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I believe, a time will come when greater distance makes the conflicts in the Anthroposophical Society - which at first sight seem so ugly - appear as part of the struggle for anthroposophy in the twentieth century. When this future dawns it will be important to be able to reach back to a historical documentation of what happened. - Emanuel Zeylmans Following the re-founding of the Anthroposophical Society at the Christmas Foundation Meeting in 1923, Ita Wegman, Rudolf Steiner's closest collaborator at the end of his life, became the object of intense opposition, systematic exclusion, and misunderstanding. This ostracism and misinformation continued after her death, kept alive by prejudice and untruths that created an atmosphere that made a clear and unbiased view of her role in Anthroposophy impossible. Because no real biography existed, even the open-minded and impartial found it difficult to make an informed judgment. This lack was filled by Emanuel Zeylmans' three-volume work, *Who Was Ita Wegman?* To write it, he researched 100 undated notebooks, 2,000 manuscript pages, and 6,000 letters. Sifting through these was an enormous labor. To reach the esoteric heart of "the Wegman question" took him twelve years. What he found was extraordinary and of paramount importance to anyone interested in Anthroposophy and the divisive karma of its history. In *Ita Wegman and Anthroposophy*, Wolfgang Weirauch of the German journal *Flensburger Heft* interviews Emanuel Zeylmans. Speaking candidly about the deepest aspects of his revelatory findings, Zeylmans describes how his passionate need unfolded to understand what happened both to Ita Wegman and Anthroposophy. He talks of meetings with those who knew her intimately. He tells of her collaboration with Rudolf Steiner and her fraught relations with Marie Steiner and Edith Maryon, both of whom also had special relationships with Steiner. He describes the Christmas Foundation Meeting and the conflicts that followed Steiner's death that led to Ita Wegman's expulsion from the Executive Council. Though this book will be of special interest to those who want to understand the history of the Anthroposophical Society, it would be a mistake to consider it a book about the past. It is a book about the future of Anthroposophy.

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