

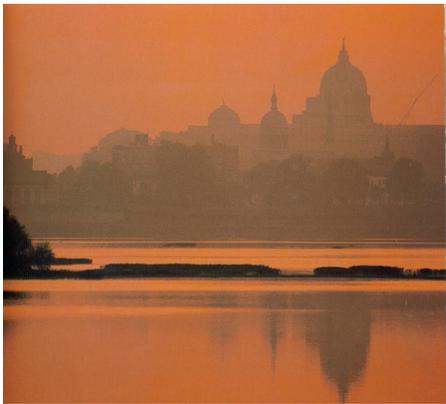


Spiritual Geography T o u r

*The
Shining
Susquehanna:*



Heart of the Holy Experiment



[Palace of Art](#)

[Hershey, PA](#)

[Cloisters](#)

[Stonehaven](#)

For tour dates visit our website:
www.corpsdemichael.org

Tel. 717-964-3376

Tour Sites:

All tours will include one or more presentations by David Lenker. Itinerary at bottom of page 3.

Ephrata Cloisters

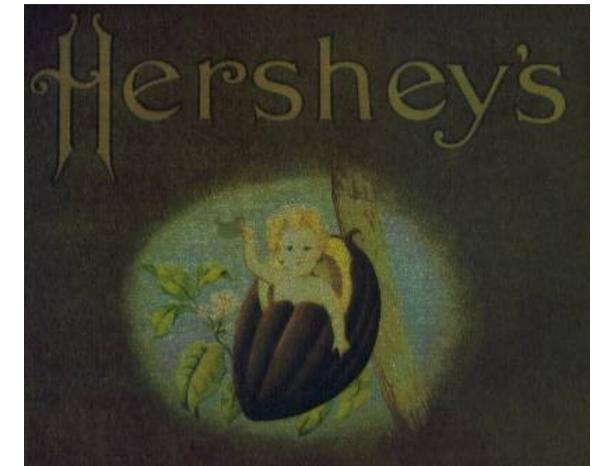


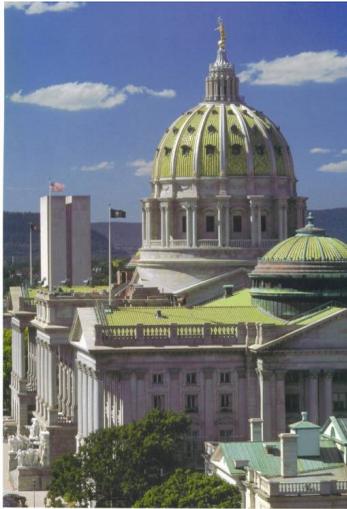
Crown jewel of the *Holy Experiment*. Surviving 18th century buildings include meeting hall (above) where nightly services—at midnight—echoed spiritual practices conducted in the ancient mystery centers. The Cloister Brothers published *Theosophische Lectione* which included 244 of the founder's theosophical maxims.

Hershey—*the sweetest place on earth*

The scent of chocolate hangs in the air as we visit the idyllic 6,000 acre farm campus of the Milton Hershey School for disadvantaged youth. The school trust (\$11 billion and growing) is funded by chocolate profits. We will also see the threefold utopian town, world's largest chocolate factory, community works projects, and birth- place of American philanthropist and industrialist, Milton S. Hershey.

Right: "Cocoa Babe" from 1894 corporate seal, Hershey Chocolate Co.





Palace of Art

A treasure of Renaissance architecture, paintings, and sculpture, the Palace of Art depicts the formative role of spiritual and Rosicrucian ideals in the birth of American Liberty—the *Holy Experiment* as the seed of a nation. President Theodore Roosevelt declared it, *the handsomest building I ever saw*. Dome is inspired by Michelangelo and topped by *Lady Commonwealth*.

I am what is, what shall be, what hath been. My veil hath been disclosed by none. The fruit which I have brought forth is this—the Sun is born. (Left)

Art deals with things forever incapable of definition & that belong to love, beauty, joy, & worship; the shapes, powers & glory of which are forever building, unbuilding, & re-building in each man's soul and in the soul of the whole universe. (Right)

Rotunda Lunettes: 'Isis' & 'Art'



Original 1907 Photo of Rudolf Steiner & Annie Besant



In 1773 Dickinson College (Carlisle) was founded by signers of the Declaration of Independence as a *light unto the westward expansion of America*. Today, the College Archives hold the world's largest collection of original theosophical artifacts. This photograph was taken when Rudolf Steiner hosted the 1907 Congress of the Theosophical Society.

If thou wouldst truly know thyself, look round thee on all sides in the world; if thou wouldst truly know the world, gaze into the depths of thy own soul-being.

--Rudolf Steiner

Goethe & Spiritual Geography

Goethe's approach to Nature was both active and alive. Resisting fixed formulas, creeds, and dogmas, he experienced Truth as a *living ocean*—an ongoing dynamic between self and world; inner and outer.

The outer world revealed to the senses is just one part of the dynamic, one aspect of the whole. The human soul is more than a mere 'shadow-box' for compiling quantitative data *about* phenomena. Goethe goes into the world free of preconceptions to observe phenomena. He returns to his study to let these outer observations pass before the eye of his soul. In quiet contemplation the phenomena reveal their essential nature—qualitative aspects hidden from the gaze of the senses.

This Goethean dynamic between self and world leads to a newfound capacity of the (subjective) human soul: a chalice capable of discerning universal (objective) truths. Concurrently, the outer world, generally considered 'objective,' weaves a subjective configuration unique to each individual's life. Goethe finds embedded in this unique tapestry a series of signposts or *open secrets*—each with the capacity to reveal an aspect of one's destiny.

Goethe's phenomenology sets the stage for both spiritual science, and a new participatory relationship with Nature. *In spiritual geography we seek to experience the outer world as a script of the soul.*



**Amish Wagon
Lancaster County
Pennsylvania**

A Golden Age Dawns on the *Shining Susquehanna*

I formed a plan...of trying the experiment of human perfectibility on the banks of the Susquehanna...

--**Samuel Taylor Coleridge** (England, 1794)

Aside from her *shining waters*, the Susquehanna is distinguished as the longest non-commercially navigable river in the Western Hemisphere. The Appalachian Mountains, a predominantly North/South chain, turn as they approach the Susquehanna to run East/West at Harrisburg. Additionally, the Susquehanna comprises the largest river basin on the East Coast of the United States.

How do these features reveal the spiritual geography of the region and what is their connection with the Native Susquehannocks? When Captain John Smith of Virginia first encountered the natives at the mouth of the Susquehanna, they impressed him as well-proportioned “giants.” Sonorous speech resounded from their larynxes as though from a deep cave. Formidably attired in cassocks of bears’ heads, skins, furs, and arrows, as well as ornamental teeth and chains, Smith later described the Susquehannocks as *the goodliest men we ever beheld*.

As reports of Smith’s 1608 watershed meeting filtered back to Europe, the golden age of 18th century romanticism came to celebrate the ‘natural man’ and ‘Noble Savage.’ Poets, free thinkers, and back-to-naturalists planned utopian experiments in a New World free of feudalism. Exploring the realm of the Susquehannocks in person, the Frenchman J. Hector St. John de Crevecoeur described Central Pennsylvania as a ‘bucolic utopia’. The region’s fertile land and plentiful game, Crevecoeur surmised, would require a man to spend only half his time in labor; the other part could be devoted to the *ennoblement of human nature*. Thus elevated, one could expect a *degree of happiness far superior to what is enjoyed by any civilized nation on the globe*.

Indeed, a Golden Age of ‘Utopias on the Susquehanna’ was already in progress when Crevecoeur traversed the Susquehanna Valley in the mid-eighteenth century:

Ephrata Cloisters—In 1732 Conrad Beissel founded a Rosicrucian-inspired spiritual commune at Ephrata. The core community of celibate vegetarians became the largest Rosicrucian commune in Colonial America. As an early, unique, and enduring community, the Cloisters are considered the benchmark of American utopian and social experiments.

French Azilum—When King Louis XVI was guillotined, French loyalists established a communal asylum on the banks of the Susquehanna near Towanda. According to legend, Louis’ son and heir—the dauphin—was safeguarded here during the French Revolution. To this day, a *fleur-de-leis* graces both the seal of Pennsylvania’s capital city, and the flag of Dauphin County.

Friends of Liberty—In 1794 Joseph Priestley, the father of modern chemistry and discoverer of oxygen, emigrated from England to Northumberland—the confluence of the North and West branches of the Susquehanna. Although his plans for a utopia of freethinkers did not materialize here, Priestley established his residence and laboratory on the banks of the river where he remained until his death in 1804.

Pantisocracy & Aspheterism—Coleridge, Southey, and Lovell envisioned the society of human perfectibility on the banks of the Susquehanna. The “place for virtue” entailed an equal share in the administration of the whole and the generalization of individual property.

Threefolding & Hershey—In 1903 American industrialist and philanthropist Milton Snavely Hershey broke ground for the world’s largest chocolate factory. Simultaneous to construction, he laid out a model utopian town and in 1909 established an orphans’ school on a 12,000 acre farm campus surrounding the town and factory. Hershey’s threefold legacy of factory (economics), town (political/rights), and school (cultural) corresponds to the three spheres of the social organism delineated in Rudolf Steiner’s *Threefold Commonwealth*. When Hershey donated controlling chocolate company stock to the orphans’ school and community, he demonstrated the validity of Steiner’s outline for the free beneficent working of three mutually interdependent spheres of the social organism. These three social spheres mirror three faculties of the human soul which work together in harmony: thinking (nerves-sense), feeling (rhythmic), and willing (metabolic)—head, heart, and limbs.

Holy Experiment—In 1682 William Penn extended his hand in peace, brotherhood, and friendship to the Native Americans at Shackamaxson (near Philadelphia). By putting his ideal of spiritual freedom into practice Penn sowed the seeds of both American Liberty, and New World cosmopolitanism. In 1906 President Theodore Roosevelt dedicated the ‘Palace of Art’ on the banks of the Susquehanna as a living monument to the most extensive and longest-lasting utopia the world has ever known: the *Holy Experiment*.

2007 Tour Itinerary:

Sunday, 14th October (Half-day beginning after Lunch)—**Ephrata Cloister** (possible dinner in Ephrata following tour).

Monday, 15th October (Full-day)—**Stonehaven Farm, Hershey** (home of The Corps de Michael) *Opening presentation by David Lenker on Spiritual Geography, Susquehannocks, and Milton Hershey*

Tour of Hershey,

Palace of Art, Harrisburg

Visit to Dickinson Archives—Original 1907 Munich Congress Photo of Rudolf Steiner