

CHAPTER 1

Introductory

In the last decades of the eighteenth century when France, in the throes of her Revolution, was disseminating the idea of freedom and a desire for it throughout the rest of Europe, two of the greatest German writers of the time were engaged in the effort to discover the nature of freedom and how man could hope to attain it in view of the limitations of his own nature. Friedrich Schiller concerned himself particularly with the question of how the ordinary everyday man could live in harmony with the “ideal” human being living within him. The compulsions arising from his life of feeling and his passions were an obvious hindrance to achieving such a harmony; but so also was a one-sided rationality. Man is not free if (like Robespierre) he uses his reason and will to suppress his feelings; nor is he free if (like Danton) he merely allows his passions to express themselves unhindered. Schiller held that the only truly free being is one whose feeling life is permeated by spirituality, and whose thinking life was permeated by strong feeling. For, he was convinced that only in this way could the two apparent opposites in the human soul be reconciled, and free personalities come into being. These free personalities could then work toward establishing a harmonious social life in human communities.

Schiller’s older friend, Johann Wolfgang von Goethe, though greatly interested in, and appreciative of Schiller’s ideas, especially as he expressed them in his *Letters on the Aesthetic Education of Man*,* did not feel able to

* The material in this part of the chapter is largely drawn from Steiner’s essay, “The Character of Goethe’s Spirit,” published in the *Magazin für Litteratur* in 1899, of which he was the editor. The essay is reprinted in Rudolf Steiner, *The Portal of Initiation* (Englewood, New Jersey: Rudolf Steiner Publications, Inc., 1961), pp. 243–261. *The Legend of the Green Snake and the Beautiful Lily*, by Goethe, appears also in this volume in the translation by Thomas Carlyle. Another translation and Steiner’s lectures on the Fairy Story itself are given in the Reading List at the end of the chapter.

discuss them in the abstract terms used by his friend. But the *Letters*, combined with his own thoughts on human freedom and the development of the human spirit, seem to have stimulated his imagination in an extraordinary manner. As a result he composed an entirely original “fairy tale,” or legend, whose hidden meanings commentators have been trying to fathom ever since. Rudolf Steiner gave several lectures on the so-called *Fairy Tale of the Green Snake and the Beautiful Lily*, each time revealing more of its profound secrets, making us realize why certain truths (as Plato understood) cannot really be expressed in ordinary descriptions or explanations, but can be grasped, and then but fleetingly, only by our imagination as it develops throughout our life; and it is certain that even Goethe himself did not fully *comprehend* all that, in the freedom of his imagination, he had created.

The central theme concerns the building of a bridge across a river separating the earthly from the supersensible or spiritual world. In this latter world lives the Beautiful Lily, whose touch means death to anyone who tries to reach her without first having been purified—though she herself longs for the companionship of the living and sorrows because of her deadly power that cuts her off from it. Every noontime the Green Snake, who lives in the clefts of the rocks on the other side of the river, creates a bridge across it with her own body, until one day a headstrong prince crosses over her, determined at all costs to reach the Lily, and, like all his predecessors, is killed. In this instance, however, the Green Snake rescues him by sacrificing herself and out of her own body building a permanent bridge, strong enough and wide enough for all mankind to pass over. The prince, who has been magically revived, is then granted developed powers of thinking, feeling and willing by the three kings of gold, silver, and bronze, who have custody of them; then the prince can be united with the Lily.

Many other characters play a part in this story; there are also other sub-themes, all of deep interest and significance. The crucial question underlying the whole imaginative tale, however, is how man can attain within himself to what Schiller thought of as the ideal element, and what Goethe thought of as the supersensible or spiritual world inhabited by the Lily. The supersensible, Goethe is telling us, cannot simply be grasped by all who desire it; it cannot be taken by force without bringing death upon the man who attempts it. But when earthly knowledge (the Green Snake) has purified itself and reached the stage of total selflessness, offering itself up in love, then and then alone can the bridge be built.

Such an imagination goes much further and deeper than Schiller’s thinking, which, after the manner of most eighteenth century thinking, took for granted the perfectibility of man and his ability, especially by enlightened reasoning, to transform his character. Goethe, however, is saying in his fairy story that the ideal element in man, as perceived by Schiller, is rooted in the supersensible world, and if man is to move toward the perfecting of his

being, he must find his way to this world. Man's earthly knowledge and his thinking are valuable and necessary on the path, but they must be *transformed*. It is this same message that Rudolf Steiner also gave to mankind, almost a century after Goethe had written his *Fairy Tale of the Green Snake and the Beautiful Lily*. Few people then or since have understood this tale as Steiner understood it, and now Steiner himself has been dead for fifty years. But in our modern world there exists a thirst for spiritual knowledge and spiritual experience that did not exist in such intensity in Steiner's own time, still less in Goethe's.

As will become clear in the course of this book there are various spiritual reasons for the appearance of this phenomenon at this particular moment in history. This should not be regarded solely as a natural swing of the pendulum, a reaction against the excessive materialism of the nineteenth and early twentieth centuries. Nor should the thirst for spiritual knowledge and spiritual experience be regarded as simply the expression of a natural human longing for deeper experiences than are to be found in our ordinary everyday life of the senses, a longing that has always in some measure existed. It is, as a matter of actual fact, easier today, in the sense of Goethe's picture, to cross over the bridge between the sensible and supersensible worlds than it was, for example, a century ago; it is also easier for young people today than for the old. Indeed, this longing exists because there is the possibility of satisfying it. The river has become narrower, and various bridges are being built across it. Nevertheless, the Beautiful Lily does not make herself accessible to all travelers, by whatever path they come to her.

There is no doubt that by the use of certain drugs and chemical preparations it is possible to "enlarge" the consciousness, that is, to become aware of what appears to be another world by the side of the everyday one. By similar means the acuity of the senses can be heightened, so that the ordinary external world appears far more interesting and exciting and more filled with color and life than usual, and all this can be experienced far more intensely. Moreover the ordinary inhibitions of everyday life are greatly relaxed, making for more varied, more intense, and less conventional human relationships. Thus it is easy to appreciate why so many people in this technological age experiment with drugs, even though the outsider may regard as pure hallucination the belief that they are really experiencing a different world to which these drugs give them the key. The existence of this world, however, has always been asserted by Oriental teachers and philosophers and holy men, and over the millennia they claim to have perfected the means by which it can be experienced. Such means, which include adopting certain traditional postures and conscious control of the breathing, usually in conjunction with various forms of concentration and meditation, are undoubtedly effective in enlarging the consciousness and usually in convincing their devotees of the relative unimportance of the earthly world by

comparison with the spiritual. Indeed, a general criticism that can be leveled against both the drug-takers and the students of yoga and zen is that their practices to a greater or lesser degree unfit them for the life of the ordinary world. Some will indignantly deny this, while others will regard it not as a criticism at all but as a recommendation, our modern world being what it is!

Anthroposophy, which is the subject of this book, is squarely based—as must be stated at the outset—on the actual *knowledge* of the spiritual world that Rudolf Steiner, its founder, acquired and perfected through the conscious development of those higher faculties that, as he told us, “slumber within every human being.”* He insisted that such knowledge must be acquired through conscious effort, or it will be subject to illusion and error. In referring to his own experience he reports that even as a child the spiritual world was fully open to him, and from an early age he knew that it would be his task in his present incarnation to give out such elements of spiritual knowledge as higher powers wished him to reveal in the first quarter of the twentieth century. But knowing that even the very *possibility* of such knowledge would be denied by all but a handful of his contemporaries, he made it his business to become fully acquainted with the physical science of his day, and to show his competence in philosophy by taking his doctorate in that discipline. He thus did his best to avoid being dismissed as a mere dreamer, and it is surely true that none of those who have laid claim in the past century to direct knowledge of the spiritual worlds has also been as rigorous and well-disciplined a thinker and investigator in other fields as was Rudolf Steiner.

Even so, neither in his own time nor since his death has he achieved recognition from the world in any way commensurate with the magnitude of his achievement. Few men have as yet been willing to recognize that it is possible for anyone to acquire a true knowledge of the spiritual world, that there can be a real science of spirit, comparable to the knowledge of the physical world that we call simply “science,” as if there were nothing else entitled to the name. Although he wrote more than a score of books that have been in print both in the original German and in many European languages, including English, almost from the time they were written, and although he delivered over six thousand lectures, a substantial number of which are likewise in print, most encyclopaedias devote little space to him, and much of the information given is often erroneous as well as hopelessly inadequate as a description of his work.** An important international school movement was founded by him that now includes more than ninety flourishing schools, all of which follow the educational principles laid down by him, and their number increases every year. Yet this growing movement receives far less attention than other types of so-called experimental education that

* Part of the opening sentence of *Knowledge of the Higher Worlds and its Attainment*.

** There are some honorable exceptions, notably the French Larousse.

become fashionable, often enough, solely because of the gift of their founders for public relations. Few of them are based on new educational principles in any way comparable with those rooted in the nature of man that were enunciated by Rudolf Steiner.

Why, then, has Steiner's work been so neglected, even when it has had such visible fruits as this educational movement, the many hundreds of farms that use the "biodynamic" methods he was the first to give to mankind, the large number of homes for the care of maladjusted or retarded children established throughout the world in accordance with his indications, and the certainly very visible building called the Goetheanum that he designed in Dornach, Switzerland? If Steiner had been nothing but a philosopher, or theologian, or educator, or authority on Goethe, or agricultural expert, or architect, or knowledgeable in medicinal plants, or dramatist, or gifted artistic innovator, inventor of eurythmy, an age that respects specialization would have reserved a respected niche for him. But Steiner was *all* these things at the same time, and he owed his preeminence in them to the fact that he was able to perceive the spiritual world behind the physical one, and he learned to speak and write about the spiritual world in words and concepts that can be grasped by healthy human understanding. He did not have to proceed by trial and error, as the physical scientist must usually do (though the mathematician may work in a way similar to Steiner's without quite knowing how he does it); he could use his developed intuition to discover in a moment the spiritual reality behind the earthly phenomena, and thus grasp the totality. When he lectured he always seemed to be drawing his ideas directly from the spiritual worlds as he spoke—although, of course, his previous work and the thorough disciplining of his faculties had alone made this possible.

Men who do not possess such faculties tend, not unnaturally, to deny that they exist; they are thus likely to dismiss Steiner's teachings as "mysticism," in a wholly pejorative sense, or as the fruits of an over-fertile imagination. There are various ways of refuting these charges. One obvious method is to point out how some of these so-called "mystical" ideas can be put to work fruitfully in the external world—as, for example, in biodynamic agriculture whose achievements are capable of being tested by "scientifically" acceptable means. It could also be pointed out how Steiner in the early part of the twentieth century remarked on the relation between fluorine and the teeth—a relationship not discovered by scientists until much later.

But Steiner's work should not be judged by such criteria as these, which might be lucky guesses and in any event prove nothing about his other teachings, nor the genuineness of his spiritual gifts. Indeed, David Hume's well-known observation about the miracles attributed to Jesus Christ apply equally to Steiner's "predictions." The miracles at most, said Hume, prove that Christ could perform them and was thus a wonder-worker. They say nothing about his sanctity, still less his messiahship.

In my opinion, what might be called a “pragmatic” test—does this knowledge “make sense,” does it help us to understand better the world we live in?—is one that Steiner passes with flying colors. For many of his students, the world does indeed suddenly begin to make sense. It takes on a meaning and significance it did not have before; man’s place in it, his tasks now and in the future can be glimpsed. So many of our questions are answered in a way that satisfies both our intellect and our feelings. This would not be true if there were not an extraordinarily impressive consistency in all that Steiner taught, and it is precisely in face of this consistency that any truly serious student should find it scarcely possible to continue to harbor the suspicion—a suspicion natural enough in our age—that Steiner was simply a charlatan, nor even that he was a gifted but mistaken man. The most sceptical of students, as they persist in their studies, eventually come to recognize that he really knew what he was talking about, that his spiritual gifts were genuine. This experience, common to almost all anthroposophists, suggests the possibility that Steiner’s own explanation for it is the correct one—that man possesses a faculty for recognizing truth that can be developed in a way somewhat analogous to the recognition of the correctness of a mathematical equation before it has been tested against the facts of the natural world.

Steiner spoke of anthroposophical knowledge as a “seed” that must be brought to fruition within each human being. For this reason it cannot be simplified into a philosophical or religious “system,” and it cannot be digested in philosophical manuals, as can to some extent the philosophies of even such seminal thinkers as Kant or Hegel. Although I have in this book attempted to set forth anthroposophy, insofar as it consists of knowledge, under various topics, somewhat in the manner of a text book, *it is in no sense intended to be used as a substitute for direct personal study of Steiner’s own writings and lectures, still less to take the place of the inner work that must be done by the student himself and can be done only by him.* It is written primarily as a stimulus to such work by outlining the teachings in the many areas in which Steiner made his contributions, and by giving the reader a glimpse of the enormous wealth and richness of what Steiner gave to mankind.

The student’s attitude toward the body of anthroposophical knowledge contained in this book should undoubtedly be that recommended by Steiner—an attitude neither of acceptance nor rejection, but of simply *receiving* it, with all belief and disbelief suspended. He warned strongly against accepting his teachings on “blind faith”; at the same time he also characterized unconsidered rejection of them as “negative superstition,” intellectually as serious a fault as the positive superstition of the past, which is rightly rejected today. Pondering these revelations from the spiritual world with an open mind and heart is also an important step in personal development, and provides a good preparation for possible later direct knowledge

and experience of the spiritual worlds. By dwelling in his thoughts and feelings on what has been imparted by others a student becomes more capable of awakening faculties within himself that can eventually lead to individual perception of the spiritual world. Nevertheless, it should be emphasized that, contrary to the teachings of most modern cults and to the wishes of most of their adherents, it is not man's task simply to develop his own personal self and to enlarge his own consciousness. Indeed, if a man does succeed in coming to a direct knowledge of the spiritual worlds, this very achievement only increases his responsibilities toward his fellowmen. The very width and scope of anthroposophy make it truly impossible for any serious student to content himself with his little concerns and his own personal spiritual development, which indeed will always be used and directed wrongly so long as it remains only personal. Chapter 3 of this book, in particular, concerned as it is with the true nature of human freedom, will discuss how man can come by his own efforts to the realization of his true tasks in the world, the performance of which can alone fulfill the needs of his inner being.

As Steiner grew older and the movement he founded became gradually more mature, and its members became more capable of practical work based on anthroposophical indications, he gave ever more lectures on the practical tasks facing mankind. This is especially true of the period following World War I, which had demonstrated so clearly the directions in which mankind was moving and the new dangers that would come from increasing materialism and improved technology. It was also in this period that he gave almost all his fundamental lectures on the various arts, and that he founded the first Steiner School, the so-called Waldorf School for boys and girls in Stuttgart. It is also true that at this period he often gave a series of lectures covering material similar to what he had given out earlier, but now from a different viewpoint. It is therefore essential for serious students to take into account the year in which a lecture was given or a book written, and not simply to assume that an early lecture contained the last word he had to give on a particular subject.

All Steiner's writings and lectures were originally given, of course, in German, and his German was itself so idiomatic, and in a sense uniquely creative, as was necessitated by his subject, that it does not go easily into any other language—though it goes better into a partly Teutonic language such as English than it does into any of the Latin tongues. Aside from the difficulties of translation it must be admitted that many of his works do not at first attract the reader, and many of them may repel or intimidate students by their apparent difficulty. This applies, in particular, perhaps, to some of his fundamental works such as *Theosophy*, *An Outline of Occult Science*, and *The Philosophy of Freedom* (or *Philosophy of Spiritual Activity*), all of which are quite indispensable for the serious student. But if a reader dips

into some other work, too often questions will arise in his mind that could have been answered if he had read the fundamental works. It has, therefore, been a main purpose in writing this book to give Steiner's teachings as a whole, together with such comments and explanations as have seemed to me to be helpful, in the belief that humanity should not be deprived of the opportunity of becoming acquainted with a thinker of such surpassing importance simply because his work is so difficult of access.

The book, insofar as I have been able to plan it, is intended to be an introduction to Steiner's work, and it will fail of its purpose completely if it is ever used as a substitute for it. Each chapter will deal with a particular aspect of his teaching, and at the end of each appears a selection of those works of Rudolf Steiner that have a special relevance to the subject discussed. If, therefore, a particular topic is found by the reader to be of interest, it is suggested that he then proceed on to the works of Steiner himself that deal with the subject, always remembering that anthroposophy is not only *knowledge*, but also a seed for knowledge and a path of development. Indeed, a mere acquaintance with any topic such as can alone be gained from a reading of any chapter in this book is of scarcely any value unless it is enriched by a study of what Steiner himself said on the subject in his own inimitable way. The reading list will also include certain outstanding works by students of anthroposophy, who have in some cases tested and added to what Steiner himself may have given only in embryonic form. Throughout his life Steiner answered questions put to him in such a way that he indicated directions for research that could be carried out by the questioner for himself, and research is still being continued by other students who were not old enough to have known Steiner personally.

There will be little biographical material on Rudolf Steiner himself. This lack has at least partly been filled by my book *Rudolf Steiner: Herald of a New Epoch* (1980). In the last year of his life Steiner began an autobiography which he was unable to complete beyond the year 1909. It did not therefore include the years of his most productive anthroposophical activity. Guenther Wachsmuth, one of his most faithful co-workers, provided some further biographical as well as valuable bibliographical information in his *Life and Work of Rudolf Steiner*, carrying the story down to his death. These two books are most important for a year by year account of his life and activity. In order to help the reader to orient himself in time whenever a book or lecture is mentioned in the text its year of writing or delivery will also be given. The place of delivery of lectures is likewise included, because Steiner spoke differently on similar themes in different places. Certain information that he wished to give, say, to Norwegians or English, he may not necessarily have wished to impart in that particular form to Germans; or in certain countries he may have been, and in some cases he certainly was, stimulated by the natural conditions that were especially favorable to

new insights. In particular, the lectures he gave in Penmaenmawr in Wales in 1923 and those he gave in London and Torquay in 1924 were influenced by his spiritual impressions gained during visits to Druid remains in Wales and King Arthur's Castle in Tintagel, Cornwall. The latter moved him to speak further on the Holy Grail, about which he had spoken in a different manner at Leipzig ten years earlier. The serious student will thus learn, as almost second nature, to take into account the place and time of Steiner's lectures he is studying, the period of Steiner's life at which they were given, and especially the context, including the other lectures he was giving at the time.

But it is also good for students to know something of what Rudolf Steiner was like personally, how he appeared to his fellow workers and pupils. For this study there are available only scattered memoirs from different hands, some of which were used in my own book, which supplements the information given in the present work, which is exclusively devoted to the world and man in the light of anthroposophy. But these personal impressions are invaluable nevertheless because above all Rudolf Steiner was a warm and kindly human being, as well as a spiritual leader. From these memoirs a rounded picture can be gleaned of impressive consistency, of a man of unflinching goodness and helpfulness and utterly without arrogance or pride. In short, a true initiate and a true twentieth century servant of the Christ, who left enough material behind him at his death to occupy the attention of all of us for at least a century. This book constitutes an inadequate attempt to show to those who have never occupied themselves with it, something of the dimensions of his work.

SUGGESTIONS FOR FURTHER READING
FOR CHAPTER 1

N.B. The reading lists that appear at the end of each Chapter will not necessarily include all the works that may have been mentioned in footnotes in this chapter. When the work to which reference is made in a footnote is not included in the reading list, the bibliographical information will be included in the footnote. If this information does not appear in the footnote, the reader will know that it can be found at the end of the chapter.

There are two major publishing houses for anthroposophical works, one of them in New York, and known from the beginning as the Anthroposophic Press; the other, located in London, has been known under different names, including its present name of Rudolf Steiner Press. This latter house, and its predecessors will appear in the reading lists simply as London; the Anthroposophic Press, now at Spring Valley, New York and formerly in New York

City will appear simply as New York. All other publishing houses, anthroposophical or not, will be given their full name, as well as the city where their books are published. Two important periodicals are now published by Rudolf Steiner Press in London, *The Golden Blade*, an annual, and *Anthroposophic Quarterly*. The Anthroposophical Society in America publishes twice yearly *The Journal for Anthroposophy*. When any of these publications is quoted, no publisher or place of publication will be included.

Further works on Goethe's The Green Snake and the Beautiful Lily:

Rudolf Steiner, *Goethe's Standard of the Soul* (1902) London, n.d. This work contains also a translation of the fairy story itself.

Goethe's Secret Revelation. Two lectures given in Berlin October 22 and 24, 1908. (London, 1933.)

Biographical material on Rudolf Steiner

Rudolf Steiner: An Autobiography, translated by Rita Stebbing, Blauvelt, New York, 1977. This edition, which is accompanied by more than 600 notes by Paul M. Allen, supersedes the older translation by Olin D. Wannamaker, published under the title *The Course of My Life (Mein Lebensgang)*.

This work, begun by Rudolf Steiner a year before his death, was originally written in the form of a series of essays, which were published every week in the official publication of the General Anthroposophical Society. The book is indispensable for all students of Steiner's work, supplying as it does a first hand account of his early years written from his own point of view. Unfortunately the book ends in 1909, since Steiner did not live to complete it.

Guenter Wachsmuth, *The Life and Work of Rudolf Steiner from the Turn of the Century to his Death*. Trans. Olin D. Wannamaker and Reginald E. Raab. New York: Whittier Books, Inc. 1955.

The first part of this book, which was published in German in 1941, was naturally based on Steiner's autobiography. The remainder was based on personal recollections and careful research by the author, who was a close friend and frequent companion of Steiner on his lecture tours, and a member of the first Executive Council of the Society as founded in 1923. Invaluable as a work of reference, and by no means difficult to read consecutively in this good translation. There is little attempt to evaluate Steiner's whole work in this book, but this year by year account of his working life provides the strongest possible impression of the sheer bulk, quality and variety of his work.

Albert Steffen, *Meetings with Rudolf Steiner*. Dornach: Philosophic-Anthroposophic Press, 1961. A recollection, often very moving, of Steiner by his friend and first successor as president of the Anthroposophical Society.

A.P. Shepherd, *A Scientist of the Invisible*, London: Hodder and Stoughton Ltd., 1954.

This relatively short book by a canon of the Anglican Church has been found by many, especially in England, to be an extremely helpful introduction to Steiner's life and work. Approximately a third of the book is devoted to his life, and the remainder consists of a series of chapters on different aspects of his work. It attempts to do, on a somewhat smaller scale, what the present book is also trying to do, but from a quite different point of view.

Friedrich W. Rittelmayer, *Rudolf Steiner Enters my Life*, London, Christian Community Press, 1963. This is certainly one of the best books available for a description of what Steiner was like as a man. Rittelmayer, founder of the Christian Community, was originally a Protestant pastor in Germany, and the book describes how his friendship with Rudolf Steiner led him from an initial skepticism about anthroposophy to a certainty that in it was to be found the only true Christian impulse for the future.

"Rudolf Steiner: Recollections by Some of his Pupils" *The Golden Blade*, 1958. This is by far the most comprehensive account in English of Rudolf Steiner as he appeared to those who worked with him. All fourteen of the articles are interesting, but the first, entitled, "Rudolf Steiner in England," by one of his closest young associates, George Adams, is especially recommended.

Margarita Woloschin, "Life Memories," *Journal for Anthroposophy* Autumn, 1972 and Spring, 1973. These two articles consist of extracts from the author's autobiography which describe her meetings with Rudolf Steiner. They are exceptionally valuable as throwing light on the delicate and understanding way in which Steiner dealt with a student whose potentialities he recognized but whose failure to realize them in anthroposophical work in spite of all his encouragement must have been a deep disappointment to him.

D. N. Dunlop, "Rudolf Steiner and the Fulfillment of a Quest," *Anthroposophical Quarterly*, Autumn, 1973.

This short article, originally published in 1935 and now reprinted, is of great value as a picture of a lifelong seeker after truth who had for a long time been a student of theosophy and the overwhelming impression the meeting with Rudolf Steiner had upon him, an impression that never changed when he came to know him so much better and, as leader of the Anthroposophical Society in Great Britain, accompanied Steiner on his lecture tours in England. As Dunlop puts it, Steiner left his pupils completely free: "He made one feel, here in the service of his mission, there is, in very truth, perfect freedom. The soul began to breathe in his presence and to have wings—to have feet as well, planted on free and independent soil for action."

Frans Carlgren, *Rudolf Steiner, 1861–1925* (Dornach: School of Spiritual Science, 2nd edit., 1964). A useful, more or less official account of Steiner's

life directed toward the general public interested in knowing more about his life and work.

Johannes Hemleben, *Rudolf Steiner: a Documentary Biography*, translated by Leo Twyman, East Grinstead, Henry Gouliden Ltd. 1975. A well-illustrated biography by a Christian Community priest, stronger on the earlier part of his life, published originally by a leading German publisher as part of a series. The book was a considerable success in Germany, but the English translation is marred by several important mistakes in translation.

Stewart C. Easton. *Rudolf Steiner: Herald of a New Epoch*, New York, 1980. The only fullscale biography originally written in the English language.

Bibliographical aid

Paul Marshall Allen, *The Writings and Lectures of Rudolf Steiner: A Bibliography*. New York: Whittier Press, Inc., 1956.

An indispensable work of reference for all English speaking students of Rudolf Steiner, it provides details of all the books and lectures of Steiner that had been translated into English by 1956. There is usually a brief description of the content of the lectures, and even when the lecture has never appeared in book or brochure form, the periodical in which it appeared is mentioned. Since the leading Anthroposophical Societies in the English speaking world have as a rule excellent reference libraries, this information can be of great help in serious studies.

This particular edition's usefulness is limited by its publication date, since many lectures have been published since 1956.

Ulrich Babbel and Craig Giddens, eds. *Bibliographical Reference List*, London, 1977. This helpful compilation does not altogether supersede the last mentioned title, since its usefulness is limited by the fact that the books and cycles are listed in alphabetical order, followed by the relevant information regarding the latest published edition. Paul Allen's work, which presents Steiner's writings and lectures in chronological order, enables the student to follow the development of his work and see at a glance what subjects he was covering in a particular year. There remains a need to bring Allen's book up to date by including all Steiner's works published in English translation since 1956, though this in no way detracts from the value of this reference list for the information it was designed to give.