**Re: Kaspar Hauser Festival (Wednesday – Sunday) 11/01-05/17**

David Andrew Schwartz talk: (Thursday) 11/02/17 Fountain Hall – Camphill Village Copake

**Title: Herman Melville and Kaspar Hauser – Vulnerability in a Time Dominated by Intelligence and Power**

I do not speak or read German. Moreover, I was raised with typical World War II propaganda about Germany, namely, that all Germans are bad and all British and Americans are good. In high school I met Rudolf Steiner, anthroposophy and Waldorf education. As a result, I had to begin to reassess my view of Germans. In 1970 I went to the international youth conference in Spring Valley and met Camphill and also a bunch of young European co-workers, some from German-speaking countries. In my working group on community building, hosted by Carlo Pietzner, one of the founders of Camphill, and his friend Hagen Biesantz, a member of the Vorstand of the Anthroposophical Society, I first heard about Kaspar Hauser, mostly from the young Camphill co-workers in the group. I joined Camphill in 1973. I read the Movement Book on the Three Stars and the Three Pillars and the Christmas Story for the first time in 1973-74. This passage from the Movement Book made a deep impression on me as I struggled to understand the Middle European environment that I found in Camphill:

*… I saw Austria overrun and conquered by men who had betrayed the very essence of the destiny of Europe. They had turned it into a camp of nationalists, searching for might and power. Europe was overcome with their vain glory and was preparing to become a battlefield. Could we not take a morsel of the true European destiny and make into a seed so that some of its real task might be preserved: a piece of its humanity, of its inner freedom, of its longing for peace, of its dignity? ... If this were possible, would it not be worthwhile to live and work again? Let us try to become a morsel of this Europe which, at this moment, had disappeared. But let us not do it in words but in deeds. To serve and not to rule; to help and not to force; to love and not to harm, will be our task.*

See Reference Note 1.

This talk is about my journey as an American since 1970 reassessing my view of Middle Europe, the United States and myself. Herman Melville has been an essential friend and guide for me on this journey.

Melville was born 08/01/1819 and died 09/28/1891. In 1840, at the age of 21, Melville became a crew member on a whaler and goes to the Pacific ocean. He returns to Boston in 1844 and begins to write books about his Pacific travels. They are popular with readers. He marries into a prominent Boston family. In 1850 he buys a home in Pittsfield, Massachusetts and names it Arrowhead. It is a museum and historic site today. He wrote his most famous book, *Moby Dick,* at Arrowhead.

In 1851 he publishes *Moby Dick,* to mixed reviews. It was not popular like his previous books. It was a different kind of book. In this book he brings a Shakespearean attitude to dig more deeply into the destiny of America and the tragic element playing out. He draws heavily on themes from Hamlet, Macbeth, Othello and King Lear, the four plays in which Shakespeare explores the theme of evil. Melville explores evil in *Moby Dick*. Captain Ahab, the crew and the white whale form a metaphor for the United States and the evil threatening the destiny of America. Melville begins to reveal in this book that he is a spiritual seeker with spiritual gifts.

From 1852-57 his books are published with no success. In 1856 he travels alone to the Holy Land. He goes to many sites in the Mid-East. After the trip to the Holy Land he writes about odd, poor souls and begins to take up Christian themes. *Bartleby the Scrivener*, a novella, is a good example: Bartleby is a man with a disability like someone on the autism spectrum, who happens to be a copier of legal documents like Kaspar Hauser, who worked for the appellate court in Ansbach. These poor souls display aspects of Christ and his suffering.

By 1876 all of his books are out of print. When he dies, he leaves an archive of his work that includes a mass of unordered manuscripts for *Moby Dick* and an unpublished text of a novella called *Billy Budd*, which he wrote in 1891 shortly before his death. Billy Budd, the central character of the book, based on the figure of Kaspar Hauser.

A Melville revival started by academics began to emerge in 1920’s. The first publication of *Billy Budd* was in 1924. Scholars worked on the archive for *Moby Dick* and published a new edition in the 1930’s. Authoritative publications of *Moby Dick* and *Billy Budd*, thoroughly researched and footnoted by scholars devoted to this task, did not take place until the 1960’s. In reference to his more serious writing, beginning with *Moby Dick*, he is more a twentieth century writer than a nineteenth century one. In this sense he shares a common destiny with Kaspar Hauser in that his destiny in the nineteenth century was not received. Similarly to Kaspar Hauser, his work was only able to begin to come to fulfillment in the twentieth century.

Before I go further, I want to tell you what I mean by intelligence and power. By intelligence I mean a completely individualized form of thinking that embraces technology and a natural scientific worldview as a matter of unquestioned fact beneficial to humanity. By power, I mean domination of one nation over another, primarily economic domination, but also political and cultural domination as necessary adjuncts to the imposition of economic domination. I am talking about the imposition of ways of doing things on others, who may not want to do them, but have no way to object.

The British embraced global economic power from 1600 – 1900. Napoleon epitomizes the lust for power. The Germans embraced nationalistic power only in the second half of the nineteenth century. It is a matter of tragic history that the British became determined to crush Germany’s ambitions to become an economic and political world power. Two world wars resulted from this determination.

Both intelligence and power emerged forcefully in the nineteenth century because of an important spiritual event. Between 1840 and 1879 Michael fought Ahriman and his angels in the etheric world. These angels had separated from his domain. He needed to purify the etheric world from the influences of the Ahrimanic angels so that he could take up abode in that realm as the new time spirit and also to assume his new role as the countenance of Christ. He would proclaim a new Christ revelation to humanity and needed to have the etheric atmosphere of the earth and the sun for this task.

He won the battle and cast the Ahrimanic angels out of the etheric world down onto the earth. These angels are now among us. They are part of our daily life. Nationalism, materialistic science, technology and violence against humanity are the signatures of these beings. Electricity is their life force. This event signifies that humanity as a whole began to cross the threshold to the spiritual world in 1840 and as a result the abyss of being opened up in the form of these evil angels being in our midst.

See Reference Note 2.

With this background, I now want to turn to the theme of Kaspar Hauser’s relation to the United States. This theme opens the door to the theme of the relation of Middle Europe and its destiny to the United States and its destiny.

My own experience is that Kaspar Hauser reaches out to individual Americans to form spiritual connections with them in order to form a larger spiritual connection with the destiny of the United States and in this way build a bridge between the United States and the true destiny of Middle Europe as this is expressed in the quote by Karl Konig. I believe that Kaspar Hauser reached out to Herman Melville and inspired him to take a new direction in his life as an artist with his writing of *Moby Dick,* and his work that followed.

My perspective is different than that taken by some academic scholarship related to Herman Melville. One of the most outstanding and creative Melville scholars is Charles Olsen (1910 – 1970). He was a friend of M.C. Richards, the prominent anthroposophist, teacher, writer and poet. Olsen was one of the leading lights of Black Mountain College, the progressive college that emerged just after World War II. He is a well-known American poet and scholar. His work on Melville is brilliant. However, I take a different point of view than he does. He loves *Moby Dick* and dislikes everything else Melville wrote after that. This is what he has to say about Melville in his outstanding 1947 book on Melville, *Call Me Ishmael*:

*I take SPACE to be the central fact to man born in America … because it comes large here … and without mercy.* (He saw Moby Dick as the exploration of the evil of taking space as the central fact.) …

*The man made a mess of things. He got all balled up with Christ. … He had one son die of tuberculosis, the other shot himself. He only rode his own space once – Moby Dick. …*

*Melville took an awful licking. He was bound to. He was an original, aboriginal. A beginner. It happens that way to the dreaming men it takes to discover America. …*

*He made [Ahab] ‘a khan of the plank, and a king of the sea, and a great lord of leviathans.’ For the American has the Roman feeling about the world. It is his to dispose of. He strides it, with possession of it. His property. Has he not conquered it with his machines? He bends its resources to his will. The pax of legions? The Americanization of the world. Who else is lord?...*

*In 1841 Melville went to the Pacific. … The trip of 1856 is an unnatural twin to the … earlier voyage. He made it at a critical time in his career and it tells, as story, what is the truth, as I see it, of his loss of power. … He denied himself in Christianity. It is space, and its feeding on man, that is the essence of his vision, bred in him here in America, and it is time which at the heart of Christianity. What the Pacific had confirmed for him he allowed Christ to undo. It was on the promise of a future life that Melville* [got] *caught. … Death bothered him. … He looked for solace to the Resurrection. He got nothing in return. All he has left in 1856 is the shell of his own faith …*

I do not see it this way at all. I see the second half of his life as full of significant inner development. I see Melville as one of the early, leading cultural figures in America inspired by the good spiritual guidance behind America. Once he saw the truth of the matter that is expressed in *Moby Dick*, namely the presence of the Ahrimanic angels in our midst, the materialistic intelligence and the lust for power, he attempted to respond to the gentle spiritual touch of Kaspar Hauser in the life of his soul.

Let us now open the door together of how Kaspar Hauser touched the soul life of Melville and how this conversation sheds light on the relation of the United States to Middle Europe.

I believe that we, and especially people in leadership positions in initiatives inspired by anthroposophy, need to live in three centuries: The 19th, 20th and 21st centuries. The reason for this is, as Rudolf Steiner explains, that the spiritual world casts its influence ahead of the earthly manifestations of this influence. Therefore, one needs to see things unfolding over time by connecting events from an earlier period with events in a later period. For this reason I want to share with you a picture of the spiritual history of the United States in the nineteenth century. Of course, this picture is part of an enormous study. This is just one image to share with you of how I see things. I am deeply indebted to Paul Marshall Allen, an important figure in the founding of Anthroposophical work in America, for my view of the United States in the nineteenth century.

I see two individuals, who are representative the United States in the nineteenth century, one at the beginning and another at the end of the nineteenth century. At the beginning is Joseph Smith ( 12/23/1805 – 06/27/1844), the founder of the Church of Latter Day Saints and the “author” of *The Book of Mormon*. At the end of the nineteenth century is Mary Baker Eddy (07/16/1821 – 12/03/1910) the founder of the Church of Christ Scientist and the author of *Science and Health*. *The Book of Mormon* describes a pre-Christian civilization in North and South America that is visited by Jesus. The Mormons emphasize hereditary relations, believe in the baptism of ancestors and envision an earthly paradise for all those who subscribe to the Mormon doctrine. They live with the eminence of a cataclysmic end of earthly existence. On the other hand, Christian Scientists believe that all earthly existence, including the human physical body, is an illusion and that all life is spiritual. I see these as representative of the polarity in the spiritual environment of the United States, a dynamic polarity that pulls one away from holding the true center of American spirituality.

What is this center? In the middle of the nineteenth century we see this center in the tragic atmosphere of the Civil War. Abraham Lincoln stands as a representative of this center. Also, the Transcendentalists like Emerson are in the center. Also, the founding of the Theosophical Society takes place in New York City on 11/17/1875 by Henry Steel Olcott (1832-1907) and Helena Petrovna Blavatsky (1831-1891). This founding was an initial attempt to respond to the call of Michael as the countenance of Christ. Melville belongs to this center. His work as an artist attempts to hold this center. It is not easy to hold the center in the United States because of the pulling from Ahriman and Lucifer, especially, Ahriman and his band of angels.

Let us begin to see this pulling of Ahriman and Lucifer in the spiritual environment of the United States in the light of something that Rudolf Steiner said:

*[North America] is the region of the earth where most of the mountain ranges run … from north to south … This is the region where above all the kinship is developed with the Mephistophelian-Ahrimanic nature through outer conditions. And through this kinship much is brought about in the continuing evolution of the earth. … For America’s endeavor is to mechanize everything, to drive everything into the realm of pure naturalism, and gradually to extinguish European culture from the earth. It cannot be*

*otherwise.*

See Reference Note 3.

Here we have a stressful situation described for anyone wishing to cultivate a Christ-centered, anthroposophical spiritual activity in the United States, especially if that cultivation is seen the light of Kaspar Hauser’s mission. The emphasis on the spatial element is so predominant. It can become deeply painful for anyone who experiences the Christ-centered spiritual life because such a life shows the deep connection between the United States and the true Middle Europe, even though there is also the wish in America to extinguish Europe. In fact, the destruction of Middle Europe was the hidden agenda of the nineteenth and the twentieth century. For example, it is with the deepest pain that an American can learn how Americans and British in power contributed to the setting of Hitler in power in 1933 in order to subdue a socialist, rights-centered economic sphere from emerging in Europe that would challenge Anglo-American economic and political domination.

Rudolf Steiner tried several times to draw a picture of the spiritual events of the nineteenth century by describing three mighty cosmic events that unfolded in the nineteenth century. He describes the battle of Michael with the Ahrimanic angels, his victory and assumption in 1879 of the role as time spirit. He also explains that in 1899 the dark age or Kali Yuga, a five thousand year period, comes to an end, the period in which thinking consciousness through the physical senses and individuation based on this experience are established. He explains that now, a new period begins when the individual gives birth to a new spiritual consciousness. In 1909 the Reappearance of the Christ in the Etheric begins.

These three cosmic events are united by one comprehensive event that unfolds in the nineteenth century: The Fifth Deed of Christ. Rudolf Steiner speaks about this in London.

See Reference Note 4.

He describes that because of all the people crossing the threshold of death between 1600-1800 with predominantly materialistic thoughts, that the ether atmosphere of the Christ’s existence with the angels, his abode since his Ascension, required a renewal of the Mystery of Golgotha in the form of a second crucifixion, one now in the etheric world, using the body of the Nathan Being Angel. In this second crucifixion, instead of passing through physical death, the Nathan Being Angel indwelled by the Christ looses consciousness, is suffocated by materialistic thought. Out of this second crucifixion the Christ consciousness is renewed and resurrected in the reappearance of Christ in the etheric world. The consciousness of Christ begins to resurrect in the consciousness of human beings on earth and in the spiritual world. Rudolf Steiner speaks about this renewal of the Mystery of Golgotha in another way in 1919 during his lectures on the mission of Michael, referring to the Fifth Deed of Christ as the Second Michael revelation.

*Michael must permeate us as the strong power, which can look through the material and see the spiritual in matter. … The Evangelist pointed to the ancient time when the Word lived in a spiritual way; and then the Word united with the flesh and dwelt among us. The [first] Michael revelation preceded this event. … The reverse process must now begin which consists in adding another word to the word of the Evangelist. … Human beings must take the spiritual not only into their heads but also into their whole being. Only the Christ impulse in the interpretation of the Michael impulse can help us with this. Then to the Evangelist’s words these may be added: “And the time must come when the flesh will again become the Word and learn to dwell in the realm of the Word.” … The Word becoming flesh is the first Michael revelation; the flesh becoming Spirit must be the second Michael revelation.*

See Reference Note 5.

Kaspar Hauser’s mission is to awaken human beings to the new Christ consciousness arising from the Fifth Deed of Christ. Why is this his mission? One explanation comes from the research of Eckart Bohmer, Terry Boardman, Peter Tradowsky and Peter Selg on Kaspar Hauser. They suggest that when Kaspar Hauser’s destiny to establish a new type of leadership in Middle Europe that would have cultivated a spiritual environment necessary for the threefold social order to arise was thwarted when he was kidnapped as an infant and then incarcerated at age four where he lived for twelve years (4 – 16), that during the incarceration, when his consciousness was being extinguished, the Christ being and his angel, mediated by the new archangel of Middle Europe, formerly the Angel of the Buddha, formed a relation with Kaspar Hauser and established through Kaspar Hauser’s suffering and sacrifice the way in which regular human consciousness in the 20th century would be able, starting in 1933, to experience the new Christ Consciousness, that is, the reappearance of the Christ in the etheric world. Kaspar Hauser’s sacrifice in the dungeon for twelve years makes this possible. They suggest that this is the meaning of Rudolf Steiner’s saying to Erenfried Pfieffer that if Kaspar Hauser had not lived and died the way he did the connection of humanity with the spiritual world would have been severed.

See Reference Note 6.

This awakening to Christ Consciousness is the new Whitsun experience. In this sense, the Christmas Foundation Stone gathering was the Whitsun event for the Fifth Deed of Christ. Here is what Rudolf Steiner said about Whitsun in 1924, following the Christmas Conference:

*Christ came to bring the element of Time again to humanity, and when the human heart, the human soul, the human spirit, unite themselves with the Christ, then humanity once more receives the stream of Time that flows from Eternity to Eternity. … Now we we see the expression of the stars as something real. I compared their action to a gentle stroking. The Spirit-Selfhood that is behind them is indeed the Being that lovingly strokes – only in this case it is not a single Being but the whole world of the Hierarchies.*

See Reference Note 7.

This renewed Whitsun experience is also what we refer to in Camphill as preparing for the 6th Epoch. It is the cosmic spirit-self gently touching into our group work with the forces from the future. It is also the tree vision of Kaspar Hauser that Daumer recorded in his journal and that Carlo translated and placed at the end of his Kaspar Hauser play:

*Then everything … became … clear to me through the image I saw, that visited me and whose significance I understood at once and completely.*

*For I beheld that all and everything in all its manifoldness was at one and the same time One – all of humanity together with all nature, but in such a manner that it was in truth humanity that made it into One.*

*I saw this in the image of a tree whose branches moved and formed all manner of signs and figures. These were all transparently clear in their meaning. Opposing branches moved into one another and through this interpenetration the wholeness was created.*

*The tree itself stood upon a base that was solid. And from below to its top reached something like an innermost pole on the very tip of which there was so slender a crown with a red berry in it – that was the chief aspect of the whole image.*

*In its power I was to assemble around me such men and women who would be able to read the signs of the branches and who would thus themselves become branches of a new order. They would flower with the radiance of freedom in their thoughts, each living with the equal acceptance of one another and pulsing with the fraternal blood of the brotherhood to which I was called.*

*I remember it … I begin to remember …*

The Fifth Deed of Christ allows human consciousness to transcend the physical/spatial boundaries of time and enter into the eternal source of time and memory. Herman Melville was already touched by this consciousness, gently touched by Kaspar Hauser, touched by this new awakening. That is why his books became twentieth century books. Let us hear some of his own words:

*The Confidence Man – His Masquerade*, Herman Melville (April 1, 1857): About a boat going down the Mississippi filled with frauds – metaphor for the United States – but on the boat is a mysterious figure we hear about only at the beginning of the book.

Chapter 1 *A mute goes aboard a boat on the Mississippi.*

*At sunrise on the first of April, there appeared, suddenly as Manco Capac at the lake Titicaca, a man in cream-colors, at the water-side in the city of St. Louis. His cheek was fair, his chin downy, his hair flaxen, his hat a white fur one, with a long fleecy nap. He had neither trunk, valise, carpet-bag, nor parcel. No porter followed him. He was unaccompanied by friends. From the shrugged shoulders, titters, whispers, wonderings of the crowd, it was plain that he was, in the extremist sense of the word, a stranger.*

*But, though he might not have a long way to go, yet he seemed already to have come from a very long distance. … Though neither soiled or slovenly, his cream-colored suit had a tossed look, almost linty, as if, traveling night and day from some far country beyond the prairies, he had long been without solace of a bed.*

Chapter 2 *Showing that many men have many minds.*

*Odd fish! Poor fellow! Who can he be? Caspar Hauser. Bless my soul! … .*

The mute is also deaf. Manco Capac is the first Incan, founder of Incan culture, showing a reference to Atlantis. And take note, a period, not a question mark, follows the name Caspar Hauser.

Then in April 1891, just before his death, he finishes the manuscript of his last book, a novella called *Billy Budd*. Again Kaspar Hauser appears, only this time the Kaspar Hauser figure, Billy Budd, is the protagonist of the book.

The plot of the book is that Billy is conscripted from his merchant marine position to a British Navy war ship, which was allowed at the time the British were at odds with the French and Napoleon. On the war ship the officer in charge of enforcing the rules for the crew, the master at arms, took a dislike to Billy. He framed him and then reported the crime to the captain. In a face-to-face encounter in the Captain’s cabin with this accuser, Billy gets so upset at the false accusation that he punches his accuser and kills him. As a result he tried on board and executed. Here we have a picture of the vulnerability of the true self, the self filled with the new Christ consciousness. The behavior of the master at arms and the captain demonstrates the need for a new type of leadership and group activity around leadership.

These are more or less Melville’s last words:

*As the handsome sailor Billy Budd’s position aboard the seventy-four was something analogous to that of a rustic beauty transplanted from the provinces and brought into competition with the highborn dames of the court. … [B]ut above all, something of the mobile expression, and every chance attitude and movement, something suggestive of a mother eminently favored by Love and the Graces; all this strangely indicated a lineage in direct contradiction to this lot. The mysteriousness here became less mysterious through a matter of fact elicited when Billy … was mustered formally into the service. Asked by the officer … [of] his place of birth, he replied, “Please sir, I do not know.” “Don’t know where you were born? – Who was your father?” “God knows, sir.” “Do you know anything about your beginning?” “No sir. But, I have heard that I was found in a pretty silk-lined basket hanging one morning from the knocker of a good man’s door … ” “ Found you say?” Yes, Billy Budd was a foundling … evidently, no ignoble one. Noble descent was as evident in him as in a blood horse.*

*… He was illiterate; he could not read, but he could sing, and like the illiterate nightingale was sometimes the composer of his own song.*

*And here be it submitted that, apparently going to corroborate the doctrine of man’s fall, a doctrine now popularly ignored, it is observable that where certain virtues pristine and unadulterated peculiarly characterize anybody in the external uniform of civilization, they will upon scrutiny seem not to be derived from custom or convention but rather to be out of keeping with these, as if indeed exceptionally transmitted from a period prior to Cain’s city and citified man. The character marked by such qualities has to an unvitiated taste, an untampered with flavor, like that of berries, while the man thoroughly civilized, even in a fair specimen, has to the same moral palate a questionable smack as of a compounded wine. To any stray inheritor of these primitive qualities found, like Kaspar Hauser, wandering dazed in any Christian capital of our time, the good-natured poet’s famous invocation near two thousand years ago, of the good rustic out of his latitude in the Rome of the Ceasars still appropriately holds: Honest and poor, faithful in word and thought, what has thee, Fabian, to the city brought?*

*Though our Hansome sailor had as much masculine beauty as one can expect anywhere to see … there was just one thing amiss in him. No visible blemish indeed … but an occasional liability to a vocal defect. … under sudden provocation of a strong heart-feeling his voice, otherwise singularly musical, as if expressive of the harmony within, was apt to develop an organic hesitancy, in fact more or less of a stutter or even worse.*

*… a seafarer of the disposition of our … foretopman is much of a child-man. And yet a child’s utter innocence is but its blank ignorance, and the innocence more or less wanes as intelligence waxes. But, in Billy Budd intelligence, such as it was, had advanced, while yet his simple-mindedness remained for the most part unaffected.*

The first time I read this passage thinking about Kaspar Hauser, this was around the time of the performance of Carlo’s Kasper Hauser play at the founding of the new school house in Beaver Run in 1975, I was totally stunned. It was at that moment that realized that it was not just about me trying to make a head or tail about being in Camphill and all the German stuff and anthroposophy: It was about me being an American.

In 1919 when Rudolf Steiner gave the Mission of Michael cycle, which I read from earlier about Michael’s second revelation, he was interrupted by the arrival of the first group of English members in Dornach since the ending of World War I. He addressed four lectures to them. At the end of the third lecture he makes this startling observation:

*… What is to be said about the changed conditions – changed among the so-called vanguished, changed among the so-called victors? … The actual victor is Anglo-Americanism; and this Anglo-Americanism … is destined for world-dominion. … Since the German people will be excluded from sharing the things by means of which the external world will be ruled in the future, what … happens in this case? … The responsibility … for events concerning the whole of humanity ceases. … The responsibility ends, and it becomes all the greater on the other side; that is where the actual responsibility will rest. … The external passing over of the external world dominion is accomplished as the final natural necessity; but the responsibility will be something of deep significance for souls. … The middle of this century will be a very significant time. The whole weight of the responsibility should be felt, if one is chosen … to enter upon the dominion of materialism in the external world … For this dominion bears within it at the same time the seed of destruction. … That which will bear humanity into the future will come from the new seed of the spirit, and will have to be fostered. Therefore, the responsibility rests directly upon that side to which falls world-dominion.*

See Reference Note 8.

Having lived with this observation of Rudolf Steiner’s for many years, I experience that the new German Folk-Spirit (the Archangel of Middle Europe, the Vidar Being, the former Angel of the Buddha) and its partner and servant, Kaspar Hauser, whose destinies together were thwarted by evil, reached out to Americans, even in the nineteenth century, knowing the inevitable Anglo-American domination. They reached out to Melville and as Charles Olsen observed, they made “a mess of things” for him. But we know, he was wrong. It was not a mess. It was a beginning. Olsen also got it partly right when he said:

*Melville took an awful licking. He was bound to. He was an original, aboriginal. A beginner. It happens that way to the dreaming men it takes to discover America.*

Kaspar Hauser and the German Folk-Spirit, the former Angel of the Buddha, continue to reach out to American’s today, and even to the whole of humanity they spread their wings, to inspire people to fulfill the mission of the twentieth century Grail center in a spiritual Middle Europe intended to give birth to a new spiritual culture and the threefold social order needed by humanity to go forward into the future and not into self-destruction. Melville was an American who paved the way for hearts to become open to the gentle touch of Kaspar Hauser.

In this spirit of openness, I would like to close with a poem by Melville. At the end of his life he wrote a short poem that reveals the authenticity of the inner life I am saying that Melville cultivated.

*The New Rosicrucians*

*To us, disciples of the Order*

*Whose rose-vine twines the Cross,*

*Who have drained the rose’s chalice*

*Never heading gain or loss;*

*For all the preacher’s din*

*There is no mortal sin –*

*No, none to us but Malice!*

*Exempt from that, in blest recline*

*We let life’s billows toss;*

*If sorrow come, anew we twine*

*The Rose-Vine round the Cross.*

Reference Notes:

1. *The Spirit of Camphill: Birth of a Movement,* Karl Konig, Floris Books, 2018, page 92.

2. *The Karmic Relations of the Anthroposophical Movement,* Rudolf Steiner, GA/CW 237, Volume 3 of *Karmic Relationships,* Dornach, 07/01 – 08/08, 1924.

3. *The Mystery of the Double: Geographic Medicine,* Rudolf Steiner, St. Gallen, 11/16/17

4. *Christ in the Twentieth Century*(May 02, 1913) a lecture given by Rudolf Steiner in London concerning the Fifth Deed of Christ. This lecture is one of the few places the English reader can learn from Rudolf Steiner about the Fifth Deed of Christ and is published currently in (1) *The Archangel Michael:  His Mission and Ours,* Anthroposophical Press and (2) *Approaching the  Mystery of Golgotha,* 10 lectures by Rudolf Steiner from 1913-14, 2006 SteinerBooks, CW (GA) 152.

5. *The Archangel Michael: His Mission and Ours, Anthroposophical Press,* a selection of lectures by Rudolf Steiner on the subject of Michael. See the lecture of November 22, 1919, from the *Mission of Michael* (GA/CW 194), describing the two Michael revelations of Christ: one for the Fourth Deed of Christ and one for the Fifth Deed of Christ.

6. *Kaspar Hauser,* Peter Tradowsky, Temple Lodge 1997.

*Kaspar Hauser: Where Did He Come From?,* Terry Boardman, Wynstones Press 2006.

*Kaspar Hauser and Karl Konig*, Edited by Richard Steel and Peter Selg, Floris Books, 2012, see especially Karl Konig, Ita Wegman and Kaspar Hauser by Peter Selg.

*Kaspar Hauser: Child of Europe*, Eckart Bohmer, Temple Lodge 2019.

7. *The Whitsun Festival: Its Place in the Study of Karma*, Rudolf Steiner, Dornach, June 4, 1924

8. Steiner, Rudolf,*The Mysteries of Light, of Space and of the Earth* (alternatively titled in English: *Ideas for a New Europe), CW/GA 194, Dornach, December 12- 15, 1919*; see lecture #3, December 14, 1919. (Note the important passage towards the end of the lecture about the destiny between Middle Europe and the United States as a consequence of the outcome of World War I.)