

23rd Annual Meeting / Economics Conference of the Goetheanum

Towards 2025 Part 2

One hundred plus ten / Michaelmas 2024 to Easter 2025

Internal document sent to all Economics Conference colleagues. Please, do not circulate it, therefore.

Welcome to *Towards 2025, Part 2*. In this issue, we have taken some bold steps, producing an internal document that at the same time could be circulated among the membership of the Anthroposophical Society worldwide. We do this because within the Economics Conference, as well as our usual in-depth treatment of associative economics, we have long discussed and developed topics that seem to resonate with the history and future of the Society, but which are not generally in circulation. Their absence makes today's constitutional discussions especially uncertain. So, we have taken this step in the interests of the future of the Society at what seems to be a grave moment in its own history as in that of the world at large.

After visiting the Convenor's Desk, *Differing in order to agree* sets our sights on Michaelmas 2033 and takes a first step in pacing developments, with its focus on the crucial problem of relativism that needs to be addressed before anything else.

Concerning the Anthroposophical Society is an anthology of themes that, in their different ways point us to Easter and the Lazarus Moon mentioned on p. 4 by Mary Adams. They also serve as a fitting tribute to the centenary of Rudolf Steiner's death on 30 March 1925. We hope in this way to let the heavens accompany us on our earthly journey.

We dare in another sense, too, through the idea that such actions contribute to pacing the change in the Anthroposophical Society, such that it derives from its own historical logic and not that given from without. When so many members today doubt the wisdom, relevance and even mental capacity of Rudolf Steiner, no matter how Cassandran, some warning is surely not out of place, if we are to avert yet more tragedy.

In a quite other mood, this edition is backgrounded by a double, and doubly extraordinary, story. The first part charts the history from Aristotle and Alexander in the 4th century BC to the Portland meeting of the Anthroposophical Society in America in October 2024. The second concerns the forming of Central European culture and the necessity to distinguish England from Continental Europe, so that each could build its own identity. But not in order to stay separate – an unfortunate state of permanence that is at the root of the tragedy of our times.

We urgently need to overcome this sundering. But before that can happen, we need to complete our journey westwards into the Americas (north and south), from whence much of the future will come. Only it needs to come mindful of the deeper historical themes on which its 'true' destiny relies.

To enter into the deeper story of the Americas, however, we have also to recognise that, in link with D. N. Dunlop, Rudolf Steiner turned his gaze and expectations westwards. The task he took on to bring Anthroposophy to earth can be seen as quintessentially Central European and that culture's flower or crown. His own mission – to articulate a modern understanding of karma and reincarnation – is universal. But what is the character and detail of the West's response to Central Europe? From a *western* point of view, on what ground can the sundering of the two be overcome?

This overall story brings together various themes that have been shared in the last six months and will remain vital not only for the immediate period until Easter 2025, but for the times beyond. They may be thought to be eclectic and ungrounded, but sometimes one has to visit imaginative realms in order to catch the spirit of the times and hear what the angels are seeking to tell us. When one becomes too bogged down in the day-to-day, unable to take breath and step back from the fray, their messages, as also perhaps their anguish, become all too easily inaudible, unnoticed. The more so when spiritual concerns become politicised, or decided in terms of mere finance, which is a real risk currently being run in the anthroposophical movement as it struggles both to understand itself and its contribution to a world that is daily losing its traditional bearings. Better put, the faulty bearings humanity has given itself since the Treaty of Versailles.

Finally, carrying on from the last issue, we continue with first names where appropriate, the idea of the Economics Conference as a place holder for an Economics Section (see new heading on website), and a less contemplative, more strategic approach.

Wishing everyone the calm of the Holy Nights,

Christopher and Kim

Dedicated to Rudolf Steiner,
the Last Hierophant
30 March 1925–2025



From the Convenor's Desk¹ *chb*

When putting together an edition of *Towards*, we draw on a mix of sources: material sent

in without knowing the context or other contributions, content suggestions, correspondence with colleagues, and a sense for any current affairs that strike us as relevant. In addition, there are the ideas or insights that this material gives rise to. Gradually, a theme merges, setting in train a back and forth, recursive editorial process. This edition proved no exception.

Most of the pieces in this issue arose alongside and autonomously of each other, and yet, as put together here they show a welcome degree of cohesion and shared comprehension, but without dogma or tropes.

The various contributions from colleagues around the world are organised as a 'world tour', reflecting in fact the recent two-month world travelling by myself (often accompanied by Lorene Allen) as I took part in various events, either as convenor or as if a leader of a section on economics when, as is happening more often, the events could be seen as partnered with representatives from other fields of spiritual scientific endeavour, particularly agriculture, pedagogy and the work of treasurers.

The tour is organised in the sequence of countries visited (the exception being Argentina). And it is accompanied by another journey that unfolded unexpectedly at the same time under the title, *The Shared Mission of Daniel Dunlop, Rudolf Steiner and Walter Johannes Stein*,² which informs several of the items published here.

The Nomadry of the Convenor

This narrative is linked to the work of Economics Conference colleagues that I know, meet and work with in my capacity as convenor, through the brief I have given myself to be a world nomad at a time when circumstances post covid mean the levels and possibilities of travel are much reduced.

Any *chb* items are testament to this. If this device seems disproportionate, this is because I am acting as a go-between, endeavouring to knit together not only the research work of Economics Conference colleagues, but also that of others close to the anthroposophical movement, but who find it difficult if not impossible to step into it. The main reason given is a perceived lack of professionalism and catholicity – the result, again in my view, of the missing Economics Section.

¹ The photo is not the convenor's desk, of course, but a café table next door to Rudolf Steiner House in Sao Paulo. Beside me is Lúcia Sigolo.

² See abstract on p.18, with full article online at http://www.hopespringseternal.world/fileadmin/CHB_Re-thinking_the_Role_of_the_West.pdf.

A Research Diaspora

An important consideration for the how and why of keeping Economics Conference colleagues connected, is the way our cohort differs from most research communities, who usually enjoy being in one physical location or proximity, such as a college or a college town. Their work benefits from regular in-person meetings and conversations, which provide an important and invisible substructure to what then appears above the surface as papers, etc. The sections at the Goetheanum are similarly blessed for those in or with easy and regular access to Dornach. By contrast, collectively Economics Conference colleagues are a research diaspora – but hopefully nevertheless a 'community of practice' – whose members seldom get to meet in person and even less frequently to do so *en masse*. Assuming it is read by all those it is intended for, part of the purpose of *Towards* is to overcome or at least mitigate this situation.

Poems

The poems of mine included in this edition belong to this story-telling. *Michael's Words to me* were 'spoken' after a conversation with Mary Adams about the character of the six months between the Michaelmas just gone and next Easter. Coming to me en route to Brazil, *If all four now...* tells of the events that lap the shores of Brazil and her destiny. *The wild, willed West and John's Bequest* was penned on the shores of Northern California on the way to Portland.

All three poems are close to my biography and my work as convenor. They are shared simply to give an impression of the profound themes I am encountering through participation in various events with Economics Conference colleagues. They represent an unexpected research method. First to trawl outer history as written by non-anthroposophists. Then to compare that to Stein's and Steiner's words. Then lift all this material into the realm of poetry, including the use of poet's license. And then to 'test' the outcome through the inclusion of such poems in workshops born of the insights they suggest.

Warm Welcome to New Colleagues!

Julie Courtney / Corvallis, OR, USA
Christof Zimmerman / Karlsruhe, Germany
We also had a sign-up from Ukraine, but heard no more when we took contact.

Towards 2033?

We are seeking resonance, if only of the silent type, to link further issues of *Towards* to 2033. The idea is to have a title that speaks directly of paced development, strategy and historical timing. Comments welcome!

Meanwhile, Happy Christmas everyone, enjoy the quiet of the Holy Nights... and prepare for all hands on deck in 2025!

– Christopher and Kim

Michael's Words to Me

The time has come, dear friends
To start to make amends
For all that we have done
To make our world so wrong

A window's open now
The gods are looking in
"But will they make the grade?"
Is what they're wondering

Indeed, the time is short
Reprieve cannot be stayed
It's now-or-never time
If our world is to be saved

*But first we have to differ if later we'd agree
- those, at any rate, were Michael's words to me*

Our world's now on the brink
Of relativists run riot
It's lost the will to think
And entered darkest night

The way ahead's uncertain
For everyone is sure
Behind their sombre curtains
Theirs is the view that's pure

The truth cannot be riven
It stands there patiently
Till those for whom its striven
Learn first to disagree
*So, first we have to differ if later we'd agree
- those, at any rate, were Michael's words to me*

With one so erudite
Why would one disagree
If one's so very right
Why all the enmity?

Just as the word 'word' buried is
Inside the word of 'sword'
So buried, too, must be that will
That makes our world absurd

From there, from difference
We have to make attempts
To stand upon the common ground
That's all around our tents

*Yet first we have to differ if later we'd agree
- those, at any rate, were Michael's words to me*

In ev'ry view's inscribed
Some deep biography
But then one must decide
Which truth's the one for me

The partial truth of self
That claims to be the whole
But hides from one the wealth
That belongs in fact to all

Around the truth we sit
But, truth, it won't be split
We have to find the way
To share the light that's day

*For when we've learned to differ we'll learn
then to agree
- those, at any rate, were Michael's words to me*

Differing in order to agree

This thought occurred at the Michaelmas Meeting in Quito, Ecuador of the branch of the Anthroposophical Society there, where we pondered on what's possible between Michaelmas 2024 and Easter 2025.

Forgiveness, the Group Statue and the Problem of Relativism

Kim Chotzen / Viroqua, USA

In Sergei Prokofieff's *The Occult Significance of Forgiveness*³ one can read how, with the Group Statue, Rudolf Steiner gave humanity a powerful educational tool for learning the technique and results of forgiveness. Namely, that one's focus on the Representative of Humanity, the primary figure in the Group, gives an experience that teaches one how initially to see the good in all things, events and people. This process opens the soul to forces of the Christ which then help to redeem evil which one in fact perceives as a secondary experience. However, if evil is the primary focus, then one is at risk of being caught by it and completely prevented from perceiving the Good, and therefore the Christ at all.

So, first, perceive the Good and be permeated by the forces of Christ which help one develop true tolerance and forgiveness.

I think our movement is caught on a sort of 'false version' of this phenomenon, which has the effect of a kind of niceness and superficiality while below the surface all kinds of non-transparent situations are allowed to continue. Is this a result of relativism?

Especially when advocating economic consciousness, I encounter many situations that require a type of tolerance that I find difficult to muster. I lose my own balance and patience and become critical, whether inwardly or outwardly, and can't seem to find a way forward.

More and more, on this path it seems to me we need to do what Christopher recently described as 'the need to extirpate relativism root and branch from our movement in the next six months [by] learning how to agree to differ in order that we can agree.' (See *adjacent poem*.)

³ Prokofieff, Sergei, *The Occult Significance of Forgiveness*, Temple Lodge, London 1991.



The Lazarus Moon Time

Mary Adams / Ann Arbor, USA

In conversation with Mary Adams a few months ago, not only did the poem on the previous page come about, but also a question concerning the character of the months spanning from last Michaelmas to the Lazarus Moon at Easter 2025. Then we will be close to the anniversary of Rudolf Steiner's death, as also, of course, that of Christ's death and resurrection. Mary has provided this delicate commentary. – chb.

These are the dates when the Moon meets the star, Spica, in its current cycle:

October 17, 2024, where the Sun was during the Michaelmas Full Moon

November 27, 2024, when the moon stands in front of Spica, the star of abundance

December 24, 2024, marked by the waning crescent moon at sunset on Christmas Eve

January 21, 2025

February 17, 2025

March 16, 2025

April 12, 2025, the Lazarus Moon on Easter Saturday

The 28/29 degrees of Virgo is where the star Spica is, the child held in the arms of the Virgin. The first full moon of spring (the vernal full moon) always occurs among the Virgin's stars, inviting us to 'activate' the scene and give her a place to stand (upon the moon), clothed with the glory of the Easter Sun. When we imagine Virgo upright, then the starry crown (Corona Borealis) appears upon her head.

This step-by-step process is unique this time because, even though the Moon moves through this region of the sky each month, Spica is not always activated by the Michaelmas and Vernal Full Moons, the way it is in its current cycle. In all this, there is some mystery of abundance, fertility and resources.

Concerning the Anthroposophical Society

The AGM of the Anthroposophical Society in America, held in Portland, Oregon in October, was the first in-person since covid, with 240 people taking part. It was a chance for members there to meet Marc Desaulles – in effect, a meeting of two country societies, hence the accompanying verse from Rudolf Steiner. The items in this section reflect this when one thinks that, just as the Social Sciences Section in recent years has focused its efforts on reforming the Society, so many members of the Economics Conference, as place holder for a Section for Economics, has concerned itself with revisiting the Society. But with a singular difference in that we do not regard Rudolf Steiner as having become out-dated or that, since he died lucid, giving the Letters to Members until the last moment, he was unaware of what he was doing, the risks he was running, or the attention of the gods – both good and bad – all around him.⁴ – chb.

The Anthroposophical Society

– Resurrection Body of the First Goetheanum
Marc Desaulles / Montezillon, Switzerland

In one of his talks in Portland, Marc Desaulles, shared again his image of the Anthroposophical Society as a reiteration of the twin-domed first Goetheanum⁵ with its two spaces representing the two sides of the threshold, enabling us not only to be aware of this in our daily lives, while on earth, but also to make it a conscious experience, consciously worked with it as the key orientation of our times. This extract (transcribed by Kim Chotzen, with the full version under preparation) focuses on the section in which Marc describes the Society as the Resurrection Body of the burned Goetheanum. – chb.

...I think in this sense, we have, with the Anthroposophical Society, something that has exactly the same gesture we had with the Goetheanum, and that we already had with *The Philosophy of Freedom* and still have in *The Last Address*. But it's not always easy to see it. Here (see image) you see it, where it becomes architectural. Yet, it's always something you can go into and make an experience of. For now we have a Society on earth that is really stating, better put, bringing into our midst, this experience of the Resurrection Body of the Goetheanum that has burned. And I don't use that word lightly – à la *légère*. I use it fully consciously.

We have now to imagine that this social building with its large (pink) cupola and smaller (blue) one, is not just built of a set of Statutes. If you go through the whole nine days of the Christmas Conference meeting, you will see what is happening in these nine days. It's just incredible what is happening then.⁶ Rudolf Steiner starts on the first day with a proposal for the Statutes, with telling us how things could not continue as before, then he continues on the

⁴ A topic for the next edition of *Towards*, Steiner did not intend a world Society but one carried by the, now 37, Country Societies with their vibrant Groups, whether based on location or subject matter.

⁵ See his recent 'two poles' article and *Guarding the Shores*, for example.

⁶ See *Proceedings of the Christmas Conference*, Anthroposophic Press, 1990, GA 260. And also [here](#).

morning of the 25th of December building a foundation stone for this building. The foundation stone that is built by Rudolf Steiner together with the members, about 800 were there. Not all the people could come into the Shreinerei, some were outside *in winter!* But Rudolf Steiner with these 800 souls builds up now a foundation stone in bringing the cosmos outside in intimate link with the cosmos of the human being – the macrocosmos and the microcosmos, bringing the thoughts, the cosmic thoughts with our human thoughts, bringing the forces that take form with what we feel, bringing the cosmic source of love through what we are living in our will. In so aligning human nature and cosmic nature, we enter the place where resurrection arises.

And by doing so, he builds this stone and says, that everybody can lay this down in the ground (of our hearts). But it's not Rudolf Steiner that brings this stone into your heart. It's everybody that builds this stone, laying it into one's own heart. And we can do it again today. We just have to step into the beginning of the morning of the 25th. It's just impressive, how this is built up, step-by-step, and arrives to a form-creating substance that comes to an internal double dodecahedron – not the one that is in the ground – that is then able to be carried in the heart. What we have in the Foundation Stone Meditation are just the words that he was using in this process. We didn't have a presentation of the Foundation Stone; we had a performing of the words that accompanied this deed. Thereby, we could then, and can still, become active again if we want to give this deed life.

I don't continue the whole week, otherwise, we will go too long in these days. But step-by-step during the whole week, Rudolf Steiner is building that body and he comes to an end on 28th December when the Statutes are approved and we can say – the juridical, rights ground was given. Also the legal, though we need to ask in which sense it is legal. But this opens up many doors, and I don't want to go into the constitutional story here. It is enough – incredible, in fact – that a real body is brought into being in that way within the sphere of rights, a body that is a rebirth of the architectural qualities of the Goetheanum, but in social life!

Because of all that, and much more, I see the Anthroposophical Society as the Resurrection Body of the Goetheanum. This is the level of reality in which we are entering when we step into the Anthroposophical Society, just because we are interested, and receive a pink card that says we are a member. The perspective is much wider than it appears at first sight. It is not just a society. It is like an imagination that can orientate us in the very difficult and critical situation in which we are, as humanity, having no landmarks to guide us on the way where we no longer know on which side of the threshold we are. Then it helps having this big picture of the Goetheanum.

Having said that, there is a question with this body that I called the Resurrection Body. This body, as with any body, only makes sense when it has a soul. And now let's have a full image of the School. At the Christmas Conference Meeting, the School was not completely there yet. It was only initiated with the Statutes, with its classes. And the Sections, they were described during the week. But, actually, the School only begins to come into being and exist on earth on the 15th of February with the first lesson of the First Class.

We often say the School is the First Class, but the School is the First Class *and* the Sections, working together as a university, like the University of Paris



in the 13th century, for example. Or Plato's Academy in Greece. Or the School of Chartres. This type of university, spreading out into the culture all around. Changing the face of the world through the way they were. I think our university, the School of Spiritual Science, should be something like that. But for this we have to recognize that the School that incarnates in this body has this double quality of Classes *and* Sections. This is something that is slowly beginning to be understood.

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.

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.

– Rudolf Steiner

But first, we need to understand the difference between the School of Spiritual Science as the soul of our movement and the Society as its body. And this is something that we have to learn to see, the Society (with the School) as the most important thing we have from the Christmas Conference. Only because we have the Society, do we have the School. Imagine a soul without a body. It's the same when we are dead. We can do nothing anymore in this world. Or when we are sleeping. If we want to have the possibility to do something, we

need our hands. My soul needs my hands. That is the link between the two that makes our Society so important for the future. It is the incarnation body for the soul, the School – the bearer in turn of Anthroposophy, Anthroposophia. Indeed, we couldn't speak anymore of anthroposophy today if there hadn't been the Christmas Conference meeting. We would speak of Rudolf Steiner and everything he did, but we wouldn't speak of anthroposophy as a movement, as something that has a place in the world and is present here.

Can we now start to have the right image to go into and to love and respect this Resurrection Body, in which we have the privilege to be? As something that effects the meeting of the cosmic and of the earthly, of the macrocosmos and the microcosmos; a place we build together through these kinds of relationships between us.

Sharing my Image

Christopher Houghton Budd / Folkestone, GB

The Portland meeting also saw discussions on the nature of the Society, School and 'anthroposophical institutions'. The following text arose out of those deliberations.⁷

In this brief article, I have tried to articulate as clearly as I can my understanding of the Anthroposophical Society as this (my understanding) has evolved ever since my first in-depth, 9-day rerun of the Christmas Conference back in 1972; something I have done several times since. Indeed, this is how and why I came into the Society. For better or worse, it has been my guide ever since.

The School has its world centre (better than 'base') at the Goetheanum. It is a worldwide community of 'representants' in the sense of the one condition Steiner gave for becoming a member.⁸ We carry the School together with Rudolf Steiner, as members and colleagues, not pupils, entering via the First Class and the General Anthroposophical Section. Along with whatever particular topics or tasks it has (Christology, theology, etc.), the latter is a section we have in common. As representants, we can also avail ourselves of the 19 lessons and other meditative material, but always on the basis of each according to his ability, each according to his need ('jede nach seine Bedürfniss und Bedarf'). There is and can be no external requirement to meditate and meditation done out of duty or to serve oneself is not meditation in the anthroposophical sense.

Just as the School has no pupils, so it has – or should have – no 'bishops' in the manner of a group (e.g. the Circle of Class Holders) that sits beside or above the members as a whole. By all means, let those who give the lessons confer and compare notes, but not in any special capacity. We are colleagues together, although that does not mean there is no division of labour, hierarchies of spiritual 'seniority' (in the sense of the famous Lehrs lecture⁹), and so on. But the School has and needs no leadership in an *organisational* sense, which is why Rudolf Steiner neither appointed a successor in that regard nor provided for the possibility.

The Sections have leaders in the sense that an orchestra does, and together through deeds not offices they lead the School on earth – raying into and out of the General Anthroposophical Section, as it were. In this inheres the leadership of the School at the Goetheanum, the more so if we could return to the status ante as originally conceived, where every Vorstand member is also a section leader (and so bring to a close the current period of the 'Goetheanum Leadership', which, in my view, is a

⁷ I also chose this moment to review and slightly edit my study of the Christmas Conference, *The Deed of Rudolf Steiner*. Search aeBookstore.com.

⁸ See 'Qualities, Seeds, Tasks and Qualities' in *The Deed of Rudolf Steiner*. Search aebookstore.com. And https://economics.goetheanum.org/fileadmin/economics/Towards_2023/EC_MD_The_Challenges_of_Christmas_1923.pdf

⁹ *Republican – Not democratic*. Ernst Lehrs. Waldorf Publications, USA.

The Wild, Willed West and John's Bequest

Here, where the condors fly
There's no-one here but me and I
...and John

No stranger, he, to blazing skies
And eagles' cries
And scorching sun

Here, where the West's end is spied
Close by the ocean's tide
Pacificaly done

Where ancient stones are standing high
And trees tall, volatile
Attend what is to come

The flora, too, he placed nigh
Beneath the heated oven's sky
In knowing only One

And then he waited centuries
Until propitious time
When newly he could come

But first there is the how and why
The mystery of earthly life
And battles to be won

And then there comes the answer
The sojourn without lies
The prison overcome...

...and then there is America
And then there is our home
The price of starting out from here
Was first to be alone
Till gradually out ev'ry door
There stept a friend, not foe
Till twelve plus one stood in a row
Not one alone no more

conflict resolution construct that has outlived its validity, but could now restrict its attention to managing the Goetheanum *qua* institution – the building, the courses given there, etc.). The Sections in different countries could presumably organise themselves as collegiums, provided that this delicate and readily misunderstood term is understood as a standing conference of peers, not as a legal entity or association.

In each country, as also at the Goetheanum, the School with its leadership is carried and hosted by the Society with its council.¹⁰ Each of these has the

¹⁰ Per my understanding of Marc Desaulles's contribution, the world Society is archaic, the Country Societies are archangelic – there is nothing in between, neither continent nor region. Countries can and should meet to compare notes, but not to create a greater place, such as North America, Europe, Australasia, etc. Groups (in the sense of statutes 11 and 13) are angelic, nested in Country Societies, where they can provide a home or warmth body for the relevant and related aspect or section of the School. But group here can also be understood to include institutions and initiatives like a

challenge and task to maintain liaison both within a country and as between one country and the others, and the Goetheanum – a task and challenge that particularly falls to the General Secretary as one who attends meetings at both 'levels'. S/he should also attend meetings of the 'anthroposophical institutions', through whatever way they organise themselves, but understanding that term to refer to a school or farm or business carried and conducted by *representants*, members of the School. (This would both give meaning to the term 'anthroposophical institutions' and end the growing problems consequent on Waldorf schools, 'anthroposophical' banks and bio-dynamic farms, etc. not being run by anthroposophists.)

The key role of the General Anthroposophical Section also presents a conundrum. Is it at the centre of the other sections gathered round it in a circle? Is it the largest chair in the circle of sections? Does it undergird the other sections? What, in fact, is the best or right way to conceive it? Likewise, does it 'pull rank' on the other sections, since one joins the School via that section not the others? And is it responsible for the School as a whole, as some suggest?

None of this stops members of the School in their individual capacity as representants directly linked to the Goetheanum from also meeting on a country basis. Indeed, this is what I understand Paul Mackay's idea of section representatives to be about, albeit a bit 'stiff' and too organisational.

Another important aspect of my image is that, just as the refounded Anthroposophical Society is carried by and rooted in the Country Groups or Societies (hence, 'Anthroposophical Society in _____'), so a Country Society is carried by and rooted in its groups and branches (whether informal or formal, and whether based on location or working field).

Shown schematically, the various aspects of the Society can be differentiated as below, with the General Secretary an *ex officio* participant in each, providing liaison and enabling the Council of the Society to be the focal point for the anthroposophical movement in a country.

		<i>Archai</i> General Society	<i>Archangel</i> Country Society	<i>Angel</i> Groups & Inst.
Soul	School	Section Leaders	Collegium	Board
Body	Society	Vorstand	Council	Members

As regards funding, the Country Society, as the country host of the School, can provide designated funds (or their equivalent), meaning a channel through which funds for the School can become available, but without the Society being directly responsible for filling those channels.¹¹ In this way, as with the Economics Conference, for example, those responsible for initiatives can discharge the task they also have of making clear what funds are needed and going to find them, but then passing

school, in the sense, after Steiner's image of the Society, that Ita Wegman's clinic or the publications were part of the Society.

¹¹ See Treasurers Guidelines 7 and 8 on p.14.

them through the Society, not creating separate foundations or opening separate bank accounts. Within that, the healthiest funding would be for each section leader to include his/her attendance at collegium meetings as part of his/her section budget as this works against the pooling of money under abstract headings. This would also have the benefit of ensuring the sections did relevant work, requiring their leaders to represent this relevance to their colleagues and the world at large.

Branch Renewal through Association

Meg Freeling and Stephen Vallus / USA

It was to the Country Societies that Rudolf Steiner turned when he was preparing the ground for the 1923 Christmas Conference. He needed people of initiative to attend this conference and be leaders from the periphery who could see how the whole new form for social deeds could emerge and what needed to be done to help it further unfold. When they went back to their countries they could take with them the essence and spiritual nourishment that would let them take hold of their specific circumstances with more rigor and joy.

In the US, some members are also seeking to re-energize local branches of the Anthroposophical Society. The idea of an 'associative branch' is being mooted,¹² which shifts the emphasis toward deeds and adds an economic dimension, so that branch work can better fulfil the high intentions behind Rudolf Steiner's vision for the Christmas Conference.

Today, we are also faced with new possibilities for groups or branches to become not only places of study, but also opportunities to work together associatively on the financial level in ways that resonate with the intentions of Rudolf Steiner in his original conception of the Christmas Conference. Here we can work with the cherubim to enliven conscience,¹³ attune rhythmically with the second hierarchy, and learn to make our money flows sacred once more.

But a word of caution: Take on a new initiative only out of the realization that in its very seed is embedded the necessary three-in-one relationship between a high cultural purpose, a heart for the right conversations to happen, and an economic commitment to the attentiveness and timing required for the right qualities and amounts of money to flow. Then nourish this seed so it can grow true to itself.

Undertaking anthroposophical branch work with this nuance entails insight, inspiration and commitment, combining serviceful deeds, conscience-driven conversations and economic clarity – the hallmark of a Whitsun-like group of individuals who can then become of real interest to the spiritual world at this time.

¹²

http://www.hopespringseternal.world/fileadmin/user_upload/EGA_Treasurers_Research_Meeting.pdf

¹³ *Towards 2024, Pt.2.*

World Tour!

If all four now...

They came at first from out the East
From there, though, now they headed west
Their task became old history's yeast
In this they did their level best

But 'ere their journey could begin
The one died poor, the other young
They'd have to wait until again
Their deeper mission could be begun

Nearchan sails were never hoist
His ships though prepped did not depart
The gods it seems had made a choice
To long delay their purposed start

Arabia first would take the stage
And block their path and so delay
Their working till a later age
- far distant stood that coming day

Far further on in time and lore
The day would dawn and so the chance
On Europe's farthest western shores
To start afresh despite the lance

Granada's walls must first be brooked
And Moorish spells must be dispelled
Then Iberia had to be hard shook
And Maid Juana's life befellled

So, Henry born in Porto's land
Could set his sails and train his men
With reddest rose held in his hand
To dare the seas and westwards trend

Then cross the Atlantean blue
Discover there what lay beyond

From out the West must come new truth
Of will born free not 'herited
Of gods no longer cruel, aloof
But humanised and merited

But first again Iberia breaks
A line is drawn that parts the seas
All West of that is Latinate
While to the East is Portuguese

But not to favour long that place
Just long enough so chalice-like
She cedes the grounds and makes a space
For Northern men to come and strike

And so they do complexedly
The Dutch came first but close behind
The British with their funds and sly
Bring bricks, ideas and railway lines
From out these mists and mysteries
Brazil emerges, Brazil is born
Scare bloodied is her history
And so her soul is not forlorn

Perplexed it may be, so unsure
But it's awake, alert, a quest
So listens deep and listens pure
To its fate and its fate's tests

Perhaps a crucial piece is missing
those two who set this all in train
Depended on two others' mission
Of Dunlop and of Stein by name

If all four now can come together
Through remedy and finance both
Perhaps we can reset forever
And so restate our ancient troth.

BRAZIL

Brazil's Economic Possibilities

Lúcia Sigolo / Sao Paulo, Brazil

The Economics Conference of the Goetheanum held a working research seminar at Rudolf Steiner House, Sao Paulo 20-22 September, 2024 this time to explore the deeper links between Portugal, Britain and the Brazilian economy. The organizers were Lúcia Sigolo, Lorene Alan, Camila Pannain and Christopher Houghton Budd. The content was provided by Christopher together with the participants.

The study and background research and great poetry from which this meeting was derived, gave tremendous ground for conversation in our working group activities. The poem (adjacent), called *If all four now...*, came from Christopher. He

suggested we use it as a guiding thread for his first evening lecture. Soon after that, people started enrolling, coming from different backgrounds, ages and interests. During the event the content brought us all together in a special and beautiful way. (That said, many in the room, including me, were not comfortable, even in disagreement with the line: 'Scarce bloodied is [Brazil's] history...'. It is true that not much blood was split over independence from Portugal, but the huge massacre of indigenous population and 400 years of - very bloody and masked - slavery deserve closer observation of its consequences for Brazilian people and culture today.)

Just a day before the event, 'just by chance' I came across Rudolf Steiner's GA 200 in which he quotes Wilhelm von Humboldt:

'...stipulating that history should be treated in such a way that one would not only consider the individual facts which can be outwardly observed in the physical world but, out of an encompassing, the unfolding of history – which can only be found by someone who knows how to get a total view of the facts in what in a sense is a poetic way, but in fact produces a true picture.'

That was such an amazing reinforcement of the path we found ourselves on.

The presentation of **ConTbem Mulheres Empreendedoras**,¹⁴ a teaching program initiative of financial literacy given specifically for women at social risk who live in São Paulo's margins, showed just how we can 'walk our talk'. Five former participants came as witness and we were all



inspired by the depth of gratitude and expressions of hope they displayed about themselves and their future as a result of attending ConTbem.

Invited to present **Trê-investir com propósito**,¹⁵ Sérgio Resende, explained how his work is inspired by

that of the Economics Conference. He presented Trê's peer-to-peer lending activity to bring capital to human beings' initiatives. Yet further proof of 'walking the talk', which warmed both our hearts and the meeting.

We could all see, rejoice and be inspired by these examples of Brazilian creativity, human warmth and joy – not to mention fun! If the future is made of our actions in the present, maybe some of them might bring us a luminous and peaceful future after all.

Participants' Comments

Marli Araújo / architect

The grandiose theme itself prompts reflection on the future of the Brazilian economy and its role in the world. After many concerns and questions, I saw consistent answers in the two case studies presented: *ConTbem-Women Entrepreneurs* and *Trê investing with cause* which in my view come as a breath of hope at a crucial moment facing humanity. May we dream and realize a better world. A big hug.

Peter Susemihl / business consultant

I identify deeply with the sense of urgency brought up at the meeting. In this sense, the way in which Christopher seeks to develop and support academic work that speaks to agents in the economic world made a lot of sense. The possibility of "being carried by history" is an encouragement. It also made a lot



ties is clarified for role for Brazil in

Daniel Spina / engineer and administrator

I believe we have taken another step towards a more fraternal, or at least less selfish, economy. The discussion we had served to elucidate past movements that continue to echo in our current times. I see initiatives being worked on and the role of the Anthroposophical Society as a major catalyst for this. In particular, I feel an increasing impulse to go in the direction of fraternal arrangements, such as instead of monthly fees, free contributions, and instead of a 'shareholder value' vision, a 'stakeholder value' culture.

Marcelo Canal / consultant-facilitator

At first I was interested because it was an initiative that Lúcia Sígolo was organizing and bringing, then because of Christopher Houghton Budd's participation, and then because of the topic of research and investigation. The methodological choice was extremely effective in changing my perception and then understanding of the purpose of the program as an Economic Conference activity. After the presentation of the historical events of the founding of Brazil and the karmic contexts of the time, the experience of the women's group (*ConTbem*) was profoundly transformative for everyone, enabling us to build a new identity for our working group. Thank you very much for all your work in achieving this great feat.



¹⁴

https://economics.goetheanum.org/fileadmin/economics/Articles_and_Papers/LS_EC_Report_ContBem.pdf

¹⁵ <https://treinvestimentos.com.br/>

ARGENTINA

Economics Conference work in Mendoza

Mauricio Garay and Natalia Conti.

This text describes the general status of the activities undertaken by Natalia Conti and Mauricio Garay as Economics Conference of the Goetheanum's professionals in the Mendoza region of Argentina during 2024. In contrast to the period from 2011 to 2021, when several projects were carried out designed specifically to grow the Economics Conference community in Argentina, now there are several activities designed to deepen understanding and application of economics as per Rudolf Steiner. This strategy is important as we seek to increase the quality of outcome and impact in our community.

Work in Progress

Training Workshops (available on demand)

Emprendiendo mi Camino (Setting out on my Way): a workshop developed by Natalia Conti and Mauricio Garay in 2015. This course has been delivered multiple times to school teachers, doctors, business schools, etc. The workshop combines economics and financial literacy with entrepreneurial and project management tools. It also contains a role play game developed to know oneself in the world of economics and how one relates to money. This workshop is currently only provided on request.



Training Games

'Pent-up'¹⁶ is being customised for a Latin-American context.

Lectures

In collaboration with a teacher from the Estrella Andina School, María Eugenia von Potieruchin, Natalia is planning to provide a series of lectures in the annual Waldorf teachers meeting.

Work related to the Estrella Andina School¹⁷

The work of the Economics Conference has always been close to the very foundations and growth of the Estrella Andina School. Much of the work undertaken there has been inspired by the methodology contained in *Freeing the circling Stars*.¹⁸ After 14

years, the three pillars originally sketched are working smoothly, as follows:

Teachers' Association

Entrepreneurship Project

It is a course based on the "Emprendiendo mi Camino" workshop, directed to 6th and 7th grade (11 and 12 years old respectively). This workshop is aimed to make projects become reality by capitalizing initiatives linked to the school's needs, e.g. painting benches, installing new playground games, etc. The children work in groups, preparing their own budgets, asking for capital from a committee of parents. After that, projects are carried out and then the children do their own accounting.

Teachers' Professional Development

This was developed based on responsibility in the school and representation of the anthroposophical 'sache'. It has resulted in a complete transformation of the teacher's remuneration system.

Continuous support in Economics

Natalia and Mauricio provide continuous support to various singular projects from the School. The latest project was a wage scale for teachers related to a professional career grounded in the school of spiritual science.

Parents' Association

Projects

Parents run projects as they need them in the course of the year. Each project is financed by itself. The projects and their surpluses are targeted and directed to the needs of the school or families.

Workshops

Entrepreneurs provide various workshops related to their capacities, e.g. pottery, acting, languages, sports, etc. These activities occur in the school building. Entrepreneurs support economically the school as their activity takes place.

Work with Youngsters

Natalia carries a group of youngsters ranging from 14 to 21 years of age. She organises the year with multiple activities based especially on what interests them the most and additional directed activities such as getting to know the Christian Community, learning how to carry out projects, financial literacy, etc.

The CREATIS Company

CREACTIS is an engineering, real estate development, construction and energy company founded by Mauricio Garay in November 2011, almost at the same time the Estrella Andina school was co-founded by him and others. Since its origin, both projects have grown into fully-established institutions. CREATIS collaborates with the school on several themes with either general support or funding.

¹⁶ *Pent-up* is a game that represents the economic process described by Steiner in his Economics Course, June 1922. It represents a paradigm change to the one represented by well-known games available in different cultures that mimic "Capitalism" such as "Monopoly", in UK and "El Estanciero", in Argentina.

¹⁷ <https://www.estrellaandina.com.ar/>

¹⁸ <https://aebookstore.com/publications/chb-collected-works/full-chb-list/freeing-the-circling-stars/>

Construction
CREACTIS completed 150m² of new school classrooms in March 2024.



Continuous support:
CREACTIS provides Maintenance, new building needs and 4th grade building lesson (Tooling, materials, and technical support are either lent or donated and donations in general for courses, etc.)

Support to biodynamic farmers

In April, Natalia gave a workshop to farmers. Mauricio supported the work on the new biodynamic certification program. Linked to his beekeeping activity, Mauricio is establishing links to biodynamic farmers via prototype projects in which, by means of association, dormant ideas can grow into real economic development.

Mendoza Branch Work

Much effort has gone into understanding the Christmas Conference and the financing of the Anthroposophical Society.

Professional Work

CREACTIS has recently issued a public offer for debt in a form of green bonds into the stock market to build a solar farm in the distributed market.

It is very encouraging to see how ideas from Steiner can become projects that have a real impact in people's lives. One can only be thankful for being allowed to take part in such adventures. Thank you to all our Economics Conference colleagues for sharing this journey.

In case more details are needed, please do not hesitate to get in touch: mauricio.e.garay@gmail.com.

ECUADOR

In Quito in early October, three evening sessions were held to inaugurate discussions on financial literacy there. They were carried by Economics Conference colleagues and attended by a young student whose engagement led to the essay published here as indicative of how young people are well able to get the point of associative economics. – chb.

Associative Economics in Ecuador

José Reyes Lovato / Quito, Ecuador

The event titled *Finances on the Threshold: What is the Economic Reality in Ecuador in Light of Rudolf Steiner's Ideas?* was held in Quito from September 30 to October 2, 2024. The event featured three public debates led by Christopher H. B. on key issues in Ecuador's economic life.

Day 1 - The Metamorphosis of Capitalism

The event began by discussing the 2008 financial crisis. A comparison was drawn between England, characterized by low inflation, and Ecuador, which experiences high inflation. Given Ecuador's history of colonization by Spain, a country with a tradition of poor financial habits (such as a lack of saving and spending discipline), the current economic situation in Ecuador is largely attributed to this historical influence.

The central focus was on the historical process of capitalism, examining its metamorphosis over time. The discussion encompassed the transition to a modern economy, the Industrial Revolution, the first and second Renaissance, and other significant historical developments. A key theme was the liberation of vast amounts of capital into the global economy and the resulting vulnerability of many individuals. The transformation from merchants to bankers, shifting from the trade of goods to the trade of money, and the evolution from implicit to monetary capital were also explored.

Day 2 - Ecuador's Own Currency

An analysis was conducted on the evolution of the monetary system. The concept of capital and the significance of double-entry bookkeeping within this historical process were discussed. The discussion delved into how the process should have unfolded historically and where it became stagnant. The value of gold in 1717 was explored, as well as England's global pursuit to control the economy. The possibility of Ecuador achieving economic sovereignty without relying on gold, through the creation of its own currency, was examined. In link with financing youth, the importance of accounting as a mechanism to liberate Ecuador from external control was also emphasized.

Day 3 – Financing Young People

The discussion centered around the concept of money as accounting and how the future hinges on the direction of human will. It was emphasized that capital has the power to awaken this will. To discover the true essence of Ecuador, it was proposed that the nation should break free from external influences and

invest its efforts in educating and financing its youth. This approach could lead to a metamorphosis of capitalism.

The program *Air Beneath Your Wings* was introduced as a potential model for implementing a financial education program starting with young people through accounting and entrepreneurship. The idea of creating a freely accessible fund that could tolerate risk was explored. The associative financial literacy curriculum was discussed, its origins examined, and its potential implementation considered.



Ecuador's Own Currency

Tomas Baldeon / Quito, Ecuador

Before the Renaissance there was no double entry accounting and, as far as I understand, the creation or the appearance of the same, was in a way an awakening of this control effected by the kings and the church. The application of double-entry accounting allows everyone to be their own kings and thus be independent.

In Ecuador there is no culture of being independent, in fact not even our economy is independent because we are governed by the administration and the currency of another country. Therefore, I believe that the first step to implement our own currency should be the independence as a country and the application of accounting in order to be sovereign in our country, so we can establish with sense the true value we have and know where we stand.

Once centered understanding what happens in our country, we must capitalize our lives to materialize the capital and transform it into patrimony in order to connect with the world and be able to produce as a nation and not sell our resources for other countries to exploit. Ecuador is rich in various materials and raw materials of high quality, but as we do not have the infrastructure or the ability to produce, we are content to sell our resources to make other countries rich and we can stay afloat with a debt that in the current situation of the country is unpayable.

Ecuador should invest in infrastructure to produce itself in order to generate its own market and trade under its own conditions and terms. With this it would become a nation independent of any restriction or imposition. As Ecuadorians I do not understand how we let other people govern us and impose a foreign currency when we are so rich in raw materials. I think that as a country we lack the will to stand up against the unjust abuses of corrupt governments in recent years. They have seen that

there are many unconscious people who allow themselves to be manipulated by stories and false promises, and are now shameless and do not care about the welfare of the people but only about profiting from the state. This is why they make our country a business that instead of serving and working for the people has the sole purpose of making the rich rich richer and the poor poor poorer.

To conclude this essay, I consider that the lack of will to think and act affects us as a nation making the foolishness of the majority sink us all. It is much easier to accept things as they are or as they are imposed on us than to make a significant change. Likewise, it is more comfortable to accept the mistreatment and burdens imposed by corrupt government officials rather than rise up against and claim for ourselves what belongs to us. Therefore, it is essential to change as a nation rather than change currency, because otherwise we go back to the same state of affairs and have things imposed on us again. That is why we must change as citizens, to change the country and with it change our future towards our independence.

MEXICO

In early October, I spent an intensive but welcome day with Marcelo Delajara in Mexico City. We caught up on developments of a prospective Anthroposophical Society in Mexico, and Marcelo's work with the Anker Institute's Living Wage and Income programme.¹⁹ The following item gives an insight into how Marcelo approaches his work. – chb.

Effective Altruism versus Enlarged Egoism

Marcelo Delajara / Mexico City, Mexico

The recent debacle of cryptocurrency financier Sam Bankman-Fried brought the ideas of the movement called 'effective altruism' to the general public attention.²⁰ The movement allegedly promotes an individual behavior in all areas of social life that leads to the greatest possible good for all. Bankman-Fried, who is in jail for lying to investors and lenders, and stealing billions of dollars from FTX, the cryptocurrency fund he managed, mentioned as a follower of the ideas of the 'effective altruism' movement. In particular, of its 'earning-to-give' variant, which encourages people to earn well in their professional activity, not in order to get rich but to be able to donate a lot to charitable organizations.

I want to draw attention to the counterpoint between *effective altruism* and *enlarged egoism*, as proposed by members of the Economics Conference of the Goetheanum. Critics of effective altruism have noted that the fact that altruism manifests itself in the form of gifted money tinges it with selfishness because, if 'more money donated is better', then making money inflates the ego that the donation seeks to tame.

¹⁹ <https://www.ankerresearchinstitute.org/>

²⁰ <https://www.effectivealtruism.org/>

The idea behind enlarged egoism is very different. This does not deny the ego, the 'I', but notes that there is a lower ego linked, let's say, to individual survival, and a higher ego, linked to the most noble aspirations of humanity. The karma of each individual balances the relationship between one and the other; in particular, the karma that is reflected in the relationship of each individual with those two things that people sometimes confuse, money and capital. The decision to get rid of part of one's personal wealth to give it to a cultural or spiritual cause cannot have the objective of exalting or pleasing the lower ego; that is a contradiction, which can only be resolved when such a donation is consciously made from the higher ego.

Effective altruism also reverses the order in which personal karma operates. Karma leads us to do or be something in our professional life. If we proceed according to it, during the preparation period we will receive help in the form of capital; and then, upon achieving it, the flow of money would validate that our decision was correct. But effective altruism works the other way around. It seeks to make people decide their professional career based on the impact it can have. It is not an internal process of recognition of oneself and one's mission, but rather the decision-making process is determined by an evaluation of the needs of the world. It denies or ignores that the world actually arises from the development of humanity, and postulates that the development of humanity must be guided by the current situation of the world.

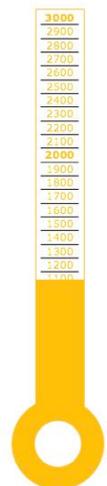
Despite the good intentions of effective altruism, it is still materialistic thinking. There is no link between the act of giving and the spiritual development of the donor. Enhanced egoism invites people to review their lives and purposes, both current and previous, and to freely decide whether to trust humanity and its development, of which they are a part, or continue cultivating their lower ego.

USA

The Economics Group

In the last issue we reported on the Economics Group of the Anthroposophical Society in America, now at its 7th anniversary (December 12, 2017). We would like to mark this moment by drawing attention to the following activities that have been supported by the Group:

- 1919-2019 – A Second Chance for the World. Seeing beyond the falsehoods of modern history through the lens of associative economics. An Economics Conference meeting held in Vancouver, BC, Canada, March 2019.²¹
- Telling a Different Story, a two-part event, begun in Sebastopol, California with *Fresh Perspectives / Exploring America's Contribution to Financial literacy* in September 2022, followed by a second, larger event exactly one year later, *Telling a Different Story / Financial literacy for our Times*.²²
- The 'soft' launch of Associative Financial Literacy – Accompanying the journey of life / An Economics Curriculum for grades 1-9, authored by Fionn Meier and his Swiss Waldorf teacher colleagues, with English translation by Christopher Houghton Budd and Daniel Osmer.²³
- A Treasurers Research Meeting, held at Rudolph Steiner House, Ann Arbor, Michigan in March, 2024 to explore the Treasurers Guidelines, Chart of Accounts and other tasks being considered by the Society's treasurers around the world.
- A collaboration with SteinerBooks on the publication of a book by Bernhard Behrens on Steiner's economic thought through the lens of Western finance and as relevant to the US. This included a 3000 USD funding campaign towards the publication costs. The book was launched at the Portland AGM (10-14 October 2024) and the fund currently stands at 1,066.93. If you would like to contribute please do so here.²⁴



²¹ <https://aebookstore.com/publications/associative-economics-worldwide/authors/christopher-houghton-budd/a-second-chance-for-the-world/>

²² <http://associative-financial-literacy.com/wp-content/uploads/2023/06/Telling-a-Different-Story.pdf>

²³ <http://associative-financial-literacy.com/wp-content/uploads/2024/07/AFL-Swiss-Curriculum-en.pdf>

²⁴ <https://secure.anthroposophy.org/forms/behrens>

The Economics Conference of the Goetheanum

Recently published in 'Being Human' in USA – kc.

The Economics Conference of the Goetheanum is a standing conference within the Social Sciences Section of the School of Spiritual Science.

Grounded on Rudolf Steiner's *Economics Course*, and in the absence of a specific department let alone section, it was formed in 2002 after the Kimberton threefold meeting in the US. Intended as a specific home for economics. 13 people took part in the founding meeting at the Goetheanum, including Paul Mackay, then leader of the Social Sciences Section, Christopher Houghton Budd (convenor), Marc Desaulles and several US members of the Social Sciences Section.

It has a worldwide mailing list of approximately 70 colleagues and an average of 25 colleagues from Britain, Europe, North America, Mexico and South America have met annually in different parts of the world since its inception (see [reports](#)). There is both a publically accessible newsletter, *Associate!*, as well as an internal publication, *Towards*, the latter begun during the 'covid' years as a meeting forum for colleagues. Various other online meetings have also taken place, but the emphasis is now on getting back in the room as soon as possible

Research

The Economics Conference is concerned with building a reputation for Rudolf Steiner as a credible economist by understanding and giving practical effect to his ideas both within the anthroposophical movement and in society at large, especially in mainstream contexts. Several colleagues are active within the Anthroposophical Society in their capacity as treasurers – where the Economics Conference provides a forum for section-based work in the fields of finance and economics. Others are active in academia, whose contributions are serving to build a respected literature based on well-received Masters and doctoral research, together with mainstream publication of books and journal articles.

As well as engagement in the evolution of economics generally, the main topic areas for research are the economics of farming, financial literacy, the financing of education, entrepreneurship as a modern path of initiation, the role of the corporation, and clarifying what Steiner means by 'rights life', especially as this affects economics. An overview of this output can be found under [Publications](#) and also at associative-financial-literacy.com.

Funding

The Economics Conference is freely funded and holds its funds within various Anthroposophical Societies around the world. Its research funds are administered in connection with published [protocols](#).

Taking a stand in Portland

Jenny Doty / Rockford, USA

At the Portland AGM of the Society in America, the Economics Group and Economics Conference shared a stand. Jenny was one of those who staffed it, together with Stephen Vallus and Lorene Allen. – chb.

How might the Economics Group present its most relevant initiatives to participants of the 2024 AGM? This was the question we asked ourselves in the weeks leading up to the Portland conference. One aspect of our answer to this question was to host an exhibit table that featured the most recent and relevant work products of the Group's members.

The final arrangement for the exhibit table looked warm and inviting. Fresh flowers and friendly faces greeted people as they approached. Over-sized, colorful signage drew attention to the resource materials on display (see p. 13).

Patricia DeLisa (who had her own stand nearby) also designed, printed, and donated bookmarks containing the Treasurer's Guidelines that were available as freebies to table attendees.

What interest was shown?

The exhibit table and the work it featured was noticed! There was a steady stream of interested participants that conversed with EG members early on in the conference. However, in the main, few people asked the basic questions of who, why, and how in terms of the Economics Group itself.

Despite a significant amount of conversation about 'threefolding' at the conference, very few of the attendees most active in 'threefold social order' content engaged with those members at the exhibit table. One wonders why?

One person asked for investment advice. (Such a mainstream question might want to be considered by the Group so that a thoughtful and informed response can be formulated in advance of our next public-facing event.) And two people subsequently attended the Economics Conference post-conference meet-up, one of them, Julie, joining.

The quality of conversations with table attendees was more personal in nature, with some asking, "What should I do with my money." Is this an entry point from which to begin conversations about associative economics?

Treasurers' Guidelines	
1	The councils of the country societies (hereafter 'councils') confirm that, since membership of the Society entails a contribution from each member membership dues are not free donations.
2	The councils will strive for a common awareness of our world wide financial flows.
3	The councils will collectively contribute to a travel equalization fund set up to enable every treasurer to meet once yearly.
4	The councils will not condition what should be done at the Goetheanum, or withhold membership dues because they disagree with what is happening at the Goetheanum or consider their own needs more important.
5	The councils aim to transfer to the General Society a yearly minimum of CHF 90 per member or a minimum 50% of the membership dues income in their country.
6	The councils collectively aim to underwrite the needs of the General Society as identified by the Vorstand.
7	The councils agree that it is not for the Sections to find alone the funds needed to carry out their work.
8	The councils will aim to include infrastructure when presenting the financing needs of the Sections.
9	On receiving legacies, the councils will consider sharing these funds with the General Society and/or other country societies.

Passing one's Driving Test

Daniel Osmer / Sebastapol, USA

Daniel is as active as ever in his passion for what he has long called the 'financial driver's license'. Here he provides a glimpse into his current activities. His call echoes the work already available on the associative financial literacy site, in 'Telling a Different Story' (see p.13) and the economics curriculum launched in 2023.²⁵ But Daniel also draws attention to the 'Myrin Entrepreneurship Award'. Despite conspicuous absence of reference to Rudolf Steiner's economics, can the work of the Economics Conference these past 22 years now have an influence on such an endeavours? – chb.

Most teachers, students and administrators are all in need of a basic training in associative economics that is truly based on the Economics Course, yet presented in 'plain English' and in a manner that bridges to conventional economic thought. My recent experience with the 11th grade class at the local Summerfield Waldorf School was very encouraging. 'The Evolution of Money and Banking' title makes for gives lot of room to present a broad picture and give an introduction to associative economics.

I am keen to represent associative economics and accounting through a platform that offers a basic introduction to the Economics Course as well as a space for conversation.²⁶ I am thinking of the Substack platform and its 'subscription' option. I would really like to find an audience of those who need to be introduced to associative accounting. Are there others who have the capacity and inclination to want to do the same?

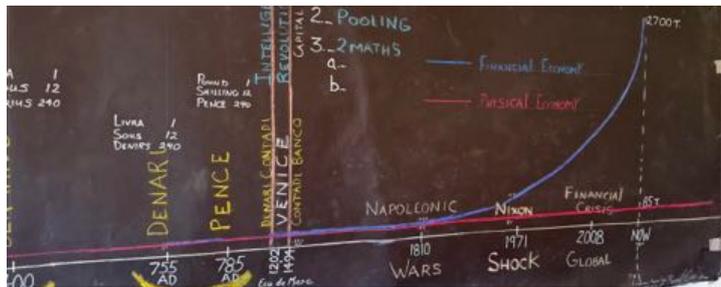
One third of the gross income would be taken 'off the top' and designated for the Economics Conference account at the Society in America. Wouldn't that be fun?! I have the possibility of a 'broadcast space' here in town as well as a technical support person to run things.

In conversation with Tim Kennedy (and Stephen Vallus) the Portland area is ripe for a continuous 'basic training'. It would be good to get on the similar, better yet, same page with others as to associative economic concepts grounded in accounting.

I-School, not High School

There are sixteen Waldorf High School in the US West of the Mississippi River. Five of them are in the Bay Area including Sacramento.

In most cases, the task of presenting a high school economics block, usually in 12th and sometimes 11th grade, is relegated to a new recruit not familiar with the Economics Course or the body of work done since. Rather, what is taught is the conventional economics of self-interest is based on a mechanistic thinking and an incomplete view of the human being. The 3 to 4 weeks is usually a hodge-podge of



input that includes day-long presentations from parents who are professionals, stock brokers, etc. from investment firms or banks.

How can teachers, administrators, and treasurers – not just students – become familiar with associative economic concepts, its grounding in spiritual scientific research and the universal language of double-entry? After all, they are all needing the same material!

Is it really too much to expect an over-burdened high school teacher to deliver an economics block without an introduction to the Economics Course? Or, is a trained specialist faculty needed that can be sent out to deliver a true associative economics block based on the Economics Course, hopefully based on an introduction to double-entry bookkeeping?²⁷

Excerpted from the Myrin Entrepreneurship Award Descriptor of the Waldorf Educational Foundation October 2021

[The Foundation] intends to help AWSNA-approved Waldorf high schools implement or strengthen trainings, programs, and experiences for Waldorf high school students in socially responsible business and financial entrepreneurship. It is our firm belief that all Waldorf high school students [and the schools themselves] would benefit ... opportunities provided by, the business and financial world... Towards that end, we are inviting Waldorf high schools to regard entrepreneurship, financial success and business acumen as an essential aspect of Waldorf education and the anthroposophical world-view.'

- depth and breadth school programs
- programs (and curriculums) that can be modeled/replicated
- programs that have significant experiential elements
- programs that explicitly include *seasoned business entrepreneurs*
- programs that offer background literacy in: finance, economic models (like cooperatives, B corps, etc.); business, economics, marketing, applied creativity, investment, fundraising, and values identification, all potentially contextualized within the threefold social order.

²⁵ <http://associative-financial-literacy.com/wp-content/uploads/2024/07/AFL-Swiss-Curriculum-en.pdf>

²⁶ Especially its place in the history of economic thought. – chb.

²⁷ <https://associative-financial-literacy.com/teachers-around-the-world/>

When Steiner and Keynes met... and yet did not meet

Stephen Vallus / Fayetteville, USA

'I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.' – Sir Isaac Newton²⁸

In Chapter 8 of his recent podcasts,²⁹ Christopher Houghton Budd mentioned a 1946 address by Maynard Keynes which had to be delivered by his brother Geoffrey, as Maynard had died three months prior. The occasion was the delayed (by war) tercentenary celebration of Newton's 1642 birth. (As it turns out there was an earlier shorter version Keynes gave in 1942.)³⁰

The picture presented by Keynes was Newton as a man of unsurpassed brilliance, who typified the human being's belief that with sufficient solitary concentration and research, all the deepest questions of existence could be illuminated.

'He was the last of the magicians, ... the last great mind which looked out of the visible and intellectual world with the same eyes as those who begin our intellectual inheritance rather less than 10,000 years ago. Isaac Newton, a posthumous child born with no father on Christmas Day, 1642, was the last wonderchild to whom the Magi could do sincere and appropriate homage.' (JMK)

What lies behind this is the bizarre tale of a man who left no will and boxed up over 1 million words worth of documents (Keynes's estimate) pertaining to research that led him to hold heretical beliefs. With beneficiaries there is always the issue of how the person will be remembered by history. So you can imagine the terrific tension they experienced when they began looking into the 'magic box'.

'Catherine [his long-time housekeeper] and John Conduitt [who assisted Newton as Master of the Mint and took over the position after him] wanted to secure Newton's reputation not only as a genius but also as a Christian... The papers also made it clear that Newton believed Christianity had been corrupted in the fourth century by the insertion of the doctrine of the Trinity. For Newton did not exalt the Christ as a full equal to God the Father. To the orthodox including the devout Anglicans John and Catherine Conduitt, this was a serious heresy and [any publication of] his papers would have caused a scandal, ruining his reputation as a scientist

²⁸ <https://eugeneterekhin.substack.com/p/playing-on-the-beach-how-sir-isaac>

²⁹ <https://www.youtube.com/watch?v=82pj5RIsf6I&list=PLgEM6U2MmjDfKRSs5t2ghlv-JNhHD8hEr&index=8>

³⁰ Sources: https://mathshistory.st-andrews.ac.uk/Extras/Keynes_Newton/ and <https://www.thenewatlantis.com/publications/the-strange-tale-of-newtons-papers>

and a statesman." (Sara Dry in *The New Atlantis*).³¹

Dry's article traces the life of Newton's papers, a fascinating tale. As late as 1855, a biography of Newton was published which managed to dance around the heresy by [performing] rhetorical gymnastics so his secret was still 'safe'. An 1888 inquiry made the scientific portion of Newton's papers accessible while his theological work was dismissed as being "banal."

Flash forward to 1936. The non-scientific portion of Newton's papers, known as the 'Portsmouth Papers', were put up for auction by the 9th Earl of Portsmouth in order to pay estate tax and to fund an impending divorce. The author notes that not a single institutional buyer – the British Museum, for example – showed up: 'Could not a national subscription have been raised to save the papers for the nation?'

Enter one Abraham Yehuda, biblical scholar and collector '[who] understood what many others had not: Newton's extensive religious writings, kept private for more than two hundred years since his death, were important in themselves as evidence of Newton's private faith and for the insight they could lend into his scientific genius.'

'The West must be alive to its own great responsibilities ... for right can only prevail in the East when the social question is solved by the West...'

– Walter Johannes Stein in *Man and his Place in History*, Kolisko Archive, 1979, pp.42-48.)

Yehuda was not alone. Keynes, having heard about the sale from his brother Geoffrey, attended the sale on a whim.

'He and Yehuda agreed to divide the lion's share of the lots with Yehuda focusing on Theology and Keynes on Alchemy.' The author concludes by taking Keynes to task for failing 'to appreciate fully his own insight into Newton's worldview. He concluded that this unorthodox side of Newton, though impossible to discount (the evidence was too strong) *was simultaneously impossible to credit. Keynes concluded that the theological papers were of no 'substantial value whatever except as a sidelight on the mind of our greatest genius.'* He was content to let Newton exist as a kind of freak who combined in one body and one mind what Keynes thought of as the conflicting attributes of rational modernity and the occult pre-modern past. In this Keynes revealed the limits of his own imagination.'

Sarah Dry, the author of *The New Atlantis* piece, has published a book on the story of Newton's papers. She concludes her article by arriving at a very

³¹ ...

interesting place. Ultimately, both Keynes's and Yehuda's collections ended up in libraries where they have been accessible to scholars ever since. But only recently have the theological and alchemical writings received serious attention! But because Newton had such a predilection for not publishing but rather endlessly revising his works, it has been impossible for scholars to determine Newton's 'final meaning'. The papers do not tell a single story, but many intersecting stories, with Newton emerging



'not as a unique and isolated genius but as a member of various distinct communities: of alchemists, of radical Protestants, of Church historians... This kind of thinking [places us] where instability trumps fixed meaning and multiplicity beats singularity. It is an uncomfortable place to be. [Yet,] it is the only honest ground on which to stand.'

Christopher avers that we must go through Keynes to get to Steiner.³² And he points out that despite being contemporaries: e.g. Keynes's important *A Tract on Monetary Reform* was being written in 1922 as Steiner gave his course on economics, they never met. One could think Steiner was in Switzerland and Keynes was in England but that doesn't touch the fact that in the 1920s Steiner made several lecture tours to the UK, the organizers of which, as Christopher notes, were acquainted with Keynes!³³ Both were prominent public figures at the time. I think the italicized part of the article by Sarah Dry points to a possible solution.

Newton himself buries his alchemical research in a box during his life, but does not leave instructions for these papers to be destroyed. And yet, they have not been seriously researched until 275 years after his death? Pair this with Christopher's contemporary accounts of discussing Steiner's ideas with economists of stature and being told that this is 'fine over coffee' but they cannot be seen publicly as supporting such notions.

Quite simply, I think it was the same with Keynes. Being concerned with effecting certain changes in economic policy throughout his professional life (from the 1919 *The Economic Consequences of the Peace* to the Bancor proposal at Bretton Woods in 1944), he possibly felt any association (perceived as an endorsement, perhaps?) with Steiner was too risky. As Keynes was also active in supporting the arts and socializing as a member of the Bloomsbury Group (including Virginia Woolf, E.M. Forster and others), it is hard to imagine he wouldn't be aware of Steiner's lecture tours. But, as Wikipedia shows, while Keynes may have been confirmed,³⁴ according

³² <https://aebookstore.com/publications/chb-collected-works/full-chb-list/steiner-dunlop-and-keynes/>

³³ For the ongoing significance of Steiner's trips 'to the West' (especially the form of the Christmas Conference) see *The Origins of the Anthroposophical Society in the Light of the Ancient Mysteries*, by Frank Teichmann.

³⁴ Robert Skidelsky. *John Maynard Keynes: Volume 1: Hopes Betrayed 1883-1920*. Penguin Books. p. 86, 1994.

to Cambridge University he was clearly an agnostic, which he remained until his death.³⁵ I think therefore, that the simplest explanation is that Keynes felt he couldn't afford the reputational risk of being associated with Steiner or his work.

In terms of the Penmaenmawr Conference organizers (including Daniel Dunlop and E.C. Merry) being

acquainted with both Keynes and Steiner, a quick internet search reveals no documented direct connections between these prominent anthroposophists and Keynes and the Bloomsbury Group. A serious investigation would have to include researching the personal correspondence of all involved, but I did find this in a book review about Bloomsbury Group members, the Olivier sisters:³⁶

'Margery, Brynhild, Daphne, and Noel Olivier were well-educated, socially privileged, precocious, striking, scandalous, engaging, and so closely knit that they were the objects of fascination and admiration both during their lives and long after...

A Who's Who cast of famous figures of the period rotates through the book – including George Bernard Shaw, H. G. Wells, C. S. Lewis, and Rudolf Steiner, as well as members of the Bloomsbury group, including Virginia Woolf and John Maynard Keynes – but at the heart of it is a portrait of sisterhood in all its complexities and in all its personal and political guises.'

I will settle for Steiner and Keynes being in the same sentence. But there's more! Here are a couple of 'Easter eggs'. In Sarah Watling's biography of the Sisters, Daphne is mentioned as having set up the first Steiner School in England!^{37,38}

³⁵ William C Ludlow. *The Cambridge Apostles, 1820-1914*. Cambridge University Press, 1998.

³⁶ <https://www.semcoop.com/olivier-sisters-biography>

³⁷ See <https://www.theguardian.com/books/2019/jun/13/noble-savages-the-olivier-sisters-by-sarah-watling-review>

³⁸ One more 'Easter egg', my first wife, the recently deceased eurythmist, Melissa Harwood, was married to Daphne's son, Laurence. Melissa provided key information for Watling's book. – chb.

GERMANY

10th Anniversary in Karlsruhe

This section marks the 10th anniversary of seminars first in Mannheim then in Karlsruhe, carried by Leif Sonstenes and Nicholas Dodwell. The idea has always been to create a foothold in Germany for the work of the Economics Conference, especially as regards financial literacy.

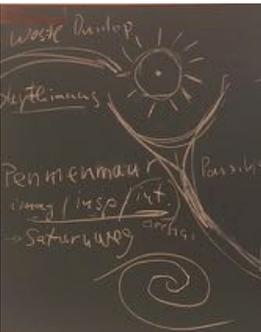
Rethinking the role of the West

An Economics Conference symposium
Leif Sonstenes / Karlsruhe, Germany

This weekend gathering from 1-3 November explored themes from the shared mission of Rudolf Steiner, Walter Johannes Stein and Daniel Dunlop (outlined by Kim in the next piece). To emphasize the shared research focus, we adopted the modality of a symposium and invited two German colleagues, Christian Bosse and Martin Burckhardt, to augment Christopher's presentations.

On the first evening, Christopher explored the hidden history of the Saxons using a world map to illustrate humanity's progressive westward journey from the 4th century BC towards 2033. He showed the role played by the surplus will-power of the Anglo-Saxons in the development of world economy, leading to ever more surplus value.

On Saturday morning, Christian illustrated how the southern and western mystery streams meet in the north and are taken up and harmonized by Arthur, Merlin and the Knights of the Round Table. Centuries later, Dunlop invites Steiner to England and later Stein, who takes up the work with Dunlop in the World Power Conference – a first example of an economic impulse including the entire world – and continues after Dunlop's death in 1935.



Martin was unable to attend physically, but his research into the role of Otto I in the creation of central Europe in the 10th century was very compelling. Under the banner of Michael, Otto is able to defeat the in-rushing hordes from the East, keep the power aspirations of the Roman Church in check, and create a free dominion in the heart of Europe. Later on, Joan of Arc also under the inspiration of Michael pushes the English out of Europe and secures the western flank of the emergent Middle Europe, where Rudolf Steiner will incarnate just prior to the current Michael Age. England then finds her place on the oceans of the world. A separation not intended to be permanent.

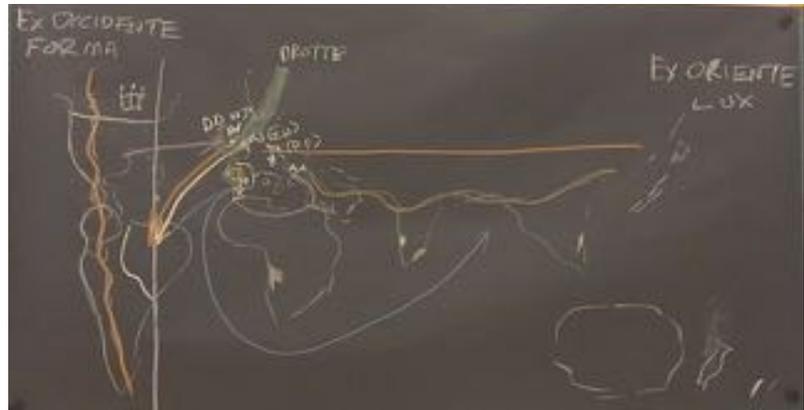
Saturday evening saw Christopher delineating East and West and what might be possible west of the Rockies. Fionn Meier, in a cameo appearance,

described the characteristics of the Ahrimanic Double and its intense relationship to the North-South magnetic forces. The struggle with this double in the West will bring fruits for all humankind. Might the next incarnations of Rudolf Steiner, Ita Wegman, John the Evangelist and others in the extreme West help to win these fruits?

The strange story told in Karlsruhe

Kim Chotzen

On the 10th anniversary of Christopher's visits to Karlsruhe in Germany, he gave spoke of the long historical journey, starting with Alexander and Aristotle in Samothrace, Greece in the 4th century BC and ending with the Anthroposophical Society in America Annual General Meeting, October, 2024, in Portland, Oregon, North America – west of the Rocky Mountains. Reporting on recent events in Sao Paulo, Brazil and Quito, Ecuador, where he had presented



the contextual background for this historical journey in a poem, *If all four now...*,³⁹ – and pointing, in Karlsruhe, to the 'main concerns' of bringing the English and German peoples back together, and the new role of the West, Christopher drew from the biography and research of Walter Johannes Stein to bring these disparate pieces into coherence – a story which he admitted was at times fantastical and unbelievable yet with a deep resonance, although, as he emphasized, it should only be quoted on one's own responsibility!

This is the story of the birth of the Consciousness Soul age, what unfolded from the moment when

Alexander and Aristotle's mission was 'paused'; how the stage of history moved from Moorish Spain to the Portuguese through the impulse of Henry the Navigator providing a home for the Consciousness Soul in what became Brazil. It traces gold movements, the Dutch link to the British who gained economic prowess and created their empire after being 'pushed' onto their island by the agent of

³⁹ See p.8



Michael, Joan of Arc, whose gilded statue also stands in Portland!

The tale as told 'explains' so much history of the Americas, especially South America, where discussion of the individualities Elijah/John the Baptist/Raphael/Novalis and Lazarus John/Christian Rosenkreutz/Count Saint Germaine arose out of an unexpected Johannine

economic conversation in Quito. It takes us through Rudolf Steiner's travels to England, to Daniel Dunlop and thus into economic life understood spiritually. And then, almost as if the next predestined step, we hear of the Resurrection Body of the Anthroposophical Society of the Christmas Conference meeting, described by Marc Desaulles in Portland,⁴⁰ on the Western side of the Rockies, where, as Christopher put it, it is well-known that Rudolf Steiner would come back. Where, in our imagination, we would also find John the Evangelist waiting patiently, marking the culmination of the westwards mission of Aristotle and Alexander.

This short abstract can only hint at the themes mentioned – the reader is encouraged to delve into the rich details here.⁴¹

Other news from Karlsruhe

In January Nicholas Dodwell and Fionn Meier will hold a financial literacy seminar in Karlsruhe at the Parsival Centre (see *Events*).

Also in January, Christian Bosse and Leif Sonstenes will inaugurate an Economics Conference Research Colloquium that will periodically bring fellow researchers to Karlsruhe on a Saturday morning to further explore the themes of East-Middle-West.

AUSTRALIA

Fifteen years ago, some tentative steps were taken to bring our work to Australia. Matthew Bond has faithfully kept the flame alight and was instrumental in instigating the events reported here. Many involved in farming and food distribution are familiar with L'Aubier in Switzerland through workshops from that time but also their own enquiries. Special thanks due to Leanne and Hamish for a well organised visit. – chb.

Finance at the Threshold

Residency Conference / 15-20 November 2024.
Leanne Sarah / Melbourne, Australia

Spending six days with Christopher Houghton Budd in The Salon at the Abbotsford Convent arts and community precinct in Melbourne was intensive, enlightening and inspiring. We had been prepared for this event at the Melbourne conference celebration of this anniversary earlier in the year. Following a workshop cancellation, Matthew Bond offered to run three workshop sessions over three days, covering



the first chapters of the book *Towards Christmas 2023 – Renewing our Covenant with Rudolf Steiner*.⁴²

The residency was an

opportunity to deepen our understanding, to bring the local context to these considerations and to find out what was happening in the world through the lens of economic renewal.

No account or article about the event can really convey what was actually given there. For those of us still 'pinching ourselves' we also have important tasks ahead of us, one of which is to bring financial literacy into schools. Our 14 year olds *must* know double-entry bookkeeping. Our teachers must be able to understand its importance so that it can be taught in a lively and engaging way. Our anthroposophical colleagues must be able to approach the Hibernian Mysteries and the Representative of Humanity to understand and support the equilibrium and morality that needs to enter modern economic life. As Christopher put it, "Dragging our feet is causing spiritual problems for Michael."

If you would like to know more, please contact Leanne at treasurer.asina@gmail.com

Seed Corn on the Sunshine Coast

Hamish Mackay / North Dorrigo, Australia

I am very grateful for Christopher's visit to Australia and the opportunity to inspire some of our farmers to look at a deeper or more comprehensive dimension of their work.

⁴⁰ See p.4ff.

⁴¹

http://www.hopespringseternal.world/fileadmin/CHB_Re-thinking_the_Role_of_the_West.pdf

⁴² <https://aebookstore.com/publications/chb-collected-works/full-chb-list/towards-christmas-2023/>

Australian agriculture and the Australian Biodynamic movement need their thinking challenged and broadened, the task for which I sought Christopher's help and which he fulfilled.

Now to facilitate the follow-up and build towards something in

May 2025. The many changes arising in the agricultural movement here now go under the name of regenerative agriculture, mainly due to the failure of our biodynamic movement to work together. The important observation being that people are, inwardly, changing and are now open and looking for change in a way that was not visible five years ago. The question for me is about how we open doors for those who are opening to an inner, spiritual dimension to their work.

1899 saw the end of Kali Yuga, opening new potential for individuals to take greater responsibility for and contribute to humanity's development. Unfortunately, Rudolf Steiner did not live to provide the leadership these 'new arrivals' were in search of, but I suspect there is a re-iteration of this awakening occurring in those born from 1999 on. With this comes the challenge of providing the necessary leadership, something more than how to grow a better lettuce.

I share, Christopher's concerns and ambition regarding the period 2023-2033, which confirms my own perspective, one that has informed my ongoing contribution to biodynamics as a significant manifestation of anthroposophy since my first meeting with it in the early 1970s.⁴³

Unfortunately the Australian biodynamic movement has also not managed its own diversity issues very well and has, instead, spawned other, often more successful, 'regenerative' and 'organic' institutions. Having lived this tragedy, I think it will take a generation before meaningful outcomes can be expected. It is unlikely to be healed in the timeframe Christopher is looking at, but that does not mean we give up; and we should always be open to miracles!

Riding Shotgun

Lorene Allen / Amsterdam, Netherlands

I was grateful to companion Christopher in his residency at Abbotsford Convent, in Melbourne, where the use of poetry and the drawings put a welcome slant on the constant work being offered.

⁴³ In those days, I was party to the shipment of biodynamic wheat from Australia to Europe using CO2 instead of fumigation. Hamish was on the Sydney selling end; I was on the European buying end. - chb.



We had 6 days here with various groups. The room was spacious with high ceilings and wide rooms, whose simplicity magnified the color and density of the drawings

Here is a tanka that came to me in the Convent:



awaken your I
if you want autonomy
prove your ability
a budget can free your calling
there one stands free of the
wall

we've come to a time
when the gods require this
step
where "we must agree
to disagree" granting ground
for such truths to come to fruit

the light in darkness
shows the line of cold dead space
whose consequences
open eyes and lame the tongue
then right action is next steps

Melbourne was followed by the Sunshine Coast, where farmers and entrepreneurs spent another two days together. This added a sense of continuity and respect to the offerings given in these communities. Here we all are! You can see how alive this group is by the bright faces and the colors people wear. It is a spring gathering in a small town nestled on slopes covered in tropical foliage making the air dense with humidity and warmth. Often, the rain thundered down around us, filling the streets with fast flowing riverlets rushing into the creeks at the bottom of the hill.

Afterwards we stayed with Nina and Mitch on their ranch - complete with peacocks, cattle, horses and, of course, kangaroos.



ENGLAND

Including England in this 'world tour' is bittersweet. The presence and awareness of associative economics is at best disparate, if not desperate. In the anthroposophical movement, it is muddled up with Karl Koenig's economic ideas or Quaker principles that seldom, if ever, claim their origin in Steiner's economics course. Or are conflated with normal banking and not-for-profit precepts and behaviours. The mainstream is, accordingly unimpacted, which is more tragic than ironic, given the key role England plays in modern economic life and the contribution of Dunlop, both of whose initiatives – the World Economic Council and the British Electrical and Manufacturers Association – remain alive and strong, and cognizant of his 'insights'.

Waldorf schools, especially, are struggling, in no small measure because of the way they are funded. It is telling, therefore, that only the Ringwood School shows interest and fidelity to associative economics and the financial literacy associated with it, making Arthur Edwards's contribution all the more important and poignant.



Banging the drum for Dunlop chb

Many people in the anthroposophical movement are currently celebrating the centenary of the 1924 World Power Conference convened by D.N. Dunlop. However, these activities seem not to be joined up or mindful of one another. (Another casualty, perhaps, of the absence of a Section for Economics.) Are we at risk, therefore, of collectively disqualifying ourselves for the task we claim, albeit separately, to have taken on?!

On the 19-21 September at the Goetheanum, a conference took place: *Working for freedom and the common good / Bringing a new life into the economy / 100 years after the first World Power Conference*. One of a number of commemorations of Dunlop currently taking place in different parts of the world.

A group of anthroposophists in southwest of England recently published a journal about Dunlop and the Arthurian 'story' as it lives on today, especially with Rudolf Steiner's visits there in 1924.

Some years back, a former Waldorf student, now economist, Markus Schwedeler, had a site about 'The Present Age', referring to Walter Johannes Stein's work in link with Dunlop. In Basel, Thomas Meyer also works with this theme.

In 2020, *Guarding the Shores / Exploring Hibernia* was published,⁴⁴ featuring lectures by Marc Desaulles, Peter Selg and others. It is the proceedings of a joint conference held in Ireland in April 2018 between the Anthroposophical Societies of Ireland, Switzerland and Romania, born of their engagement in the

⁴⁴ (<https://www.lulu.com/shop/christopher-houghton-budd/guarding-the-shores/paperback/product-9dggjq.html?q=guarding+the+shores&page=1&pageSize=4>)

meaning of Hibernia for our times. And in 2022, I published a study entitled, *Steiner, Dunlop and Keynes – Brothers in World Economy*.⁴⁵

For the most part, none of these initiatives are in link with one another. I draw attention to this because, while I get that this is the 100th anniversary of the World Power Conference, I am not sure in what sense we should be directing our gaze there.

It would make more sense to ask if Dunlop's putting on of the original meeting of the World Power Conference explains his tragic absence from the Christmas Conference – tragic because it meant Dunlop's mind, rather than Collison's, was not present at the refounding of the Anthroposophical Society. Something that, in its turn, was very likely also linked to Dunlop's expulsion from the Society in 1935 and his premature death just as he was about to start his world survey work. The point being, how do we pick up where Dunlop left off and carry on, not just commemorate his endeavours?

Key in this regard is Stein's own counsel. For example, know the links between the King of Belgium in the 1930s, and the role of the Corporation of London, 'the City'. To my knowledge, this detail has not been followed up. Where, for example, is the follow-on *economics* work from when *The Present Age* had to cease publication prior to World War II? There is also the riddle of why Dunlop and Steiner never met Keynes, even though they were in London at the same time and Keynes was socially very close with one of the founders of Waldorf education in England, Daphne Harwood.⁴⁶

I mention these things because they remain 'live' history. They sit in the background of any conversations one may have about modern economics in our times: a kind of unfinished business in the financial heart of London. Picking up on the threads of Dunlop's work is not an archival affair, therefore; one needs to tread both knowingly and delicately if today's prevailing paradigm – with The City as its main protagonist – is to be nudged in Steiner's direction.

Apocalyptic Economics

Arthur Edwards / Stroud, England

The I, Finance and Revelation

Following a successful presentation at the Ma2rch 'Commonwealth of Free Spirits' meeting in Portugal of the talk 'The I in Finance – Economics as Revelation', I was invited by Project Libertas (a Stroud based group which puts on talks and events for independent perspectives) to share the same

content in the UK. With a diverse audience, the challenge is to give a broad-brush picture which invites further questions, without getting lost in the detail – necessarily leaving questions unanswered which can then be followed up.

⁴⁵ <https://aebookstore.com/publications/chb-collected-works/full-chb-list/steiner-dunlop-and-keynes/>

⁴⁶ see article by Stephen Vallus on p.17.

As the title indicates, the esoteric nature of economic life is to the fore and this necessitates identifying human beings with their own ideas, initiative and agency as the *prima materia*. To reach this starting point one must dispense with the many unconscious obstacles in the form of prevailing images, be they mechanistic or naturalistic, that litter contemporary economic consciousness. What then emerges is the possibility of painting holistic pictures that can span from each individuals' circumstances to the organic but also spiritual reality of the economic process. (The evening ended with an invitation to attend a *Colours of Money Seminar*⁴⁷ in Stroud in February 2024 – see *Events*.)

Economic Literacy in UK

One school in the UK that has incorporated an economics main lesson into its curriculum is Ringwood Waldorf School. For the fifth time Arthur Edwards was invited back to give a course to class 12 students this November / December. Many of the same elements from previous years were rehearsed, pupils tracking their own expenditure, presenting a biography of a self-employed person / entrepreneur (usually known to them), meeting with a local person who described their experience of going into business, learning the 'mechanics' of double-entry bookkeeping and, as a finale, all students presenting their own business plan for a project they could undertake.

It is always interesting to observe that whatever the constitution and disposition of the class, it is the concrete bookkeeping exercises that, to their own surprise, actually get them properly engaged. From the perspective of a teacher, although the core elements remain in place, the challenge is always to meet the pupils where they are at and gently awaken an interest in a subject which most often is experienced as alien and remote.

Usually there is very little to build on, either in terms of prior economic concepts or general knowledge of the world – and all this is to be achieved over the course of a few lessons within the three week block. Nevertheless, all the students were able to produce financial plans that showed that they had acquired a basic understanding of accounting and the feedback was very positive:

Some Forthcoming Events

These events, carried by various Economics Conference colleagues, are those that have been made known to us. Some are by invitation, others are the continuation of existing projects.

Karlsruhe, Germany / 10-11 January 2025

Understanding Economics – for Teachers and Students

A weekend seminar based on the 'Economics Curriculum' of the Swiss Rudolf Steiner Schools, with *Fionn Meier and Nicholas Dodwell*

Stroud, England / February 2025

The Colours of Money Seminar

Dates to be announced, but either 3-5 or 17-19 of



the month. Please take contact if you are interested – mail@arthuredwards.net or +44 7979 935 359.

Quito, Ecuador / 13-16 March 2025

A conference to launch the Spanish version of the Economics Curriculum

with *Alberto Baldeon, Fabiola Catacuago, Christopher Houghton Budd, Gabriela Palacios, Jose Reyes,*

Sao Paulo / 20-23 March 2025

Financing Free Spiritual Life / Resetting the Mission of Waldorf Schools

with *Lorene Allen, Christopher Houghton Budd, Camila Pannain, Lúcia Sigolo,*

23-25 April 2025 / Spring Valley, USA

Conference for Treasurers in the Americas

Further work on the finances of the Anthroposophical Movement in the Americas

Together with the Economics Group in the US

May 2025 / Various Locations

Three Seminars

Concerning the administration of schools, the financing of the Anthroposophical Society and the economic challenges of farming.

June 2025? / Save both dates!!

On returning to the UK from Portland, my 'muse' wondered whether to convene another Economics Conference meeting in Folkestone, possibly 22-25 June. Alongside this has arisen the idea of a world meeting of those who carry concerns similar to those expressed in this edition of *Towards* and more generally by many of us, possibly at Whitsun, 9-19 June 2025.

Stop Press

Book about L'Aubier

Some of you will be familiar with *The story of L'Aubier*, published in French some years back. It has now been published in Spanish in Argentina,⁴⁸ and an English version is under preparation.

AE Podcasts

Last June, Omri Elad of the Adam Center in Israel, conducted a 'stream of consciousness' interview with me concerning the interface between the English mind and Rudolf Steiner as an economist. Omri was particularly concerned to provide a resource for people concerned with spirituality but who often lack a commensurate understanding of finance. He was introduced to Fionn Meier, who suggested me. The result is the 35 25 minute podcasts available [here!](#)

⁴⁸ <https://www.staytrueorganic.com/productos/laubier-toda-una-historia-con-prologo-de-mauro-colagreco/>

⁴⁷ <http://ae-mark.com/>