

NINE LECTURES

delivered during the

AGRICULTURAL CONFERENCE

held at
HEATHCOT HOUSE
Blairs, Aberdeen

12th - 18th October, 1943

Contents:

Historic and Economic Background Dr. W.J.Stein
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These duplicated reports of lectures are made from

short-hand notes taken during the conference held here on 12th - 18th October, 1943. They are intended as reminders **of the points made by the lecturers, for the individuals who** were actually present.

Those who heard the lectures will appreciate the difficulty of replacing the spoken word with the written word.

I cannot, therefore, accept these notes as a basis for discussion with any person who was not present at the conference, and who is therefore not qualified to form a judgement on the contents of this report.

Dr. Stein's Lectures are in the form of the actual short-hand notes taken during the talk, and have not been revised or edited. They form therefore rather a stimulus to individual research and work, than a mere document of knowledge. Dr. Lehrs' Lectures have been completely re-written by the author with many additions not included in his original lectures. I am grateful to him for undertaking this additional burden of work in an effort to bring to a still clearer expression what he attempted to give in his lectures. Dr. Konig's Lecture notes have not yet been returned by the author, to whom they have been sent for perusal. They will be printed as soon as possible and forwarded on to those who attended the conference.

Deryck. Duffy

Heathcot House, Blairs, Aberdeen. 20th November, 1943.

LECTURE ONE - DR. W. J. STEIN

Afternoon, 12th October, 1943.

Ladies and Gentlemen,

I believe that what Rudolf Steiner has given to certain individuals as knowledge in the agricultural field, has been delivered for pure love of mankind, and out of complete unselfishness, and he has delivered it so that those who were there at the time could understand. He trusted that they would elaborate what he had said. He did not expect his teaching to come into the world in the form in which it was delivered. What he told, was delivered to a circle who had complete familiarity with the Anthroposophical terminology. There is no doubt that the world to-day is completely unable to accept this terminology, without the introduction contained in many books and lectures preceding Rudolf Steiner's Agriculture Course,

Dr. Steiner was aware of this fact, and he knew that those who read his lectures would find a way of bringing it into language which would be acceptable to the wider public interested in these matters in the course of time. Our task is to find this terminology and way of presentation.

As farmers you are concerned now with the problems of production in the midst of this war. You are trying to build up something enriched by the knowledge given by Rudolf Steiner. You want to know what your task will be for the future. Rudolf Steiner was a universal personality; he had very definitely a world conception in which he could forecast the present travails. He talked immediately after the first world war, about the impending second world war. We can therefore say that we were not unprepared for this war for Rudolf Steiner told us about it. He told us about the second world war, and told us even what is yet to happen in the future. He mentioned, for instance, the great war between East and West, Japan and America prophetically. He even forecast the outcome of the war. The West would be victorious.

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The great possibilities which would exist for the victors were forecast. Tremendous responsibility would be put on their shoulders, There would come about a time when the Anglo-American world domination would have to provide for the States of Europe and even of Russia.

Rudolf Steiner emphasized the difference of Western and middle European psychology. He would formulate his book of the threefold state differently for America. In Middle Europe he had to start from the psychology of the labourer, but in the West it would be necessary to start from the problem of raw materials and the administration of their prices, and to approach from these material problems the problem of social forms.

It will be of tremendous consequences, he said, whether the western people who will become responsible for this new world shall sail into it with a materialistic outlook upon life, or with real spiritual inclinations, strong enough to create a spiritual life on ground of dealing with the problems of matter, in a spiritual manner.

Now I think it will be of interest if I tell you of a personal incident. When I first met Rudolf Steiner, and asked him whether he would accept me as a pupil, his first words were: "Can you speak English?" His next words were to advise me to learn to speak English so that I could read the works of John Locke and Berkeley in the original English. I only understood this later. I believe Rudolf Steiner had the ability to look forward not only into the destiny of single individuals, but also into world destiny. He only spoke in the German Language, making no attempt to speak in any other language. He knew that his task was to speak to the Middle Europe of his time. He has done the utmost that any human being could do, in speaking on such a wide range of subjects on so many occasions. He allowed only a very short period each day for his own personal requirements.

What he has done is not visible on the surface, but like a seed which lies in the ground waiting for the spring it will become clear that much has been given to Middle Europe which will come to light. As an instance, I have in my hand a book which has reached us via Switzerland written in Vienna quite lately by Dr. Rudolf Hauschka. This book contains great truths. For obvious reasons he was unable to mention the name of Rudolf Steiner and spoke only of Goethe, but we can see in this book that the spirit of Rudolf Steiner is still active.

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In spite of the fact that Rudolf Steiner was working in the Middle European territory, from Czechoslovakia to France, and from Norway to Italy all over Europe: in spite of the fact that he was confined to this region, he knew that the time would come when his teaching would have to come to the West. He knew that he would have to say everything in a different way. It is important to notice that Rudolf Steiner does not start from the condition of the earth, but he starts from the condition of the souls. When I heard Mr. Duffy speak of you as a number of people representing a large acreage of land, I was pleased and interested, for I could only look upon you as a group of human beings. In this difference of approach you can watch the difference of Western and Middle European psychology.

The whole way in which to look at things is our problem. We have to look at the external, Physical effects - the soil, the economic conditions, and not from the psychological standpoint as in Middle Europe, Rudolf Steiner's book on the Threefold Commonwealth was delivered from this Middle European point of view, but the West is looking for realisations of ideas and not only to ideas as such.

So on your farms you must work out everything practically, on your own, because otherwise it will

never be observed and grasped by the western countries. We must realise that difficulty. If Rudolf Steiner was alive today, he would add to his ideas more elaborated advice for institutions to be created to show the application of those ideas he had given. Even in that time, Count Keyserlingk, on his big estates did all the experiments twice; once in accordance with Anthroposophical principles and in another part according to the government's way of working, in order to compare both methods, and to show the difference practically. Dr. Steiner knew this, and yet he was pleased that it should be so. On the one side there was the desire to act according to the highest spiritual principles, and on the other hand there was the wish to fit it into the realities of the situation.

Rudolf Steiner's indications were certainly meant to put agriculture on a new footing, by conveying a lot of new knowledge about the soil, plants and animals, but he also knew that it would be necessary to sail also into a completely new social order, and I think I will say a few words on this point.

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We live in time of war, and everything is ruled by the fact that all materials are scarce. We live in scarcity. The economy of the war is scarcity-economy. But the problem of modern economy is not scarcity but plenty. This is the foundation of Rudolf Steiner's indications for economics. When this war is at an end, there will be a transition period, but after that our problem will be again one of surplus. Rudolf Steiner also forecast the difficulties which would come with the peace. The problem will be to satisfy the demands which the people will make. The demands will be very great, but we must be able to satisfy them in a way which will be beneficial, but not necessarily in the way that the masses will ask for. This is where I believe the conservative element in British life will have a big part to play.

Revolution in present times does not pay; it will be better for mankind for changes to be brought about from above. The people will never be able to think out how to get what they want, it must be done for them from above. For this reason I will say a few words on the way in which agriculture will have to evolve in order to deal with the problems of peace time.

Although we live in times of plenty, it is well known that food has been burnt - coffee, maize, etc., but in modern economy everything depends on the position of what are life necessities, first - food, then clothing and housing. Food will be the guiding element which will influence all the other commodities. Therefore those who are responsible for the production of food will be the great healers of the future. Of course, I do know that we are only a few people, and that these questions will have to be considered by many governments. Nevertheless, no circle is so small that, in modern times, it will not have a connection with the whole world. So I will say these words.

Real justice is necessary for the solution of economic problems. Real justice can only be obtained by the right technical means, by bringing into a certain ratio the prices of the most important commodities. The most important are the foodstuffs. I have made a study of the part that foodstuffs have played for the last 150 years. King Leopold of Belgium placed at my disposal facilities in Belgium to create a research institute before this war and even during the first part of this war, and it was possible there, by some good research, to find out some economic laws which I believe I should tell you.

It was possible in that research work to find that the last hundred and fifty years there were never more than seven years in succession in which there was not both scarcity and plenty in succession. I was once in Bush House, together with my collaborator Mr. D. Ferguson, hearing the troubles of the Wheat Advisory Committee, how to regulate the production of wheat, and so on. I have heard very great concern about the condition where we seem to have reached a stage when there is always plenty. If that were so, then we would be powerless to do anything. But we could show to them the good result of our statistical research:- never in the last 150 years was there not also scarcity, as well as plenty, during every successional period of seven years.

All foodstuffs are influenced by the cereals, and the cereals are ruled by the price of wheat. If you can regulate wheat prices you can regulate all prices. You might say: "Is it possible to regulate the wheat price?". Yes, first because there is a very wonderful rhythm in the wheat price which is most extraordinary to study, and there is this other thing - you know that the farmer is, generally speaking, a poor fellow. He represents the peasant in society. You also know that gold seems to be quite another type of commodity than wheat. There comes a time when the food becomes so cheap that the one who produces the food, cannot afford to eat it. Then there is something wrong. The agricultural business does not pay - and the investor will not invest his money in something whose value is decreasing. He would rather put his money into something whose value does not go down. So he puts it into something which goes up - this is Gold. You can make this discovery that in the last 150 years, gold has in price moved in the opposite movement to wheat. Now it seems that the capitalist has the desire to gain his value - to make himself more and more rich by pulling the farmer down into the abyss, but the socialists are not right in saying that the farmer has the opposite aim to the capitalist. I can tell you that had this war never come about a tremendous crisis would have happened in the year 1942, and this crisis would have consisted in the fact that the gold price would have gone over a certain limit. Gold has also been going West, because it was the most secure place, and Europe has seen the gold going West. Now people have a very peculiar habit - they have a different way to think about gold when they have gold, to the way they think about it when they have no gold. I have talked with Funk in the Hotel Kaiserhof in Berlin about this, and I was asked what I thought of the gold position, and this conversation was

interrupted by Hitler himself. That is many years ago. It was the first occasion when I had the experience of hearing Hitler's voice - and he called Funk out with a loud, shouting voice!

The crisis in 1942 would have been that the gold which had been increasing in value, would have been completely demonetized. That is not the same as abandoning the gold standard, which has been done. It would have the necessity to abandon gold as a measure, and it would have become completely valueless.

In other words, all the riches which had gathered in the West, would have diminished to zero. I could see that not only the farmers were coming into great troubles, but also the gold producer, as gold would become a commodity which would be worth nothing. Their question then was: - how could we diminish the price of gold to avoid that it be demonetized by going over the price margin. The answer has been found in Brussels. We have found the very simple answer. If you use the world's gold to buy every year the surplus wheat, it costs only £100,000,000. But it does not cost in seven years £700,000,000, It costs nothing! For it would be possible to buy the surplus wheat in times of plenty and to sell the wheat at a better price in time of scarcity. We call this the "Gold-Wheat Standard". I do believe that we are on the way to bring about this solution.

General Smuts was very interested in this idea. For obvious reasons, you cannot switch South Africa suddenly over to a wheat producing country.

King Leopold gave a short speech in London on these ideas. It was a very fine thing that he could bring himself to give away these ideas in a strange country, because these ideas were beloved by him, but he realised that Great Britain was the only country that was able to take the lead in the problem of regulating world prices.

Now you know that Russia is a great gold producer, so it is externally a capitalist state. There is an idea to-day that capitalism is against the interest of the working class, but it can be proved that the capitalist and non-capitalist entities have the same interests. All this is on the side of hope for a good evolution. I believe that the most revolutionary things will come from the most conservative corners of society. It is in England that the conservative elements are able to take the right steps towards social reforms.

Karl Marx is no longer right, who believed that the exploitation of the working class people will bring about, by the way of reaction, the expropriation of the exploiting class. On the contrary, the possessing class will more and more become aware that it is in their own interest to take exactly the steps which the working class unconsciously hope for, but which can only be achieved by means which are too difficult to be understood by the masses, as for example the Gold-Wheat Theory which will stabilise prices within certain upper and lower margins which will bring security to the so-called capitalist and will also establish "just prices" so that the small man will earn what

he needs. The time of social antagonism is over.

I believe not in revolution from underneath. but in evolution from above. I believe in God, and in Religion, but in this type of religion – which deals with the physical matter and substance of this earth, because that alone is Christianity. Christ has based his religion on Bread, not upon human words. Words have been the cause of all the divisions in the church, but the facts of the sacrament are based on that creative word which rules the reality of life, and starts with the good soil, achieves from here the whole of the social order.

if you are one who produces bread, then you are producing that substance which is most important for the world, that substance which when rightly placed into the social order stabilises all other things and brings about harmony.

Rudolf Steiner's spirit was of such a kind that he did not feel "too good" to penetrate into the material problems. I believe that nobody has studied so deeply the physical matter as he did, and that is why he is able to penetrate with his spiritual research so concretely into terrestrial problems. Because the material problems are the most spiritual and the most holy. The material, order of the social organisation is the Sanctissimum of all problems. The mistake of the materialistic world conception is just that it cannot understand matter. I know that Mr. Duffy has the hope that if we can get an understanding of matter, all the problems of illnesses to-day - in our plants, animals and ourselves can be solved. We need also social remedies, as we need remedies for the animals and human beings, and for plants and the soil.

In thinking of this we have one comforting fact, that everything that goes wrong in the cosmos goes in polarities, if you can see this with a big enough conception. The Devil cures Satan. There are two devils? The one is the "Too much", and the other is the "Too little", and the one is the cure for the other. That is why we believe not only in the bulky substances, but also in the smallest entities. When I sum up what Rudolf Steiner says about the plants, soil, etc. he seems to believe in the effectiveness of very small entities.

In farming you have sometimes to use a "nothing", and you believe that it does something, but you feel a little uncertain because when your neighbours ask you to explain how it works, you can only say "It is pure magic". That is why you must formulate these things in a new way. You might have success in the way you are working, but this success will not spread to the big masses. How can we find this formulation that we need? Perhaps you will forgive me if I use another subject to explain what I mean.

I have to speak of medicine. In this country Homeopathy is not recognised, and yet it is curing all sorts of diseases. The meaning of Homeopathic medicine is that a very small quantity can do something. These quantities are so small that we must say that as substance, they are less than

nothing.

I myself am engaged in the production of pharmaceutical products. According to the law, the contents of all must be stated on the bottle in decimal numbers, and so we the funny thing that for a tiny bottle you have to put a label on it a yard long! to contain all the decimal noughts. This unfortunately does not increase the confidence of the public, It is difficult to convince the authorities that you can do with "nothing", what other people cannot do with "a lot". It is a pity that in America Homeopathy is a recognised science, but in Great Britain it is not. I also have to criticize the homeopaths because they do not understand how their medicines work; but Anthroposophy does. For the first time in history we have shown how it works.

There is to-day a person, who may be looked upon as another Copernicus in future time, but who to-day is living un-noticed knitting with wool to help to pay for her researches, who has done a tremendous amount of research on the effects of the smallest entities, but who is not able to put it in a form which would be understood by people to-day, for lack of means, and by being impeded through a foreign language. Yet there are people living to-day who are able to put into the English language these facts - and there is much to be done in this way. We need to form a sort of liaison between these funny individualities who have come to England and the general public, so that their ideas and discoveries can be given out.

Mrs. Kolisko has shown that if you treat plants in a certain way, by keeping them in water solution and putting in the solution minute quantities, it is possible to establish in objective plant growing experiments the effect of homeopathic potencies. She has discovered that there is with every substance a periodical law; that, for instance the dilution of D30 has perhaps a similar effect as a dilution of D1. This is an amazing discovery because it proves that it is not the substance which does it, because if it were, the effect would increase in a regular way, but it is something of which the substance is only the carrier. It is something dynamic. But it is not enough to use a dynamic method, it is necessary to understand it. So it will be of tremendous importance to come to a real conception of matter, otherwise you will never know what you do, and matter is something which consists of rhythmical, periodical dynamism.

I had in mind to show you certain points. There are many directions in which one could continue. Let me mention one more point. In Rudolf Steiner's ideas there is nothing isolated. It is not good to have a grass factory, or an egg factory only, as everything you do is connected with every other thing in the farm.

Every part is connected with the whole of which it is a part, in the modern world, and the smallest thing has world importance. In other words, you need a certain way of thinking. You must guard against thinking in a one sided way. Study not only manure, but everything connected with it. You will get quite a different conception of matter if you are a farmer. You will never know what

phosphorus is until you know what part it plays in the human being. You must also know what lime does in the human body before you know what part it plays in farming. Instead of an isolated chemistry, we must have a cosmological conception of Man and Matter.

Such an outlook which takes the whole in considering the part is not foreign to the English people. Have you ever read General Smuts philosophy of holism? It is really a continuation of Goethe. It should not be difficult to introduce all these things into the Western World because this Western world has already started to move this way. It is not an accident that General Smuts should have received our research results about the Gold-Wheat standard we were speaking about, because at the same time, his philosophy moves in the direction of Holism, that means in the economic world - World Economy. England and America are ready to move into these new conceptions, started by Goethe and elaborated by Steiner.

End of First Lecture

LECTURE TWO - DR. W.'J. ŠTEIN

Evening, 12th October, 1943.

Ladies and Gentlemen,

I have been asked if I could answer a question, if it is possible to show any historical events, to show why Great Britain should have that task I tried to outline to you in my first lecture; why the creation of a world wide economy, based on the facts I have mentioned should be just the task of Great Britain.

To give this answer I shall tell you some events which happened in my life because I believe I can convey my thoughts better to you in this way. It was in 1937 that King Leopold was invited to pay a visit to London and to deliver a speech in the Guildhall. Before he went on this journey, he put a question to me, and to make this question understandable, I will have to tell you how he looked at world affairs. He was very much concerned to find a way in which to understand the possible development of the European nations, and he thought that things were going in such a direction that the rule of the single European state would become less important. He saw the way of development of mankind as an economic development and not a political development. He was clear that this economic development would come through a British lead. When he went to give this speech in London he decided to emphasize this.

He gave this speech in the Guildhall of London. I was moved by the fact that he could put forward a very beloved idea of his. in a foreign town for the sole reason that he believed that Britain had this economic task in the world. He had understood that he had not to do this from his own

centre, but from London.

When he spoke to me, he said he was very much connected spiritually with his father, and his father has had a very peculiar way of looking at human history. He had a teacher of mathematics in his military academy. This man's name was Lagrange. Besides being a mathematician, he was also a very great historian. From the influence of this man his father had come to the idea that the way of mankind went in cycles. There was periodicity in the way mankind developed.

In my own work I was going on the same lines. My task was to find this periodicity in solid, in pure material facts, in the waves of economic developments, also in the periodicity of prices. He then turned the talk into the longer waves - the development of mankind in general. King Leopold's father, had said out of his studies shortly before he died, that certain great impulses were following the rhythm of 1000 years.

This had put King Leopold into the position of wanting to know the answer to a question - What has happened a thousand years ago in England, I had no time to prepare for this question, but fortunately I knew this by accident, and I gave him the answer which will be the content of my lecture:-

A thousand years ago (in 937) the towns of England. were founded. 937 is that point in English history where the towns were made into castles to prepare against the Danish invaders. They were then military castles.

King Athelstan and his sister Ethelfreda. were called the Founders of the Towns. This also had its effect upon European history. Therefore certain events followed, which I will later tell you in detail.

Then by a law of Athelstan, the towns were suddenly turned into economic centres. The law was that no commercial agreement could be signed outside the walls of a town. You can understand that the English towns which were castles became centres of commerce. I elaborated this to the King Leopold. and he said "Yes, that is very interesting because we now repeat this - now the states are in that position". It is pleasant to talk to someone about history who makes history.

He then came to England and delivered his speech, in which he emphasized that economics should no longer be linked with politics. This speech was given a very prominent place in the papers, but their commentaries did not show a real understanding for its importance.

I will now try to convey something to make this clear. 1000 years ago mankind had quite a different psychology. If I succeed in conveying to you what is in my heart I believe you will agree that there is a connection between that epoch and our epoch. In the epoch, 1000 years ago, the land was quite different than it is today. A new way of building walls then started. The whole way of putting one brick on another and to unite with mortar came into being at this time before then

blocks were just placed on top of one another. This was of great importance from the military point of view. At that moment. England had to defend its very heart against invading foreigners. King Athelstan had the idea on top of this newly created invention to commercialise the towns.

It happened in the most peculiar circumstances because King Athelstan was a person whose thoughts were very far reaching. In that time things were done by persons, not by committees, or councils. Political affairs were often arranged by marriages. Princes and princesses were promised to each other. They married, and in that way brought about political alliances etc.

King Athelstan had several sisters, and he carefully arranged to have them married so as to get so involved with the countries of Europe, that whichever nation was the most influential, he would be connected with it by one of these sisters. The sisters were married to the Duke of Aquitaine, the Saxon King, the predecessor of the Capet Kings in France, and the Duke of Burgundy.

These marriages were of tremendous importance for the whole development of economic life, Through these marriages, the English law about the signing of agreements in towns - all written in Latin, which was the legal language of the whole of Europe - became common, even verbally throughout the continent.

For Europe was at that time in exactly the same position as England except that they were not threatened by the Danes, but by Magyars. Because of this warlike nation things were very uncertain and constant military preparedness was necessary. Even there, the military development turned into a commercial development, just as now the problem is to turn back the armed states into peaceful commercial connections, into world wide economy.

Now I have to jump over large spaces of time, and to leave much out, for I have only time to put pictures before your spiritual eye. The consequence of what I have just told you was the whole development of the commercial shape of Europe. Out of these walled towns which had to be perpetually on guard, but turned now to peaceful development, came a remarkable freedom, - the freedom of the citizen. Because the towns were not only the seats of kings and princes, but also the centres of handwork, crafts and trades. The towns were so protected that inside the walls could develop a large measure of human freedom.

If anyone could study what has happened in our time, and then what has happened in that epoch, we should see that we are repeating it on a higher level. What we experience is a most amazing picture of a kind of last judgement going over the world - the downfall of these cities. Think how they look today - London, Cologne, Essen, Rotterdam..... They will never be the same as they were before this war. There seems to be a law - towns live a thousand years, and now something new has to come.

When London is reconstructed, it will never look as it did before. All the plans which we have

heard about, they differ greatly. But all have the idea of a Garden city. Of course, it will take time probably it will be another 1000 years before we shall have no towns at all. There will be a transition period.

What we see to-day - the great separating facts in the life of the country and the life of the town - consider only the farm worker, his life is ruled by the weather, the seasons and the needs of the animals. He cannot get the education and experiences of the town worker who finishes at a certain time and can take part in all manner of activities. This gap must be eliminated in the future, so that the townsman has contact with the life of the country, and the countryman can enjoy the facilities of the town. Indeed this is already happening because of the war - many people have had to move into the country, and the effect remains even when they return to the town. And if you think you can put women into all sorts of occupations and then when the war ends expect them to suddenly go back as they were before, you will find that it will not be so. We are, in fact, in that current of history when completely new conceptions of what is a town and what is a state will have to be formed.

We know that in Britain to-day there is a round table of governments. This is a very good sample of the world's history. These governments plan to go home after this war. It will never happen in the old way. History goes on also, there where the people are - not just where the governments are.

I met a young man, a Fighting France officer, who was participating in the Congress of Faith when I was in the chair, he asked if he could say something. He said: "I am now in the service of de Gaulle, and of course, I will do my duty. I have just come from France, and I can tell you that young people on the continent do not want France reconstructed in the old traditional way. We want something else - not the Old France. This is a thing everybody thinks in my age group. We want a world-wide economy. It can only come about through British lead." "Never again should these little states, only competing with one another be resurrected." We want to win this war because we want freedom. Reconstruction of these states will happen, but they will not be what they were. It will be one great world economy. Now we have this already, but we call it a "war-economy" and we look at it in a negative way. It is unfortunate that everybody is prepared to spend all he has, and more, on wars.

But we are forced to believe that all the waste of war is for a good end, otherwise it would be impossible to believe in a good God. But if we are able to see why there should be a war, we will realise that there is this fight because a completely new world order has to come in - not Hitler's New Order! but another one.

Let me return to our historical lesson. Let me look back to that epoch of 937. There was a wonderful princess, Eadgitha, the sister of King Athelstan. In Germany the following thing had

happened. Rulers in that part of the world were always Frankonian kings. They were in reality the owners of very big estates. They were farmers, and had their ministers to administrate these large estates. Unfortunately the Merovingnians had a hereditary head disease. They were alright up to a certain age and then they went mad. They were good kings until the illness broke out. So one of the Majores Domi wrote to the Pope asking who should rule - "the one who has the power and knowledge, or the one who is called King.". Now the Pope was a very wise man and he said that the one who has the best ability should rule. And so came great change and the Carolingians became king's instead of the Merovingians.

Charlemagne was one of these kings, and he had a number of children, and children's children, and as many sons as there were - so many states were founded in Europe in the Carolignian line, This was the birth of the Nations of Europe. This Carolignian rule went on until Conrad. He was very clever. He said that he always had trouble with the tribes, especially the powerful Saxons. There was never a Reich in those times. That was a bad invention of Bismarck. It was a wrong historical conception. The only man who recognised this fact was Nietsche. He wrote when the German Reich was founded that the foundation of the German Reich would extirpate the German spirit. The realities of the continent are based on provinces, not on the Reich.

Now what Conrad thought was "If I continue the rule of the Frankonian kings, it will only lead to trouble. I have rather to make my arch-enemy my successor". This was Henry the Fowler. I ask you if that was not a very great Christian deed, to make your enemy your successor? At the moment when the Saxons came into rule, they remembered that they had relations in the Anglo-Saxons and that created a new collaboration of the Continent with Britain.

Now Athelsten married his sister, Eadgitha to the son of Henry the Fowler - Otto I, and all the commercial laws of England became European laws. (I am only telling you bald historical facts, you will notice).

At that time King Athelstan did not reside in London. He lived at Malmesbury. In Malmesbury at that time was the spear which, according to legend, was thrust into the side of Christ. The spear had come to Malmesbury for another of these marriages.

The history of the holy spear is a very interesting one. The holy spear was sent to Otto I, and it became one of the coronation insignia of all the Gorman emperors. There is a legend which says that the one who holds that spear will rule the whole of Europe.

The author of the book: "The Gods are not yet Dead" wrote a letter to President Wilson at the time of the armistice saying "Will you please get the Holy Spear away from Germany, because if somebody should get that spear, he shall become the ruler of Europe". Of course nobody took any notice of such a ridiculous suggestion, but now the spear is in the possession of the Nazi Party!

When Napoleon invaded Europe, the Holy Spear was removed from Nuremburg to Vienna, and Hitler took it to the Nazi Sanctuary at Nuremburg from there.

I once had the good fortune to talk to Professor Weichselgärtner, who has no other job than to keep a history of that spear. He was even so courageous as to take a piece of the spear and have it analysed, and he found out that it had come from a mine in Essen. But Longinus came from Ellwangen. There is a letter preserved which Longinus wrote home from Jerusalem in the time of Christ: "I have heard that the little lake of Ellwangen has gone dry, but I have even more interesting news" and then he tells the story of the crucifixion. (History of Ellwangen in Oberamt von Württemberg).

But the history of the Holy Spear can be traced and we historians know that it was first used by Charlemagne. You can imagine that when I discovered these things in Stuttgart, I thought how interesting they were. I studied the period of Athelstan. At this time I was writing a book about the Holy Grail. In that volume I tried to find out what historical events are behind the story of the Holy Grail and I came across the mentioning of a certain personality in the poem of Wolfram von Eschenbach about Parsival. He speaks of a certain knight whose name was Turketyl (Turkental), for a long time I thought it was just a funny name. When I came to England, I thought Turketyl might be an actual person, and as I knew that the persons in the legend of the Holy Grail lived in the 9th century. I went into this matter and to my surprise, I found that the Chancellor of Athelstan had the name of Turketyl. So I studied the history of this Chancellor.

He died as an old man. He had served six English kings. He was the man who brought over the Holy Spear from Malmesbury to Cologne, as it is mentioned in the Lohengrin poem. Then I was sure that Lohengrin was a real person also, but I had also found out that Lohengrin was an Englishman. That was interesting because I came soon afterwards to Holland. When I told them about this in Holland it was a very great shock, because they thought that Lohengrin was a Dutchman.

I was also very suspicious because the poem said that King Arthur sent away Lohengrin, and if that was so, it seemed natural that it should be an Englishman. I think the explanation must be that Lohengrin became known by the places in Europe through which he passed, rather than the place where he started.

So, according to my theory, an English king was the founder of all the European towns, through the marriage of Eadgitha and Otto I, converting them into economic centres.

Now one day I said to myself - Why not travel along all the places where Turketyl has been? So I got into a car and I came to Peterborough, because Turketyl died in Crowland near Peterborough. I went there and asked for the abbot. I asked him "Who was your predecessor 1000 years ago?" He said: "I don't know but I will look it up", and to excuse his ignorance he said "I am sorry I don't

know, but I have only just become an abbot. I used to be a chemist" !

So he took me along, and as we went I saw windmills, and channels of water that were higher than the fields. Then I understood why the Dutch came to this part of England. I said to him "Where are we?". "In Holland" he replied. "But there must be something wrong" I said, "I thought I was in England". "No" he replied, "This part of England is called Holland". On the way I saw swans, swans, and then more swans, and I asked the abbot who was the owner of these swans, and he told me they were owned by the Vintners Company and the King, and by other commercial companies, as I found later, by who ones who were in existence in the time of Athelsten.

The Swans are all marked and I wanted to know the history of the Swan mark, and the abbot said he could tell me because its history was kept in the little church of Cowbit. He opened the vault of the church and out fell an old document about Turketyl. The story runs like this: the Chancellor of King Athelstan had to warn the towns in the event of an invasion - exactly as we are warned by sirens. Only he devised the use of a torch, which was taken upon the highest point in any district. This torch was enclosed in a kind of cage and the bars of the cage were of exactly the shape of the first swan mark of all English swans, and that is why the swans are the property of the big Companies and the King, and Turketyl was the "Knight of the Swan"

Also when a foreign visitor comes and he stays in any town as the guest of the king, he is also the guest of the Vintners Company. For example, King Leopold was also the guest of the Commercial Companies. You see it sometimes takes a long time to trace history.

If only every schoolboy could be taught these things - how the great strivings of humanity have gone on in the past and extend into the present, with ourselves as responsible for carrying on what has been achieved. how wonderful it would be. For now the task is the same as a thousand years ago, but we do not have to commercialise the towns, but whole states.

End of Second Lecture

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Notes on the Discussion:

When Lohengrin was leaving on his journey to the Continent, he saw a Swan just about to swallow a fish. Being very hungry, he asked the swan not to be greedy, but to share the fish with him. The swan ate half the fish and gave him the other half, and behold, when he took it, it was the Holy Bread, (Lohengrin poem). Bread is the fundament of the Christian impulse. Lohengrin is linked to the Holy Ghost as Parsival to the Grail.

The Holy Spear was lost after the Crucifixion. It was first brought to light by Helena. the mother of Constantina. All those relics of the crucifixion, the spear, the crown, the nails, etc of which we have records in history, go only back to Helena. Constantine erected a statue of himself, which had

the body of Appolo, and had on its head the relic of the town of Thorns.

From Itlay the Holy Spear went to Charlemagne. It came with a marriage dowry te Malmesbury - then to Europe for Otto the first's coronation and now it is in the possession of Hitler.

Suketyl was a grandson of Alfred the Great.

Ethelstan's sister was callee Badgitha.

Otto III, founder or the Holy Roman Empire, used the fasces as his symbol.

Question: about the solution of the problem of nationality which will become very great at the end of the war...

Answer: I think it is necessary for the decision of which country the populations will belong to, to be a personal affair, in the same way that religion became a personal affair after the Thirty Years War.

Other subjects:

Substances organise better internationally than man's ideas.

It isn't true that the nations have different interests. Germany and Russia both agreed that it was a good idea to use big monetary powers to buy up the surplus wheat.

Differences between representatives of the cotton industry in Japan and the Lancashire workers. Lancashire worlders want to be paid in cash - this gives personal freedom.

Solution to problem of different standards of living, is to fix different prices for the different countries.

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LECTURE THREE - DR. W. J. STEIN

Morning, 13th October, 1943.

Ladies and Gentlemen,

There is a very old record of agriculture in this country, which are the monuments left to us by the Druids. These are in reality, astronomical observatories, and by visualising the position of these stones, we can discover what a tremendous knowledge of astronomy was underlying these monuments.

Every nation which turns from the Nomadic stage to the Agricultural stage, has to consider the influences coming from the seasons. The movements of the moon are important to animal breeders in the nomadic stage, and sun and moon are very important to the settler who deals with agriculture, for setting out his seed harvesting, and timing all his work.

These very ancient observatories were able to give all this agricultural advice. In more ancient times much more was taken into account. If you could follow up Mrs. Kolisko's research you would find that even the planets are involved. You can make a statistical record of all the trees which have been planted, and you can find out which plants have the most favourable development. All coniferous trees are influenced by Saturn, and the most favourable time to plant conifers is when Saturn is ascending, and they develop well until Saturn has reached its highest point. So we can discover by modern methods, what was in ancient times known intuitively.

An interesting thing about the stones of the monuments at Stonehenge is that the stones did not come from that district at all. They came from Pembrokeshire. A big battle was fought for the ownership of the stones, but the ones who were victorious still had the right astronomical knowledge to put them up again in the right way. And so Stonehenge, where it stands to-day, is still rightly orientated.

I once met the director of the present Stonehenge museum. He said: "We know a little more now about Stonehenge, because the government has made experiments round Stonehenge. In order to make a survey of the growing crops, a photographer was sent up in an aeroplane to take photographs of the growing wheat. Then he came down and developed his photographs, and then he found among the plants some pathway which was not there in reality, so they took more photographs, but the same thing happened again, there was a depression in the wheat where it did not grow so well as all around.

And it was discovered that these lines were the tracks of the great stones as they were dragged to their present position. The stones really came from Pembrokeshire.

Since then, a new archaeological technique has developed. We plant wheat, and take a photograph, and discover where roads ran and so on".

You see, wheat is not only what feeds you, or provides a basis for economic equilibrium of prices, it is even a most magical means to look back into the past.

Who removed Stonehenge? It was Ambrosius Aurelianus, the first King Arthur in this country. He removed it to build a memorial to the heroes who fought the first invaders of this country. I was very interested to trace the story of King Arthur. The name did not apply to a person, but was a title always given to a certain person after he died. No living person has been called King Arthur. It was given to those men whose lives were a memorial to the keeping of the good old Saxon laws - and the good old spiritual traditions. Edward the Confessor for instance, was a King Arthur.

To know something about this, one should read Caxton's preface to Thomas Mallory. Caxton was the first English printer. One of the most early books to be printed was the Bible. Another very early book was the story of King Arthur. Caxton was the printer of this. In the preface it says that if

you look at the tomb of Edward the Confessor you will find fixed to it a seal in which Edward is addressed as Patricius Arthurus, and everybody in London, he says, knows that.

When I came to London I was very keen to find out what everybody in London knows. I came to the tomb and looked and looked. but I could not see the seal. Now very remarkably, there happened to be a young man standing there, looking at the tomb, and he said to me "What are you looking for ? Are you looking for that seal?". I said "Yes, that is just what I am looking for. How do you know ?" He replied, "You are a funny man, because I am probably the only one who knows about it. The seal does not exist, You must go to the British Museum, and you will find all the seals of Edward the Confessor. There is no doubt that the seal has been fixed later, but it is not an official seal of Edward the Confessor". Thus somebody must have had such an authority that it was not removed. This somebody was (I found two documents, one complete and one incomplete, I quote the complete one) The Ancient Society of Prince Arthur". And this came about in this way: Henry the seventh introduced a new royalty into England, and as he was not very sure of the recognition of the royal nobility of his family, he wished to ensure more dignity for the throne, he took several precautions.

He arranged to have his son born at Winchester, and he called him Arthur, and he founded with this son the ancient Order of Prince Arthur. The documents of this are in the British Museum. It was a ceremonial order, and the members were kings, queens and dukes. Members were to be found in Spain, for instance, Ferdinand and Isabella, also Maximilian the Roman Emperor was a member, and on the tomb of Maximilian at Innsbruck, is the statue of King Arthur.

In the time of Henry VII there was an occult institution of the Order of Arthur. They had great and noble aims, and wanted to do something for mankind.

at the time I am speaking of, the Deeds of King Arthur were printed for the first time. The books were written by Thomas Mallory. Recently there was a centenary celebration of Thomas Mallory, and a special number of The Times was dedicated to his memory. In it was a tremendous amount of information about his Legend of King Arthur, but it was admitted that we do not know where he got the material for the seventh chapter. But I was so lucky as to find the source of the seventh chapter. It was from Basil Valentine an alchemist. Here you will see how foreign nations are linked together. Basil Valentine was not his real name and he was not an Englishman at all, but born in the Rhineland, and his real name was Stephen Rauter. There is an edition of some of the books of Basil Valentine, published 1717 by the Secretary of the Rosicrucian Society, Thölule. His manuscripts were kept secret for a long time. Basil Valentine wrote in one of his books that he has carried great secrets from Santiago di Compostella in North Spain, through Holland up into England, and in the book he thanks God that he has escaped the tremendous dangers of his travels and could fulfil his task.

Thomas Mallory's story of King Arthur contains nothing but alchemy. In those times he would not be allowed to mention the substances, so he calls each substance a knight. There are a number of knights, and in the story they are fighting each other, and as each pair of knights fights, one of them wins. Then the story goes on to the next one who is victorious, and so on until you are left with very few, like Tristan who is always victorious, as he is the possessor of all the secrets of the making of the philosophers stone, and not only of some particulars of the whole process like the other knights who are loosing their fight to somebody who knows more. In that way by putting together all the stories, the secret of Alchemy is conveyed.

Thomas Mallory was kept in prison, because certain people did not want these secrets published. When Henry VII found that this English Order of Prince Arthur had re-established a political order he decided to publish the whole thing. So a great deal of knowledge came into England - a great deal of unselfish political organisation was founded in England.

Prince Arthur was married to Catherine of Aragon. She then came to England. Prince Arthur died very young, and Catherine was left without a husband. However the political alliance had been made, and this was important because Spain was ruling practically all the world. It was a tremendous political alliance. Later Henry VIII married Catherine of Aragon.

Here you see that the Arthurian legend on the one side is linked to the Druids, and on the other side to the secret societies. If you go into the details of this history, you will find that it is nothing else but the history of the Knights Templars, and their successors. Of course, Scotland is linked to these things in a different way to England. To Scotland the Knight Templars came after the order was destroyed. One of the knights, Heredon escaped the trial of the Templars and joined the battle which Robert Bruce fought at Bannockburn, and from this the Esoteric Order of Knights Templars found its way to Scotland.

The Knights Templars are a most interesting Christian Society. Their task was not only to work for the good, but also to digest evil. This principle meant that they not only took into membership those who were dovelike, but also the ravens. And as a symbol they wore as their colours - black and white.

This is well expressed by a poet belonging to the Order, Wolfram von Eschenbach, who says: "I do not believe in Heaven and Hell. I believe in that kind of world where black and white are mixed, for like those birds which are black and white we might reach the Heavens". In other words you find an Order which did not want to run away from evil, but who faced and transformed evil. One can trace this idea very far back in history, to the Persians, who had a religion of black and white. This Zoroastrian religion went through all kinds of transformations and it looked at Christianity in a very curious way. They said that the Holy Bread was given first of all to Judas, because Christ wanted to transform evil. We must be powerful enough to overcome evil.

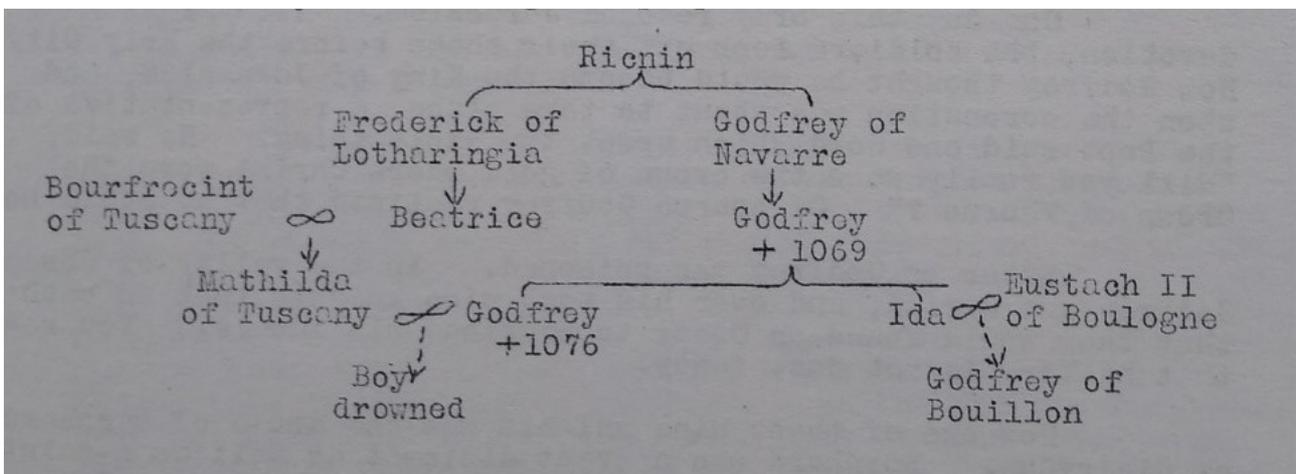
The Manichaen Order goes back to Mani, founder of a great religious impulse. He died 242 in Persia. Mani died in a most cruel way, but the Manichaen Order remained in spite of very great persecution. They were forbidden to teach or to hold services, but they overcame this difficulty by meeting at the place where they were accustomed to listen to Mani, and there they remained in silence. You can see what great! spiritual strength they had to continue in this way for many years. I cannot give the complete history at present.

The Knights Templars are nothing else than the continuation of the Manichaen Order. The Rosicrucians are also related to this Order, but had different tasks. They were all more or less based on the Holy Communion, and the idea to digest evil. In order to outline the development of this movement, I must go back to the First Crusade.

The First Crusade was undertaken by Godfrey of Bouillon, who is reputed to be the descendant of the Knight of the Swan, (all these legends are connected with one another. They are an attempt to show Christianity to the world in a practical way). He had a great ideal - it was not enough to control the Christian Religion on Rome with Latin as the only language to be used, he wanted to popularise Christianity by using national language for the sermon and the big Mass. But in the time of Godfrey of Bouillon there was no printing press.

His wonderful idea was that if they could take the peasants and common people of the land once in a lifetime to Jerusalem, and show them the actual places where the events of Christ took place, they would bring back with them a wonderful and powerful stimulus to their homes. They would tell others and we would have a new Christianity, centred on Jerusalem, and connecting the people with Christ's life.

The "nations" had slowly started to grow since Charlemagne, when they outgrew the Latin Language. It became necessary to have a nationalised Christianity by using the native language. Now Godfrey not only had this idea, but the monetary means to put it into action. He came into his wealth by an accident to a boy, the son of Mathilda of Tuscany and Godfrey III, who was heir to this wealth. The boy was drowned, and so Godfrey inherited great properties.



The owner of property was responsible for all the people who lived on his land. Godfrey had several brothers, and together they decided to sell all this land and turn it into money. This was a very difficult thing to do in those days, but at last it was accomplished and a very big army was formed to fight the First Crusade. Godfrey of Bouillon was the inventor of the idea of making a Crusade !

The twelve knights who were organising this Crusade came together one evening. One of them, a Bishop, Adhemar de Puy, had a dream that night. The archangel Gabriel appeared and said: "If you do what you have in mind, you will spoil the Pope's Authority". Under the influence of this dream the man told the Pope Urban. The Pope had a few months earlier received a message from Constantinople. Alexius of Constantinople had asked him to send some troops to fight the Mohammedans. The Pope had appealed to kings and dukes for an army for the Emperor Alexius. In March one would gather again. But in March the Pope suddenly changed his attitude. He spoke no longer of helping Alexius but about freeing Jerusalem.

The Pope got in the meantime the message that Godfrey of Bouillon was about to perform his crusade. The Pope was convinced that this was really an inspired undertaking. It was Michael himself who wanted this movement. But he saw danger for the Authority of Rome, warned by Gabriel. So you can see that the political situation took the shape of a competition between the two archangels! The Pope was in a difficult position, so he decided to arrange the Crusade himself. But if Rome was to take the lead in the movement, Godfrey's had to be the smaller part of the army. So you have the strange fact that this tremendously inspired movement was also a competition between Michael and Gabriel. It was also a fight between the old culture and the modern culture of Godfrey. On the one side the authority and on the other side, the peasant movement, which wished to serve the Holy Spirit who speaks everybody's own language, and gather mankind around Christ, not Rome.

I will now have to leave out quite a lot...

One day this army reached Jerusalem. With great devotion, the soldiers took off their shoes before the Holy City. Now Godfrey thought he would become the King of Jerusalem, and when the coronation was about to take place, a representative of the Pope said one word which upset the whole thing. He said: Will you really wear the crown of gold where Christ wore the Crown of Thorns ?" Of course Godfrey realised that he could not.

Later on Godfrey was poisoned. In the valley of Josephat Godfrey was buried, and over his tomb nine knights took an oath that they would found an order to continue his ideals. You see that history is not just fancy.

Now one of these nine knights was the uncle of Bernhard of Clairvaux. Bernhard was a great

diplomat as well as a saint He was in great difficulty. He wanted to help this movement, but he saw that it had to be devised to as not to oppose the Pope. So he approached the Pope in this way: -

"You have always kept your authority because of your power to excommunicate people if they did something wrong, or something against your wishes. Will you kindly withdraw this right in the case of the Knights Templars, so that if a person is excommunicated, he will be automatically re-admitted to Communion by entering the Order of Knights Templars. And in exchange for this privilege we will declare the Knights Templars the soldiers of the Pope." To this remarkable suggestion the Pope agreed and the Knights Templars become the special guard of the Pope. This suggestion of Bernhard was truly a work of art, and first-class diplomacy.

This was a remarkable Order. I will tell you one of its rules. Every knight who would enter the order went through a certain ceremony, in which he had to say the words: "I am not better than St. Peter". This does not seem to us to be very polite to St. Peter, but if you remember the story of the denial of Christ you will understand what it meant to say these words. Peter denied Christ three times, and Christ forgave him three times. But it was necessary for Christ to ask Peter three times: "Do you love me?". It was very hard for Peter to be asked three times, and at last he broke down saying: "Master you know all things: you know that I love you".

You see, we are all St. Peters. We deny Christ in our thinking, feeling and willing.....

It was a great revolutionary act for the two movements to be brought together. They became very powerful, and the movement of the Templars was not only a spiritual order, it came into possession of nearly all the world's gold. The Knights Templars were the first bankers in Europe. But the single Knight had no possessions. The only thing he possessed himself was his girdle. Yet they ruled all the finance of the whole world. There were forces in the world which did not like this, and they have used their powers to destroy the Knights Templars.

The man chiefly responsible for this was Philipp le Bel. He was not a bad man - very intelligent and very handsome, but he understood that the time had come that the Nations must be brought about - "Nations are the important thing, not mankind. I must kill off the Knights Templars. I must take away all the money from them. I must make France grow". He made the international Rome - French. He said that not even the collections made in the Churches should be sent out of the country, to Rome, and the Pope had to come to Avignon.

The Pope was suffering from Rheumatism and said he thought he had better go to England for treatment, but Philip said 'No, you must come to the South of France - England is not the place to go for a cure from rheumatism."

At a certain moment in his life Philip le Bel was nearly killed by his enemies. He took refuge in the

place which was the centre of the Knights Templars. He saw all the riches that they had, and decided to destroy them all, and to take over their treasures.

It was not the fault of his education that he thought in this way. He had the best possible education from Thomas Aquinas' best pupil Aegidius Romanus de Collonna, Nevertheless the outcome of this education was Philip le Bel. It was the growing force of nationality which brought about this trouble. So most of the Knights Templars were burnt. Fifty four were burnt in Paris alone, including Jacob Molay, the magnificent Grand Master.

Philip demanded that the Pope signed all the documents destroying the Templars. The Pope was a good man, but he had bad luck. On the occasion of his coronation he was riding along the way to St. Peter's, with great scaffoldings for the occasion, and just as he came under the scaffolding it collapsed on top of him. His crown fell from his head and the ruby in the centre fell out and was never found again. This was felt by all to be a terrible omen for the Pope, and weakened his position from then on. People compared it to the fall of Lucifer when the Ruby was lost from his crown. This Pope was really forced by Philip le Bel to sign the document condemning the Knights Templars to death. In his letter the Pope wrote "We have tried the case of the Knights Templars, and have found them innocent. But so many hard things and so many lies have been told about them that no honest man in future will want to join the order, and so I have to dissolve the order on grounds of administration and not on grounds of justice". So you can see that the Pope had his greatness, to be able to word the document in such a way.

Portugal had its own way of reacting to the Papal Nuncio calling for the dissolution of the Knights Templars. The King of Portugal, Dinis, said "We are true servants of the Pope, and we shall certainly not resist this order, and if the Pope wishes to dissolve this Order we will do so, but one kindness deserves another in return, and we shall ask him to found an order to take its place". The Pope could not refuse this and the Order of Christ was founded and took over all the possessions of the Knights Templars. So the Knights Templars were not dissolved in Portugal, they only changed their name, they continued under the name of the Order of Christ, the Wing of Michael, the Order of Santiago di Compostella, and so on.

What have the Knights Templars done in history? What have they done after the original Order was destroyed? The answer is that they have done everything which has created the new epoch, the modern world.

The money of this order was used for all the voyages of discovery. All the discoveries made in the field of new navigational instruments and so on, were made under the patronage of the Knights Templars. The sextant under the name of St. James's Stick, was invented at this time!

Henry the Navigator was the Master of the Order of Christ, and the founder of the School of

Cosmography in Portugal.

All this came out of the Knights Templars. They have made the new epoch since 1312.

All that has come through the Order of Knights Templars had originally been in the ancient cosmological traditions of the Druids, and came via the Knights Templars to the modern world.

You can see in history the wonderful continuation of this movement. The great task still exists - to digest evil, to turn evil into good, to create not only a Christianity, but a strong Christianity - in penetrating the dark matter, to create on the solid material earth, Christian impulses all over the world.

End of Lecture Three

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