

Prospects of Fresh Iteration

The Story of 29 June 1924

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This is my personal witness of what Marc shared; it is not an official account. My hope is that his ideas find as wide a hearing as possible as they do much to bring stability and clarity into the history and current situation of the Society. I plan in due course to upload this to two sites, which I will adjust so that Marc's writings, which provide essential background to what he shared, can be studied. They are currently in [here](#)¹ and [here](#).² I am happy to receive comments and I can be reached at chb@christopherhoughtonbudd.com.

With these notes, I hope a way begins to open to create a worldwide cohort of careful listening to what Rudolf Steiner may have been saying, so that our understanding of the Society today takes its ground and start from there. In that way, hope and healing can arise, and not the fear (of error and potential destruction) now at work. What follows – my unashamed personal reflections of an online presentation given by Marc Desaulles on 23 April 2026 to a group of colleagues specially invited by Kim Chotzen³ – reveals the debt we owe to Marc for showing us how we can set out on this path. Of course, he included some interpretation, but of this he was conscious and did not claim it as fact. However, it would take considerable soul blindness not to take what he described as seriously probable, the more so because his insights are born of factual analysis of the 'evidence' we all have of what was said and done by Rudolf Steiner, even if the novelty and complexity of it is a challenge to those whose thinking remains rooted on this side of the threshold.

Evidence and data never contain 'news'; what their careful assessment makes possible is that the researcher's mind becomes attentive, *if the gods so will it*, to insights coming towards one. This is not to heap false praise on Marc; that is simply how serious research happens. How carefully, for example, Rudolf Steiner took the start of his journey into economics from the very physical, almost Newtonian, observation of the weight of the

brain, before immediately then using images that alluded directly to Goethe.

And so, I would like to share my impressions and reactions, offering them to my readers for verification – not of anything I may say, but of what Marc shared by way of clear facts, combined with his sense of what they give rise to. I do so in the spirit, not of asking for correction or even agreement with what I write, but to seek an echo of the veracity of the story we are now beginning to listen to. I would also add that it is in this way, that we are not dependent on the actual history of events, on who did or said what. After all, none of us were in the room. Indeed, many of us were probably 'upstairs' watching and waiting for when we could become active out of the inherent logic of events, out of first principles, as it were, so that out of our own understanding and conduct we could give rise to a fresh iteration of what Rudolf Steiner began. We are well able to water and bring warmth to seeds that have long been in the soil, hidden and protected perhaps from the vicissitudes of the last 100 years. After all, karma not only reigns; it also rains.

Our time together began and closed with this verse:

*Du, meines Erdenraumes Geist
Enthülle deines Alters Licht
Der Christ-begabten Seele.
Dass strebend sie finden kann
Im Chor der Friedenssphären
Dich tönend von Lob und Macht
Des Christ-ergebenen Menschensinns.*

*Toi, esprit de mon espace terrestre
Dévoile la lumière de ton âge
À l'âme douée de Christ.
Que cheminant, elle puisse te trouver
Dans le chœur des sphères de paix
Résonnant la louange et la puissance
Du sens humain dédié au Christ.*

¹ <https://www.hopespringseternal.world/edited-publications/>

² <https://economics.goetheanum.org/research/towards-2033>

³ Some of those, mainly in the US, who have been following this story through the 2024 Portland AGM of the

Anthroposophical Society in America, via the monthly calls of the Economics Group and who have signed up for the Economic Conference's Summer School in July 2026 in Spring Valley, New York.

*Thou, Spirit of mine earthly realm,
Unveil thou the light of thine age
To the Christ-begifted soul,
That striving it can thee find
In the choir of the spheres of peace
Resounding with praise and might
Of the sense of one dedicated to Christ.*

Marc took his start from the report of the 3rd Special Meeting⁴ of the Goetheanum Association held 29 June 1924.⁵ The essential image shared was that once the Anthroposophical Society had been refounded during the Christmas Conference of 1923/4, it needed to find its right relationship to the already existing Goetheanum Association⁶ in whose buildings the refounding had taken place. In effect, new content was poured into an existing vessel, born of the Johannes Building Association (*Bau Verein*), whose first iteration was in Germany, then a second time in Switzerland, influenced by the special destiny of what we know as the Stiftung 1911 and those who carried that initiative.

In that prior arrangement, it was already clear that those who took the esoteric initiative had also to see it through right down into earthly life; matching the truth of their insights to the exigencies of life on earth – finance, the rights life, and so on. Had not these people and the body they created not existed, there would have been no 'hill' to build on, no First Goetheanum, and no Schreinerei in which to hold the refounding meeting of the Anthroposophical Society.

How, then, to take up home in real estate without that world invading and invalidating the unfolding of the New Mysteries? Only if those already there were linked to that destiny in the first place; forerunners of what later became spelled out when, as proto section leaders of the School, they grounded their work in an earthly vehicle of their own designing and for which they were responsible.

The next step was to enable the new Society to take centre stage – to be the public face of

⁴ In Switzerland, an ordinary meeting is to deal with financial matters and the like. A special meeting concerns changes of statutes.

⁵ See CW 252, pt. 31; more fully in CW 260a.

Anthroposophy, the place where more and more human beings can gather in recognition and support of Anthroposophia, while the enabling role of the Goetheanum Association became a more discreet presence. In a word, Rudolf Steiner wanted the Christmas Society to be registered in the public life of Switzerland, and the Goetheanum Association to be de-registered. Not extinguished in any way but accompanying the will of the members with the effectiveness of competent colleagues whose karma is such that they were not only in the wide Christmas Society but also in the 'narrow' Goetheanum Association.

I keep these names so that one can follow the two different 'bodies' as they appear and evolve. And in the background all the time, for Marc at least, is the story of the two Jesus children. Not by way of direct analogy, but again as something archetypal and capable of more than one iteration.

What Rudolf Steiner had in mind sits at the very edge and threshold of human understanding and social ordering to date. It is precedential and so not easily grasped, not even by professionals. In a sense, therefore, it does not matter, as Marc intimated, whether the official whose karma it was to 'misread' Steiner's intentions did so or not. What counts is the 'logic' of one bringing an initiative to earth from out the skies and that same person being obliged to give it practical effect, not transferring that responsibility to others (though one may well find souls who can assist one in doing that by managing one's assets, for example, not taking them away, and provided they do not possess or become possessed by them).

I will not repeat what Marc said in detail, nor will I rehearse the notes about the meeting, as these should be studied fresh and directly and not taken as second hand. What is important is the way Marc drew attention to what happened:

On 29 June 1924, the president of the Goetheanum Association, asked Rudolf Steiner to chair the special meeting. Steiner did so and then became

⁶ Short for Goetheanum Association for the School of Spiritual Science, the renamed (1918) Johannes Building Association (*Bau Verein*) originally founded in Switzerland in 1913.

the president, on the understanding that Emil Grosheintz would be the vice-president – a direct choice of person by Steiner but based on the statute that the president chooses the vice-president.

Next, the board of the Goetheanum Association was modified so that the council (Vorstand) of the Christmas Society became *en bloc* part of the board of the Goetheanum Association, which had 9 other members. This meant that the Vorstand was affirmed by the wide membership of the Christmas Society (12,000 at the time), while the rest of the Goetheanum Association board were directly affirmed as individuals, not *en bloc*, by its narrow membership.

The 'beauty' of this arrangement is that what comes as insight and initiative from 'above' is counter-parted by those responsible for the practicalities of life, so thwarting the potential tyranny of the one over the other. Rome is stilled to the degree those taking initiative and responsibility are able to act as go-betweens between humanity and the gods (for example, the 800 members present and Christian Rosenkretz and his Hosts), whose actions evidence Christ in me, not me alone.

The veracity and dedication of Steiner's note taker, Helene Finckh, is important here, too. What a debt we owe to those whose karma it was to record in written words what Rudolf Steiner said, with him all the while stretching convention, just as one can add to words in German if one wants to nuance something. Indeed, what was Rudolf Steiner doing if not nuancing the evolution of mankind.

The notary present, Altermatt, did not get the nuances right, especially when he named the Vorstand members as individual persons on the board of the Goetheanum Association, rather than as a block. But also when he did not de-register the Goetheanum Association, as had been agreed and, according to Swiss rights life, done in the meeting.⁷

And so the Goetheanum Association was not deregistered and the Christmas Society was not registered. As already noted, perhaps yet-to-be-understood karma was and is at work here, while

in the long run of history, court judgements and endless legal wrangling notwithstanding, the inherent truth of Steiner's image sits there as belonging to the future of mankind. Not an invention on his part and not in the least trivial, but archetypal and for that very reason able to shine through earthly constructs. We do not need to take our cues from what was or was not notarised; we can envisage afresh and pick up where things left off. And do so out of our own karma, not that of the players at that time.

On 8th February 1925, further changes occurred. But are we in our current doings bound by that? Can we not emulate the unified constitution in our own arrangements; mindful that what happened then might have been apt to karma as it then stood, and by no means a mistake. But also that karma is not self-imprisoning.

The proposed four departments – administration of the Society, publications, the clinic, and the properties – implicitly represented the fact that those concerned were section leaders, Society leaders *and* entrepreneurs. In this sense, they built from the heavens to the earth; ordering the world in their image and not being caught by it, let alone by any of its Princes.

Everyone knows and can experience that to bring something from heaven into the earth requires real insight, protection of that insight, and the creation of a habitat for it that does not undo it. Our organisations can replicate this, and deeper social reality invites us to do so; especially when it comes to their financing. And especially when in their financing money-as-thing is displaced by money-as-bookkeeping. For what else in our current stage of evolution represents life from the other side of the threshold right into practical life, if not the inner structure and logic of accounting? Accounting when used as an instrument of perception (of what lives in our will) – not profit bragging or tax avoidance.

It is here that one comes up against the inherent morality of accounting. The fact that double-entry

⁷ That human deeds, especially those of Rudolf Steiner, do not exist because they are notarised is a truth that needs to be

found in the rights life of every country of the world, and if not found then founded.

bookkeeping is forgiving of innocent mistakes, such as mixing sevens and nines, but not of conscious false statements. The more one-world economic life becomes, the more these will out. It is the absence of this mirror in the affairs of our own Society-cum-Association that we need to pay attention to. Things look very different when financing is ignored compared to when it is faced up to. For finance has a governance of its own distinct from legislation: it cannot abide, and in the end will reveal, untruthfulness. Put positively, it will enable one to see one's financial untruthfulness on an objective basis and make amends out of oneself, not out of outer regulation and correction.

Finally, if I were to ask where and how this attitude and approach could get traction and, more to the point, become lived experience, my answer would be clear and immediate: by those Country Societies with a will to do so creating circles of branch – better put, group – treasurers, where the financial base is the members themselves acting in the light of the Treasurers Guidelines,⁸ and the treasurers meeting in Pauline delegatory mode on their behalf to share in carrying the Country Society's budget.

But may be that's the cue to ask Marc to share as a next step his image of the esoteric and exoteric role of Country Societies – the AS in a country – relative to those within them holding pink cards and the Anthroposophical Society at the Goetheanum in Dornach, which issues those cards in recognition of our resolve to become members of it.

⁸ See *Anthroposophy Worldwide*, 11/2021. Also here: https://www.hopespringseternal.world/fileadmin/COT_Treasurers_Guidelines_en_.pdf