



Rethinking the Role of the West

The shared mission of Daniel Dunlop, Rudolf Steiner and Walter Johannes Stein

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Transcription by Kim Chotzen of talk by Christopher Houghton Budd. Edited by CHB.

Thank you very much, for the kind introduction... this is a very nice space.

And also to say, it's a tenth anniversary; because it was in 2013 that Nicholas Dodwell first invited me here.¹ To begin with, in Mannheim for two or three years, and then we moved here to Karlsruhe, where we've been ever since. And then I want to make a kind of confession. It's three months since I suggested tonight's title and a lot has happened in those three months. It's on topic, but the way I want to approach it is very different to what I had planned.

From this map (see accompanying sketch) you can see that I'm neither a cartographer, nor did I go to a Waldorf School! It's a map of the world and – I'm also not very English because normally England would be in the middle! But I tried to copy it from the images in my notes because, as Leif mentioned, I'm on a kind of journey. In September, I left England and went to Sao Paolo. Then I spent Michaelmas in Quito in Ecuador, and then I spent one day in Mexico City (with an Economics Conference colleague looking at the finances and the proposed new Country Society in Mexico) and then to California and on to Oregon for the AGM of the Society in the United States, and then to Chicago for one day to look at their new building plans. Then home for a day and then I went to the Goetheanum for a day and now I'm here. Next week I will go to the Hague for the weekend with Anthroposophical Society treasurers and then I go to Australia for three weeks and New Zealand for two days and then home.

This wasn't the plan, but it's interesting because I'm doing a kind of strange journey all around the world,² which is reflected in what I want to say tonight. I want to share with you a drawing which came about in Sao Paolo, but as I went on this journey the drawing kept reappearing and slightly changing. And the strange thing about the lecture I gave in Sao Paolo is that all the preparation I did for it³ in the end resulted in a very

¹ Nicholas Dodwell, retired Waldorf teacher and historian, who has hosted several seminars in Mannheim and Karlsruhe and is a translator colleague, also with shared links in Romania.

² Mapped on to the world, it looks like a lemniscate.

³ The theme was 'the history and karma of the Brazilian economy'.

long poem. And then I was with my colleagues the night before and I said, “Why don’t we translate this poem and maybe I won’t give a lecture but a whole performance based on it.” (*If all four now*, see end.)

I’m not going to bore you with it but in the end, I read the whole poem in English – two pages long – and then we went through it line by line in Portuguese to understand what was meant about the history of Brazil. I mention this partly because, while I’m not going to do poetry, I am going to repeat this story but with a kind of listener’s warning. You can see from this little book, *Poems of a Kind*,⁴ in the last four to five years, more and more I receive poems which guide my lectures. I call them poems, but it’s a question what’s going on and the listener’s warning is, ‘I’m getting older and older, and beginning to excarnate. More and more what I say, comes first in the form of a poem and usually, at four o’clock in the morning. So, what I want to say, I don’t know whether it’s truth or fable, concrete or fantastical, but I’m going to take a risk and you will be my witnesses and my judges.

During the last maybe ten years here, a main concern has been how to bring the cousin peoples of England and Germany back together. This began as a not quite naïve but serious proposition because of the history of the 20th century. It seemed an appropriate thing to do in Karlsruhe and also it became clear – because Karlsruhe is the only place I go to in Germany, I restrict my activity to Karlsruhe – that this has to do with one of the themes of Walter Johannes Stein. I don’t know if he is known to you, but he was an historian, as am I, and he was convinced that history is a lived experience, it’s not something that just happens. So, it’s not necessarily irrelevant where one is giving a talk and what one is talking about.

There’s a whole story I want to tell about the West and why I go there, and how this is where the future will be coming from. Recently, the story was quickened by an unexpected email I received from an Economics Conference colleague in July: ‘If you’re going to go to the West – and especially the whole of America and especially if you start in Brazil – you need to know what Stein said. Not Rudolf Steiner but Stein.’

This brief email was very intriguing. It was about the way the Portuguese people prepared the mission for the British people. I looked at this and I went back not only to the biography of Stein but also Stein’s original texts – he wrote many things. And most of what I want to say is based on his suggestions. He was Austrian and he ended up in England for a very long time where he became a somewhat controversial figure. So, we have a double problem tonight: I don’t know whether what he said is true or fable either! But it makes for a good story!

I’m going to tell that story but in the particular context of the wider anthroposophical setting. I’m fairly certain that we have a challenge on our hands. With many of Rudolf Steiner’s intentions or impulses, especially when it comes to economics, we have until 2033 to achieve what he asked us to do. In my understanding or my image anyway, this is paced by the ten Michaelmases we have until then, and we just had the first one. And this year is important – 2033 – if for no other reason than we can take a little bit of respite, not beat ourselves up so much for being so behind. I think it’s important, if you’re involved in the threefold social order or world economics, to say, “OK, we’ve got until 2033 to get it right.”

So, we’ve got until 2033, but I want to start way back in the 4th century BC, in Samothrace – a little island in the North Aegean Sea. It was a colony of Ancient India, or rather Greece was a colony of Ancient India, and in this place you’ll find sacred cows adorning the walls of the temple. In this place also, Alexander and Aristotle were initiated. So, this is my starting point, the 4th century before Christ (‘AA’ in the sketch). And we’re going to go from there to 2033.

The story that Stein tells is that Alexander, as we know, had his campaigns. He eventually went to what is now Afghanistan, Pakistan, Northern India. And then he had a campaign which didn’t happen because he died young. Aristotle, one year before, died also. And then as we know, the works of Aristotle, or part of the works of Aristotle, through his nephew, went into Arabia. And then they went from Arabia and up into Moorish Spain. And Stein says, with their deaths and the taking of Aristotle’s work into Arabia, the mission of Aristotle and Alexander was paused. As we know, in the 13th century Thomas Aquinas had to meet the work of Aristotle coming towards him but un-Christianized in the sense that Aristotle was on earth before the Christ Event so he couldn’t have been a Christian. The work of Thomas Aquinas was to Christianize what

⁴ *Poems of a Kind*, private collection, unpublished.

Aristotle had said, not to change it. And then, although I'll come back to this story, we're going to come here to Central Europe with Rudolf Steiner – I can put Reginald of Piperno (his companion) here and Ita Wegman, I'll come back to that – and this story of going westwards.⁵

And now, per Stein, something happened in the 15th century, which is that Portugal separated from Spain. (I'm just giving you the recorded highlights.) What was happening on the Iberian Peninsula is that the Consciousness Soul was beginning to make a home for itself and this means the Portuguese had to separate from the Spanish. And then in 1492, an important event took place: the Knights of St. James of Compostella and the Templars from Portugal combined forces to stop the Moors and put an end to this circumstance. And so, the pause ended and the mission of Alexander and Aristotle could continue. Their westward journey could continue.

Then Stein says the Portuguese, having now separated from the Spanish, the Consciousness Soul could now build a home, a culture for itself, via the person of Henry the Navigator, who was born in Porto in Northern Portugal of an English mother. And she belonged to the House of the Red Rose. We had a kind of civil war between the House of Lancaster (red roses) and the House of York (white roses),⁶ and Henry belonged to the red rose house. Here, in the middle of Portugal, he founded a Templar Order and then down in the bottom left corner, Sagres – a special training for sailors. It was special because, yes, he was training sailors to go onto the ocean but at a time when – if you imagine Gibraltar here – it was thought, by the Mediterranean culture, that if you sailed through the Straits of Gibraltar, you would sail across the ocean and fall off the earth. So, the sailors were being trained physically not to worry about this problem and metamorphically, how to enter the unknown and not lose oneself.

And for this, out of this, the Portuguese began to create the mission of the British. They sailed in search of Prester John,⁷ so they went south and east up to India.⁸ And then they sailed westward and came to what became Brazil. These are not good proportions, but this part of South America (top right) is Portuguese speaking, the rest is Spanish speaking. And then very soon after this there was another division between the Spanish and the Portuguese, the Treaty of Tordesillas in 1494. They drew a line like this – everything west of here belonged to Spain, everything east belonged to Portugal. Meaning in a certain sense, what's going to happen here, with the Portuguese language in Brazil, will become Consciousness Soul and what's going to happen in the Spanish-speaking world will continue as Sentient Soul.

And then Stein said something very important. The story with the Spanish took a certain turn, that they became unimportant and the Portuguese became very important. And if we know economic history, it was very noticeable, the Spanish took gold out of South America and spent it away and at that moment, the centre of European economic life moved itself from Spain to Amsterdam and the Netherlands. The Portuguese also took gold out of South America but they parked it in London, invested it in London. The Spanish spent it away – Sentient Soul – and the Consciousness Soul parked it for the future. That's me speaking, not Stein.

And then there was the period when the Dutch came, in this case to Brazil but also to other parts in this area. They also had a kind of (are there any Dutch people here?) feeble attempt at world empire; so, there's various places, Angola, Goa, Indonesia, also New Zealand and New York – but they lost the centre of financial evolution, which moved to London. But not quite, because the founding of the Bank of England in 1694 would not have been possible if we hadn't brought our king in from the Netherlands – so William III was our king.⁹ So the Dutch have not disappeared, in fact; they have this kind of 'shoeing the English in' aspect to their destiny story. After that, the English embarked all over the world. They began their empire, and I think it's important to say, as an English person, this wasn't an intention. We'll look at this tomorrow when we look at Central Europe, how Central Europe came about. The English were kind of pushed onto

⁵ Many of these themes were elaborated in the course of the symposium, although not recorded.

⁶ The Lancastrians (red) and the Yorks (white) were two rival cadet branches of the royal House of Plantagenet, fought over control of the English throne from 1455 to 1487.

⁷ Prester John (Latin: *Presbyter Ioannes*) was a legendary Christian patriarch, presbyter, and king. Stories popular in Europe in the 12th to the 17th centuries told of a Nestorian patriarch and king who was said to rule over a Christian nation lost amid the pagans and Muslims in the Orient. (Source: *Wikipedia*.)

⁸ Per Stein, the Portuguese established their governance there, which the British Raj built upon.

⁹ The founding of the Bank of England was an agreement between the King, Parliament and the merchants. To this day, it is an incipient example of threefold society as it appears in English history.

their island and then they found themselves going around the world.¹⁰ Eventually, it became the British Empire, but the British Empire was not created as an intention, it was a kind of accident of history – a story of future karma rather than imperialism.

This is a very complicated story. It's very interesting – in South America if you follow the British in South America, you can go to the main train stations in Sao Paulo or in Buenos Aires, they were built out of bricks which were made in England and shipped to South America. As were the railway lines. As was the capital. It's such an interesting experience, the British brought the physical economy to South America, it wasn't there in the first place. And also the capital? Which you could say was Portuguese capital in the first place which they were now sending back to Brazil.

What I hope you're getting in all this is Stein's version of history; it's not a normal version of history. The British became totally implicated in South America. (Also in North America, which maybe we'll talk about later. This part (Canada), for example, still has the King of England as its sovereign. So we're everywhere.) And also in South America Bolivar and Saint Martin, all the liberationists in South America were Masons, trained in London and sent out with a mission. And also if you listen to Bolivar, who created Columbia, Ecuador, Bolivia, his ideal constitution was the constitutional monarchy based on Britain. But he didn't believe his Spanish-speaking colleagues could live up to such a constitution, so he built into his constitutional constructs that the army could take over if democracy was not possible. And that explains a huge part of South American history since then.

So this is the story I find myself telling. It's the story that Aristotle and Alexander turned the whole of humanity westward and then moved westward. And then as another example of this whole gesture of turning humanity toward the West, Stein gives an example of what happened when South American gold came into Europe. This is the Danube, heading into the Black Sea. He said up until the discovery of gold, all trade was between Europe and the Far East. This is the journey of Marco Polo. It's also the route of the 'belts and braces' of the modern China's economy. Belts and braces is not the right word. They have an image that they just return and take over the West, the economy of the world.¹¹ And then Stein says all the trade is linked to the east, until gold came and then the prices in Vienna switched and turned westward. So again, it's the journey of humanity headed westwards. What for and why and when?

And at this time, something else happened in Europe in 1492: Christopher Columbus discovered the western part of the world. He had a navigator called Amerigo Vespucci after whom it was then named (by the Europeans), but originally this part of the world was not characterised in this way. This part of the world has in it the North-South mountain range, whereas the eastern part of the world has East-West or West-East mountains. And, at least in Rudolf Steiner's version of history, there is a problem here, which the Europeans had been kept distant from until Columbus. Because the European consciousness would not have been able to manage the forces of magnetism going North-South until the Consciousness Soul period had arrived. I say 'this part of the world' so that we have an image of the whole world and its spiritual geography, rather than the currently-named territories or countries. If I use a certain language, *Ex Oriente Lux* – our original history, as it were, coming from the light of the East, and we're heading for a future coming out of the West – *Ex Occidente Forma*.¹²

I hope you're getting a kind of sense of the big drama going on, where humanity started to discover itself in an area known as Europe but then moved further and moved toward the west.

And now we mainly have the story in North America, in what became North America – the story of how the Europeans (as humanity in microcosm) populated this area, and also the whole of South America. Most of this we know. I'm not going to go into details; I'm just going to take a first step. All this I said in Sao Paulo in the middle of September. But then I went to Quito, Ecuador which is on the other side of this North-South line.

¹⁰ By Archangel Michael, as it were, through the agency of Joan of Arc (who also has a statue in Portland).

¹¹ The Belt and Road Initiative: a global infrastructure development strategy adopted by the Chinese government in 2013 to invest in more than 150 countries and international organizations. *Source*: Wikipedia.

¹² Europe as the part of the world where humanity becomes aware of itself and its own agency with all its diversity.

This is where we celebrated Michaelmas. But then something very unexpected happen. I'm sharing themes which I hope are sitting OK with you. And there – I'm the treasurer of the Anthroposophical Society in Quito – we had Michaelmas. We had to decide how to celebrate Michaelmas, so we decided to read Rudolf Steiner's *Last Address*. I had my copy of the *Last Address* on a piece of paper, but everybody else took out their cell phones... In this way, we read the entire *Last Address* in Spanish. And when we had a discussion, during which the following happened:

I'd made the point that the *Last Address* by Rudolf Steiner was the first of what he'd intended to be two addresses but he only gave the first one. And the first one, if you know it, it's not quite what you might think it's going to be. You might think it's going to be about Michael. In the end, it is, but actually most of it is about Elijah, John the Baptist, Raphael and Novalis. All people who had very short lives. And I said, that's interesting, I think the second address, if he'd given it, would have been about all the long incarnations. First was Lazarus John, who went on to live over 100 years, and who was boiled in oil but survived. And then Christian Rosenkreutz and then the Count of Saint Germain. I don't know if you know this story but these are the long incarnations.

And then from this you can see that the short incarnations, Steiner describes them as people who didn't want to be on earth, who couldn't wait to go back to heaven. But the long incarnations were people who did want to be on earth, to engage with the material plane but not get caught in it. I said all this sincerely. Then one of the participants took up the whole story. And then another colleague took up the whole story and we ended up spending the evening talking about John the Evangelist and what he meant. And this story had two dimensions or maybe three. The first one was, I said, I've never met anybody who knows this story. I've known this story for more than 30 years¹³ but I've never met anyone who knows the story of the long incarnations. Also, I've never met anyone who knows that, as you go into the depths of modern economic life, you arrive in the John Gospel. And I say that because this is what one of those present started speaking about. And then I said, you can't possibly know about this story because you were born here, you're an indigenous person and you were born this (western) side of the Andes. I've come from Europe to tell you this story and also to tell you how to understand it. So, it cannot be that you are a partner with me in this conversation... unless something is happening on this side of the Andes and the Rockies which we Europeans didn't plan.

And so this story carried on. Next, I went to Mexico and then I went to California. I was heading to the Anthroposophical Society conference in Portland, Oregon, and I knew that the main speaker there would be my colleague of long standing, Marc Desaulles, who some of you know. (He is the General Secretary of the Anthroposophical Society in Switzerland.) And I sent him an email asking, "Do I remember right that you are going to speak on the western side of the Rockies about the 'resurrection body'?"

Behind this stands the whole relationship of Europe and so-called America that Steiner talked about, and I knew I was coming to meet Marc on this topic on the shores of the Pacific, not in Europe. On the way north, I went to a particular beach which I didn't plan to go to but I thought, 'OK, I'll spend the night here,' but that would have cost me \$500, so I left but then immediately found myself beside some amazing, vertical rocks.¹⁴ And there I stopped and then immediately I received a poem. I won't bore you with the poem (*The wild, willed West and John's Bequest* – see end), but what the poem told me was that 'I, John the Evangelist am here waiting for you all to arrive.'

This is a very strange story. I don't know whether it's true or it's fable. But it creates a very strange image. After we go to the West – this is the Pacific Ocean, this is not the West, this is the eastern edge of the Pacific, where the West comes to an end. And in the lecture I gave in Sao Paolo, because I was going from the 4th century BC to 2033, I kept walking forwards then turning and continuing backwards until I came to the end of the West. As an historian, I kept thinking it's not true to think we keep forwards... you will come from here – the post diluvian moment, not the big bang – and at a certain point you will turn and walk backwards until you come to a culmination. And you could say, history is bookended, not never-ending. Like a shelf of

¹³ *John the Baptist and St John the Evangelist*, Maria von Nagy, lecture in Sydney, Australia. Privately printed, Dornach 1957. Also, *The Raising of Lazarus*, John Cornish, St George Publications, Spring Valley, NY 10977 (1979).

¹⁴ Elephant Rock, near Dillon Beach, CA.

books, history has bookends – it doesn't continue, it gets here, where you say, "Ah, *ex occidente forma*," and then you turn back.

I don't know whether this is truth or fable. So first of all, I said to Marc, are you going to talk about the resurrection body, because I just received this poem from Lazarus-John the Evangelist, so it feels like you're going to say the same thing I'm saying but you're coming from another direction – you're arriving here from Europe here and I'm coming up through South and Central America. And then when Marc gave his lecture, he also walked backwards on occasion.

So this is Stein's way of understanding history. It's a combination of facts, dates, names of people – but then there's potentially fantastical connections. I keep saying this to keep you awake. Do not quote me. I do not know how real all this is, but for me it has a lot of resonance.

And now I want to add in two little details and then I thought we should pause and have some conversation or demolition!

I'm backgrounding what we're going to look at over the weekend. One theme that we touched on last year, I think it was, concerned the Anglo Saxons and I want to come back to that because there's a strange story here. First of all, I'm using as a reference, this biography of Stein by Johannes Tautz,¹⁵ a German – so this is a Central European book, this is not an English book. But Stein spent the last and very large part of his life in England involved in economic life. And this, *Rudolf Steiner speaks to the British*,¹⁶ is a compilation in English of all the lectures Rudolf Steiner gave in England in 1922-1924. Part of the story is that when he spoke to the British, he spoke differently to anybody else. And then this is a publication¹⁷ from a group of people in England telling the same story, when Rudolf Steiner came to talk in Tintagel but especially when he went north to Ilkley, he had an experience there of the Druids and he drew a sketch of the Druid Stone.¹⁸ This appeared from a group of people in England because they wanted to celebrate Dunlop. That's something that's happening quite a lot recently, including here this weekend. Also at the Goetheanum they had a celebration of Dunlop. But, if I understand correctly, the people at the Goetheanum didn't know the English text was happening and those in England didn't know the Goetheanum was celebrating Dunlop. This is part of my story: our disconnectedness. The Goetheanum event struck me as historically superficial and seemed to bear little relationship to what the anthroposophists had unearthed in England according to what Rudolf Steiner had said there: namely, about Arthur, but they also spoke about an impulse, I don't know if you can see this. This is Drotte, the goddess of the Druids, and this whole stream informed what became the Anglo-Saxons.

So you have this journey going westwards, you have this whole Portuguese story, and then you have the British, who have in them, this Anglo-Saxon story.

And then what they say, these people in England, but also Franz Teichmann.¹⁹ He was a German anthroposophist from Stuttgart, not at all English, and he wrote a book in which he said, you need to watch carefully when Rudolf Steiner goes to England. Because he went to England, sort of at the invitation of Dunlop. Dunlop came out of the West to meet Rudolf Steiner. And then Rudolf Steiner went to England and it's clear that Teichmann studied what Steiner said and that he, Steiner, as it were, moved his centre of activity to England. Meaning *into* the West and meaning into economic life, but economic life understood spiritually.

And now you have this strange story: Rudolf Steiner died and chaos reigned in the anthroposophical movement, resulting in Daniel Dunlop, Walter Johannes Stein, an Austrian, and Ita Wegman, linked to the Netherlands, all being together in England. I don't know what the role of Ita Wegman is in this. I have a suspicion that, to understand economic life, you have to understand medicine and vice versa. But that's

¹⁵ Walter Johannes Stein, *A Biography*. Johannes Tautz, Temple Lodge Press, London 1999.

¹⁶ *Rudolf Steiner speaks to the British*, Rudolf Steiner Press, London 1998.

¹⁷ *Rudolf Steiner in Torquay and Tintagel*, Ed. Neil Franklin. Private publication.

¹⁸ Found on the cover of the book by Frank Teichman mentioned below. See footnote 19.

¹⁹ Frank Teichmann, *The Origins of the Anthroposophical Society in the Light of Ancient Mysteries*. Temple Lodge 2020

partly me just trying to keep her in the story. Because Daniel Dunlop was the person Rudolf Steiner met. Steiner died and Dunlop, Ita Wegman, and Stein were all pushed out of the Anthroposophical Society. Yet Dunlop had deep involvement in industrial, western economic life before he met Steiner and he began to create the World Power Conference, a still-existing organization that conceived the world economy as one thing, belonging to all of mankind.²⁰ And then Dunlop died and his work was taken up by Walter Johannes Stein and that lasted until the Second World War,²¹ when it all had to stop.

So now we can have the question: What happened to all that work? Why are we celebrating Daniel Dunlop in the anthroposophical movement at this point? His work stopped and died a death, as we say in English. Or did it? And why did an Austrian historian take this work up in England? Had the locus of history, or the locus of the human journey, moved to England and is it moving even further west?

And then the last thing I wanted to say is this strange story. I don't know if you know this story, but it's well-known in the United States: that Rudolf Steiner said he would come back on the western side of the Rockies. So now I'm making this very strange story even stranger. Because if that's the case, so there we will find Rudolf Steiner, and there, too, the patiently waiting John the Evangelist. As also the culmination of the westwards mission of Aristotle and Alexander.

I'm going to stop there. I hope in this way to have captured all current geopolitical events, all versions of European history, and raised the question: What do we understand by Anglo-Saxon economics? That paradigm which claims it's the right one and the only one. How really are we to understand the West in terms of human history?

²⁰ We should also not forget that, as well as being an occultist, Dunlop had a long biography with electricity, which is why he worked for Westinghouse and why he founded the, again still-existing, British Electrotechnical and Allied Manufacturers' Association, now BEAMA.

²¹ See *The Present Age* journal from 1935-9.

If all four now...

8 September 2024

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 befell'd

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

The Wild, Willed West and John's Bequest

6 October 2024 (revised 7 October 2024)

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
Pacifically 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 stepped a friend, not foe
Till twelve plus one stood in a row
Not one alone no more