

toxic). And perhaps the battle with what seeks to erode the severity and the purity of Rudolf Steiner's spiritually scientific method of work and push the society into the grip of psychic sensationalism--it is perhaps that that in the final analysis lies deepest at the foundation of the difficulties in the society. In our free society, one is exposed to this danger, for which the case of Benthien is still having an effect as a crass example--representing the climax of such nonsense (a woman seer who played a great role in certain circles of the society in the '20s and '30s with her mystical utterances about--among other things--reincarnation). This happened because the young were badly advised. But the door to danger is always open as soon as vanity and thirst for fame make a compact with uncontrolled psychic powers.

But we certainly ought not to compare what Mr. Tomberg is accomplishing and achieving with those sibylline powers. But all the more should one therefore examine whether what he does is as unblemished as he says and whether or not he is in fact prey to great illusions.

Mr. Tomberg states in his first manuscript that he declares once and for all that he thanks Dr. Steiner for everything--he is the air that one breathes, and that he therefore can't acknowledge him whenever he reports facts that come from him. But what then results? Everything of Tomberg's is built on Dr. Steiner's wisdom; it is the firm ground, through which one can always impress and, where one wants to--or where one is influenced by unseen powers--one turns things around, gives them another direction and none can distinguish anymore where Dr. Steiner's wisdom stops and where Tomberg's new inspirations begin. Is that then *unblemished* work? Is that true to Dr. Steiner? It is a compelling proof of the great confusion into which Mr. Tomberg has been driven that he represents it so.

In order to justify his course, which he decided and prepared just since his friendship with Mrs. Bjelotsvetoff, he attacks the Goetheanum by saying that we lack here warmth; he feels himself called to provide it. How? Through circulars--his written tracts. Are then those by Dr. Steiner made available to the members not on the same level of warmth of love? And has he found a different way than that of the printing press to let flow to the members his love? Only a small circle of people who are fanatic or sensation seeking could think that what he offers has a greater worth than the words into which Dr. Steiner poured his heart's blood.

The decisions of the annual meeting give a welcome opportunity to say that one would have crossed the will of Dr. Steiner here. The dogma of *five* is being promulgated. However, it is a dogma that was first promulgated after Dr. Steiner's passing by those whose special purposes were bound up with it. For, when Dr. Steiner was alive, it was *six*: he didn't promulgate *five* but *six*. For he was included, wasn't he? And he had the formation of new sections in view, if leaders were to appear who could join correctly in the work. *Vis 6 vis X*, he showed a certain limited reserve and named another personality to me, who would have received the task if had (s)he shown more perseverance in the work. Esoteric connections cannot be reduced to the number *five*. And a number does not stand higher than the most noble commandment that we have been given to heed. Another form becomes necessary when the foundation pillar of esotericism--the truth--is shaken. And, when vanity and desire for fame open the gates of the enemies of the soul, then the battle with them becomes unavoidable. This will always be the trap that the tempter--like a thief in the night--sets and that will cause the downfall of some of those who are called to the work. And a love that shuts its eyes in the face of such things would be untrue.

In connection with what happened in Tallinn (the Estonian name for Reval, Tomberg's place of residence), hindsight interestingly reveals the fact that Tomberg--shortly before the appearance of his tracts--imperatively requested to be invited to the Goetheanum--together with Mrs. Bjelotsvetoff, whom he hoped soon to marry--and in fact as a lecturer in anthroposophy. It did not work out because of financial difficulties, for the Goetheanum was not in a position to guarantee living costs for two persons and couldn't advise anyone to give up a job considering how difficult things were. All things now considered in retrospect, in connection with a coarse attempt to force one's way into the Goetheanum that then failed, it seems then that it could very easily have happened that, on a basis of high regard and trust, foreign inspirers could have found their way into the Goetheanum with Mr. Tomberg himself perhaps not becoming aware of it . . . [the letter ends suddenly here].