the individuals composing the totality of the community. One can only becomes one's brother's keeper if there is a genuine wish to know him. Working together provides the social context for this knowing to grow.

"It must be informed by an actual spirit in which each single person has his part." Knowing one's role in a community is not about assuming it be what you want it to be, but rather to accept how others see you in the community. The spirit of a community works through the whole, arranging situations for each one to awaken to the other. The work itself is the heart beat of the spirit of the community. In this respect, everyone's work is unique, significant and needed by the Spirit of the community.

"It must be such that each single one says: 'The communal body is as it should be and I will that it be like this'." There is no fatalism in this statement. What is being conveyed is a sense of free will. Everyone takes full responsibility for the state of the community. Blame is not an option. Even the challenges and difficulties in the community are perceived to have a definite purpose. And challenges and difficulties there will always be, if the community is to be a living, organic whole! Accepting the karma of the communal life is always much easier to take when the destiny of the community is upheld by each member.

"The whole community must have a spiritual mission and each individual member must have the will to contribute towards the fulfilling of this mission." Recognition of the spiritual mission is a matter of the cultural sphere of the community, and each individual member's capacity of will to contribute to it is dependent on the supportive efforts of the rights sphere of the community. Fulfilling the mission is in doing the good work that characterizes the economic sphere of the community.

If we are to make a difference in re-orienting the direction of social life in the 21st century we must not only take seriously the formulations derived from the Threefold Social Order. We must also take the lessons and strivings of the 20th century into consideration. The transition from a modern to a post-modern world is a crucial one to understand. To fully articulate this transition would take a series of lectures, which is not within the scope of this address. However, it is important to point out some specific historical factors and to identify Michaelic champions who sought to bring forces of health into the fabric of 20th century social life.

At the outset of the 20th century, a hope generated by the scientific progress of the 19th century met with an unexpected wave of unrest. Rudolf Steiner addressed this growing unrest as an anxiety within the collective psyche that had its roots in a fear that human beings were losing all sense of purposefulness and meaningfulness in their lives. The advance of scientific progress came with a subtle, but significant consequence – the loss of a genuine sense of cosmology. Much of Steiner's efforts in the first quarter of the 20th century were directed at restoring a cosmology that could lend strength to one's convictions in life.

The second quarter of the 20th century bore witness to World War II. Whatever vestige of faith humanity had in itself seemed to unravel into deep existential doubts. Despite the appearance of Mahatma Gandhi, who through his spiritual and political practice of non-violence helped liberate India from its economic slavery to the United Kingdom, the world was left in an uncertainty about its ability to live in peace.

In the third quarter of the 20th century an awareness of the need for civil rights arose in the United States and swept throughout the world. The hate generated between races, ethnicities, and varying religious and political groups prompted riots and violent reactions throughout the land. Martin Luther King Jr. preached the gospel of love as the basis for a new ethics. Although much was accomplished in the civil rights movement to bring greater justice to the rights sphere, the issues of hatred continue to persist among peoples everywhere.

At the end of the 20th century there were no less wars than earlier in the century. Humanity remained paralyzed in the grip of its own shadow soul forces – doubt, hate, and fear. Steiner had predicted that by the end of the 20th century humanity would be faced with crossing over the threshold into the spiritual world. This crossing entails a shift of consciousness from materialistic attachments to encountering spiritual happenings. Steiner stated that an unprepared humanity would face destructive forces at every turn, inclusive of increased forms of illness and psychopathology. His prediction of humanity's fate seemed to have erupted in a terrifying manner as the 21st century began. The events of 9/11 not only punctuated a century that would unleash greater evils than the world had ever known, but it gave substantiation to Steiner's prophetic description of how the beasts of the threshold would arise and touch every aspect of life.
We face not only wars outside of us, but inside of us. The war on terror is an external symptom of the internal crisis each human being faces. There will be no security in a culture that is driven by “technopoly” alone. There will be no guarantee of rights in a politics of blame and shame. There will be no economic recovery as long as the paradigm of conquest and control remain. We need a new culture, a new politics, and a new economy.

It is for this reason it becomes so vitally important, for those who feel themselves called to align with the Spirit of the Times, to gain a fuller understanding of the nature and tasks of the Archangel Michael. Steiner’s threefold genius can be attributed to his ability to access the thoughts of Michael for our time. We must now further these indications given as social principles and set about creating the healthy social life. The Dragon is not a mythic creature. It is a metaphor for the beasts of the threshold that are now threatening our very existence. It is time to take up Michael’s sword, put on his breastplate, and handle the scales of balance in a way that makes a difference in our communities.

The future calls for a new imagination of cultural life… one that is founded on a cosmology of the “I Am-ness” of humanity. Upon this foundation we must take up the faith of a new covenant… a covenant that promises the creation of a new world, a future Jerusalem. This new covenant is implicitly found at the core of Anthroposophy. In order to work out of this imagination, we must be open to an inspiration of the new ethics of love. Such an ethic will require that we trust one another in all agreements to work as a community. And in the actual work we do, we must practice the art of moral technique. We must be able to act intuitively for what is needed in the moment. Doing this we will be sure to impart hope. And that, my friends, is what the world sorely needs!

### Steiner’s Threefold Genius

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A FEW THOUGHTS ON SCREEN TIME, THE SENSES AND THE SPIRITUAL EVOLUTION OF HUMANITY
by Lauren Montgomery

As our involvement with technology deepens and extends to ever greater horizons in our lives, we may ask what will become of us, the tenth hierarchy as a result? We were designed and intended as physical human beings to engage with the physical world—the world of matter, with all of its beauty, majesty and inscrutability. Our senses are exquisitely attuned to the qualities of the physical world, and are built by the very same spiritual forces that created it. They are precious tools for use in the great task of humanity—becoming free beings through engaging with earthly matter: spiritualizing ourselves and the physical earth in the process. We’re given other tools as well: our life processes and their organs, our limbs and human form, our astral bodies giving rise to a soul life. All of these to serve the evolving being we carry within us, in hopes of bringing to birth the free creative I-being as offspring of the original Creator. Such an immense and noble destiny awaits us!

Yet what is happening? Our senses are captured by something else, something other than the God-given earthly physical matter. Our senses are forming lengthy relationships to a virtual reality, one that has no material content, a reality that is in essence...a lie. For what is it that appears on a screen but an image—an image of a page in a book, an image of an earthly phenomenon, or an image without any physical reference, but never the reality itself. The physical earthly reality is precisely what is not present behind the screen. But our senses proceed along their course, they are active with all the forces of the higher worlds. They form a relationship to that which is sensed, they act as though a physical reality were indeed there. And in doing so, our senses are duped. For there is nothing for the senses to engage their subtle activities with, or at least nothing natural or wholesome. There is only an alien force, electromagnetic activity, the sub-earthly reservoir of forces antagonistic to the positive human evolution. And we are duped too. We think we have received something, we think it is all the same, it doesn’t matter that our screen, as sensory partner, is essentially a fake, mediating not the god-given physical reality, but an ersatz one offering no nourishment, nothing to transform and nothing to enliven. Our soul life and inner being go hungry, becoming thin and withered, weakened and brittle. Yet we may not even notice, so captivated are we by the virtual experience, hijacked by the deceptive grip of virtual worlds.

But that is not all. The senses themselves, duped as they are into engaging with all their sensitivity and might with an unworthy and wholesome partner, begin to deteriorate. The higher senses first, then increasingly the lower ones as well. For they are all inter-related. The wise gods designed our senses as inversions of each other: sight is inverted taste, hearing is inverted balance, concept is inverted life, and so on. So they all go down, they lose their branching delicacy of form becoming mere stubs, capable of only the grossest perception, and that weakly.

And that is yet not all either. As human sense activity engages the sub-earthly electromagnetic world, the physical world languishes untouched, unperceived, untransformed, unloved and slowly dying. The great task of humanity gets further and further behind, a backlog of untransformed matter, of unaccomplished deeds. The earth itself, our great partner in evolution, our sphere of action, and our mother, is dying of neglect. Not only through the ongoing poisoning from our wasteful, shameful exploitation of resources, but through our disregard of her as a sensory partner, as one who is to be engaged with all the strength of our perception and concentration of our thought. This too is at stake.

Yet there is no going back. Technological innovations are driven by powers either opposed or blind to spiritual realities and the needs of humanity and the earth. But there is hope and protection in the knowledge of the true nature of the senses and their purpose. If we know that interaction with screens, no matter how seductive and how seemingly social and educational, is essentially barren, — and worse, a lie. Then we can use them accordingly, which is to say consciously and sparingly. Let us not kid ourselves about this. The human senses must engage physical reality, anything else works against the positive evolution. We can ever and again turn our attention to the physical world. We can engage with each other and our earth directly, in conscious acknowledgement of the true nature of our task as human beings. Indeed, we must do this with all the strength and perseverance we can muster. The future of humanity and the earth is at stake. There is much to compensate for, and few who know it.

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Calendar of the Soul: Michaelmas

O Nature, your maternal life
I bear within the essence of my will.
And my will's fiery energy
Shall steel my spirit striving,
That sense of self springs forth from it
To hold me in myself.
THE UNFINISHED BUSINESS OF HEALTHCARE AND THE FUNDAMENTAL SOCIAL LAW
by Christopher Schaefer

In early summer, while reading the NY Times Magazine section, I noticed a multi-page supplement for the Cleveland Clinic touting the health virtues of diet, exercise, not smoking and the quality of the clinic's care as well as the expertise of its doctors. I couldn't help but remember the increasing evidence suggesting that for a country as a whole none of these factors is as important for physical and psychological health or for the longevity of its citizens as income inequalities. The United States and Britain, the champions of free market capitalism, have the highest income inequalities in the Western world and rank quite poorly in terms of longevity and general health. This is despite the fact that in the U.S. per-capita expenditure on health-care is double that of other western nations. The U.S., the U.K. and Portugal have higher levels of crime, more juvenile delinquency, more psychological and physical disease and lower social mobility than their more egalitarian counterparts, such as Japan, Sweden, Norway and the Netherlands. As the detailed research of Richard Wilkinson and Kate Pickett shows in The Spirit Level: Why Greater Equality Makes Societies Stronger (Bloomsbury Press), and the previous book by Wilkinson, The Impact of Inequality (New Press) demonstrates, it is not per capita income that matters for health and longevity (assuming that it is above a very basic level of about $5,000 a year), nor education, nor the quality of the medical system but the income gap between rich and poor. The greater the spread between the wealthy and the poor the worse is the range of social, psychological and physical illness in society. The same is true for individual states in the U.S. and the Canadian provinces and for individual cities on the North American Continent. The states with the highest income inequalities and the highest morbidity rates are Louisiana, Mississippi, Alabama and Texas, and those with the lowest and the best health statistics are New Hampshire, South Dakota, and Minnesota. Now you may say this is race or education related but Wilkinson shows convincingly that this is not the case, income inequalities are the primary cause of lowered longevity and increased disease.

Inequality appears to be corrosive, undermining society at multiple levels, through “Rankism”, the experience described in such detail by Robert Fuller in his book, Somebodies and Nobodies, through the stress and anxiety of not having enough money to pay the rent, the mortgage or the medical bills. The loss of self worth erodes families, communities and ultimately the immune system of individuals.

The recent economic crisis has only compounded previously existing inequalities. According to a recent Pew Center study, 92 percent of Americans give the current economy a negative rating, 70 percent say they have suffered job-related and financial problems in the last year, and 26 percent said they had difficulty paying their mortgage and 24 percent, afforded medical care. Little wonder that 65 percent of Americans perceive the government in a negative light and banks and large corporations as untrustworthy and corrupt, (67 percent and 64 percent respectively).

It is interesting to note that the research of Wilkinson and his colleagues also empirically proves the validity of Rudolf Steiner's Fundamental Social Law, a law which he suggested was as binding as a law of nature. The Law states “The welfare of a group of people who work together is the greater the less the individual claims for himself the proceeds of his labor. This means that the more of his proceeds he renders to others, and the more his own needs are covered by the labor of others and not his own work.” Put more generally “Want, misery and suffering are nothing but the result of egotism.” The fact that the two nations most committed to free market capitalism, the United States and Britain, are also those western nations with the greatest income inequalities as well as being the primary sources of the present global economic crisis based on the unfettered run of egotism in our financial and economic systems, is telling.(1)

Solutions to the growing global problem of income inequalities are not easy to come by in our free market economy and many of those proposed push our ideological and political buttons. We can support the Living Wage Movement or develop an interest in a basic or guaranteed income for all citizens, presently being debated in some European countries, support a more progressive tax system, or simply establish an income law limiting the income differentials in all organizations to 10, 30 or 50 to 1, between the highest paid worker and an entry level employee. Any of these measures would offer improved health and longevity to the nation and to local communities.

However these are all partial solutions when what is really needed is a rethinking of how our society could function more equitably and effectively. Questions which need to be asked include: what is the true nature of economic life; what is the appropriate role of local, regional and national governments and how can the capacities of individuals be most effectively developed in a free and creative cultural life? Such rethinking was offered by Rudolf Steiner at the end of World War I, often described as a three-folding of society. Recently a remarkable book has been published by Martin Large, called Common Wealth: For a free, equal, mutual and sustainable society, (Hawthorne Press, 2010). In it he describes in some detail the development of Civil Society, the movements toward limiting the unholy alliance between big business and government as well as the local and regional initiatives in England and to some degree in the United States to create a more equitable and sustainable associative economy. It is a clear and thoroughly modern restatement of Steiner's central ideas and a blueprint for meaningful societal reform. Something more than banking reform or government stimulus is clearly needed if the present crisis is to serve the need for fundamental reform and if we are to recapture the dreams of our founding fathers, of liberty, equality and justice for all. The tri-polar approach which Martin Large describes in detail provides a compelling case for such common sense but fundamental societal reform. Read Wilkinson to understand the health and income inequality dilemma and then read Large to be encouraged and to focus your will.

(1) Gary Lamb and I are in the process of establishing the Hawthorne Research Institute in an effort to create a type of “think tank “, which will empirically examine some of Rudolf Steiner’s social laws and principles in an effort to use the present economic crisis to introduce ideas of three-folding and associative economics into the debate about societal reform.

Contact Gary, garylamb@taconic.net or me, christopherschaefer7@gmail.com for more information.
CONFICTING ATTITUDES TOWARD WEALTH AND POVERTY
Their Esoteric Background and the American Spirit
By Richard Rettig

Around the world, human beings face wealth with as many conflicting thoughts and emotions as they do sex. Nowadays, we often hear of the growing gap between the haves and the have-nots. Is wealth good or bad? Do the wealthy deserve their wealth? Should they keep it, share it voluntarily, or be forced to share it through heavy taxation?

Among those who are neither wealthy nor poor, virtually all seem to have strong feelings about their money and others’ money that pull first one way, then another. When to spend freely? When to spend on oneself? When and how much to save? Is it really all right to desire wealth? How much should I give others? To family members, to charitable causes?

We can begin to understand our many conflicting thoughts and emotions about wealth by referring first to the esoteric history given us by Rudolf Steiner and then to accounts of history as it is generally recognized.

Esoteric History: The Crisis on Earth and on Mars
In a remarkable lecture given in 1912, “The Mission of Christian Rosenkreutz. The Mission of Gautama Buddha on Mars,” Rudolf Steiner describes how a crisis on the Earth and a crisis on Mars were linked and were mitigated when Gautama Buddha, who had helped prepare for the incarnation of the Christ, transferred his spiritual seat of activity from the sphere of the Earth to Mars.

The warlike nature of the inhabitants of Mars had become so severe that Mars was in a state of decline. However, “The beings on Mars were not in a position to know what would bring salvation, for the earth was the only place where one could know what the situation on Mars was like.”

Rudolf Steiner describes the crisis on earth, depicting how at a meeting of the followers of Christian Rosenkreutz, in the 16th century, Christian Rosenkreutz spoke as follows:

Let us look at the future of the world. The world is moving fast in the direction of practical activities, industry, railways, and so on. Human beings will become like beasts of burden. And those who do not want this will be, like Francis of Assisi, impractical in outer life, and will develop an inner life only.”

“Christian Rosenkreutz made it clear to his listeners that there was no way on earth of preventing these two classes of people from forming. Despite all that might be done for them between birth and death, nothing could hinder mankind being divided into these two classes. As far as earthly conditions are concerned it is impossible to find a remedy for this division into classes. Help could only come if a kind of education arose that did not take place between birth and death but between death and a new birth.”

The Origin of the Crisis
How did the crisis on earth arise? It arose because men between incarnations spent time in the Mars sphere and there became imbued with Mars forces that in their next incarnation made them materialists, highly adept at working in the material realm but consequently more and more blinded to things spiritual. Not only was the material realm maya—though traditional spiritual wisdom survived—but a new age dawned in which men created world concepts that were themselves maya. “The intrinsic nature of modern culture arrived on the scene with Copernicus (1473-1543), Giordano Bruno (1548-1600), Galileo (1564-1642) and others.”

Roots of the earthly crisis go back still earlier, because in the 7th and 8th centuries there was an important center of initiation in the area of the Black Sea in which the Buddha taught in his spirit body.

Among the pupils of the Buddha at that time was one who centuries later... lived again in a physical body, in Italy, and is known to us as Francis of Assisi. The characteristic quality of Francis of Assisi and the life of his monks—which has so much similarity with that of the disciples of Buddha—is due to the fact that Francis of Assisi himself was a pupil of Buddha.

It is easy to perceive the contrast between the qualities characteristic of those who, like Francis of Assisi, were striving fervently for the spirit, and those engrossed in the world of industry, technical life and the discoveries of modern civilization. There were many people, including occultists, who suffered deeply at the thought that in the future two separate classes of human beings would inevitably arise. They foresaw the one class wholly given up to the affairs of practical life, convinced that security depends entirely upon the production of foodstuffs, the construction of machines, and so forth; whereas the other class would be composed of people like Francis of Assisi who withdraw altogether from the practical affairs of the world for the sake of spiritual life.

The Teaching of Nirvana, Unsuiited to Practical Life
At the conference held at the end of the 16th century, Christian Rosenkreutz arranged that “his closest friend and pupil,” Gautama Buddha, living in a spirit body, would transfer his activities to Mars. “So, Gautama Buddha... in the year 1604... accomplished for Mars a deed similar to what the Mystery of Golgotha had meant for the earth... The teaching of Nirvana was unsuited to a form of culture directed primarily to practical life. Buddha’s pupil, Francis of Assisi, was an example of the fact that this teaching produces in its adepts profound remoteness from the world and its affairs. But the content of Buddhism, which was not adapted to the practical life of man between birth and death, was of great importance for the soul between death and a new birth. Christian Rosenkreutz realized that for a certain purification needed on Mars the teachings of Buddha were pre-eminently suitable.”

New Forces for Mankind
“Since the Mars Mystery was consummated by Gautama Buddha, human beings have been able, during the period between death and a new birth, to receive from Mars different forces from those emanating during Mars’ cultural decline... Through The deed of redemption performed by Gautama Buddha on Mars, it is possible for us, when we are passing through the Mars period of existence between death and a new birth, to become followers of Francis of Assisi without causing deprivation to the earth. Grotesque as it may seem, it is nevertheless true that since the seventeenth century every human...
being is a Buddhist, a Franciscan, an immediate follower of Francis of Assisi for a time, whilst he is on Mars.\textsuperscript{13}

**What We Know From Outer History**

For centuries prior to this deed of the Buddha on Mars, outer history tells us that during the Middle Ages, as a result of the Church’s teachings and the aims and vows of religious orders, poverty came to be considered a virtue. Mendicants were not only accepted but also honored. Feudal systems during the Middle Ages assured wealth only for the privileged few. The teachings of "poverty and penance" were offered to the masses as the way to salvation and made lack and privation a supposed "Christian virtue," useful also for forestalling revolution among the masses.

By the 16\textsuperscript{th} century, when Christian Rosenkreutz organized his conference, these widespread attitudes and beliefs were ingrained in Western society. Wealth was respected but also suspect; poverty was bemoaned but accepted as part of the world order, if not actually also respected.

**New Attitudes and the American Spirit**

I believe that the archangel of America, with the cooperation of Christian Rosenkreutz, is nudging our nation to transform these outmoded, misguided, and unworldly concepts and practices. Here are some examples of what has transpired so far:

One of the forerunners in this transformation was the Baptist minister, orator, philanthropist, lawyer, and writer, **Russell H. Conwell** (1843-1925), founder and the first president of Temple University, Philadelphia, Pennsylvania. He became renowned for his "Acres of Diamonds" address, delivered over 6,000 times around the world before it was published as a book in 1890.\textsuperscript{10} In his famous lecture, Conwell declared:

You Ought to be Rich!

"I say you ought to be rich; you have no right to be poor. To live and not be rich is a misfortune and it is doubly a misfortune because you could have been rich just as well as being poor . . . . We ought to get rich if we can by honorable methods, and these are the only methods that sweep usquickly toward the goal of riches."\textsuperscript{11}

At the same time as Conwell was preaching wealth, the British philosophical writer and author **James Allen** (1864-1912) wrote a book *As a Man Thinketh* (1902), illustrating the power of thought to increase personal capabilities.\textsuperscript{12} It quickly became a bestseller in this country and remains widely read today. Allen proclaimed:

"Through his thoughts, man holds the key to every situation and contains within himself that transforming and regenerative agency by which he may make himself what he wills."\textsuperscript{13}

**Think and Grow Rich**

One of the 20\textsuperscript{th} century’s greatest American proponents of wealth creation was **Napoleon Hill** (1883-1970), born impoverished in a one-room cabin in Appalachia. Hill’s mother died when he was nine years old and he began writing as a "mountain reporter" for a small-town newspaper when only 15. A turning point in his life occurred in 1908 when a chance assignment brought him face to face with the billionaire industrialist Andrew Carnegie who prompted him to interview 500 successful men and women in order to discover and publish a formula for success which Carnegie believed could be elaborated into a simple formula that could be duplicated by the average person. This resulted in the book *Think and Grow Rich* (1937), still in print in several versions, that has sold over 30 million copies.\textsuperscript{14}

**The Dynamic Laws of Prosperity**

The mid-20\textsuperscript{th} century saw the beginning of the long career of Catherine Ponder (1897- ), a minister of the Unity Church and author of dozens of books on prosperity, for example, a series entitled *Millionaires of the Bible*. Her most famous book, still widely read today is *The Dynamic Laws of Prosperity* (1962; 2006).

Countering the Medieval notion that poverty is a virtue, Ponder practically shouts:

"Poverty is a sin . . . .It is shockingly right instead of shockingly wrong for you to be prosperous. Obviously, you cannot be very happy if you are poor, and you need not be poor. It is a sin. Poverty is a form of hell caused by man’s blindness to God’s unlimited good for him. Poverty is a dirty, uncomfortable, degrading experience. Poverty is actually a form of disease and in its acute phases, it seems a form of insanity. . . . Besides, you can’t be much good to yourself or to anyone else unless you are prosperous. The person who does not desire to be prosperous is abnormal, because without prosperity you live abnormally. You cannot live fully on the *physical plane* without proper food, comfortable clothing, warm shelter and without freedom from excessive toil. Rest and recreation are needed for your physical life.

"You cannot live fully on the *mental plane* without satisfying creative mental activity; without books and time to enjoy them; without time to enjoy music, art and other cultural interests; without opportunity and money to travel and intellectual association with others of similar interests.

"To live fully on the *spiritual plane* of life, you need time for quiet contemplation; for meditation, prayer, spiritual study, attendance at churches, lectures and satisfying association with others on the spiritual path. It is, therefore, of supreme importance that you be prosperous for your physical, mental, and spiritual welfare and development."\textsuperscript{15}

**Controversy Among Theologians**

Catherine Ponder and others cite numerous Biblical verses (Old and New Testament) to back up their views of the rightness of seeking wealth, for example, "I will remember Jehovah God, for He it is that giveth me power to experience wealth" (Deuteronomy 8:18). However, many within the Christian tradition cite numerous other Biblical verses (Old and New Testament) countering the prosperity advocates, for example, "...it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of god." (Luke 18:22-25).

To make the controversy worse, some televangelists, preaching a "prosperity gospel" and seeking donations, give the appearance of enriching their own coffers disproportionately. As a result, in 2007, U.S. Senator Chuck Grassley (R-Iowa) opened a probe into the finances of six televangelists (or married teams).\textsuperscript{16}

**The Beggar and Entitlement Mentalities**
In the Orient and Middle East, except for oil-rich nations, the ancient, pre-Christian Buddhist beggar mentality too often still predominates. Elsewhere, in oil-rich lands of the Middle East, citizens have come to depend on government handouts, because of the huge revenues their governments derive from oil. They have come to believe they are entitled to these sti-
pends.

In Europe and the U.S., the beggar mentality of medieval mendicant orders has been largely overcome but in its place citizens have come to expect their governments to sustain them with one entitlement or another. Even businesses de-
mand government handouts. To the extent that a self-reliant prosperity thinking has not taken hold, millions have conse-
quently adopted the entitlement mentality.

Catherine Ponder speaks eloquently on this subject:

“The reason there is still poverty in this universe of la-
vish abundance is that many people still do not under-
stand this basic law of life [sowing and reaping, giving and receiving, or what Emerson called the law of com-
ensation: whereby like attracts like, the law Emerson named the ‘law of laws.’] they do not yet realize that they must raditate in order to attract, and that what they do radiate they constantly attract. Most people today still have to learn that they cannot get something for

   nothing, but must give before receiving or must sow before reaping.

   “. . . The truth of this was recently brought to my at-
tention when I had contact with some people in a pov-
erty stricken area. I soon discovered that these people only wanted a ‘hand-out.’ They were not interested in

   invoking the basic law of prosperity by giving or sowing
   first. Instead, they were trying to get something for
   nothing, which simply cannot be done. Thus, they con-
   tinued to live in poverty.”

How Far Have We Come?

As a result of Buddha’s activities in the Mars sphere and

mankind’s recent experiences there before birth, a division into
two classes, one practical, the other spiritual, seems so far to
have been avoided.

Nevertheless, we need only look around us to see the con-

tinuing gap between the haves and the have-nots, between the eminently “practical” materialists apparently focusing solely on
wealth creation and the eminently “impractical,” spiritually in-

clined, individuals, suspicious and sometimes envious of those

making money but inept at making it themselves when they try.
The artists in their “ivory towers” are still with us, as are the
crass moneymongers.

Balancing Spirituality and the Practical Life

The urge to form communes, to dwell on spiritual things
and get away from the crassness of contemporary life, seems
to have abated. Rudolf Steiner in several of his writings makes it abundantly clear that a balance is required between spiritual
work and the affairs of every day life. He says, “The force of
[meditation] should give strength to the rest of our daily life,

and not in such a way that an ever present impression of the
meditative state is there the whole time, but so that one feels
that from the meditative experience strength is flowing into our
whole life.

“If the state brought about by meditation extends through
daily life as an ever-present impression, it diffuses something
which disturbs the mental ease of that life. And the state of
meditation itself will not then be sufficiently strong. Meditation

  gives the best results when through its own character, it is kept
  apart from ordinary life. It influences life in the best way when it
  is felt to be something distinct from and raised above ordi-

nary life.”

A Work in Progress: Reconciling Spirituality With the
Practical Life

Reconciling mankind’s conflicting thoughts and feelings
about wealth and poverty, its practical and impractical actions
relating to each, may have only just begun. Long ages may be
required to totally close the fatal gap that Christian Rosen-

kreutz foresaw dividing mankind into two inescapable classes.

Nevertheless, it seems that America now plays a leading
role in this transformation, this reconciliation. Not only do we
here in America glorify markets and moneymaking, a glorifica-
tion that the world emulates, we also loudly proclaim for the en-
tire world to hear—and take sides with— the righteousness and
sinfulness of both poverty and wealth.

Further incarnations of the present inhabitants of earth will
tell the tale.


1912 (Rudolf Steiner Press 2005).
2.   Ibid, p. 289.
3.   Ibid, p. 287.
5.   Ibid. p.283.
6.   Ibid. p.286.
7.   Ibid. p.290.
11.  Catherine Ponder, The Dynamic Laws of Prosperity (DeVorss Pub-

lications 2006), p. 11.
16.  Wikipedia, “Prosperity Theology.” This article lists several dozen

proponents of “prosperity theology.”
18.  Rudolf Steiner, The Threshold of the Spiritual World (Anthropo-


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Section for the Social Sciences, North America
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13
CREATING COMMON WEALTH
by Christopher Schaefer

It is now clear that the present global economic crisis is also a political and moral crisis raising fundamental questions about the nature of market capitalism in the West, in particular in the United States and England. Old arguments from the Right and the Left about more government involvement in society or less are often deemed irrelevant as the system is perceived as being corrupt and manipulated by economic and political elites. A recent Pew Research Poll found that over 92 percent of Americans viewed the economy as bad, over 70 percent say they have suffered job related or financial hardship as a result of the great recession, 25 percent say they have difficulty paying their mortgage and 24 percent in paying their medical bills. Meanwhile 65 percent see government in a negative light and large banks and large corporations as corrupt, (67 and 64 percent respectively). Or as David Korten states in Agenda for a New Economy, (Berrett Koehler) “conservatives and liberals share a sense that the dominant culture and institutions of the contemporary world are morally and spiritually bankrupt, unresponsive to human needs and values, and destructive of the strong families and communities we crave and our children desperately need.

Korten’s book is an excellent beginning in rethinking how our economy should be organized and should function. He makes a strong case for a 12-point agenda in achieving independence from Wall Street and in creating a more local and sustainable economic future. The 12-point Agenda includes: 1) “Redirect the focus of economic policy from growing phantom wealth to growing real wealth” which in part means using measures other than the GDP in measuring economic and social activity. 2) “ Recover Wall Street’s unearned profits, and assess fees and fines to make Wall Street theft and gambling unprofitable.” 3) “Implement full cost pricing”, charging corporations for the environmental, community and social damage caused by irresponsible production practices and personnel policies. 4) “Reclaim the corporate charter” which grants corporations limited liability and personhood by asking corporations to implement the triple bottom line; profitability, environmental sustainability and community responsibility or risk losing their charter. 6) “Rebuild communities with a goal of achieving local self-reliance in meeting basic needs.” 7)“Implement policies that create a strong bias in favor of human-scale businesses owned by local stakeholders “.8) Facilitate and fund stakeholder buyouts to democratize ownership.”9) “Use tax and income policies to favor the equitable distribution of wealth and income.”12) “Transfer to the federal government the responsibility for issuing money”, rather than the Federal Reserve. Carrying out these measures would be a good start in limiting the plutocracy which we presently have in the United States and other western countries.

But Agenda for a New Economy, compelling as it is, primarily focuses on economic reform and does not ask how society as a whole should function and be structured to serve the needs of people and the environment. What is the proper role of government in safe-guarding equality and justice, of the economy in providing goods and services as well as jobs for the great majority of citizens and how can education and culture further the development and creativity of individuals and of society? These are the questions Martin Large addresses in a remarkable new book, Common Wealth: For a free, equal, mutual and sustainable society (Hawthorne Press). Drawing on the work of Korten, Nicanor Perlas, Paul Hawken and Rudolf Steiner, Large argues that “after thirty years of successive governments unleashing a neo-liberal capitalistic society, the crunch now gives space to think through the shape of our emerging society. For example the current captive corporate state can be replaced by a government that works for the common good; the economy can be freed from neo-liberal capitalism by developing an associative, free trade economy; and public services such as education and health can be liberated from both state dominance and from commercialism. So government, business and civil society can rebuild common wealth, based on such guiding principles as freedom, equality, mutuality and sustainability.” His argument is not only theoretical but also practical as he provides a host of examples, and methods for realizing a tri-polar or tri-sectoral society.

The book is divided into three main parts with Part I setting the stage, describing present issues and introducing the concept of a tri-polar society. Part II then uses this concept as an analytical method for describing how economic interests have both captured the state and dominated culture in Britain and the United States and how civil society has the possibility of restoring the boundaries between these three spheres of societal activity. Part III, called Redrawing the Boundaries, is to my mind particularly compelling in describing how capital, land and labor can be seen and are already being transformed from privately held factors of production into common wealth.

This is a radical book in its implications but so filled with hope, common sense and lived examples and case studies that the reader is left with the feeling that much is possible and that each of us can make a difference for it is our social future we are talking about. For individuals and groups seeking to understand how the ideas of Rudolf Steiner contained in Toward Social Renewal and World Economy are relevant today, read Common Wealth.

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ANTHROPOSOPHY
AND THE THEORY OF INTEGRAL CONSCIOUSNESS
By Alexander Cameron

The Section Newsletter of Whitsun 2010 contains an important sample of the evolutionary thinking that current human condition and circumstances are beseeching of us. I use condition and circumstance advisedly: condition – a state of being; circumstance - a sum of essential factors, a state of affairs. In his opening statement, Shawn Sullivan refers to contemporary natural and social phenomena that confront us. Without belaboring the point, humanity and particularly humans in the United States of America, are confronted by an unprecedented crisis at all three levels of our being – natural, social, and personal: body, soul, and spirit. Author of a recent book “The Long Emergency” [Kunstler, 2005], and weekly blogger, James Howard Kunstler [kunstler.com] has been a persistent Cassandra irreverently chronicling these phenomena for a good part of a decade now. It is his view that for the past 50 years, the industrialized world and America in particular has been on an unsustainable path of development based on a false assumption that cheap energy from oil would last forever. Couple this with the greedy, nest-feathering shenanigans of our financial elite, and a formula for social disaster is well established. Kunstler is chronicling just how those crows are now coming home to roost.

From an anthroposophical perspective, Meg Gorman’s article on Ahriman more than adequately characterizes the nature of the crises. Her litany of “bad news” speaks for itself. It is to her “good news” that I wish to speak in this article. In particular, while acknowledging the need to “refrain from envy, gossip, and division” and recognizing that within the anthroposophical movement, we are still deeply hindered by ethically empty, achievement oriented “modern” consciousness that values power, position, and control, however small the sphere of action, Meg’s exhortation to “practice, practice, practice must be our guiding star. That in the same issue of the Newsletter we have Bette Shertzer’s article on working with the Foundation Stone is both relevant and significant.

It is two other articles in this remarkable Newsletter that prompted me to offer some of the thinking on the subject I wish to address here. The first is Stephen Ushers consideration of Steiner’s concept of Culmination from the Karmic Relationships, and the second is John Beck’s work with the America Verse.

What I want to explore in this short piece (a longer consideration is percolating somewhere on a back burner) is the possibility that “Mit den Menschen gleichen Zielen”, through the work of “others of like aim”, the activity of Steiner’s Culmination may already be engaged, even if not within the Anthroposophical Society. John Beck’s framing of the American Verse in relationship with the Beatitude of Christ, points to a soul phenomenon that has its glimmerings in the nascent conceptualizations of Integral Consciousness. “Blessed are they which hunger and thirst for righteousness for they shall be filled” accurately characterizes certain aspects of most of the thinkers who are writing about what is gathered under the title of Integral Theory. The aspect that seems less clear is what John Beck articulates in his notes on the evolution of the teaching: “now we find our goals reflected in all other I-beings.”

For the present, I will describe a bit of the first aspect and point to the beginnings of the essentials of the second that Rudolf Steiner so comprehensively articulated.

A significant shift in awareness within the Integral Theory field took place with the publication of an extensive article in the Integral Review (a juried on-line journal) in 2007 by Jennifer Gidley, an Australian psychologist, futurist, and former Waldorf School founder. The article “The Evolution of Consciousness as a Planetary Imperative: an Integration of Integral Views” is a comprehensive comparison of the work of Jean Gebser (Gebser, 1949), one of the early writers on Integral Theory; Ken Wilber (Wilber. 1995, 1996, 2000, 2006), a contemporary writer on the subject; and Rudolf Steiner (Steiner, 1923/1926/1991) the earliest writer using the concept of integral consciousness. She notes that Steiner as early as 1904 began to “write extensively about the evolution of consciousness, including the imminent emergence of a new stage.” (Gidley, 2007). She writes about research that identifies a postformal-planetary-integral consciousness as enacting new stages and movements of consciousness.

For 10 years, I taught a course on the Evolution of Consciousness as a Foundation Studies Course at Arcturus, the Waldorf Teacher’s College in Chicago. I encountered in the preparation for this course and in my concurrent doctoral studies, a dozen significant thinkers on the subject which, in that context, was always framed by Barfield’s concept of participation in his Saving the Appearances: A Study in Idolatry (Barfield, 1965). Much has been written about the pre-modern, modern, post-modern consciousness, and what, in the evolution of consciousness, has begun to succeed these. Barfield called these stages original participation, modern/non-participation and final participation. I have used the term future participation as a more fitting term for the last of Barfield’s stages. Each of the various Integral Theorists noted here has considered the earlier stages and shifts in great detail.

For the interest of those perhaps interested in surveying this growing field, the following is a short list of these writers and their works:

Jean Gebser, The Ever-present Origin
Teilhard de Chardin, The Phenomenon of Man
Ken Wilber, A Brief History of Everything; Integral Psychology: A Theory of Everything; Integral Spirituality
Don Beck & Christopher Cowan, Spiral Dynamics
Robert Kegan, In Over our Heads: The Mental Demands of Modern Life
Jenny Wade, Changes of Mind
Allan Combs, The Radiance of Being
Gary Lachman, A Secret History of Consciousness
Rick Tarnas, The Passion of the Western Mind; Psyche and Cosmos
Steve McIntosh, Integral Consciousness and the Future of Evolution
Sean Kelly, Coming Home, the Birth and Transformation of a Planetary Age
It is with a brief look at the work of the two last authors in the list I would like to suggest how the quantum extension of an anthroposophical world view presents an opportunity to significantly engage Barfield’s third stage of consciousness, an impulse coming toward us from the future through Rudolf Steiner’s extraordinary vision of the evolution of human consciousness.

McIntosh’s work incorporates insights gained from a sustained encounter with Wilber’s developing conceptions and Beck and Cowan’s Spiral Dynamics. After a broad survey of the prior stages of the developmental stages of human soul function, he describes a possible fully realized stage of Integral Consciousness, a self-actualized authentic consciousness. For him the “Good” at this level consists of fostering of evolution itself, fulfilling a Prime Directive which is “to work to maintain the health and sustainability of the entire channel of cultural evolution, the spiral of development as a whole.”

In creating a context for the Integral turn in consciousness, McIntosh surveys the founders of Integral Philosophy. His survey parallels that of many of the other writers mentioned above. Most of these creative thinkers were unknown to each other and as proponents of a developmental psychology unknown to the world. In the 1970’s and in the 1980’s with the work of Ken Wilber, a whole series of connections was established. Typical of these theorists was James Mark Baldwin, an almost exact contemporary of Steiner, who wrote extensively on aspects of a developmental psychology that could transcend the limits of dualist modern conceptions. His work was largely dismissed by the contemporary academia of his time. One influential figure who did note his work was Jean Piaget, whose influence on child development is well known and seminal in the work of thinkers like Kohlberg, Loevinger, Gilligan, Gardner, and Kegan. That McIntosh has a grasp of this developing movement toward a more comprehensive conception of human consciousness is characteristic of most of the writers mentioned above. He has developed a most interesting set of conceptual diagrams that incorporate a large grasp of the issues at hand. His threefold ordering of Nature, Culture, and Self points clearly in a positive direction. What they all lack, except Gidley, is an acquaintance with a theorist who includes all of their thinking, precedes it, and transcends it in an almost incomprehensible manner: Rudolf Steiner.

This is not to say that contemporary Anthroposophy does not have a great deal to gain from engaging in the conversation taking place among the Integral Theorists. The mutual cross fertilization could produce benefits to a humanity that must deal with a set of serious circumstances looming on the horizon like a hurricane.

The second current publication that fits in this consideration is that of Sean Kelly, working with Robert McDermott at California Institute of Integral Studies. His recent book Coming Home, presents another synthetic theory of the evolution of consciousness. His conception, shaped by a strong understanding of the limits of earth existence, calls for an awareness of our planetary era, threatened in the biosphere and through ideological and socioeconomic divisions, seeks to create an Earth Community that can create a planetary wisdom culture. He sees the need to “affirm some version of the four planetary ideals of cosmic solidarity, human unity, radical interdependence, and spiritual liberation.” (Kelly, 2010)

These are themes that Rudolf Steiner extensively articulated a hundred years ago in a way that transcends our connection to the planet only. The call for cosmic solidarity begins to address the reality of our divine origins and our true existence as incarnate spiritual beings. However, there is a huge gap still existing between the still dominant modern world conception from which most of these writers work and the deep reality of the spiritual world conception given to us as a gift from Rudolf Steiner.

The Integral Theorists are beginning to build a bridge toward that more complete world conception that we Anthroposophists strive to possess. The question now is how can we encourage and foster the work of “those of like aim” through genuine open-minded dialogue. And how can we, striving to work out of Anthroposophy at the Section research level, expand the scope of our thinking, so that we can recognize the efforts of those reaching toward us, be it some form of culmination, or not.

Addie’s first article on the subject was published in the Section’s Whitsun 2008 Newsletter.

FURTHER THOUGHTS ON EMPIRE AND THREEFOLD PRINCIPLES
by Adeline Hope Bianchi

In a previous review of Chalmers Johnson’s The Sorrows of Empire: Militarism, Secrecy, and the End of the Republic, I referred to Rudolf Steiner’s book on Ideas for a New Europe in which he predicted that there would be an Anglo-American domination of the world; he described the challenges that it would face and dire results if threefold principles were not followed. Twenty years later the world became embroiled in World War II. When it ended and with the demise of the British empire, the United States was the superpower with the mightiest military force ever. Johnson’s book gives a history of America’s imperialistic ambitions from the ethnic cleansing of the indigenous people to expanding our power in Latin America.
and the Far East. Many of our own citizens reject the idea that we are an empire because we do not have colonies in distant places; they seem to have no realization of our worldwide controlling network of between 800 to 1,000 bases. Even now as we ‘exit’ Iraq we leave behind many bases, including one the size of eighty football fields.

World domination has always been achieved by a drive for empire backed by military superiority. Steiner warned that if threefold principles did not accompany this domination the consequences would be disastrous in all three sectors. However, a threefold society cannot unfold by bombing other peoples into following our dictates. Johnson points out that under imperialistic policies democracy is eroded, a culture of secrecy and lies permeate society and eventually, with the economic sector devoted to producing weapons of mass destruction to support the military, thus sacrificing social needs, finally there is bankruptcy.

The question remains —how can we turn from imperialism and the ‘glory’ of war and cultivate the soil in which threefolding can take root? The end of World War II, after the horrific slaughter of civilians in Hiroshima and Nagasaki, could have been a turning point. The lesson that violence begets violence, that now we are held hostage by the weapon from hell we have unleashed, was ignored. A faint hope for a step toward peace was the Marshall Plan that was at least partly motivated by reconciliation rather than revenge and punishment. But the voices that called for seeking non-violent processes for resolving conflict and for cultivating a moral force to replace reliance on military force which spawns fear and hatred were not heard over the voices intoxicated with power and greed. Thus an opportunity for transformation was missed.

In my earlier commentary I mentioned there were a number of books about empire and they continue to roll off the presses—some covering indications that the American empire is declining and will reach its end—though not much was published from the anthroposophical community. However, in the same year the Johnson book was published, Jesaiah Ben-Aharon’s book, American Global Responsibility: Individuation, Initiation and Threefolding appeared. In the introduction Jesaiah speaks of the destiny of America:

“…America’s vision is a wholly transformed Earth, shaped entirely by the human, that will bring nature’s potential to the highest realization, and will spread human intelligence and morality beyond Earth into our solar system and beyond. The United States’ economy, politics and cultural-spiritual achievements, past, present and future are making these developments available for the benefit of humanity as a whole.” (pages 4 and 5)

“…America’s inherent spiritual power lies precisely in the incomparable ability of its leading representatives to embody in their will, initiative, and action the universally human, to differentiate it in advanced specializations, and to demonstrate the creative possibilities that arise from the synergy of the “individual” and the “whole.”

This was the driving force behind the so-called “American system” of national economy. The system generated tremendous creative energies. It made the U.S. into a world power… the most powerful nation the world has ever known, a global power that has dominion over the whole planet.

However when hegemony is achieved the question of power is transformed into a question of ethics and morality—that is, of America’s global responsibility. The real tests of global power begin the moment hegemony is established, because the U.S. is and will be constantly questioned by the rest of humanity concerning its motivations. Is the U.S. truly responsible for the “general welfare” of its own citizens of the nations and peoples that now live under its global hegemony? (page 5)

This is a generous view of America’s accomplishments. Indeed the ideals embraced in the Declaration of Independence and much of The Constitution were truly a gift of the spirit that our Founding Fathers did not fully comprehend. Many who spoke in golden words kept slaves and property rights often triumphed over human and civil rights. Further imperialism, perhaps unrecognized, was a driving force from the founding of our country with ethnic cleansing of the indigenous people and wars to gain control of the entire continent. Howard Zinn’s The People’s History of the United States gives an untold perspective of America’s history. Our ruling elite continues to speak the glorious words not followed up by commitment and action. Words of a wise sage come to mind—ideals are identified by how they are lived. I question whether a new morality and the principles of the threefold social organism can be built on a history of the sacrifice of countless human beings that destroys trust. I think hope lies with deeds of ordinary people joining with brothers and sisters across borders, dedicated to the common good. When I go to demonstrations I carry a sign that says, “Tell it like it is—war is human sacrifice.” The other side says, “The soul of America has been sacrificed in a Faustian bargain for world domination. Humanity’s future calls for a turn to economic brotherhood/sisterhood, political equality and spiritual/cultural freedom.” It is often photographed and sparks conversation.

Jesaiah is aware of this discrepancy of power and creating a more humane society and poses questions:

“…Will the U.S. use its power to increase narrow-minded interests? Will it share its power with other nations and peoples? Will America become powerful and responsible at the same time?…” (page 3)

The U.S. may well need to find the humility to wake to the contributions of other countries in Europe and Latin America who have begun to create a more caring society which is more sustaining and fulfilling than power and ‘glory’ of military force.

In Jesaiah’s book Part I, “The Shadow of Humanity: the Vices of Globalization,” he offers an insightful analysis of many of the obstacles that divert America from taking responsibility for a moral course. Among the chapters are “The Great Takeover: How America’s Political Establishment Became a Tool of Elite Globalization”; “Is America Turning into an 80/20 Society?”; “The Asian Economy Crisis 1997-1998”; “Joseph Stiglitz’s Condemnation of the Washington Consensus”; and ending with “The Moral Divide.” This provides a background for Part II, “The Spiritual Origins of Individuation and Threefold Social Differentiation and Integration.” This explores human evolution at the deepest level, how it is linked to society’s de-

The chapter entitled “Civil Society Comes of Age—A Global Call to Conscience” points to the importance of civil society to replace our bi-polar economic/political domination. He speaks of civil society being rooted in the free cultural sphere. Certainly the imagination of this sphere would spark ideas for a vital direction for a new society. In his chapter on “The Battle in Seattle” he refers to civil society as the third sector. It was encouraging to see workers and environmentalists joining together with third world representatives. However, I see civil society, not as overshadowing the spiritual/cultural sector but as the necessary catalyst to engage all three sectors in a healthy relationship. It could be viewed as society’s Ego which guides the necessary action, representing all three sections. Recently a commentator bemoaned the lack of a strong movement to challenge the powerful elite as did the Vietnam anti-war movement and the civil rights movement. However, there are activists now working on a greater number of issues—a new environmental group seems to emerge every few days. There are issues concerning the survival of humanity—environmental degradation and nuclear war—which require the attention of all citizens. Many issues have consequences which could determine whether we can cultivate a more humane society—an economic system that serves everyone’s needs, equal rights and a culture of freedom. We need to build coalitions from all spheres committed to the common good to overcome the power of the ruling elite. There are indications that this process is beginning. This requires a change of conscience, a redefinition of the quality of life to replace the never-satisfied materialist culture. Empathy without borders is a quality that can develop a sense of our connection with all peoples and with our earth home and all its creatures and bountiful nature. The United States should not assume it is the ‘leader’ but rather a contributor to the global task.

Jesiah’s book is a contribution to understanding the present chaos in which we live. It requires some understanding of the anthroposophy. It would be valuable in stimulating discourse on the complexity and urgency of our time.

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A BOOK REVIEW
by Richard Rettig
of
Occult America: The Secret History of How Mysticism Shaped Our Nation
By Mitch Horowitz
(Bantam Books, New York, 2009)

The jacket blurb sums up the book well:

“It touched lives as disparate as those of Frederick Douglass, Franklin Roosevelt, and Mary Todd Lincoln—who once convinced her husband, Abe, to host a séance in the White House. Americans, all, they were among the famous figures whose paths intertwined with the mystical and esoteric movement broadly known as the occult. Brought over from the Old World and spread throughout the New by some of the most obscure but gifted men and women of early U.S. history, this ‘hidden wisdom’ transformed the spiritual life of the still-young nation and, through it, much of the Western world.”

Yet the story of the American occult has remained largely untold. Now a leading writer on the subject of alternative spirituality reveals the facts behind the fictions. Here is a rich, fascinating, and colorful story of a religious revolution and epic of offbeat history.

“From the meaning of symbols on the one-dollar bill to the origins of the Ouija board, Occult America briskly sweeps from the nation’s Freemasonic roots to the birth of the New Age era and traces many people and episodes including

- The spirit medium who in 1776 became America’s first female religious leader [Mother Ann]
• The supernatural passions that marked the career of Mormon prophet Joseph Smith
• The rural Sunday-school teacher whose clairvoyant visions heralded the dawn of the New Age [Edgar Cayce]
• The prominence of mind-power mysticism in the black-nationalistic politics of Marcus Garvey
• The Idaho druggist whose mail-order mystical religion ranked as the eighth-largest faith in the world during the Great Depression [Frank B. Robinson]

“Here, too, are America’s homegrown religious movements, from Transcendentalism to Spiritualism to Christian Science to the positive-thinking philosophy that continues to exert such a powerful pull on the public today. A feast for believers in alternative spirituality, an eye-opener for anyone curious about the unknown byroads of American history, Occult America is an engaging, long-overdue portrait of one nation, under many gods, whose revolutionary influence is still being felt in every corner of the globe.”

Perhaps, worth noting among the advanced praise for the book are these words by Deepak Chopra, “Extraordinary. . . In his precise and often detailed history of mysticism in America, Mitch Horowitz has, in a way, tracked the evolution of our consciousness over three hundred years.”

That said, what does an anthroposophist have to say about the book? First of all, anthroposophy is never mentioned. However, in a single reference to Rudolf Steiner, in this 290-page book, the author does speak positively. In a chapter, “New Deal of the Ages,” under the heading Fascism and the Occult, Horowitz says:

Europe in the early twentieth century was a hothouse of ideologies and doctrines—spiritual, scientific, and political—and these ideas often crisscrossed among themselves. Occult ideas sometimes spilled over into social movements, both fascist and democratic. On the democratic end of the continuum was the Austrian occultist-educator Rudolf Steiner, an early scourge of the Nazis. Steiner pioneered influential methods in humanistic education. His theories of human development—based on explorations into reincarnation, clairvoyance, and lost civilizations—produced Waldorf Schools for grade-school children, one of today’s most respected forms of alternative education, and Camphill Villages, extraordinary living-learning communities for mentally challenged adults. Both are found throughout America and Europe today.

Although anthroposophy is overlooked, the author pays considerable attention to theosophy and the personalities associated with it: Henry Steel Olcott, Madame Blavatsky, Annie Besant, and Henry A. Wallace, chosen by Franklin D. Roosevelt as his running mate in 1940.

Democratic National Committee Chairman Jim Farley thought Wallace “too, well, weird. He had been a Theosophist, for God’s sake—and was known for his interest in astrology, reincarnation, Eastern religions, Native American mysticism, and occultism. While professional in demeanor and possessed of scrubbed Midwestern looks, Wallace could shock Washington dinner-party habitués by describing how he cured his headaches by rubbing a Tibetan amulet on his forehead.

“Farley recalled a tense exchange in his memoirs. ‘The people look on him as a mystic,’ Farley complained to the president.

“‘He’s not a mystic,’ Roosevelt snapped. ‘He’s a philosopher. He’s got ideas. He thinks right. He’ll help the people think.’

“In fact, Wallace did have ideas—extraordinary ones that helped save American agriculture during the Great Depression. The third-generation editor of a family-run farm journal, Wallaces’ Farmer, and also the son of the secretary of agriculture in the Republican Warren Harding’s administration, Wallace knew how to get things done on a farm. When farmers’ income plummeted at the start of the Roosevelt presidency, Wallace pushed major innovations, such as high-yield seed, soil conservation, planting rotations, and curbs on over production. His reforms were credited with saving thousands of family farms during the Great Depression. To historian Arthur Schlesinger, Jr., Wallace was ‘the best secretary of agriculture this country ever had.’

Many similarly fascinating accounts can be found in this book. No matter what you may think of astrology, Hollywood gurus, UFOs, or the self-styled Rosicrucian Order (AMORC)—that occupies a whole city block in San Jose, California, with its Egyptian-styled campus—chances are, you’ll find it here. Just about everything occult in America can be found in the book, but for better or worse, nothing concerning anthroposophy! You’ll find it a good read, nevertheless.

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This offering from Steve is intended as the first of a two-part personal review of the influence Rudolf Steiner’s legacy has had on his life and work.

YES, WE CAN! A TESTIMONY & OFFERING

PART I

AWAKENING TO OUR INDIVIDUAL DESTINY AND COLLECTIVE KARMA AS CULTURAL AMERICANS

by Steve Burman

“Man’s Flight Through Life is Sustained by the Power of His Knowledge”

I first encountered Rudolf Steiner’s writings in 1976 while studying at the Sacramento Center for Anthroposophical Studies in Fair Oaks, California. Now, thirty-four years later, I still marvel at how the Rev. Carl Stegmann’s ‘call’ to join in the work of the Center served to re-direct my life and work. For it was then that I began to actively explore how Rudolf Steiner’s ideas might help deepen my understanding of both my personal destiny and the cultural mission of America at the end of the 20th Century. At that important transition point in my life, it was precisely my need to know myself more deeply as an American that burned most brightly in my soul as I approached my thirties. The Center’s ‘foundation year’ studies offered a place to pursue this quest for a deeper sense of self.

By the end of that year of study I realized, however, that I could not really understand how Steiner’s remarkable insights and indications were scientific. Perhaps, in part because of my engineering training at the Air Force Academy, I could not imagine how anything spiritual could also be scientific. I’d come to an inner barrier to understanding Steiner’s views on destiny and America; I’d have to somehow resolve for myself how his ‘research methods’ were scientific. Remarkably, I found a Master’s Degree program at Sacramento State University (CSUS) that allowed me to pursue this question in a methodical way and I enrolled in CSUS’ Social Science Graduate Program that fall. Ultimately, I was able to devote about 60% of my graduate courses to this pursuit and actually focused my thesis research project on the specific question: In what sense did Rudolf Steiner claim that his introspective methods of observation (upon which his early epistemological research was based) were ‘in accord with the methods of natural science’?

After completing all required courses, I immersed myself completely in that self-directed and self-disciplined research effort, which lasted another five years. As a colleague later remarked, I took ‘a very American’ approach, as I set out to retrace Rudolf Steiner’s early thought development (from about 1874 to 1894). My method was to rely solely upon Steiner’s autobiography and his earliest published works (through 1894) on the one hand, and my own ‘healthy intellect’ on the other. My investigation would seek to discover: 1) what other original works of Steiner’s and, 2) what other powers of knowledge within myself would prove necessary to resolve this key question in my own mind. In effect, I, as “Master’s pupil,” would strive to study the original works of a “Master” (in this case, Steiner) in his given field of expertise (in this case, his epistemological science). Through the presentation of my thesis I would attempt to demonstrate that I had, through my independent effort alone, achieved ‘a Master’s level of intellectual development’ (as required by the university) within this field of Steinerian epistemological science. At least that was my intention when I set out, in the spring of 1979, on my research quest.

In that spirit I sought to find my way, step-by-step, into the realm of young Rudolf Steiner’s original thought development. Specifically, I wanted to follow the steps he, as scientist, had taken during the 1880s to ensure that his epistemological research was consistent with natural scientific research. Along the way, however, I experienced several inner roadblocks and personal limitations that I had to resolve on my own. The first occurred when it became self-evident that my intellectual powers, alone, were not sufficient to fully resolve this (thesis) question. I found that I had to come to my own inner relationship with the levels of imaginative, inspirational, and intuitive thinking which Steiner himself had achieved during his original attempt to bring forth his new (epistemological) science. I found, too, that I would need to expand my investigation to include his later writings (published after 1900) which outline his Anthroposophical world-view. And, finally, within this greater world-view of his, I found that I needed to understand how he viewed what he called ‘the Mystery of Golgotha’ and ‘the incarnation of the Christ Impulse’ in the light of both human and earth evolution.

“Unto all things there is a Season…”

It took me until the end of 1984 to clearly understand how young Rudolf Steiner had viewed his epistemological science to be in harmony with the natural sciences. My final thesis report (published by CSUS as: Rudolf Steiner’s Epistemology: A New Science of Knowledge) outlines both my solution to this question and the common research approach I proposed which can lead to this same understanding. On that basis, in early January 1985, I was awarded my MA Degree under the auspices of CSUS’s Social Science Graduate Program.

I still find it ironic that the GI Bill financed my research effort, and that my graduate studies at CSUS helped provide me with a broad foundation within the social-sciences-in-general even
though that was not my conscious intention when I enrolled there. For, even after I received my MA degree in 1985, I still had no conscious intention to establish myself as a social scientist per se (although my studies did confirm for me that my natural interests surely seem to fit within the social sciences as a whole). In truth, my MA studies enabled me to face and overcome the many inner obstacles and personal biases that had kept me from understanding Steiner’s ideas as the fruit of a modern scientific path of inquiry. By having satisfied the intellectual requirements of a formal Master’s level of research, I had placed my individual research abilities on a common level with others who have been awarded this same Master’s level of education, regardless of their areas of interest. That objective achievement, in and of itself felt important at the point when I was laying a foundation for my own further professional development. But, my quest to find a group of colleagues within a specific discipline had not yet occurred by early 1985. That step was still in the future.

What was clear for me by 1985 was that Rudolf Steiner, at the age of thirty in 1891, had intended his PhD dissertation (Truth and Science) to lay the philosophical and scientific foundations for an entirely new Science of Cognition, and that this newly established epistemological science might open a way for a genuine unification and harmonization of all branches of science. From his perspective, he had objectively confirmed for the first time, by virtue of his introspective observational methods, that all genuine acts of truly modern scientific cognition (regardless of the area of inquiry) derive from the inner powers of the autonomous and self-determined human spirit in its self-directed quest for truth and knowledge. In his view, science itself is meant to be a genuine search for real truth and knowledge. Mental abstractions were, for him, but a transitional experience of human thinking that needs further refinement if one is to attain the more refined levels of scientific thinking and knowing necessary to recognize the unseen determinative forces that operate beyond the level of first appearances. In his view, the different branches of science actually do investigate different realms of reality. Each science must therefore attain the levels of knowing and cognition necessary to perceive the true determinative forces that cause those different phenomena to come into being. In this sense, he was keenly aware that the pursuit of science during the 1800s had become bound to a kind of intellectual dogmatism that results only in mental abstractions and ways of thinking that are approximate at best and that do not, for the most part, represent real forms of scientific knowledge. In his view, a science limited to speculative thinking, alone, would ultimately lead humanity down the road of scientific-materialism and away from unveiling the real truths about the world in which we live. Cloaked in the guise of science, this limited way of thinking could only result in greater and greater destructiveness and suffering for humanity.

It was during his late twenties, then, that young Rudolf Steiner had come to recognize that it was to become his individual destiny task to reconcile human consciousness with itself by resolving the question of epistemology as a separate and distinct branch of science in a manner derived not from intellectual speculation, but from direct observation of what goes on when real acts of knowing occur within an individual scientist’s own consciousness. In this sense, his epistemological efforts also represented a unique challenge for his own inner development and deeper self-knowledge, as the original pioneer of a new branch of science distinct from all other branches of science.

In 1985 my sense was that the historical significance of young Rudolf Steiner’s achievement, as founder of a non-speculative epistemological science, was still largely unrecognized within both mainstream science and academia. I was astounded by this, given that a century had passed. I was not sure why this was so. And although I’d not yet formally joined any part of greater Anthroposophical Movement, it seemed to me that few ‘Anthroposophists’ had a clear appreciation of the details of Steiner’s Science of Cognition or how it was meant by him to serve as a foundation for all of his later works. That also made quite an impression upon me as I was trying to figure out my own next steps forward.

Within my own thinking at that time, I imagined that maybe I’d done as much as I could on my own for the time. Perhaps my thesis subject might someday serve as the basis for a larger collaborative effort by a group of colleagues from different disciplines who wanted to explore the practical importance of Steiner’s Science of Cognition for their different pursuits today. But, for the moment at least, it seemed I needed to allow my thesis report speak for itself and wait to see if others might show an interest in what I’d achieved. (I then sent some fifty copies to friends and individuals within the Anthroposophical Movement for their comments and review–and waited for their feedback.)

Regarding any outward steps I might make at that point, I imagined developing a series of courses aimed at helping others find their way towards a deeper appreciation of Steiner’s epistemological science and how it continues to represent not only an introduction to his philosophy of ethical-individualism (as outlined in his Philosophy of Spiritual Activity, published in 1894), but also as a link between his later Spiritual Science and all other branches of modern science. Perhaps one of the Anthroposophical centers, I imagined, might want to support the development of just such a program of studies.

But it’s now quite clear that the Powers of Destiny had something else in mind for me in early 1985 as my life began to move in ways I had not intended or anticipated. Any further initiative with others related to my thesis research would have to wait… (To be continued…)

Steve may be contacted at sburman45@yahoo.com
ANNOUNCEMENTS and MISCELLANY

As noted on page 1

SECTION FOR THE SOCIAL SCIENCES – PLANNING AHEAD

Saturday, October 16, 2010, Chicago, IL, Section presentation on the Rights Sphere
Saturday evening of the AGM Conference

July 4th weekend 2011, Conference on the Rights Sphere
Details to follow

Michael Spence book available on-line

In the spring of 2008 Michael Spence provided an article taken from the last chapter of his newest book, After Capitalism, which was published in the Whitsun Section newsletter. Though the book has not yet found a publisher, the subject is important and Michael agreed to make it available on-line. Gary Lamb has made this possible through the Institute for Social Renewal website. The direct link is http://socialrenewal.com/pdfs/After%20Capitalism%20USA.pdf

We hope for a review of the book in the next newsletter – but you need not wait for that to read the book, just download it from the “Resources” part of the website. And while you’re at it, check out the other excellent articles found on http://socialrenewal.com.

Michael’s book, as background to the major subject, provides excellent considerations of the Rights Realm. -- kp

Hawthorn Research Institute

Chris Schaefer put this in the form of a footnote. But since I think more notice is its due, I’m repeating the information here. -kp

Gary Lamb and Christopher Schaefer are in the process of establishing the Hawthorn Research Institute in an effort to create a type of “think tank “, which will empirically examine some of Rudolf Steiner's social laws and principles in an effort to use the present economic crisis to introduce ideas of three-folding and associative economics into the debate about societal reform.

Contact Gary garylamb@taconic.net or christopherschaefer7@gmail.com for more information.

From William Bento: Conference Announcement

The Radical Re-Visioning of Psychology: A Soul Wisdom for Our Times!
November 10–14, 2010 in Fair Oaks, California

Robert Sardello, PhD ; William Bento, PhD ; James Dyson, MD Dennis Klociek, MFA
Lectures, conversations, artistic activity, and thematic workshops will guide our explorations into a more experiential and phenomenological approach to psychology, and the emergence of psychosophy—a soul wisdom relevant to our times.
Cheryl Sardello, PhD, Roberta Nelson, PhD, Bonnie River, MEd, Shawn Sullivan, MA, and others will join us in dialogue, spiritual practice and the creation of sacred healing moments.
Cost: $350 (by October 15); $400 (after October 15). Lectures Only: All 8 lectures $180; Single lectures $25 each. Registration or More Information: e-mail conferenceregistration@steinercollege.edu or call 916-864-4864.

Continued...
ANNOUNCEMENTS and MISCELLANY continued

From Daniel Osmer: Colors of Money Seminar: October 22-24, 2010, Sebastopol, CA
Public Lectures: Friday, October 22, 5:30-9:00 PM at French Garden Restaurant. The public is invited to attend a Welcome Reception and Lecture, ‘Beyond the Market’.
Sunday, October 23, 7:00 PM, at Sophia Hall, Summerfield Waldorf School. Lecture: Youth Financial Literacy, Enterprise Education: Is personal finance enough?

Seminar
Arthur Edwards, Associative Economist, Stroud, England leads the interactive sessions offering a radical yet concrete and in-depth approach to money in our times.
The Colors of Money © seminar looks at the history and purpose of money and how it can be the main instrument for bringing about real and lasting change in our economic circumstances. Grounded in associative economics – an approach that covers many schools of thought – the seminar ranges from the problems of small businesses to larger questions of global finance and the power of corporations. The role of accounting and the ‘Right-On’ Corporation are explored as a modern view on transparency and accountability.

Arthur and local host Daniel Osmer have worked together on the development of economic and financial literacy training for youth. Economics, finance and enterprise are not just about jobs, but investing in the capacities and talents of youth. Once developed and ready, it is the right time to learn the economic and financial ‘rules of the road’ so they can steer their life and take initiative – with clarity, confidence and conscience.

Event Cost: $265, including Evening Lectures, Friday evening Welcome Reception and lunch Saturday and Sunday; $295 if paid after September 30, 2010. Registration: Susan Gravelle: susan@theaecafe.com Information: Daniel Osmer: daniel@theaecafe.com (707) 292-5281.

From Sarnia Guiton: Tour Announcement
Sophia Tours is pleased to announce a new tour:
In Search of the Esoteric to the Exotic - Israel, Jordan and Turkey, April 10 to 28, 2011
From the Holy sites of Israel, ancient Petra and Roman Jerash in Jordan, to the sites of antiquity at Troy, Ephesus and the exotic treasures of Istanbul - with Brian Gray and Ted Mahle, faculty at Rudolf Steiner College. We have arranged our own tour in Israel and will be traveling with U.K. Explore Worldwide in Jordan and Turkey. Cost: Land only (travel costs during the tour) $2500 - $2625 depending on number of participants. 18 places taken, 12 still open. For full itinerary and further information please contact Sarnia Guiton 604-740-0676 or sarnia@dccnet.com

From Joel Wendt on the Rights Realm
In response to the August announcement about the AGM Section presentation / panel and the 2011 Conference, Joel sent an email noting that he has written extensively about the Rights Realm; he also points to “… a link to a general discussion of my work on the Life of Rights, which is part of my background work for my videos (now over 200) on YouTube: http://ipwebdev.com/hermit/Aspirit.html.”
He would welcome interest and interaction and may be reached at hermit@tiac.net.
Members of the Collegium of the Section for the Social Sciences in North America

We welcome comments, suggestions, conversation; feel free to get in touch

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*Collegium members: July in New Hampshire.
L-R: Kristen Puckett, Shawn Sullivan, Bette Shertzer, Meg Gorman, Peter Buckbee. Absent: Claus Sproll.
Photographer: Gary Lamb*