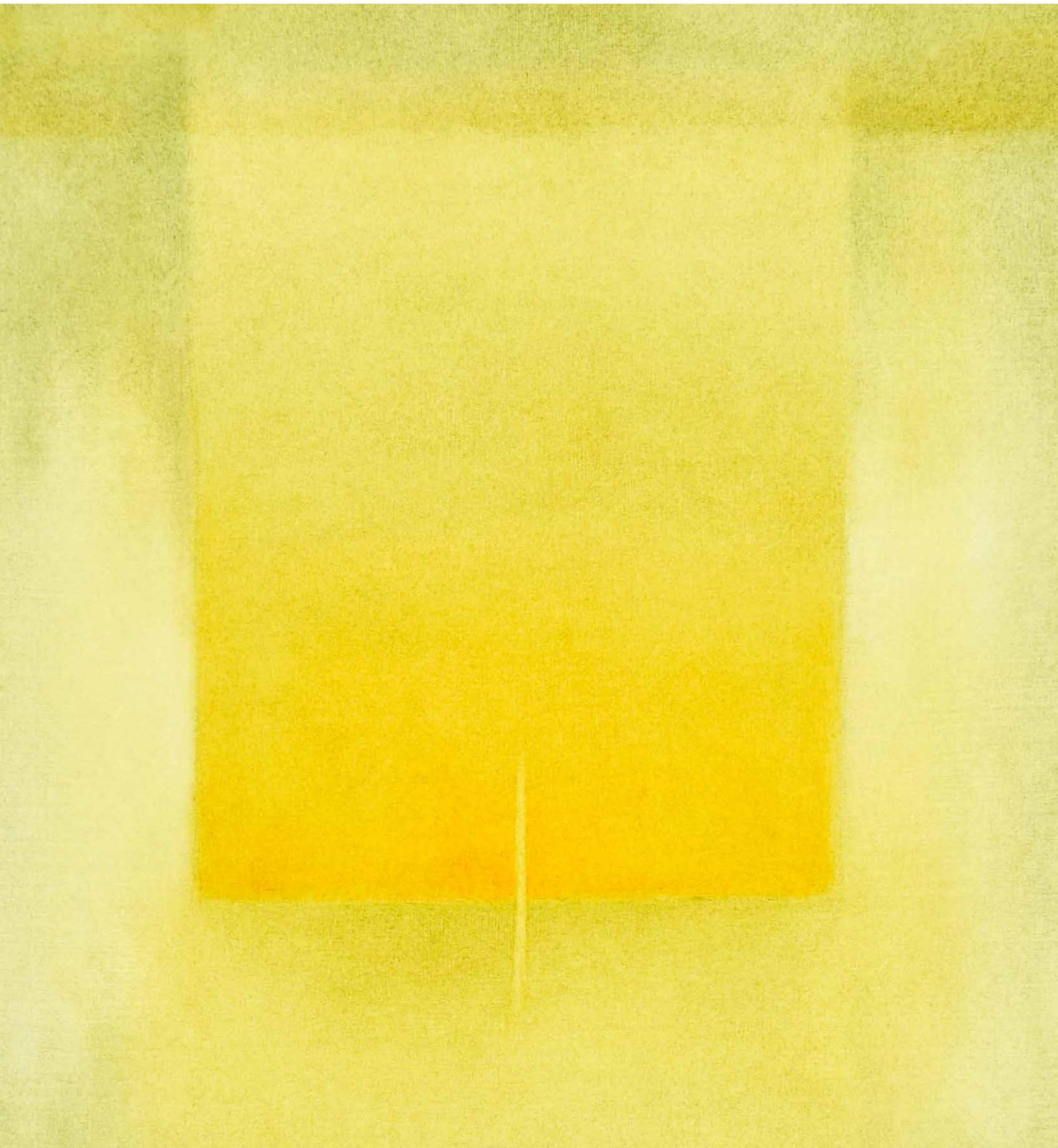


THE ANTHROPOSOPHICAL SOCIETY IN GREAT BRITAIN

# Newsletter

Summer 2018 VOL. 95 NO. 2



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## Newsletter

Editor: Sibylle Eichstaedt  
Advisory Team: Richard Bunzl & Simon Blaxland-de Lange

Please email your contributions for the Summer Issue by **Monday 30th July**  
E: [asingbnewsletter@gmail.com](mailto:asingbnewsletter@gmail.com)  
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The recommended word count is 800–1,200 words for articles & reports, and 300–500 for announcements. Longer submissions will be considered on a case-by-case basis. We may ask you to shorten your piece but invite you to list your contact details so that members can obtain the full article. All contributions must be submitted in electronic form. Please supply images separately (i.e. not embedded in text documents) in jpeg format with a minimum of 300dpi (dots per inch).

**Opinions expressed in this Newsletter are the responsibility of their authors. They do not represent the views of the Anthroposophical Society in Great Britain, as the Society cannot have an opinion: only individuals can.**

## The Council of the Anthroposophical Society in Great Britain

Members of Council: Marjatta van Boeschoten (General Secretary), Klaus Bohne (Hon. Treasurer) Simon Blaxland-de Lange, Marilyn Edwards, Sibylle Eichstaedt, Adrian Locher, Nick Vane

**Please submit your correspondence at least two weeks prior to our meetings**

## Council Meetings

6th–7th July, RSH  
14th–15th September, RSH  
5th October, RSH  
25th–28th October (Council Retreat)  
16th–17th November (ECM), Sheffield  
7th–8th December, RSH

## Society Contact Details

c/o Doris Bailiss, Rudolf Steiner House, 35 Park Road, London NW1 6XT  
E: [doris.bailiss.rsh@anth.org.uk](mailto:doris.bailiss.rsh@anth.org.uk)

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*In the Light*, 2013. 40x30cm Oil lazure on paper by Ulrich Oelssner (see p.35)

## Newsletter Design and Layout

Andy Smith at Squiff Creative Media  
[www.squiffweb.co.uk](http://www.squiffweb.co.uk)

## Opening Hours at Rudolf Steiner House

Office	Mon–Fri 9.00–6.00pm
Tel	0207 723 4400
Email	<a href="mailto:doris.bailiss.rsh@anth.org.uk">doris.bailiss.rsh@anth.org.uk</a> <a href="mailto:ilona.pimbirt.rsh@anth.org.uk">ilona.pimbirt.rsh@anth.org.uk</a>
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Tel	0207 224 8398
Email	<a href="mailto:rsh-library@anth.org.uk">rsh-library@anth.org.uk</a>

## Dear Readers,



Welcome to the Summer Issue of 2018!

Mindful of the summer season which – especially with the recent sunny weather – can ‘draw one out of oneself’, I have included passages from Rudolf Steiner’s ‘St John’s Imagination’, which is part of the collection *The Four Seasons and the Archangels: Experience of the*

*Course of the Year in Four Cosmic Imaginations*. In this lecture cycle, Rudolf Steiner gives a picture of what happens spiritually in the earth and in the atmosphere surrounding the earth, and the role of the Archangel Uriel, who is watching human deeds with ‘earnest gaze’ as the bearer of ‘historic conscience’.

‘Human deeds’ can indeed be very disturbing, and it is good to look out for the many positive examples of people striving for more wholesome ways of being. I was heartened when I heard that BBC 1 had recently hired a room at Rudolf Steiner House for six weeks to make a documentary with TV presenter and physician Dr Chris Tulleken, known for his series ‘The Doctor Who Gave Up Drugs’. Tulleken had been exploring why we are “giving our children three-and-a-half times as many drugs as we did in the late Seven-

ties.”<sup>1</sup> He had invited Dr Susan Bögels from Amsterdam, a world expert in alternative treatments for Attention Deficit and Hyperactivity Disorder (ADHD), to join him in a small-scale experiment.

They worked with six children and their families – six of the 60.000 in the UK who are taking Ritalin on a daily basis!<sup>2</sup> – to see whether the drug could be replaced by the calming and centring effect of mindfulness meditation exercises. Of course it was encouraging to hear that RSH had been chosen as a venue, and that those involved appreciated its atmosphere. But what moved me most were the words of one of the boys at the end of his first day at school without Ritalin. He said to his mother and Dr Tulleken, “Today I was who I was born to be.”<sup>3</sup>

Enabling others – especially children – to become what they were ‘born to be’ – is that not one of the central tasks of anthroposophy and Waldorf education? We will explore what contribution we could make to this vital, pioneering work.

With warmest best wishes,  
Sibylle Eichstaedt

1. [www.telegraph.co.uk/tv/2018/05/23/doctor-gave-drugs-review-a-fascinating-sincereexperiment/](http://www.telegraph.co.uk/tv/2018/05/23/doctor-gave-drugs-review-a-fascinating-sincereexperiment/)

2. See above article

3. BBC1, The Doctor who Gave Up Drugs, Series 2, Episode 1

## From Rudolf Steiner’s ‘St John Imagination’

In summer man is bound up with Nature, but, if he has the right feeling and perception for it, objective spirituality comes towards him from out of Nature’s interweaving life. And so, to find the essential human being during the St. John’s time, at midsummer, we must turn to the objective spirituality in the outer world, and this is present everywhere in Nature. Only in outward appearance is Nature the sprouting, budding — one might say the sleeping — being which calls forth from the powers of sleep the forces of vegetative growth, in which a kind of sleeping Nature-life is given form. But in this sleeping Nature, if only man has the perception for it, the spiritual which animates and weaves through everything in Nature is revealed.

So it is that if we follow Nature in high summer with deepened spiritual insight and with perceptive eyes, we find our gaze directed to the depths of the Earth itself. We find that the minerals down there send their inner crystal-forming process towards us more vividly than at any other time of the year. If we look with Imaginative perception into the depths of the Earth at St. John’s Tide, we really have the impression that down there are the crystalline forms in which the hard earth consolidates itself — the very crystalline forms which gain their full beauty at the height of summer...

At midsummer everything down below the earth shapes itself into lines, angles and surfaces. If we are to have an impression of it as a whole, we must picture this crystallising process as an interweaving activity, coloured throughout with deep blue... All this one feels as part of one’s own being. And if one comes to oneself and asks — How is it that these silver-sparkling crystal lines and waves are working within myself? What is it that lives and works there, silver-gleaming in the blue of the Earth? — then one knows: That is cosmic Will. And one has the feeling of standing upon cosmic Will.

(cont. on p.12)

From Rudolf Steiner, *Four Seasons and the Archangels*, ‘St John Imagination’, 12.10. 1923 GA 229. Transl. by C. Davy and D.S. Osmond



## General Secretary Report

AGM 2018

MARJATTA VAN  
BOESCHOTEN

Following the AGM in May, it was suggested that I include in the Newsletter a nutshell version of the General Secretary Report given at the AGM. This describes aspects of my work, activities and challenges for members who were unable to attend the AGM.

I am now entering my sixth year of being General Secretary together with Sibylle who has been my Council colleague from the beginning, with Adrian and Simon joining later in the same year, Nick and Klaus who joined in 2016 and Marilyn who joins us today. Other colleagues have come and gone over this period. Richard, who also joined in 2013, is stepping back today.

The work of Council is intensive, especially for those who also have full-time jobs. The common ground that holds us together is our commitment to actively contribute to the development of anthroposophy and its role in Great Britain today, in this time of chaos. At a recent event run by the Steiner Waldorf Schools Fellowship (SWSF) Kevin Avison reminded us that, at the founding of the first Waldorf School in 1919, Rudolf Steiner said that the school could not have been founded had there not been so much chaos and need.

All of us share the important question, “What is being called for now?” as the context for our many short and long-term tasks and concerns, some connected with Rudolf Steiner House, others with Great Britain as a whole. We follow events at the Goetheanum and worldwide, predominantly through what I report from my meetings there. In addition, we are busy with governance as an important, necessary and onerous responsibility.

When my son was a teenager he enjoyed juggling and could keep up to five balls in the air at once. I tried to compete with him, but whilst I was good with two I needed to be really focussed and in a good rhythm with three, otherwise they would all tumble down! I have recently been reminded of this in connection with three aspects of my work as General Secretary, which I am trying to hold together without neglecting or dropping any of them. In so doing, it is important to emphasise that Council, and some other members who have stepped up to offer support, are my companions in this, therefore I don't necessarily feel alone in this work even though I do many things on my own.

### The broad scope of General Secretary work

I never tire of the wish to express yet again my wonder and enthusiasm for anthroposophy as I discover ever more aspects and nuances through my many and varied

connections with members who carry their initiatives, as best they can, into the world in so many areas of life. The manifold and powerful ways in which the fruits of anthroposophy are able to work in the world as a force for good strikes me time and again as my wonder and gratitude grows ever deeper. This is the wind beneath my wings. I am convinced that anthroposophy is even more relevant and needed today than a hundred years ago – most especially in agriculture, education and medicine and the manifold pressing problems facing society at this time. I continue to aspire with passion to Anthroposophy becoming a reference point in society for a more sustainable, ethical, enlightened and spirit-filled world and hope that together we can achieve much more in this direction.

I want to thank all of you who have invited me to visit your initiatives. The ensuing encounters and conversations are important and meaningful and enable me to follow events in different parts of the anthroposophical movement and be aware of the many challenging issues our movement currently faces.

As I have reported before, I am often invited to give talks and workshops, especially on meditation, or to introduce the Society or the School of Spiritual Science to people working in the movement who may know little about them, or even about anthroposophy itself. It is essential that anthroposophy remains alive and enlivening in our institutions within the movement. All that I encounter I share with Council so that we have an ongoing awareness of the membership and the movement.

These invitations are reciprocated through invitations to come to Rudolf Steiner House for events that help deepen an understanding of anthroposophy in various fields and build community between us, such as the Christological research meetings co-facilitated with Tom Ravetz of the Christian Community, the conferences on the Foundations Stone Meditation, the new series of conferences on the theme of Reincarnation and Karma, and the General Section meetings for members of the School of Spiritual Science.

A new initiative that will have started by the time you read this is ‘Anthroposophy Alive Day’ – initiated by Sarri Tapales of Architecture Steiner. Connected to the spirit of Daniel Dunlop, it is intended for entrepreneurs who take initiatives in the world inspired by anthroposophy. The meetings at RSH may grow to be a place for networking, conversation and the sharing of learning and experiences.

We have again enjoyed hosting the annual Eurythmy Festival at Rudolf Steiner House where we greet 250 excited children, their parents and teachers. It truly gets the House buzzing and we are very pleased that this significant initiative for eurythmy is developing so well (more about this on p.37).

Again this summer we will continue with the Class members’ conferences at Emerson College followed directly by the Anthroposophical Society Summer conference, working with themes connected to the signs of the times.

This year, the title is Making the World more Human with artificial intelligence as the central theme presented by Nicanor Perlas, a recipient of The Right Livelihood Award, also known as the 'Alternative Nobel Prize' and among many other things, cofounder the Global Network for Social Three-Folding. We will also be joined by Gerald Häffner, Leader of the Social Sciences Section, and Joan Sleigh from the Executive Council, both at the Goetheanum. This is for members and friends, so please come and bring your friends too. We are glad that members of the Youth Section will join us with their friends. It will be 'world orientated', focussing on how anthroposophy can play a role in the world and also offering conversational and artistic workshops for the deepening of anthroposophical insights.

I want to mention an aspect of the Society's year that tends to pass beneath the radar. Each year Class Holders from across the country meet at Hawkwood College to deepen their common work in its various aspects. As an invited guest, I'm keenly aware that in doing this work they carry an important responsibility and task, and I would like to recognise this and thank them on behalf of all members of the School.

This year Joan Sleigh and I will not be making a road trip as we have done in the previous two years. Instead we will visit Penmaenmawr and Ilkley for five days for a small international gathering organised by Sarri Tapales.

The various activities mentioned above comprise one of the balls I am juggling or tasks that I carry.

### Rudolf Steiner House

The second is Rudolf Steiner House. Soon after we started our work five years ago we realised the need for someone to manage the House and its events. This post would require an additional salary, and with an annual deficit of over £200,000 at the time we knew this was simply not affordable. However, in our fifth year and after much effort to bring the deficit down (its still there but significantly smaller), Klaus, our treasurer, gave us the green light to recruit someone. The result was the arrival of Simon Reakes last summer who, to our disappointment, then left us again after six months. The reasons were manifold, one being that the scope of the job was too big. We are now redesigning the job description with a narrower remit and are currently in a state of 'reculer pour mieux sauter' – drawing back in order to better leap forward. However, we have learnt a lot through this experience, and several members have stepped forward enthused by what we are envisioning the House to become and offering support in various ways. In the meantime, I have taken on some of Simon's tasks, bearing in mind I am only in the House intermittently, but I am trying to hold the fort and prepare for the next person. We have fortnightly staff meetings and I am glad to chair these and thereby get a fuller sense of the life and challenges of the House. As the number of visitors and users grow and regulations increase, there are more demands on staff in all departments.

### Extended Executive Council at the Goetheanum

Now to the third aspect. At previous AGMs I have described the annual cycle of meetings that I attend at the Goetheanum and in other European countries where the various groups of General Secretaries gather.

In the last five years the nature of our meetings has changed significantly. The General Secretaries are no longer a group that only gathers around the Executive Council and Goetheanum Leadership group; rather we are now becoming a group in our own right. We meet partly on our own and find that we have a great deal to offer each other by way of friendship, support, collaboration and ideas and also offer support to our colleagues on the Executive Council and Goetheanum Leadership Group. It is both a diverse and harmonious group coming from very differing backgrounds and cultures.

Last spring I was asked to join the group known as the Extended Executive Council at the Goetheanum. Thinking that we had a new cultural manager in sight and expecting my responsibilities at RSH to reduce, my Council colleagues and I felt it would be feasible to take on this additional work.

The Extended Executive Council comprises three General Secretaries, the other two currently coming from Germany and France. We meet monthly with the Goetheanum Leadership group in the morning and the Executive Council in the afternoon and are invited to participate fully and bring our own agenda items.

On making this decision I was not to know that significant changes were about to happen in Dornach as a result of their recent AGM, when the two most long-standing members of the Executive Council, Paul Mackay and Bodo von Plato, were unexpectedly not re-affirmed in their positions and therefore left the Council with immediate effect. This event has considerably increased my involvement and awareness of complex issues in Dornach. One task of the Extended Council is to act as a bridge to the General Secretaries across the world, and I especially carry the connection with the English-speaking countries. The AGM was a shock for most of us, and many felt a deep sadness and concern, especially about the perceived inequity of the voting system, despite being fully democratic and in accordance with the statutes. As a result of this outcome very significant consequences have been set in motion. Therefore, such a situation also creates many new opportunities, and attention and effort is very much focused on new possibilities. The mood at the Goetheanum is collegial and cautiously optimistic as new ways forward are being actively explored.

While it is a real privilege to be involved in all these different areas of work, which I sincerely try to perform to the best of my abilities, I am aware of my many limitations. Sometimes emails from you remain unanswered or a task slips out of my consciousness. However, I hope to be sufficiently focused not to drop any of the juggling balls of my responsibilities and to work fruitfully with my colleagues

and with you for the future of our Society and the wellbeing of society as a whole.

I look forward to meeting many of you at our summer conferences and wish you all a warm, sunny and restorative summer.

*With warm greetings, Marjatta van Boeshoten*

## Council Report

SIMON BLAXLAND-DE LANGE

The period since the Spring Newsletter has for the Council been one of contrasts and creative polarities. We have, of course, been much preoccupied with filling the void left at Rudolf Steiner House by Simon Reakes's departure, while recognising that this was a task which could only really be undertaken by a team of people rather than by a single individual. As will doubtless be described elsewhere in this issue, some initial steps are currently being taken to form and nurture such a group of individuals able and willing to develop the potential of the House, a process that is not without its complexities and occasional setbacks.

As a counterpart to this preoccupation with the wonderful building that serves as a focus for so many strands of activity, we can gratefully acknowledge two invitations that presage a more active interchange between the so-called 'centre' and the 'periphery' of our Society. The first of these relates to the Extended Council meetings, which have been written about in a somewhat questioning way in the last two Council Reports. With much appreciation we can report that the Autumn Extended Council Meeting (ECM) will take place in Sheffield on 17th November, when the new Nominations Committee will be selected. We hope that the joint endeavour of Sheffield members, the Ruskin Mill project at Freeman College and the Council will lead to the organising of an event that will be of interest to, and an inspiration for, many members who are not normally able to attend. The second invitation – which is still in its initial planning stages – is from Edinburgh, where, it is hoped, next year's AGM will take place.

A second polarity relates to the considerable work currently being undertaken to improve the efficiency with which the Society is run. I describe this as a polarity because it is on the one hand a question of balancing books and maximising the use of our assets (principally Rudolf Steiner House) and, on the other, a very human process of contacting members and, in some cases, asking them to re-evaluate their relationship to the Society. The details of these tasks are carried pre-eminently, but by no means exclusively, by our Treasurer, Klaus Bohne, and Nick Vane. The net result seems on balance to be one of nurturing a greater sense of community and common purpose both at Rudolf Steiner House and amongst the wider membership.

A third dynamic area of interplay has been the recent close proximity of the Annual General Meeting of the world Anthroposophical Society in Dornach (22nd – 25th March) and our own AGM at Rudolf Steiner House over the week-

end of 4th – 6th May. As our General Secretary is not only a member of the group of General Secretaries from other countries but is also part of the so-called Extended Vorstand, we had been appraised beforehand of the motions that were to be submitted to the Dornach meeting; and I even thought it important to participate in this event myself. It therefore made sense to me to experience how Ueli Hurter, our guest from Dornach at the London AGM, spoke – when reflecting before a small group on the Sunday morning on the implications of what had happened in Dornach – of the importance of raising potentially divisive issues in the sphere of rights (such as casting votes ostensibly in favour of, or against, certain individuals) into the cultural sphere, where they can be considered on their own merits and without personal prejudice. Indeed, what sounded as an overall theme throughout this remarkable gathering in the Eurythmy Room at the House was the importance of strengthening the awareness that so much in our time hangs on the capacity of individuals to bring new impulses in the form of free deeds inspired by conscious thoughts; and in the context of the Anthroposophical Society this is a crucial element in the endeavour to encourage a lemniscatory flow between the School of Spiritual Science and anthroposophical institutions and organisations.

As for our own AGM, I can say on behalf of all my Council colleagues that it was an occasion to feel deeply grateful for – a gratitude that can be extended to those who worked to make it possible, to those who attended, and also to the glorious weather that blessed it. We were delighted to welcome a new colleague in Marilyn Edwards (though disappointed that her dog did not accompany her on this occasion!), while recognising that both Richard Bunzl and Robin Cook had decided that they need at present to focus on other areas of their lives.

Finally, mention should be made of the third annual Council and Section Coordinators' Retreat at Emerson College, which took place two weeks after the AGM and was attended by representatives of all the Sections of the School of Spiritual Science. One aspect of this group's work is fulfilling Council's wish to involve a group of specialists in the respective fields of spiritual-scientific activity (who are in turn representative of the large number of anthroposophical institutions and organisations in the country) in the grant giving process to support research and other forms of anthroposophical work. Therefore, out of the 'college' of Council and Coordinators a small committee has formed on a rotational basis that considers grant applications. However, the main work carried out at the Retreat (and also to a lesser extent at the day-meeting later in the year) has been increasingly concerned with questions such as the nature of spiritual research and opportunities for deepening one's relationship as an anthroposophical practitioner with the research – and the questions to which it gives rise – of our modern exoteric environment. Such, indeed, was the endeavour towards which this year's Retreat strongly inclined, even though it was but a stage on this journey.

*With warm wishes for a fruitful summer,  
Simon Blaxland-de Lange*

## Reports on the Annual General Meeting (AGM)

Saturday 5th – Sunday 6th May 2018 at RSH

### Saturday

PAULAMARIA BLAXLAND-DE LANGE

It was an exceptionally beautiful warm spring day when members gathered at Rudolf Steiner House for the AGM. After registration and coffee, where people observed and commented on the care that was so visible for the fabric of the House, Marjatta van Boeschoten opened the meeting and began with remembering those who had died. There followed a performance of Rudolf Steiner's Foundation Stone Meditation in Eurythmy by the London Eurythmy



Will Pouget, our new chef at his 'base' in Oxford

Group (joined by Maren Stott from West Midlands Eurythmy), which set the tone for what was to be a harmonious business meeting (see Sibylle's summary further down).

Lunch was provided by the new café team at the House – Will Pouget from the Vaults and Gardens Café in Oxford and his helpers – and was much appreciated. The early afternoon continued with Marjatta's General Secretary's report (see p.4) followed by conversation. The business part of the AGM concluded with the Foundation Stone Meditation in Eurythmy again. We were shown and reminded just what Eurythmy is capable of!

After tea, guest speakers Ueli Hurter, joint Leader of the Agriculture Section at the Goetheanum, and Peter Brown,



Ueli Hurter giving his presentation on biodynamics in India  
Photo credit: Julia Dvinskaya

Section Coordinator in Great Britain – joined by his colleagues Briony Young, Gabriel Kaye and Richard Swann – gave moving presentations on biodynamic developments worldwide and in the UK. A report on this part of the AGM can be found on p.30.

In the evening there was a lively and accomplished piano concert which included a piece in eurythmy – all generously donated by pianist Louis Alvanis (co-organiser of the International Concert Series at RSH) and eurythmist Sigune Brinch (Performing Arts Section Coordinator and Director of Peredur Eurythmy). The concert included music by Mozart, Beethoven, Chopin, Debussy and Gregers Brinch, performed on our wonderful Steinway. Sigune presented a beautiful rendering of Debussy's Claire de Lune with a choreography by Rudolf Steiner. Many thanks to both artists for sharing their gifts with us!

### Saturday's Business Meeting

SIBYLLE EICHSTAEDT

(with help from Doris Bailiss' draft minutes)

### Membership and Data Protection

The business meeting was chaired with clarity and warmth by Adrian Locher. After the formalities of apologies, the distribution of proxy vote slips and the acceptance of last year's minutes, Doris Bailiss gave the membership report and shared that since the 2017 AGM the Society had welcomed thirty-six new members and received twenty-six notifications of members who had died. Forty-six members had resigned, four had transferred into the ASinGB and thirteen had transferred to other national societies. That left us with forty-five fewer members than in 2017.

The relatively large number of resignations can be attributed to the fact that Council member Nick Vane has started to contact members who have not been in touch with the Society and/or paid a membership contribution since 2014 to establish whether they wished to remain a member. This process will continue throughout 2018 with a view to arrive at a much clearer picture of membership numbers at the 2019 AGM.

Doris also explained what the new data protection legislation means in terms of record keeping and receiving mailshots. As a membership organisation the legal basis for informing members of Society events is what is termed 'legitimate interests'.

### Financial Report

Klaus Bohne, our treasurer, then brought the good news that the Society had received an increased level of contributions, for which he thanked the members. He shared that our main funds were being transferred to a new account with Triodos Bank, while we would maintain one account with Lloyds Bank account for practical reasons. This news was well received by the members present.

A slide show of last and previous year's figures, accompanied by Klaus' lively and clear commentary, showed that the Society's and Anthroposophical Association's (AA)



Sibylle's farewell to Richard. Photo credit: Julia Dvinskaya

overall expenses had gone down, and the annual deficit drastically decreased to £56,000. Consolidated income (i.e. from the Society and the AA) had increased as membership contributions and rental income had gone up. Klaus was expressing hope for further improvements.

The accounts were received and accepted, and Salisburys Chartered Accountants were reappointed as the Society's auditors by a 100% majority.

### Words of thanks to Richard Bunzl

Sibylle expressed her thanks on behalf of all of us to retiring Council member Richard Bunzl for his work as a trustee over five years. She highlighted his calm but alert presence, his conscientiousness, his attention to detail, his know-how in charity and governance matters. He will be greatly missed; however, Council is glad that he has agreed to still give advice when needed and that he is open to re-joining Council at some point in the future. This was followed by a round of applause. She further informed the meeting that due to major life changes Robin Cook had decided not to be reaffirmed.

### Report from the Nominations Committee and affirmation of a new Council Member

Ute Towriss, a member from Cambridge, had been the Chair of the Nominations Committee this year. The committee had assessed the needs and requirements of Society, but had only received two nominations. Since one of the two withdrew his nomination, the committee met with only one nominee, whom they recommended whole-heartedly to the assembly.

Marilyn Edwards subsequently introduced herself to the members present. As a retired teacher she felt she now had the time and energy to contribute to the work on Council and emphasised that personal connections within the Society were important to her. Marilyn was affirmed by a overwhelming majority and warmly welcomed by Council and the membership.

### General Secretary's Report

This was followed by Marjatta's report, a shorter version of which you can find earlier in the Newsletter.

### Members' Forum

The question as to 'what happened in Dornach' in connection with the non-affirmation of the Executive Council members Paul Mackay and Bodo von Plato at the recent AGM of the General Anthroposophical Society led to some lively conversation. This question will be addressed in the report on Ueli's presentation on Sunday morning further down.

On a more local level, members complimented the improved appearance of Rudolf Steiner House.

This ended the formal business meeting. The draft minutes will soon be checked and made available on request.

### Sunday morning, part I

PAULAMARIA BLAXLAND-DE LANGE

On Sunday morning Diana Pauli gave free renderings of Class lessons 12 and 13 of the School of Spiritual Science, while Simon Blaxland-de Lange and a group of twelve people engaged with the Leading Thoughts by Rudolf Steiner. Simon introduced the session by sharing some elements of his research about the difference between the Letters to Members and the Anthroposophical Leading Thoughts before and after August 1924. (It was only after the 3rd letter that Michael was mentioned.) We read the letters of 16th and 23rd March, part of the one from 6th April and the Michael Letter of 16th November, and touched on the relationship of the letters to the School of Spiritual Science. A real listening quality was evident.

### Sunday morning, part II

PAULAMARIA BLAXLAND-DE LANGE, ANDY BEARD AND SIBYLLE EICHSTAEDT

Throughout the AGM the relationship between Society, School and Movement sounded as a theme. In Ueli Hurter's introduction regarding the recent events in Dornach in the second part of Sunday morning, he gave a historical account of developments at the Goetheanum from 2011 to the present:

2011 At the AGM in 2011, with 1500 members present, an unsuccessful vote of mistrust was tabled against the Vorstand. As a result, a seven-year voting term was introduced, i.e. Vorstand members would have to be confirmed every seven years by those assembled. This was intended to strengthen the connection between the Executive Council and members of the Society.

2012 To spread responsibilities more widely, the Goetheanum Leadership or Collegium was established, made up of Vorstand members and Section Leaders. The Collegium is responsible for the School of Spiritual Science and the Goetheanum as well as carrying legal responsibility for the Society.

2016 This was the year of a large Michaelmas Conference to which not only members of the School and the Society but also those working in the Movement – i.e. in anthroposophical organisations – without necessarily being members of the Society, were invited to attend.

Ueli then drew three diagrams on the blackboard. Firstly, a square representing the members of the Anthroposophical Society; secondly, a triangle representing the members of the School of Spiritual Science (who may not necessarily be interested in the life of the Society); and thirdly, a relatively large circle representing those who are engaged in the anthroposophical movement with its many organisations and enterprises. Many of these people are not members of the Society or even know of its existence, let alone being aware of the School of Spiritual Science.

Activity has moved strongly from the 'centre' (the School and the Society) to the 'periphery' (the Movement). There are many more co-workers working in anthroposophical organisations than there are members. He observed that many of those working in the periphery are "anthroposophists before they know that they are." Now is the time when we need to bring the periphery back into stronger contact with the centre.

This was the impulse behind the 2016 Michaelmas Conference and the subsequent forming of six working groups as part of the 'Goetheanum in Development' process. Between now and the celebrations of the centenary in 2023 of the re-founding of the Society at Christmas 1923/24, the groups will focus on particular projects with the intention to interlink these three spheres.

Most of us in the room were not fully aware of what this process involves, despite various reports in Anthroposophy Worldwide and elsewhere, and Ueli's enthusiasm helped to bring this to life.

### The six working groups

1. How can the School of Spiritual Science become more integrated and connected with the Society and the Movement with its practical fields of work? Led by Hans Peter Roh, joint Leader of the Education Section.
2. Research based on practical work. What is spiritual research? Since none of us have Rudolf Steiner's scope and depth of spiritual insight, we can legitimately speak of 'action research'. In the sense that anthroposophy is not split into 'anthroposophy itself' and 'applied anthroposophy'. How do we 'create anthroposophy' out of situations? What are helpful attitudes? What are methodologies which can be shared and improved? Where are our growing points? Led by Ueli Hurter, joint Leader of the Agriculture Section.
3. Enlivening anthroposophy in the fields of work. How do we form and govern our organisations out of anthroposophy and not out of business models? Led by Constanza Kaliks, Leader of the Youth Section.
4. Communication. What are the tools and how do we use and develop them? Led by Justus Wittich, Treasurer.
5. The 'World Goetheanum Association': developing an alliance of organisations and enterprises arising out of anthroposophy; being more aware of their needs and linking them more strongly to the Society and the School as a research centre. Led by Georg Soldner, joint Leader of the Medical Section.

6. The Goetheanum Campus. How can it be truly open and have a clear identity, and not be seen as a "funny place with those funny people"? Led by Jean-Michel Florin, joint Leader of the Agriculture Section.

The morning continued with a conversation in which a number of aspects of the six project areas were discussed, particularly the question of effective communication, and how to maintain human connections between members in an age of digital communication.

Finally, we turned to the 2018 AGM at the Goetheanum. One outcome was that a motion to reaffirm Paul Mackay and Bodo von Plato, who had served on the Executive Council for twenty-two and seventeen years respectively, was turned down. Those who supported the provision of re-affirmation in 2011 included the two people whose position on the Executive Council was now terminated.

The question arose why the two Vorstand members had not been re-affirmed. What were the objections brought against them? While this was a complex question that could not be summarised lightly, there was a suggestion that many members had wished for the way of working carried by Sergei Prokofieff when he was still part of the Executive Council to continue which, without his presence, had apparently not been possible. This had led to strong reactions as many members felt disenfranchised and not heard.

Since Seija Zimmermann had stepped down, the Executive Council, now also without Paul Mackay and Bodo von Plato, has been reduced to four members: Justus Wittich, the Society's Treasurer who joined in 2012; Joan Sleigh who joined in 2013; Constanza Kaliks, Leader of the Youth Section who joined in 2015 and Matthias Girke, joint Leader of the Medical Section who joined in 2017. It was noted that two of the people left on the Vorstand are both women and mothers. This is quite new and brings a new mood.

The outcome of the failure to reaffirm the two members of the Executive Council is complicated by the fact that, as well as its exoteric responsibilities, the Executive Council constitutes the Leadership of the School of Spiritual Science and specifically the General Anthroposophical Section, which includes the Class. Relationships between members of the School as an esoteric institution are characterised by agreements between human beings arising from mutual respect, and not by democratic processes.

So, the question now arises whether members of the Society can remove members of the Executive Council in their capacity as leaders of the esoteric School, as well as their responsibilities as members of the Goetheanum Leadership (Goetheanum Leitung), which includes the leaders of the Sections of the School, together with the Executive Council, and which embraces more exoteric tasks. This question will be worked with at the Goetheanum Leadership retreat in June.

Ueli was warmly thanked for everything he brought to our AGM, with such warmth and clarity, too!

Paulamaria Blaxland-de Lange, founding co-director of Pericles, West Hoathly E: [paulamaria@pericles.org.uk](mailto:paulamaria@pericles.org.uk); Andy Beard, class holder in Stroud E: [a.beard44@btinternet.com](mailto:a.beard44@btinternet.com); Sibylle Eichstaedt, editor E: [asingb.newsletter@gmail.com](mailto:asingb.newsletter@gmail.com)

## The Anthroposophical Association (AA)

CHRISTIAN THAL-JANTZEN

Note from the editor: Christian Thal-Jantzen is a member of the ASinGB and the AA who has occupied himself with these two organisations for a long time. I invited him to write a piece on the history of the Anthroposophical Association (AA), which is often referred to as the business arm of the Anthroposophical Society in Great Britain (ASinGB), and which is less in members' awareness than the Society.

The Anthroposophical Association was set up on 17th October 1925 by seven founding members who were also the first Board of Directors. Since it was a requirement that all members of the Board were also members of the ASinGB, it can be assumed that the following were all members of the Anthroposophical Society in Great Britain which had been founded a year earlier: John Robert Henry Duboarg ('Medical Practitioner'); Ellen Sarah Hosegood ('Married woman'); Dorothy Pethick ('Spinster'); Celia Ann Martha Larkins ('Married woman'); Nina Beverly ('Spinster'); Daniel Nicol Dunlop ('Director'); Eleanor Charlotte Merry ('Widow').

The main purpose was to take on a lease in Park Road, London, in order to erect the building which we now know as Rudolf Steiner House (RSH). This was built in a number of stages; at first just the Hall and stage with entrance lobby, and a meeting room on the first floor which is now the office and a meeting room/classroom. The next two floors and the adjacent four stories with the bookshop and entrance lobby at street level, topped by the Eurythmy Room on third floor, came later. The House was designed by the architect Montague Wheeler who was also a member and later Hon Treasurer of the Society.

The construction was funded, at least in part, by long-term loan bonds – similar to Government Bonds. As I recall these were still being paid off when I was a Director in the 1970s. One reason for not using the Society to own and build the House is that the Society is an unincorporated membership association without limited liability. Limited liability is helpful when running a business, borrowing money, employing staff.

On 24th November 1939 it was agreed to reduce the initial requirement for at least twenty-one members of the AA to be present for a General Meeting to just seven, the same number as the minimum number of Directors on the Board. This may have had to do with the Second World War and the anticipated difficulty of getting a quorum of twenty-one members. Twenty years later, on 24th June 1959, a more dramatic change was made when a general meeting decided that henceforth the Directors of the Association's Board would all have to be members of the Society's Council.

The Association also became a registered charity at the same time as the Society.

Because the directors of the Association are at present also Members of the Council of the Society and the Soci-

ety therefore 'controls' the Association, the accounts of the two organisations are consolidated, that is to say combined. This, in turn, can make it difficult for members of the Society to understand the Society's finances and follow what exactly the members' annual contributions make possible.

Membership of the AA is open to any member of the Society. There is no financial commitment other than to guarantee the Association to the tune of £1.00 if it were to go bankrupt. A condition of being a Director is to be a member of the Association. This means that the present AA membership is made up of current and past members of the Society's Council such as myself, and those Society members who take an interest in the Association.

In our present set up the Association runs the House and Theatre including lettings, Bookshop and Library and employs their staff as well as the Society's office staff. Until recently it also ran the café and employed its staff. The Society pays the Association for the rooms it uses for its activity including its administration, meetings and events. It also reimburses the Association for the cost of employing staff that work for the Society.

Members of the Society can have the use of RSH space at a subsidised rate. The Society and Association currently make available at no charge the use of spaces for the meetings and work of the First Class of the School of Spiritual Science as well as for Sections of the School. Festivals also take place rent free. An anomaly is that the Library is not funded by the Society as a service to members of the Society; its running costs are listed in the Association accounts. Study groups, artistic classes such as eurythmy, painting etc., are not activities of the Association but of the Society, but facilitators and participants help support the running of the AA-owned venue by paying rent.

There was an opening up of the ground floor in the 1980s (led by architect David Austin) followed by the arrival of the cafeteria and further modifications in 2007 (led by architect Nic Pople). These – including major upgrades of electrical installation – have all been funded by loans from the Anthroposophical Society, as has the Association as a whole when its income has not met the level of its outgoings.

Since 2013 (which marked the advent of Marjatta van Boeschoten as General Secretary and the 'new' Council of the Society), strenuous efforts have been made to increase rental income through 'outside' users to help balance the books of the Association and reduce the annual subsidy given the AA by the Society. A major new tenant is Francis Holland School from next door, which rents a number of rooms as classrooms during the week. Hiring out the Hall has also increased, including its use as a concert venue – apparently it has excellent acoustics. Among the regular users are renowned organisations such as Glyndebourne Opera, the Royal College of Music and others who greatly appreciate not only the acoustics and the Steinway but the general ambience of RSH.

If you are interested in becoming a member of the Association, please contact Doris Bailiss in the office and request an application form – the process is very simple and straightforward. All you need is to have an interest in the Association.

Christian Thal-Jantzen is a retired architect and financial consultant-living in Bath. T: 07802 962303  
E: christianthaljantzen@outlook.com

## SOCIETY SUMMER CONFERENCE

### Making the World More Human

1st – 5th August 2018  
at Emerson College

For members and friends  
(please spread the word!)



By now, everyone will have received our brochure with details of this year's Society Summer Conference. Working with the theme "Making the World More Human", through talks and plenums, artistic, study and social activities, we hope to strengthen awareness of what it is to be human, and how to respond to the increasing challenges of our times out of our humanity. We will consider the question in connection with the sphere of Rights, Politics and Democracy, and in the light of the alarming rise of artificial intelligence.

Please contact Ilona Pimbert who will forward any questions to the conference organisers, and will send out further brochures for distribution on request. E: [ilona.pimbert.rsh@anth.org.uk](mailto:ilona.pimbert.rsh@anth.org.uk)

## CLASS CONFERENCE OF THE SCHOOL OF SPIRITUAL SCIENCE

Monday 30th July – Wednesday 1st August 2017  
Emerson College

Please go to p. 28 for details.

### Looking ahead

Please note that this year's Extended Council Meeting (ECM) will take place in Sheffield on 17th November, hosted by Freeman College and the Sheffield Anthroposophical Group. Details will follow in the next issue.

### Grant Applications

Details of grants given during the two grant application rounds in 2018 will be published in the autumn issue of the Newsletter. The Grants Committee is still processing applications received in May.

### Creating a Michaelmas Festival

Rudolf Steiner speaks in great depth on the meaning and relevance of celebrating Michaelmas and creating a new Michaelmas Festival, which has to be created without reliance on any tradition or convention. We would like to invite members to submit their thoughts and experience of how they and their groups have lived with this call to create a festival 'out of the spirit' and share these with fellow-members in the Newsletter.

### Living with the Foundation Stone Meditation

Along similar lines we invite you to share your experience and reflections on living and working with Rudolf Steiner's Foundation Stone Meditation.

### Volunteering at Rudolf Steiner House

Every charity enjoys and depends on the dedication and support of a host of volunteers!

If you are interested in volunteering in one or more of the many areas at RSH please write to Ilona Pimbert. Council is developing 'Guidelines for Volunteering at RSH' and will forward them to those interested once they are finalised.

### Rudolf Steiner House Foyer Exhibitions

We remain committed to our plan announced earlier to create an exhibition displaying vignettes of the many 'fruits' arising from the work of Rudolf Steiner in this country, so that newcomers entering the House cannot only feel its special atmosphere – as they do! – but can find out more immediately, through an informative and attractive display, about the work that has been going on for decades.

In the meantime we would be happy to exhibit any artwork by anthroposophically inspired artists. Please send your details to Ilona Pimbert who will pass them on to the Art Section Coordinator Gordon Clarke who, in collaboration with Marjatta van Boeschoten and Hugh Hammond (RSH) will act on your proposal.

E: [ilona.pimbert.rsh@anth.org.uk](mailto:ilona.pimbert.rsh@anth.org.uk)



General Anthroposophical Society **Anthroposophy Worldwide**

### Anthroposophy Worldwide (AW)

The Society sends electronic copies of AW to all members on our email contact list free of charge.

If you prefer to receive paper copies please register directly with the Goetheanum Subscription Administration Office.

E: [abo@dasgoetheanum.ch](mailto:abo@dasgoetheanum.ch), T: 0041 61 706 44 64 (Mon–Thurs 9.00–12.00) F: 0041 61 706 44 65 or write to: Abo-Admin, Das Goetheanum, Postfach, CH–4143 Dornach, Switzerland. 10 paper copies per year cost CHF30 or €25 payable by debit/credit card or PayPal.

## Are you moving or have you moved House? Or changed your phone number or email address?

Please remember to let our membership secretary Doris Bailiss know so you don't miss out on any communications!

If you have an email address and are not already on our members' emailing list, please forward your details to Doris.

E: [doris.bailiss.rsh@anth.org.uk](mailto:doris.bailiss.rsh@anth.org.uk)



## Please consider Leaving a Legacy to the Society in your Will

Legacies are a very important means through which the work of the Society can be supported into the future. We receive them with great gratitude and responsibility to use them wisely.

If you would like to discuss this possibility, please contact the Treasurer E: [treasurer@anth.org.uk](mailto:treasurer@anth.org.uk) or write to the Treasury, Rudolf Steiner House, 35 Park Road, London NW1 6XT

## Membership Report

### New members

Ian Summerscales, Banbury; Timi Kovesdi, Forest Row

### Deaths

Richard Aldred, Stourbridge, January 2018 (exact date unknown); John Russell Salter, Buckfastleigh, 28th January 2018; Alex Naylor, Portsmouth, 18th January 2018; Peter Amy, Salisbury, 2nd February 2018

### Resignations

Joanna Betts, Kings Langley (Class member); Rosalind Bourne, Buckfastleigh; Josh; Brenner, High Wycombe; Timothy Brink, Edinburgh (Class member); Margaret Brink, Edinburgh; Charlotte Browning, Exeter; Rosalind Bourne, Buckfastleigh; Graham Carpenter, Crowborough; Rose Crystal, London; Val Collett, Exeter (Class member);; Trudy Coutinho, Welling; Charles Cross-Gurnell, Stourbridge; Jane Crutchfield, Forest Row; Ireine Czech, Germany (Class member); Eleanor Davis-Stanier, Leicester; Heather Douch, Forest Row; John Ellis, Cheltenham; Monica Ellis, Cheltenham; Jaynie Evans, Huddersfield; William Evans, Cardiff; Bill Edwards, Stonehouse; Gertraud Ekama, Kidderminster; Winifred Feeney, Stroud; Rebecca Firth, Montrose; Ali Fitzpatrick, Kings Langley; Christo Georgadidis, Forest Row; Anne-Marie Parham, Broxburn; Simon Thorn, Totnes

### Transfers

Stanley Clinton, now direct member at the Goetheanum; Adrian Williams-Brett, to AS in Australia

## From Rudolf Steiner's 'St John Imagination' (cont)

And if one looks up to the heights, how is it then? The impression one has is of out-spreading cosmic Intelligence. Human intelligence — as I have often said — is not of much value at its present stage. But the heavens at midsummer give one the feeling that Cosmic Intelligence is alive everywhere — the intelligence not of single beings but of many beings who live together and within one another. Thus we have up there the out-spreading Intelligence woven through with light; the living Intelligence shining forth (yellow) as the polaric opposite of the Will. And while down below we feel — in that blue darkness everything is experienced only as forces, up above we feel — everything is such that in perceiving it we are illumined, permeated, with a feeling of intelligence.

And now within this radiant activity there appears — I cannot put it otherwise — a Form... there comes before us — to describe it in human terms, which are of course bound to be only approximate — an extraordinarily earnest countenance, which arises glowing warmly out of the pervading radiant Intelligence ... We have the impression that this figure forms its body of light out of the radiant Intelligence. And for this to happen at the height of summer, something I have already described must come in: the elemental spirits of the Earth must soar upwards. As they do so, they weave themselves into the shining Intelligence up above, and the shining Intelligence receives them into itself. And out of that gleaming radiance the figure I have just mentioned takes form.

This form was divined by the old instinctive clairvoyance, and we can give it the same name by which it was known then. We can say: In summer, Uriel appears in the midst of the shining Intelligence. (cont. on p. 43)

From Rudolf Steiner, *Four Seasons and the Archangels*, 'St John Imagination', 12.10. 1923 GA 229. Transl. by C. Davy and D.S. Osmond

## Ilkeston

### 100 years of Anthroposophy in Ilkeston

RICHARD SHAW

Anthroposophy in Ilkeston began 100 years ago when Edith Lewis, the daughter of a local mill owner started an 'Institute' to cater for the cultural lives of her father's employees. Many of the workers were women; she also provided for their physical wellbeing by buying a house for their use as a hostel and convalescence home.

After Miss Lewis met Dr Steiner, the cultural side of her work especially took on more and more of an anthroposophical character. Due to the strong connection she felt with the Archangel Michael, the Institute was renamed 'The Michael House' and relocated to the site of what was later to become Michael House School. After the School had moved to Shipley – once a mining area but now a country park – the premises were acquired by Weleda who expanded it considerably whilst managing to ensure (until recently) that it was still painted pink!

Local group activities, or certainly the monthly members' meetings, were still based in an annexe to the main Weleda building now called 'Edith Lewis Hall'. This once housed the nursery (or kindergarten as we would now call it) and provided accommodation for teachers; since the relocation of the school to Shipley it has provided rooms for meetings and for the use of therapists.

My own first memories of being involved in the anthroposophical life in Ilkeston were 'the Monday night group' in the former nursery and attending lectures, conferences, eurythmy performances and musical recitals at Michael House School. This was in the mid-to late seventies when the school and the group had only recently been physically separated and perhaps more united in other ways than has since tended to be the case.

Miss Lewis was a pioneering spirit who had a keen eye and sensitive disposition towards need, and who responded accordingly. She also had the financial wherewithal to do so and almost succeeded – in the early 1920s – in opening a publicly funded school offering a Steiner curriculum here in Ilkeston. Had it come off, this would have made Michael House the very first Steiner school in the British Isles.

As it was the school had to wait until 1934 when it could be opened in purpose-built premises, partly from funds made available from Miss Lewis's estate. Even then, it continued as an 'endowed' school in terms of the bursaries it was able to offer and the financial cushion it had to fall back on in times of need. This continued until the late sixties when a steep decline in pupil numbers and a conceived inability to expand on the current site resulted in the decision to move to other premises.

This was at a time when many of the first generation of teachers were retiring or had already retired, and when most of the funds previously available for educational purposes had to be utilised towards the purchase of the new premises. So the mid-seventies saw the school moving to a



Weleda UK and Michael House School

new situation with a new generation of teachers needing to discover ways of funding the school more singularly out of income rather than capital: the school changed from being an 'endowed' to a 'community' school, with all the attendant challenges and opportunities.

This meant that questions of threefolding, as we would recognise them, i.e. of social, spiritual and economic relationships have always hovered around the school if not always (or ever) finding an easy path to incarnation. Most recently, questions of 'threefolding' have also come to the fore in our World Events Conversation Group which formed three and a half years ago and which meets once a month on a Saturday morning (although it is also creating spin offs). This group has been the only group that continues to meet in the Edith Lewis Hall. Our attention has focused increasingly on two subjects: "What is threefolding and how do we seek to facilitate its entrance on to the world stage (or at least parts of it)?" and "What is, really, the consciousness soul? How do we see its manifestation in so much that is happening around us, and in the consciousness that informs today's questions together with advances (achieved or called for) in science, the arts, public finance and, yes, politics?"

We are enriched by having in our midst 'non-anthroposophists' with their own particular areas of interest or endeavour; we approach everything out of the spirit of the verse "In the boundless without, find thyself oh Man!" (*Verses and Meditations*, p. 49) with which we start every meeting. This, basically, is to the effect that all the issues in the world are also to be found in ourselves, and this gives us both the licence and the authority to address them out of our experience and within our own environment. As such we also need to be aware of what is manifesting in our locality and connects us to the needs of Ilkeston and the surrounding area, just as Miss Lewis herself was.

Weleda is now increasingly organising Anthroposophical events and activities which Society members and friends can attend and substantial contributions to local anthroposophical life are made by other groups which meet in people's houses or centre around biodynamic farming (Trinity Farm also supplies produce and has a very good cafe), the Christian Community and Michael House School. But space prohibits the further elaboration of these.

If you would like to connect with our group or be on our mailing list, please contact Richard Shaw T: 0115 783 1616 or E: [jrs51@hotmail.co.uk](mailto:jrs51@hotmail.co.uk)

## Brighton

For details on a Projective Geometry Classes starting in September please go to p.43

## Edinburgh

### Freedom & Community

A Living Exploration of Rudolf Steiner's *Philosophy of Freedom*

**27th - 29th July 2018**

Hosted by the A.S. in Edinburgh

**What:** A weekend seminar on Rudolf Steiner's question: "But how is a social life possible for man if each one is only striving to assert his own individuality?"

**When:** Friday 27th July (7.30-9pm, doors open 7pm), Saturday 28th July (10am-9pm, doors open 9.30am) and Sunday 29 July (11am-4pm, doors open 10.30am)

**Where:** Edinburgh Steiner School

**Who:** Damaris Matthijsen & Jac Hielema, founding teachers of the Economy Transformers Academy in the Netherlands. Using the principle of 'what lives within will manifest outwardly', they developed methods to help individuals and groups discover shared intentions on which to base forms of community that also ensure each person develops their full individual potential.

**Individualisation versus Community Building:** In this day and age more and more people experience that in order to discover their own mission in life they have to reject traditional communities such as family, church, school or political party. After pursuing their individual journeys, there often comes a point where a sense of isolation once again leads them to seek out community. Whether we live together with a partner, work with colleagues in a business or organization, meet with like-minded people to develop a life/work community or are simply involved as citizens in contemporary society, in all these cases we strive to be both ourselves as well as part of community.

But asserting your own individuality is often frowned upon in our society. It is said that if everyone aims to pursue their individual development and purposes, then community would no longer be possible. We need leaders and followers, so it is said. But is this true? What does it actually mean to develop your individuality and pursue your own purposes? Could a community be created in such a way that each member is yet able to fully develop and



Jac Hielema and Damaris Matthijsen

express their own individuality within the community? Or do individuals just need to conform to specific customs and values for community to be possible at all?

You are invited to participate in this weekend seminar with Jac Hielema and Damaris Matthijsen where we will explore these important questions from several different angles, both at the personal and societal level.

**Exchange:** Entire weekend – pay what you can: min £65-£195 per person. If you only wish to attend Friday and/or Saturday evening, please make a donation at the door. Price exclusive of meals and accommodation, inclusive of coffee/tea and biscuits

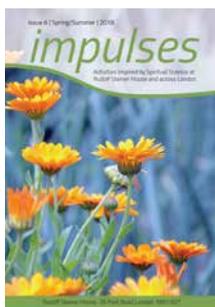
Please email Iddo Oberski

T:0131 2819842

E: ioberski@gmail.com to book.

If you cannot afford the minimum cost, please contact Iddo to discuss.

## London



### impulses

To find out about activities inspired by Spiritual Science at Rudolf Steiner House (RSH) and across London, please download the latest *impulses* magazine from the

RSH website. *impulses* contains a comprehensive listing of all events in the spring including lectures, workshops, study groups and the festivals. Paper copies of *impulses* can be obtained at RSH.

You can also become a Friend of RSH and receive occasional reminders of certain events at the House.

Please contact Ilona Pimbert to sign up.

E: ilona.pimbert.rsh@anth.org.uk

St John's Festival:  
The Lord of the Elements  
**Sunday 24th June, 6.30-8.00pm**

Forming the Future: Weekly  
Friday Seminars & Lectures

For details please contact Sue Peat  
E: suejoanpeat@gmail.com

## The Spirit of English

### SHAKESPEARE

"We know what we are but not what we may be".

Awakening to who we can become through the crises we create and face

**30th July - 10th August 2018 Rudolf Steiner House London**

To register or for details

E: andrewjwolpert@gmail.com

Sponsored by and run on behalf of the ASinGB

## Sheffield

### Angels – Their Significance Today

**Saturday, June 16th 10am-5pm**

Freeman College,

88, Arundel St, Sheffield S1 2NG

Three perspectives given by Mark Vernon, philosopher, psychotherapist, former priest and Anglican; Marianne Rankin of the Alister Hardy Trust, writer and researcher of contemporary spiritual experiences and Siobhan Porter, Christian Community priest. A day of talks, conversations and shared experiences, with musical interludes by John Dalton, harpist.

Admission: donations towards expenses.

Please visit these websites for further information: [www.markvernon.com](http://www.markvernon.com), [www.studyspiritualexperiences.org](http://www.studyspiritualexperiences.org), [www.thechristiancommunity.co.uk](http://www.thechristiancommunity.co.uk)

### A Celebration of Midsummer and St John's

**Sunday, 24th June 2-5pm**

Brantwood School, 1, Kenwood Bank Road, Sheffield S7 1NU

For further details on both these events and to reserve a place please contact Robert Chamberlain M: 07974 906421  
E: robertchamberlain43@outlook.com

## Rising Above the Rubble and Dirt

RICHARD BRINTON

### The six-fold path today

I was shocked and saddened when reading a report recently about the rise in sexual assaults on ambulance staff, with the sharpest rise just last year. One ambulance paramedic said, "To female members of crew it's a daily thing." The April Toronto van killings had misogynistic connections. It seems especially since the time of the Brexit vote and Trump election that a further can of worms has been opened, with more hate talk (and tweets!), emotional polarisation and violence. With reports of Silicon Valley sex orgies reminiscent of Roman times, the Harvey Weinstein revelations appear to be merely the tip of the iceberg.

What is happening? MPs have responded to the ambulance sexual assault figures by calling for legislation for tougher sentencing for aggression against emergency workers, but most would probably acknowledge a punishment approach as a short-term stopgap measure.

There is a positive side to the revolting revelations: more people are looking on with disgust and saying, there must be higher values to live for. There is a distinct change of mood, an inner climate change, where people are much more ready, for instance, to talk openly about matters of inner life, self-development, spiritual paths. It seems throughout history that with every step in more positive spiritual progress another mirrored material side rears its head, as another challenge to master or overcome.

What can be a longer-term response to the uglier revelations today? It is helpful to be aware of what has made matters worse. A large finger can be pointed at prevalent educational systems, focusing predominantly on material knowledge and ignoring the emotional inner core of the child, giving rise to emotional illiteracy. Another can be pointed to modern technology which is replacing real relationships. And to modern science: on the one hand it has brought the positive capacity for observing and reflecting on the world objectively, i.e. without continually mixing in our inner emotions, preconceptions, personality and judgements, yet at the same time it has done this through denial of the inner self in the process. In the ensuing inner emptiness, it has come onto a dead-end road for the soul.

But what are the positive pointers that can help us forward? One very significant step would be in the overhaul of the education systems – that is a topic in itself. After the child lays the foundations for its physical development in early childhood, Steiner gave as a main objective for the following school years the fostering of the emotional life, raising the emotional life out of dependency on the physical body to realise that – through appreciation of beauty – a rich inner life can flourish. In the teenage time we bring the deeper emotional life into connection with the clarity of thinking. With the birth of the Ego forces in the twen-

ties, the soul forces can then take steps beyond the determinism of the lower ego and personality, the groundwork laid for the development of a free soul life in adulthood, the potential for lifting up and connecting with the spirit, or one could say, with our spirit-self.

In anthroposophy and in the Steiner schools we recognise in the above broad outline the developmental sequence of physical, etheric, astral and ego, or selfhood, carrying on to that of the elevated self, or spirit-self. The full potential of each stage is only achieved if the preceding stages have been worked on in a healthy and balanced manner. That is the ideal, and there are always aspects we have to work on and try to catch up on. But we can get the picture of how the upbringing and education of a child can have a huge impact on adult life, and how not paying attention to this could significantly contribute to the more ugly phenomena noted earlier.

Yet, with all these descriptions, there is a finger which we least like pointing, and that is at ourselves. We tend to like saying, the bad things are happening there or there. If obstacles arise, our emotions rise and we quickly pass judgement – on someone else. We see continually how this leads to verbal and actual conflict.

Rudolf Steiner, amongst many others, emphasised ever and again that the real conflict is inside us. This is where our attention must lie. "One has to be clear that human beings will only be able to get away from all that in the outer world pits one person against the other in different opinions, feelings and actions, when they at first fight in themselves that which otherwise streams out into the world... To turn the outer battles inwards, to work on the harmonisation of the inner soul forces, this is what is needed for the further development of humankind."<sup>1</sup>

He takes this a step further in the lecture, saying that it also has to do with the harmonising of the father and mother principles in each of us, the former coming to expression in the Ego and physical body, the latter coming to expression more inwardly in the etheric and astral bodies.

Taken yet further, he relates how the old initiation forces were largely drying up and were no longer capable of achieving the harmonisation, as portrayed in the Oedipus saga, where blindness and chaos ensue. New spiritual forces were needed to enable us to get beyond egotism not by extinguishing the self, as was part of old initiation rites, but raising it consciously to a higher self, or spirit-self. This was the spiritual impulse, according to Steiner's insights, which the Christ Being brought to earth, in order that the human being "will be able to work in the world not as a fighter but out of love." We are only at the beginning of this process in broader evolutionary terms, and the blindness of materialism will continue to feed chaos and strife, including the uglier misogynistic and chauvinistic manifestations noted, until the inner conflicts are illuminated and tackled.

*How can I get beyond the feeling of powerlessness and passivity that so much afflicts our times?*

This can all sound very grandiose, and we can be left with the frustrating question: where do I start? Can I, myself, *really* make a difference? How can I get beyond the feeling of powerlessness and passivity that so much afflicts our times?

Steiner gave many indications for how to work on this inner development in a way suitable to modern times, amongst the most significant of these being the 'simple' exercises of the six-fold path. The order and relationships as given by Steiner are:

**Concentration** – physical body

**Control of action** – etheric body

**Equanimity** – astral body

**Positivity** – Ego

**Open-mindedness** – Spirit Self

**Inner balance** – bringing the previous five into harmony with each other

They can be practised on many levels – the simple titles belie their depth and potential. It can help to consider different handles at different times, perhaps on a new cycle of six. For instance, one can immediately see that this has a relationship to the cycles of human development noted above. As such, it is understandable that the order of the exercises is important. In our own humble practice, each new cycle adds a new spark to the inner life, sometimes not noticed, but it is there – Steiner noted that 'results' for any meditative work may show up in entirely different areas.

A summary with 'handles' in relationship to the discussion above: The first two exercises are a great help in getting beyond the feeling of powerlessness (finding a centre in concentration) and passivity (in control of actions at particular times). In a previous article (Easter 2016) I explored a connection of the third exercise with the Good Friday experience. In Steiner's lecture quoted above, he speaks of how the Christ principle lives as light in the astral body. The third exercise, in its humble title of 'equanimity', holds a vast significance for our times, showing a way forward for science beyond the material impasse: Through the transformation of the astral forces, the ego can shine, getting beyond the earth bound limitations of our personality and lower self, radiating in love (positivity) rather than egotism and the survival of the fittest, connecting us in a selfless manner with the world around, allowing the spirit to speak (open mindedness) and the spirit self to unfold.

Richard Brinton is based in Stroud and was the Principal of Hawkwood College for 15 years. He is currently writing a book, and is assisting several charities. E: richardbrinton@aol.com  
T: 0750 3215581

1. Rudolf Steiner, *The Gospel of St. John*, Kassel 1909, 11th lecture

## The Roots of Anthroposophy

ALEX MURRELL

Professor Peter Heusser, who will be lecturing in London on June 8th and 9th, is the author of the book *Anthroposophy and Science*. One of the many important themes in his book concerns the roots of spiritual science in the stream of 'Philosophical Idealism' at the beginning of the nineteenth century.

Anthroposophy was named first by the distinguished philosopher Schelling (1775–1854) and further elaborated by Paul Vital Troxler (1780–1866) After practising as a medical doctor – including as physician to Pestalozzi and Beethoven – he was invited to become the first professor of Philosophy at the founding of the University of Berne in 1834. (Peter Heusser also held a chair at this university researching integrative and anthroposophical medicine.) Already in 1828 Troxler saw the need for an enhanced research capacity to examine the soul and spiritual components of the human being. He wrote:

"But a time will come, and it is not far away, when anthroposophy will explain the natural phenomena of the realm of spirit in the human being to the spirit, just as physics explains the rainbow to our sight, and the Aeolian harp to our ear."<sup>1</sup>

With the perspective on the development of philosophy and science, admirably expounded upon in Heusser's book, I can picture contemporary Anthroposophy not only as a collection of reports from Rudolf Steiner's spiritual research but as a living organism of thought taking root in humanity over centuries, overcoming materialism, rescuing us from egoism, assisting us in our self-transformation and evolution.

In England at about the same time (1834), the word 'scientist' was first coined to go alongside the existing 'artist'. Coleridge, the English romantic philosopher, was involved with the circle of people looking for the name for researchers in the field of *natural science*.

Alexander Murrell is the Natural Science Section Coordinator and a science teacher at Wynstones School, Gloucestershire.  
E: alexandermurrell@hotmail.com

## Growing Awareness of the Dangers of the Internet

MALIN STARRETT

A recent article entitled 'Shameful Hypocrisy' by Tom Leonard<sup>1</sup> in the *Daily Mail* 6.12.17, describes how many leading executives in the computer industry in Silicon Valley send their children to the Waldorf School of the Peninsula in Los Altos. Computers and smartphones are banned in the classrooms and their use by the pupils at home is discouraged. The title of the story points towards the same executives supplying these technologies to the schools and children of the world, while their loved ones are protected.

There is an interesting change occurring in U.K. and Irish newspapers where more and more articles warning of the dangers of internet related technologies are appearing regularly. The *Daily Mail* often has one piece per day discussing the internet, smartphones and their effects on people. The word 'addiction' is now in regular usage in such writing, with regard to social media in particular and more generally smartphones. It should be noted that while such news stories are often alarmist, there are valid reasons to be alarmed! The articles often moderate sensationalism by providing references for further study such as government reports, research papers and books.

Many of the warnings communicated by the late Paul Emberson of Anthro-Tech in his writings and lectures are now being openly stated by mainstream journalists and ex-employees from the internet industry. See, for instance, the *Daily Mail* front page article on Facebook 'Ripping Society Apart' (12/12/17) by Katherine Rushton, who was reporting on a speech given by Chamath Palihapitiya to students at Stanford Business School. Mr. Palihapitiya was previously a senior member of staff at Facebook (vice president of 'User Growth, Mobile and International'). In his speech, he warned about Facebook users feeling "vacant and empty". He also warned: "You don't realise it but you are being programmed. It was unintentional, but now you've got to decide how much you are willing to give up - how much of your intellectual independence you are willing to give up."

Governments, researchers and the newspaper media all appear to be waking up to the dangers posed by the internet to civil society and individuals. However, there is now a strange silence in anthroposophical circles as regards voicing concerns and stating warnings on issues which most members of the Anthroposophical Society (in the western world) were conscious of at least a decade before the general public.

Malin Starrett lives in Northern Ireland and is an independent researcher of science, technology and Goethe's 'Theory of Colour'. T: 028 2073 0628 or M: 07907 518462

1. This is not the late Tom Leonard, speech artist, who edited the AS in Ireland Newsletter in recent years.

## There is More to the Island: Mallorca

HELEN DOLBY GLOVER

I often hear from people who go on holiday to Mallorca and wonder if there is more to the island than tourism. Having lived and worked there a lot during the last seven years I would like to share a response to this question.

Mallorca was known as 'the Island of Calm', with a long tradition of hermitages, including the place where the mystic Ramon Llull received decisive spiritual revelations. Its range of high mountains in the North West protect much of the island from development. Here, in the 13th Century, Llull founded a School of Arabic languages, the first ever initiative to convert the Muslim people to Christianity by peaceful means. Here too the Archduke Louis Salvador of



Austria rescued Llull's work from oblivion in the 19th century. And here in the 20th century the poet Robert Graves made the village of Deia a cultural centre.

In 2016, the 800th anniversary of Ramon Llull's death, our group of twelve members of the Society founded the Mallorca Branch of the Anthroposophical Society in Spain, in a two-day celebration with members and friends from the rest of Spain. The Anthroposophical Society only became possible in Spain after the death of the dictator Franco in 1975. Until that time, anthroposophical initiatives in the Spanish language had to begin in Latin America. But after that date, all that had been held back in Spain for so long burst into life, and rapidly reached a mature form: schools, medicine, biodynamics and anthroposophical groups in many places.

Every year the Anthroposophical Society in Spain holds a conference for members and friends. Brilliantly launched in conjunction with Nicanor Perlas, for the last four years these have focussed on the spiritual traditions in the Peninsula - the Grail impulse for one, and culminated last year in a gathering in Santiago de Compostela to celebrate the pilgrim tradition. And where now? The great step for 2018 is to take this work to the Goetheanum!

In July this year the Society in Spain will join with Portugal, Italy, France, Rumania and all the Latin American countries for the first Conference of Latin peoples at the Goetheanum: Alma Humana! (Human Soul!)

Dedicated to world peace, the gathering, from 7th to 11th July, seeks to explore and share the unique role and contribution of the Latin peoples.

This will be a rare opportunity for those of us who feel a destiny connection with any of the Romance languages and cultures, to engage with these people and lands in their world striving. Contact the Anthroposophical Society in any of the countries mentioned; or to find out more about Spain and Mallorca email me.

Helen Glover is originally from Britain where she last lived in South Devon, but she has in the last seven years spent much time in Mallorca, teaching English and taking part in the local group work. E: [helendglov@gmail.com](mailto:helendglov@gmail.com)



## The Eva Frommer Legacy and Rudolf Steiner Press

SEVAK GULBEKIAN

**W**ith the publication in April of this year of *Conscious Society, Anthroposophy and the Social Question*

(volume 189 in the Collected Works of Rudolf Steiner), Rudolf Steiner Press concludes the work that has been funded by the Eva Frommer legacy. Since it received access to the funds in 2013, Rudolf Steiner Press has published twenty-six volumes (see full list below) within the long-established Collected Works series. These are all high-quality editions in print and ebook format, featuring fresh translations, introductions, notes, indexes and colour plates where applicable.

Eva Frommer was a medical doctor and devoted anthroposophist who died in 2004. *The Psychiatrist* journal in its obituary described her as "...a well-known figure both in the child psychiatry world of South London and internationally in the 1960s to 1980s". Eva also translated some of Steiner's key works into English. Given her concern that good texts should be available to professionals and to the public, she left a financial legacy to the Anthroposophical Society "... to help with the publication in particular of Rudolf Steiner's medical lectures and/or his lectures on related subjects". The initial sum left by her estate was later to grow significantly thanks to financial compensation received from the German government for the confiscation of the Frommer's family property during the Nazi period. It seems apt, therefore, that this money – the consequence of the stealing of property to fuel the anti-Christian Nazi campaign – eventually enabled the publication of the Christ-filled works of Rudolf Steiner.

The initial task was to ensure that all Rudolf Steiner's lectures on medical lectures were published to a high standard, and this involved some retranslation and republication of existing material, together with texts that had previously been unavailable. Once this was complete, it was possible to publish lectures on 'related subjects', which allowed us primarily to focus on Steiner's lectures on the Christ impulse – the ultimate 'healing' of humanity – and the practical tasks connected to it.

I would like to personally thank the trustees of the Frommer estate and in particular Victor White for his understanding and support; Marjatta van Boeschoten and the members of the Council of the ASinGB under whose auspices the funds were fully released in May 2013; and the trustees of Rudolf Steiner Press for their backing during a difficult period of conflict and upheaval that was triggered by disagreements over the legacy. No doubt the final result



– twenty-six volumes of Steiner's work made available to the world – has been worthwhile.

We would very much like to continue publishing new translations and volumes within the Collected Works project in the context of our wider publishing programme. However, given the relatively low sales of these books, Rudolf Steiner Press is not in a position to fund the translations from its own resources. Therefore, we ask individuals or organisations who wish to support the publication of these volumes to get in touch via the contact details below. Translation costs for individual volumes (depending of course on their length) can be as little as £3,000. Rudolf Steiner Press is a registered charity and a company limited by guarantee.

Full list of titles funded by the Frommer legacy:

### 2013

1. CW 107, *Disease, Karma and Healing*; 2. CW 313, *Illness and Therapy*; 3. CW 314, *Physiology and Healing*; 4. CW 316, *Understanding Healing*

### 2014

5. CW 102, *Good and Evil Spirits*; 6. CW 134, *World of the Senses and World of the Spirit*; 7. CW 165, *Unifying Humanity Spiritually*; 8. CW 202, *Universal Spirituality*; 9. CW 116, *The Christ Impulse*; 10. CW 150, *How the Spiritual World projects into Physical Existence*; 11. CW 183, *Human Evolution*; 12. CW 218, *Spirit as Sculptor of the Human Organism*; 13. CW 317, *Education for Special Needs*

### 2015

14. CW 100, *True Knowledge of the Christ*; 15. CW 125, *Paths and Goals of the Spiritual Human Being*; 16. CW 175, *Building Stones for an Understanding of the Mystery of Golgotha*; 17. CW 181, *Dying Earth and Living Cosmos*; 18. CW 167, *The Human Spirit*; 19. CW 184, *Eternal and Transient Elements in Human Life*; 20. CW 193, *Problems of Society*; 21. CW 194, *Michael's Mission*

### 2016

22. CW 228, *Initiation Science*; 23. CW 212, *Life of the Human Soul*; 24. CW 158, *Our Connection with the Elemental World*; 25. CW 191, *Understanding Society*

### 2018

26. CW 189, *Conscious Society*

Sevak Edward Gulbekian is the manager and editor of Rudolf Steiner Press and Temple Lodge Publishing which are based in Forest Row, Sussex. T: 01342 824433  
E: [sevak@rudolfsteinerpress.com](mailto:sevak@rudolfsteinerpress.com)



Walking down from Dun Aengus; Kilmurvey House; dusk gathering at Dun Aengus. Photo credit: editor (1&2); Mark Perceval (3)

## Exploring Hibernia

### The Christmas Conference in the Evolution of the Mysteries

13th – 15th April 2018 on Inis Mór, Aran Islands, Ireland

SIBYLLE EICHSTAEDT

This lively conference, held on a remote island on the western edge of Northern Europe, was organised by the Anthroposophical Societies of Ireland, Romania and Switzerland, and attended by just over fifty participants including eight from Great Britain.

The unique combination of the conference theme, the international quality of the event – where ‘East’ met ‘West’, with Switzerland representing the ‘Middle’ – and the elemental environment, where the only visible green on the dramatic limestone rock formations is owing to generations of fishermen and other inhabitants throwing seaweed on the rocks, was something special and hard to capture in words.

Among the contributors were Peter Selg, child psychiatrist, author, researcher and director of the Ita Wegman Institute in Arlesheim, Switzerland; David Fairclough, Country Representative (CR) of Ireland; Vlad Popa, CR of Romania; Marc Desaulles, General Secretary of Switzerland; Alan Potter, editor of the Irish AS Newsletter; and Crispian Ville-neuve, writer and researcher. Together, they created a rich tapestry of thoughts and imaginations related to the conference theme – both in talks as well as through Class Lessons 10 and 19.

Why have an anthroposophical conference not just in the middle but on the far edge of ‘nowhere’? This impulse did not come from some kind of romantic-nostalgic desire for a magical past, but from a feeling that sometimes we have to go backwards in order to go forwards. To connect with the special geographical ether and the imaginations that are still in the aura of these ancient places, which were intimately connected with the very mystery streams that later led to the incarnation of Anthroposophia in the consciousness soul age, and the founding of the Anthroposophical Society – this felt meaningful. To span – in imagination – the enormity of the evolutionary journey from these ancient origins to our modern world, and to the Christmas Foundation Conference

– this felt important and justified.

It would fill too many pages to give a detailed report on all the contributions, but here are a few vignettes:

Alan, who gave the first talk, conjured up images of the laying of the Foundation Stone of the first Goetheanum in connection with Rudolf Steiner’s *Fifth Gospel* and the ‘Reversed Lord’s Prayer’. He led us through the architectural forms and paintings of the first Goetheanum, and at the same time referred to Rudolf Steiner saying that in the 21st century we should conceive of new Goetheanum buildings with new forms speaking a new language appropriate for our times. Alan also raised the question of Ireland’s task in today’s world.<sup>1</sup>

Peter, who followed next, referred to the Christmas Conference as a huge spiritual event to protect the development of Mankind in a world under attack by Ahriman. He addressed the question of what is a ‘Michael Community’ after the CFC? How can we join destinies beyond our difference so that “hearts can beat together” and “good can become”? The Christmas Conference, followed by the ‘Karma Lectures’ and the *Anthroposophical Leading Thoughts*, were a “last attempt” to wake members up.

Crispian gave a talk on Marie Steiner’s visit to Ireland, and Peter followed with a contribution on Ita Wegman’s relationship to the Mysteries; the troubled relationship between these two women and the question of forgiveness was also touched upon. Vlad Popa gave an insightful talk on ‘The Blood of the Grail and its Esoteric Significance, and Marc Desaulles’ themes were, ‘Rosae et Crucis: In the deepest Spiritual Eclipse’ and ‘The beginning of a world turning point in time’, linked strongly to the power of Michaelic initiative NOW. David concluded the conference on the Sunday morning by graciously drawing everything together.

We took the prayer ‘Christ, King of the Elements’, written in the Celtic spirit by Andrew Keith, to the ancient hill fort, while the conference as a whole was aptly framed by a recitation of the Foundation Stone Meditation.

The Council members of the other Societies welcomed me warmly into their round, and I appreciated the conversations I had, hearing about some of their trials and triumphs. I learned that the Rudolf Steiner House in Bukarest is so busy that course leaders have to book well in advance to secure a space. I also learned that their Council travels around the



Vlad Popa, CR; Dan Botez, Treasurer & Simona Laura Pokker, Council member of the Romanian Society Photo credit: ed.

country and celebrates the annual festivals in different locations to connect with the membership there.

The Swiss Society organises two large public conferences every year; one on some aspect of the Christmas Foundation meeting, held at the Goetheanum, and the other on contemporary themes such as the dying of the bees, the situation of early childhood, the refugee crisis, the growth of nationalism and the conscious building of communities, to name a few. I was intrigued to hear that in the last two years the latter events had been held in a circus tent in Basel!

In Ireland the Council is trying to foster an awareness of members' responsibility towards the School as the 'Soul' of the Society, and the consequences that flow from that responsibility right down into relationships and finances. Their hope is that Ireland can model something in the world

reflecting this, and which others may recognise and say "yes, we can attempt something of that nature too". Their AGM, held a week after ours as a 'Celebration of Anthroposophy', was an attempt to reflect this, encouraging people active in their individual fields to see their work as relating to a larger whole within the School – which is more than just attending a monthly Class Lesson. David would like to see Councils become more active as facilitators and less as organisers.

Many thanks go to Irish member and artist Helen Comerford, who, together with Peter Selg, conceived the idea for this conference during Peter's Irish visit in 2017. She ensured – with unwavering commitment and attention to practical detail – that this idea would not remain in the land of wishful thinking.

Last but not least, I would like to mention the wonderful venue Helen found for us, just at the foot of Dun Aengus, a prehistoric hill fort. Kilmurvey House, owned and run by the cheerful, hospitable, untiring, salt-of-the-earth Treasa and her team, made us feel so welcome. And the light-filled conference room, which had been added to the old house some years ago, was just a pleasure to work in.

Sibylle is a Council member, the Newsletter editor and – in her 'other' life – a speech artist and therapeutic speech practitioner. All the conference lectures were recorded and will be transcribed with a view to publication hopefully later this year. E: [asingb.newsletter@gmail.com](mailto:asingb.newsletter@gmail.com)

1. I'd like to mention that Ireland is at the top of the 'Good Country Index'. More on this in an inspiring TED talk by Simon Anholt. [www.youtube.com/watch?v=1X7fZoDs9KU](http://www.youtube.com/watch?v=1X7fZoDs9KU)

## MEMBERS' FORUM | ANNOUNCEMENTS



### A Greeting from Virginia Sease

Dear Friends,

Some friends have asked how they may stay in contact with me in view of some of the changes which have occurred in my work at the Goetheanum. It seems appropriate

to answer these questions which actually are not complicated at all. In 2015, after 31 years in the Executive Council at the Goetheanum (Vorstand) I withdrew from this work, however, I continued on in the Goetheanum Leadership group. The leadership group includes the members of the Executive Council and the Section Leaders. My task was with the General Anthroposophical Section in regard to coordination with the Class Holders. In December I also withdrew from this leadership group and this task will now be re-assigned.

In the summer during the months of July and the first part of August 2017 Frau Meyer Jeserich, my assistant, and I, worked through thirty-three years of accumulated documents, letters, books and so on. It had been my desire for

several years that Dr. Constanza Kaliks should move into my larger office because of her work in the Vorstand and the Youth Section. So in the summer we exchanged offices. All of the documents which were in my office are now in the Goetheanum Archives except for the ones which were no longer relevant and were then destroyed.

My new office is on the same floor by the North elevator. It was painted anew in a lovely light pink shade. The original painting of the Last Supper by Margarita Woloschin is also now in this much smaller office. Many of you have had the opportunity to admire this painting. Some of the amethysts and crystals also found their way into the new location.

Frau Meyer Jeserich, whom many of you know, retired from her work at the Goetheanum before Easter.

Due to the sudden onset of a painful condition which affects my knees and feet, for which I'm receiving daily treatment, I have not been present at the Goetheanum since the end of March. At this time it was necessary for me to totally withdraw from my cherished work with the students of the Anthroposophical Studies in English course. Despite all of her other tasks and courses with the students Joan Sleight has most kindly taken over my courses for me as has Robin Schmidt from the German programme. Unfortunately of

course I also had to postpone my trip to England. I am hopeful that this condition will improve soon, and am very happy to receive mail at my home address or, if need be, a telephone call via my home number. My e-mail remains the same (contact details below).

With many warm greetings and good wishes for your anthroposophical work.

Virginia Sease, Ph.D.

Emerita member of the Executive Council of the General Anthroposophical Society.  
Benedikt Hugl-Weg 16, CH 4143, Dornach T: 0041 617012477.  
E: virginia.sease@goetheanum.ch.

## POSTPONEMENT OF VIRGINIA SEASE'S TOUR

Unfortunately Virginia has had to postpone her UK tour for health reasons. She is suffering from a debilitating inflammatory condition affecting her knees which has more or less rendered her housebound and which is very painful and has, so far, not responded to a range of treatments. Virginia loves coming to the UK and is disappointed, but under the circumstances it clearly would not be possible for her to visit us in June. She especially asked that members and friends know and understand the reasons behind the need to re-arrange the visit.

We are sorry for all the trouble and disappointment this causes, and please do pass this on to groups. As soon as new dates are fixed we will publicise them. And of course we wish Virginia well!

Sue Peat and Philip Martyn

## Peter Selg's Visit to the UK

7th – 9th September 2018  
Forest Row and London

SAVE THE DATES!

**Peter Selg will be visiting the UK and giving the following lecture:**

Friday, 7th Sept, 7.30–9.00pm

Christian Community, Forest Row

'Rudolf Steiner and the Christian Community'

Saturday, 8th Sept, 2.30–6.00pm

Rudolf Steiner House, London

'Impulses for the future of the Michael-Community in the Abyss of our Civilisation'

Sunday, 9th Sept, 11.30pm–1.00pm

Temple Lodge, London

'Rudolf Steiner: Living with the Lord's Prayer'.

All are welcome, donation toward expenses.

For details please contact Peter van Breda

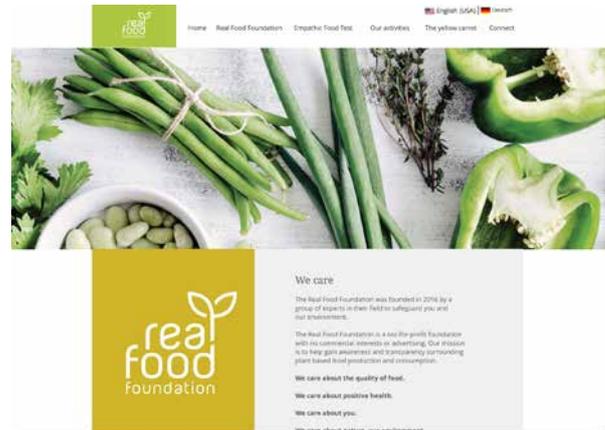
E: peter.vanbreda@icloud.com or

Sue Peat E: suejoanpeat@gmail.com

## International Summer Symposium of the Anthroposophical Society in Romania FROM SPIRITUAL RESEARCH TO CONSUMER

*An Anthroposophical Project  
on the Food Industry*

11th–17th August 2018 in Beli, Cluj County



Workshops, lectures, discussions and hiking tours in the wonderful surroundings

With Dorian Schmidt (Contributions and research exercises on formative forces); Dr Uwe Geier & Helena Melchior (Seminar on Empathic Food Tasting); Christine Sutter and Dr Manfred Schleyer – (Meditative techniques; exercises for the knowledge of man); Dr Ludger Linnemann (Yellow carrots & bread-wheat: From the farm to the consumers); Marius Gabor (presentation of projects)

**Workshops and talks or lectures will be held in English, German and the Romanian languages (with translation)**

Fees €250 plus accommodation and meals (between €10–40 per day).

For the full flyer and further details please contact Dan Botez E: dan.botez@real-food-foundation.org; or T: 0040 753 914 753 or visit

[www.antroposofie.ro/spiritual-research-consumer-anthroposophical-project-food-industry/](http://www.antroposofie.ro/spiritual-research-consumer-anthroposophical-project-food-industry/)

## The Bible's Characterisation of God as Shepherd, and the Reclaiming of Star Wisdom

Having made a deep study of the Bible, its numerology and symbolic pattern and related literature (anthroposophical and beyond) I have made some surprising discoveries that I would like to share with fellow-members.

If you are interested in the extensive article which I have written – which could eventually inspire the forming of a group to deepen this research – please contact Anne Stallybrass by phone T: 01458 898447 or email E: anne@stallybrass.plus.com

## THE ANTHROPOSOPHICAL SOCIETY – QUESTIONS

Dear Readers,

You may remember Christopher Schaefer's article in the December 2016 Newsletter, in which he suggested that the time might be right for a reappraisal of the function, task and structure of the Anthroposophical Society. This was in response to a question about declining number of members and his proposition that the Archangel Michael has shifted his sphere of interest to include a wider section of society. I'm not aware of any follow up from this article, and I would be grateful to know if there has been any in the various local groups, study groups, Sections or on Council.

Yours, Andrew Thompson  
Hereford & Sheffield  
E: ahewlett57@gmail.com

## MARGARET COLQUHOUN. GOETHE

Dear Editor,

Thank you for your excellent work with the ASinGB Newsletter. To the content of the last two issues may I note: Margaret Colquhoun was born in Southport, Lancs., on May 10th 1947, and for her first three years lived with

her family in nearby Ormskirk, before moving to Ripon at the age of three. Her mother was Greek, and her father, in her words, "a Yorkshire/Lincolnshire borderer".

As for the (post-1998) rumour that Rudolf Steiner identified Goethe with Moses, this needs to be taken with a large pinch of salt. Though there may well be a karmic relationship between these two individualities, Rudolf Steiner tells us (Berlin, 7th February 1913) that Goethe was "an Egyptian initiate" in a former incarnation. And history tells us that Moses was not an Egyptian.

Warmest regards, Charlie Lawrie

## 'HANDLE WITH CARE'

Dear Editor

I think that in our Newsletter we should 'handle with care' the big topics like reincarnation and karma. A mishandling of these themes played no small part in the unhappy events in the history of the Anthroposophical Society involving Ita Wegman and Elisabeth Vreede, the repercussions of which are still being dealt with today. Even accurate research needs tactful handling, and things look much worse when mistakes creep in. One item in the last edition's Correspondence sec-

tion (referring to Susanne Mainzer's obituary in the previous issue) caused me some concern as it refers to an earlier incarnation of Goethe without giving any sources or justification.

I would gladly have my views corrected or extended, but independently of this I offer the following quotation as an illustration of how careful Rudolf Steiner was with this most challenging region of knowledge.

"Very difficult is it for anyone who wishes to remain scientific to set forth repeated earth lives and the destiny which takes form through these. If he is not willing to speak merely on the basis of his spiritual vision, he must enter into ideas which result, to be sure, from a subtle observation of the sense world, but which are not generally grasped by people...I faced these difficulties in full consciousness. I battled with them. And anyone who will take the trouble to observe how, in successive editions of my book *Theosophy*, I worked over again and again the chapter regarding repeated earth-lives, for the very purpose of bringing these truths into relation with ideas taken from the observation of the sense world, will find how I strove to do justice to recognized scientific methods." From: Rudolf Steiner, *The Course of My Life*

With good wishes, Alexander Murrell

## MEMBERS' FORUM | OBITUARIES



SIEGFRIED WALTER RUDEL

9<sup>TH</sup> DEC 1928 – 7<sup>TH</sup> MAY 2017

When I received a request from Karin Rudel to write an obituary for her late husband, I accepted with much trepidation! How could I possibly do justice to such a remarkable

individual and give him credit for the tremendous legacy he has left behind in the field of social care and education of disadvantaged and differently-abled individuals?

Perhaps I am one of the few who have had continuing contact with Siegfried over a period of sixty-five years. It could be assumed therefore that I am familiar with every aspect of Siegfried's life – the reality is to the contrary, as Siegfried was always a very private person and divulged little of his personal life.

Siegfried was born on 9th December 1928 in the manufacturing town of Glatz in Silesia (now known as Klodzko in Poland) as the youngest of five boys, three of whom sacrificed their lives in the horrors of World War Two<sup>1</sup>.

The Rudel family became refugees, and by the end of the war settled in close proximity to Stuttgart, Germany, where Siegfried was able to finish his interrupted schooling at the Waldorf School. He then trained in special education, first in Scotland at the first Camphill home founded by the close family friend Karl König, and later in Switzerland. In 1951, a group of four students came to England to found a home school for 'maladjusted' children in the English countryside in East Grinstead, Sussex.

Siegfried reached maturity early in life when, at the tender age of twenty-three, he committed himself to what was to become his life's task of putting the "needs of others before those of himself!"

Together with his three fellow-students from Switzerland – Joan Hinchcliffe (later to become Joan Rudel), Peggy Jarvis and Lore Richter – the major step was taken to establish the 'Peredur Home-School for Children in Need of Special Care' – so read the sign at the entrance. I do believe it was the first Steiner home school of its kind in the UK. And this is where our destinies coincided. I was such a child 'in need of special care.' How comforting it was as a 12-year-old to read that sign and to realise that I had at last found people who believed I was entitled to 'special care'!!

Siegfried became my carer and class teacher in March 1952. I looked up to him with awe, although he was a mere eleven years older than I. Until 1956, I received special care primarily from Siegfried, before stepping out into the world as a 16-year-old. I was intent on becoming a farmer, as a natural progression from my experiences at Peredur where a small farm had come into being as a direct result of my 'special needs' as a challenging, rebellious child.

After I left, I maintained close ties to Siegfried and Joan. They guided me along my life's path as farmer, soldier, wooden toy-maker, baker, care-worker (including at Peredur), until I finally trained as a Steiner Waldorf class teacher in Stuttgart (and subsequently taught for thirty years!). The training had been entirely organised and arranged by Siegfried and Joan, even down to the all-important financial details!

I was living in Australia when Joan sadly passed away on 31st May 2003. In 2007 I returned to the UK, at the behest of Siegfried, to become a 'resident volunteer' at Peredur which had relocated to Cornwall. It was a pleasure to once again collaborate with Siegfried in many of the practical aspects of the broader Peredur Trust. I marvelled at his indomitable spirit, his determination to carry forward Joan's and his own visions for the Peredur Trust and continue to meet the 'special needs' of what were now adult residents in the Trust properties.

In addition to their social-therapeutic work, Siegfried and Joan had put great effort into translating important literary works, including *Education Towards Freedom* by Franz Carlgren, *Soil Fertility* by Ehrenfried Pfeiffer, *Life on the Land* by Katherine Castelliz, and several stories by Isabel Wyatt (most titles now published by Floris Books), published by the Peredur Trust publishing house Lanthorn Press. As a culmination and summary of his and Joan's work over the previous 60 years (1951–2011), Siegfried wrote *By the Light of the Lanthorn*, which is the story of Peredur.

Even at the respected age of seventy-nine, Siegfried had the energy and unceasing desire to continue to meet the special needs of the residents, supported by his devoted second wife Karin. This strength and fortitude were an expression of the quote attributed to Siegfried: "We know when we have reached maturity when we put the needs of others before those of ourselves!"

Siegfried has been an inspiration to me! At the age of 79, I continue to put Siegfried's words into practice by applying myself to charitable endeavours in Kathmandu, Nepal, tending to the 'needs of others'!

This is what Siegfried Walter Rudel has surely done throughout his life! He is to be remembered for his commitment to his purpose in life. He has left us with an example of how we should lead our lives. He has been not only my care-worker, my teacher, but also my mentor and dear friend for sixty-five years. It is with joy that I knew him. It is with deep sadness that I farewell him, as he steps forward on the next phase of his journey.

His presence will always be with his wife Karin Rudel, myself and others who have benefited from his wisdom, kindness and love.

Eric Fairman, Cygnet, 7112, Tasmania, Australia

1. See Siegfried Rudel, *By the Light of the Lanthorn* (Temple Lodge Press)



TOM LEONARD

28<sup>TH</sup> DECEMBER 1948 – 12<sup>TH</sup> FEBRUARY 2018

My dad was born in Stoneybatter, Dublin, on the 28th December 1948. He was the third child in his family and was a very dreamy, sensitive and melancholic boy. Hearing my dad talk about his childhood always captured my imagination, but also made me feel sad. Family life was hard, and he grew up in very impoverished circumstances. He would tell us of his first day at school, where he was whipped for losing a brick that he had been playing with. He would tell us, with good humour, about the harshness of the teachers in the Christian Brothers School he attended. However, he would also talk about the delights of the nearby Phoenix Park, of the occasional trips fishing with his father in Wexford, and of his many summers spent with his uncle in County Mayo where he would help on the family farm.

It was while he was at school that my dad's love of poetry was awakened by one very inspiring teacher who read to the class Wordsworth's 'Tintern Abbey'. My dad eventually woke up to the realisation that with a bit of effort he could excel in school. He earned a scholarship for the last two years, went on to University College Dublin to read English and History, and trained to become a teacher. Once qualified, he left Dublin for the bright lights of London, taking up a teaching post in an East End catholic school.

Dad could never resist a bookshop, and chancing upon the anthroposophical bookshop in Museum

Street one day, he learned that later that same afternoon there would be a lecture on Blake in Rudolf Steiner House. He went along, and that was where he first heard poetry recited by students of the Speech school. He was fascinated and intrigued. Dad had already decided to leave his teaching job and was planning to go travelling, but in stumbling upon the speech training, he felt he had finally found his calling. He began his studies with Maisie Jones at Rudolf Steiner House. While there, he met my mum, Roxanne, who was doing the Eurythmy training. It was not long before they became a couple and were married in the autumn of 1979.

Upon finishing their studies, my parents moved to Canterbury, where Dad took an upper school English and history teaching job in Perry Court Steiner School. They remained there for eight years, and this is where I was born. In 1989, we moved up to Kings Langley where Dad continued to teach English and history. My sister Cathleen was born in 1990. I do not think it an exaggeration to say that my dad was a brilliant and inspiring teacher who always went out of his way for his students. It was obvious how much he enjoyed his teaching, and I always loved hearing his stories of classroom life. While teaching, he kept up the artistic work he loved so much, often speaking for Eurythmy performances, as well as taking part in three of the four Mystery Dramas. He also taught on teacher training courses, inspiring future teachers with his humour, insight, and knowledge, while teaching them the art of speech.

After fifteen years of Waldorf teaching, Dad was fearful of drying up, and so my parents looked for a new challenge. This came in 1997, when they joined the Delrow Camphill community Delrow College near Watford as house parents. Dad embraced the new role and took on key responsibilities in the adult education, cultural life, administration and management of the community. He also successfully chaired the council of the Mount Camphill Com-

munity through a difficult transition. His artistic work continued, most notably with the Eurythmy tour of Steiner's 'Cosmic Moods', to mark the 100 years anniversary of Eurythmy in 2012. Dad continued to teach students on the Steiner teacher training course at Plymouth University which was then still running.

2012 marked a new transition for my parents as they chose to leave Delrow for Dunshane Camphill Community in County Kildare, Ireland. They left England feeling that the life-sharing model at the heart of Camphill was under threat; but they arrived to a similar situation in Ireland, and spent three challenging years in Dunshane. Dad became an active participant and colleague in the Camphill Circle work in Ireland, where his depth of knowledge led to many insightful contributions on the spirituality of Ireland and on the Foundation Stone. He was also a Class Holder for the Kildare group and continued speaking for the Eireann Eurythmy Ensemble, and the eurythmy group working on the Foundation Stone, most recently in a Gaelic translation. In 2015, Mum and Dad retired from Camphill life to Mountshannon in County Clare. Here they lived an active and very busy life and were able to enjoy their artistic work to the full, which had originally brought them together. My parents' artistic collaboration reached a culmination with the performance of 'The Magic of WB Yeats' by the Byzantium ensemble. This was full of imagination in speech, music, in movement and in atmosphere.

Dad's illness only became truly apparent in early December. It was not until the middle of December that he was diagnosed with cancer and its seriousness was not confirmed until early January. Until the very last day, Dad remained fully conscious and kept his humour and positivity up to the last. On the 12th February he crossed over peacefully, surrounded by family and friends.

My dad was always full of humour; he had a song for every occasion, he could talk eloquently on any subject and he was always there to listen. He

would approach challenges in a creative way, would see angles to situations and problems that not everyone could see, and he was always there to guide and comfort my sister and me when we needed him. He was a life-long scholar, an avid reader, a deep thinker and a great teacher. He was a loyal husband, a wonderful father, and an adoring grandfather.

Heulwen-Rose Leonard Miller (daughter)



VINCENT WINTER

22<sup>ND</sup> JULY 1952 – 3<sup>RD</sup> MAY 2017

Vincent was my friend and much of what follows is based on my personal experience of him, apart from a few biographical details that are based on Martin Bagge's eulogy given at Vincent's funeral. I am sure that others would be able to describe other sides of him that I was not so aware of.

I first met Vincent in January 1995 at what was then the Centre for Social Development (CSD) in Sussex. We had some interesting and profound conversations by the fire on the cold winter evenings. One evening he invited me to his house for a meal and I discovered his liking for fiery hot spicy food. The mulligatawny soup he had made was so hot that it almost blew my head off! To this day I am not sure whether this was mischievousness on his part or not. I always enjoyed our encounters; he had a wicked sense of humour and was a natural clown. We once went on a theatrical clowning course together and I have never laughed so much in my life as we did that weekend.

Vincent had begun to study Ru-

dolf Steiner's works in the early 1990s, and in 1995 he attended the Anthroposophical Schooling Course at the CSD. This deepened his relationship to Rudolf Steiner and became the background for many stimulating and profound conversations.

We worked together for a year in 1996 setting up the new Helios Homeopathics manufacturing facility in Tunbridge Wells. Vincent, having trained as a homeopath, was responsible for production and I (a former Weleda employee) for quality assurance. We created the production and quality control departments from scratch and naturally got to know each other very well in the process.

Vincent was born in Pretoria, South Africa. He had one brother and four sisters; his father was a mining engineer. Initially, he went to boarding school in South Africa, but his dad's work took the family to Germany and then to the UK where at age thirteen he joined Michael Hall School in Forest Row.

After school he trained and worked as an accountant and later as the manager of a publishing company in East Grinstead, where he stayed for ten years. In the 1970s he married Marie; their daughter Annabelle was born in 1974 and Charlie in 1975.

In the 1990s, Vincent studied homeopathy, eventually moving to Helios Homeopathy in Tunbridge Wells. He continued with homeopathy until failing eyesight forced him to retire. He had already lost sight in one eye at an early age, but that had not stopped him from doing many things.

Sadly, his marriage with Marie did not last, and in 1997 he married Sarah and their son Sam was born in 1997. By this time, he had also become a grandfather.

Throughout his life Vincent valued his friendships with the people that he met along the way. He was a kind man and always interested in others. He gave much care and attention to his children; his love and concern for them was very apparent; they remember him as kind and caring, generous and mindful of their feelings. He also liked hugging people,

and being hugged by him was like being held by a kindly bear.

There was another side to his nature: as interested as he was in others, it was difficult to get him to say much about himself. There was a less secure side to him that he didn't like to show; he would make a great effort to shield those around him from the issues that bothered him. The last thing he would have wanted would have been for those he loved to be troubled by the things that bothered him. He was prone to bouts of melancholy and could be proud and stubborn when things didn't go his way. He was a profoundly moral man with high principles and he wouldn't tolerate injustice of any kind.

Vincent spent the later years of his life living alone not far from his second wife Sarah and son Sam. The marriage had ended but Vincent remained on good terms with Sarah and was closely involved with Sam as he navigated his teenage years.

Towards the end of his life Vincent discovered that the sight was rapidly deteriorating in his other eye. A failed medical intervention made this worse and he had to give up work. He became somewhat withdrawn and despondent, but even though he was struggling emotionally, his wonderful humour still shone through.

During April 2017 we had breakfast together and he seemed distant and sad. After we parted company I resolved to try to see him again soon as he was not his usual self. I subsequently discovered that shortly after this he had returned the guide dog he had been training with, because he had decided it was not appropriate for him.

Vincent took his own life in the morning of 3rd May 2017 at Beachy Head near to one of his favourite beaches. No one had realised the depth of his depression and despair, and it seems that life had become too much for him. I will always remember him as a kind, funny, bear of a man who was a true friend. He is loved and greatly missed by all who knew him.

Alan Miggin, Forest Row



DIANA BEAUCHAMP  
(NEE ELLIOTT)

11<sup>TH</sup> DECEMBER 1917 – 17<sup>TH</sup> JUNE 2017

Diana Beauchamp will be remembered for her free spirit and infectious laughter.

She was born in Burma to an army family, daughter of Jess and Bernard and sister of Peter. In 1918 Bernard was ordered to fight in Europe and the family moved to the UK, where brother Ronald was born.

Her parents attended lectures at Rudolf Steiner House, decided on a Steiner education for their children and in 1925 enrolled them at the newly opened New School in Streatham.

After leaving school Diana met Arno Rohde, a German refugee, and left teacher training to join him working at a curative home near Stroud. To the horror of her parents they married on 2nd September 1939, the day before World War II was declared.

Like other anthroposophists Diana helped many refugees to come to England by offering them jobs as 'servants' in order to secure visas. Then in 1940 Arno and Diana were interned: by marrying a German she had become an 'enemy alien'. Sonia was born during Diana's internment on the Isle of Man. Arno was marched in by two soldiers with fixed bayonets to see his wife and baby!

In 1940 they were released, and after a brief stay in Lancashire, where Christine was born, the family moved to Camphill near Aberdeen and John Christopher was born. Diana almost died of jaundice and her new baby had to be fostered during her long

hospital stay.

In 1947 the family moved to Sussex where the children attended Michael Hall. Diana and Arno bought Woodlands in Fairwarp and started a Steiner residential special needs school. But Diana's health suffered, she underwent heart surgery, her marriage deteriorated, she spent long periods in hospital and eventually suffered a mental breakdown.

During her recovery she met Basil Beauchamp, who became her second husband. They had one daughter, Sophie, and in the 1960s moved to Stroud, where Diana became a class teacher at Wynstones. On Basil's retirement they moved to West Wales. Diana helped found Nant-y-Cwm Steiner school, joined the local Liberal Party and travelled widely to visit her children and grandchildren.

They lived happily in Wales for almost thirty years until Basil's death shortly before his hundredth birthday.

Suffering from memory loss, Diana moved to Sussex in 2006 to be close to her family. She died there peacefully on her beloved Basil's birthday.

Kathryn Price (granddaughter)



ANNE AYRE

1<sup>ST</sup> APRIL 1936 – 30<sup>TH</sup> NOVEMBER 2017

Anne Ayre was one of the best known and loved teachers of music and singing in the anthroposophical movement in the UK. As Head of Music at The New School – later renamed Rudolf Steiner School King's Langley – from 1980 until 2000, and subsequently part of the teaching staff at

the London Waldorf Teacher Training at Rudolf Steiner House for up to a year before her death, she touched the lives of countless pupils, students, fellow-teachers and musicians. She was also a much-loved and regular contributor to English Week at a teacher training in Germany.

Born Anne Foster in Cym, South Wales, the eldest child of Stanley, a coal miner and steel worker, and his wife Violet, a housewife, Anne was a precocious and gifted child who as a teenager won prizes for piano at national Eisteddfods; she was also a county tennis player and athlete! She attended Ebbw Vale Grammar School where she was head girl.

At Cardiff University she read music, and was a member of the university women's hockey team, where travelling on the team coach to a match she met David Miles, a student of German, who became her future husband. After graduation they trained as teachers, both securing their first jobs at Haywards Heath Grammar School in West Sussex. They married and had three children – Jane, Peter, and Lisa.

While heavily pregnant with Peter, Anne staged and directed her 'A' Level Music students in a production of Purcell's Dido and Aeneas, preferring them to perform their set text rather than merely study it. Shortly afterwards she took a career break to be a full-time mother. She continued to teach music privately, as well as forming a madrigal choir, playing the organ, and playing leading roles in local operatic productions.

She also played piano professionally, accompanying at various times the percussionist James Blades and the flautist James Galway. For many years she sang with the Taverner Choir and Consort under Andrew Parrott.

In the mid 1970s her life took a dramatic turn when she met and fell in love with Alexander Ayre, a music publisher and fellow musician, whom she married in 1978. Alex came from an anthroposophical family and had been a pupil at The New School, Kings Langley. Anne moved to live with

Alex in Chesham, Buckinghamshire. She remained a devoted mother and became an equally engaged grandmother to her grandchildren Liam, Oriana and Rory, to whom she was extremely close right up to her death.

An extremely accomplished singer and pianist, Anne continued to play a major role in the Buckinghamshire music community in general, recognized in particular for her ability to form and lead choirs and bring people of diverse backgrounds and talent together to make music.

In 2009 she was devastated when Alex died from cancer, but continued to pursue her passions and interests with the energy and diligence that had characterized her whole life. In 2010, for example, she travelled alone to Australia and New Zealand, backpacking with Alex's family to the South Island. In the summer of 2015, she threw a party for her student teachers in Chesham. It was only in late 2016, when she became seriously ill, that she reluctantly accepted that it was time to truly 'retire'.

For the final nine months of her life, Anne fought an aggressive form of non-Hodgkins Lymphoma with tenacity and grace, cared for by her children, grandchildren, and by the staff at her nursing home in Hove, where her good humour and kindness meant she was much loved. She entertained the other residents of the home with impromptu piano recitals and sing-along sessions. The strength and joy that live performing gave Anne was evident even at the very end.

Jane Miles (daughter)

*The above obituary was submitted by Elisabeth and Keith Murray with the following note*

*For thirty-eight years Anne was devoted to Anthroposophy, but she and her husband had the principle of never joining any societies or clubs. Her large anthroposophical library was taken to RSH Bookshop for the use of the students. She was loved everywhere she went and we think that she deserves to be mentioned in the Newsletter even though she was not a member.*

Elisabeth and Keith Murray,  
Kings Langley

## Meeting of the General Section of the School of Spiritual Science

11th March 2018

DANIEL PAULI

This most recent biannual meeting at Rudolf Steiner House was well attended and consisted of a summary of the first Class Lesson by William Forward, a talk on spiritual scientific research by Diana Pauli and an exercise on an excerpt from the Mystery Play *The Soul's Awakening* led by Adrian Locher. This was followed by an update from Marjatta van Boeschoten on current events within the Anthroposophical Society including the Goetheanum Worldwide Meditation Initiative, and a discussion on our group's ongoing work on 'taking questions into the night'.

William Forward's opening contribution on the first Class Lesson led into a conversation on the themes raised and how individuals work with them, including how, in order to progress on the anthroposophical path, we each need to face and overcome the baser attributes of ourselves that prevent us moving forward.

Diana Pauli then gave a talk, followed by reflections from the group, on the practical application of spiritual scientific research. She highlighted how it requires all the rigour and common sense found in traditional science. Furthermore, spiritual scientific research should not be seen as restricted to purely theoretical philosophical endeavours but can be applied to all walks of life, such as medicine and industry, and can help people improve the world around them.

Adrian Locher led the group in an exercise to help us better understand the Mystery Play scene where Strader faces the abyss of being. As a group we recited Strader's words aloud and felt our way into the character's circumstances and state of mind. In a similar way to the first Class Lesson, this scene from the mystery play encouraged the group to consider facing and overcoming our lower selves as a necessary step on the path towards initiation.

Marjatta van Boeschoten then gave a brief update on current affairs within the School of Spiritual Science and the wider Anthroposophical Society. This included reflections on a meeting of the Goetheanum Worldwide Meditation Initiative, where the anthroposophical method of meditation was worked with. Members of our group who had attended the meeting also provided some reflections on the diverse views expressed and the ongoing need to better understand and work with the anthroposophical meditations.

Towards the end of the meeting the group shared its work on taking questions into the night. There was a wide range of views expressed on how this can be done, and what members have experienced as a result. A decision was made to continue with this work at the next meeting.

Daniel Pauli lives in Gloucester and works for a high street bank. Email: [danielpauli0@googlemail.com](mailto:danielpauli0@googlemail.com)

## Class Holders' Meeting April 2018

ANDY BEARD

The Class Holders from Great Britain held their annual weekend meeting at Hawkwood College (Friday 6th to Sunday 8th April), as they have done for many years thanks to the financial support of the ASinGB. This time, we were joined by Joan Sleigh from the Executive Council at the Goetheanum. Joan began our work on Friday evening by giving a Free Rendering of the seventh Class Lesson. This inspiring beginning, together with eurythmy from Ursula Browning the following day, working with motifs from the Lesson, provided a foundation for a conversation on Saturday evening. As usual, Marjatta von Boeschoten, our General Secretary, also joined us as a guest.

A major theme that Class Holders are currently concerned with is how the Michael School can move forward in a world where its esoteric content is ever more widely available. Does Rudolf Steiner's warning still apply: that the School's mantric verses lose their power for all who have them if they are possessed by people who have not taken the step of joining the School and consciously uniting their destiny with the Archangel Michael? It is not easy to answer this question, but those who work with the School's content can ask themselves how they experience these verses in their own meditative lives. It can be said that it was inevitable for the School's meditative content to become available beyond its membership. The question is how the esoteric life of the School can be ever more strengthened.

The main question we worked with was how to distinguish between the eternal principles of the School and the earthly arrangements that belong to a particular time and place. What is our responsibility to the spiritual world and what are the human aspects of the work of the School? The one requirement that Rudolf Steiner gave for being a member of the School was being willing to be a representative of Anthroposophy. Joan Sleigh spoke of this as being a vessel for the spiritual world on earth, on the one hand, and on the other, becoming an instrument for the spiritual hierarchies. This intention lies behind Steiner's often repeated injunction for members to treat the School and its content with deep earnestness. This in turn leads to outer practices connected with holding the School's Lessons. For example, the apparently outer requirement of showing blue cards on entry to a room where a Lesson is to be held denotes that members are stepping from the 'outside world' into a place where the Archangel Michael may be present.

There are questions about who is entitled to introduce the content of the Lessons. In some places, a prepared contribution – followed by group conversation – is given by a member who is willing to do so and who is not necessarily a Class Holder. A more radical step is being taken in one area, where sometimes a Lesson is given by a member rather than a Class Holder, but always with a Class Holder present. In both cases, the principle being followed is that in a Michael community there is no hierarchy amongst members: all are equally responsible and all are empowered. By the same token, mem-

bers are free to meet together in study groups and work on the School's content without a Class Holder necessarily being present. However, it is good if these groups maintain a connection with Class Holders and thereby with the School's leadership. There is a general view that the ritualistic endings which Rudolf Steiner introduced should be confined to Lessons given by Class Holders and not be used in study groups.

Speaking from the perspective of the School's leadership at the Goetheanum, Joan referred to the need to reconnect the First Class with its sectional areas of work inspired and developed out of Anthroposophy. One aspect of this is to present the School and its meditative path as a narrative – without using the mantric verses – in conferences, including those where non-members are present, some of whom may not even be members of the Anthroposophical Society. This impulse may be objected to by those who feel the School's protective sheath may be breached but, in this situation, we can be reassured by Steiner's vision of the School as being the life and soul of the Society and therefore visible to the world, provided its mantric essence is honoured and shared among its members only.

We look forward to our next meeting at Rudolf Steiner House on 24th November. Any member of the School who wishes to propose a question for this meeting to consider may contact a Class Holder in their area. (See back page.)

Andy Beard is a Class Holder in Stroud  
E a.beard44@btinternet.com

## EVENTS HOSTED BY THE GENERAL SECTION

### To the Founts of Love, Light and Life

Class Lessons 17–19  
Conference for Members of the School of Spiritual Science  
30st July – 1st August  
2018 at Emerson College

#### DATES

By now members of the School will have received the brochure and registration form, but if you have any further questions please contact Ilona Pimbert E: [ilona.pimbert.rsh@anth.org.uk](mailto:ilona.pimbert.rsh@anth.org.uk) or T: 0207 723 4400 and she will forward your queries.

Accommodation will be bookable directly through Emerson College and donations towards the costs of the conference will be gratefully received.



## Reincarnation and Karma Conference

Including work with Rudolf Steiner's Mystery Drama

WITH FRIEDRICH GLASL AND ADRIAN LOCHER  
6th–7th October 2018 Rudolf Steiner House

Each of us carries a unique destiny in which we encounter very individual strokes of fate. We are drawn to some things and repelled by others, we feel close to certain people but not to others. By becoming more aware of the role of reincarnation and karma as described by Rudolf Steiner, a sense emerges for how our lives are shaped by invisible causes which we ourselves have created.

In this weekend conference we will describe the role of reincarnation and karma and explore its effects through exercises and scenes from Rudolf Steiner's Mystery Dramas.

Fee: T.B.C.

**Friedrich Glasl** is an internationally renowned organisational development consultant with a strong focus on conflict resolution. Formerly Assistant Professor at the University of Wuppertal for organisational sciences and



conflict, he has lectured at universities throughout Europe before co-founding Trigon Organisation Development Consultancy in Salzburg, where he lives. He is the author of many books on organisation development, leadership and conflict resolution. His PhD was on Conflict Prevention and Peace, and although now partially retired, he continues to mediate in peace processes in areas of crisis and war. He also writes poetry, fairy tales and radio plays and writes and performs string-puppet-shows.

As all of his work is inspired and informed by anthroposophy, the theme of reincarnation and karma has occupied him throughout his career. He has much experience in working with the many exercises that Rudolf Steiner has given to better understand personal karma and karmic relationships.

We are extremely grateful that Friedrich is able to join us for the first of a series of seminars on the theme of Reincarnation and Karma that we intend to host annually.



**Adrian Locher**, who is well known to many as a member of the Council of the Anthroposophical Society, is an actor, voice coach and director and has been involved in Rudolf Steiner's Mystery Dramas for nearly 30 years. He studied the History of Ideas at Sussex University and has a diploma in Conflict

Resolution from the NAOS Institute. As the Artistic Director of the ASHA Centre in the Forest of Dean, he has run numerous drama-based programmes with young people from all over the world.

During this workshop he will lead us through pertinent scenes from the Mystery Dramas related to the theme of reincarnation and karma.

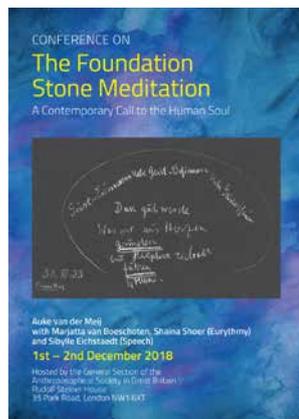
For full details and registration please contact Ilona Pimbert (details above)

## Looking ahead

### Foundation Stone Meditation Conference

Working with the call to 'Know Yourself' as a contemporary human being

1st – 2nd December 2018  
Rudolf Steiner House,  
London



With this third annual Foundation Stone Meditation conference we will continue working with Auke van der Meij and Marjatta van Boeschoten to experience the deep meaning of this meditation which is the spiritual basis of the Anthroposophical Society. There will be short contributions, discussion groups, exercises, eurythmy and speech. Everyone is welcome, irrespective of whether you have attended the previous two workshops. There will be a small charge for this workshop.

Further details will be published in the Autumn Issue of the Newsletter. In the meantime if you have any questions please contact Ilona Pimbert (details below) and she will forward them to Marjatta.

*Behold our weaving,  
the kindling radiance,  
the warming life.  
Live in the earth's sustaining,  
And in the form-giving breathing,  
With the power of true being.  
Feel the limbs of man,  
From the heavens illuminated,  
In the strength of worlds united.  
Substances are densified,  
Errors are judged and rectified,  
Hearts are sifted.*

Verse from the 'St John's Imagination'

## The Foundation Stone Meditation as Inspiration for Contemporary Support Group Work

A WORKSHOP WITH **MELANIE TAYLOR**  
AND **KARIN JARMAN**

22nd – 23rd September 2018  
Elysia Centre, Stourbridge



Creativity lies at the heart of the healing process, within ourselves, the communities we are a part of and society as a whole.

We invite you to join us on an inner and outer journey working with The Foundation Stone Meditation in art, colour and themed conversation.

This powerful mantra was given in four parts to the members of the Anthroposophical Society in December 1923 by Rudolf Steiner; one year after the devastating destruction of the First Goetheanum through arson. Steiner conceived this building as an outer expression of the New Mysteries. After its total destruction he told the members that this building had been a living building, and could therefore continue to exist in the hearts and minds of each person who wished to connect to the New Mysteries.

In working deeply with this meditation over many years, we found tremendous inspiration to reach out to our fellow human beings, who are seeking, often through illness and life crisis, to find meaning and context in their lives. This gave rise to the impulse of the Oasis work, which is now spreading into different countries, even beyond Europe.

In this workshop, we will create an artistic journey through colour and form moving through the whole meditation, as well as through spoken contributions and conversation.

**Sebastian Parsons** will present the Soul's Choice workshops on Sunday afternoon; Soul's Choice is a sister organisation to Oasis.

Anyone who feels a connection to this meditation is invited to participate. It is important to attend both days to have the complete experience of this wonderful mantra. We hope that this workshop will open the Foundation Stone Meditation as a spiritual resource for any individual, group activity or training and give inspiration for new initiative.

**Cost:** £ 140 for both days. Concessions by individual request.

For a programme and bookings please contact  
Melanie Taylor M: 07810 048 739 T: 01384 392072  
E: melanietaylor@elysiacentre.org and/or  
Karin Jarman M: 07538 072884 T: 01453 757436  
E: indigo@phonecoop.coop

## Biodynamics Worldwide and in the UK

Presentations by Ueli Hurter and Peter Brown at the AGM of the ASinGB

Saturday, 5th May 2018

PAULAMARIA BLAXLAND-DE LANGE

### Meeting and Conference in India

Ueli Hurter, the joint Section Leader of the Agriculture Section at the Goetheanum, gave moving reports from all over the world but focussed particularly on India where the autumn meeting of the circle of representatives of the Agriculture Section took place in Ravipura near Ahmedabad. They later joined the Organic World Congress in New Delhi.

#### What is essential?

The global challenges we are facing raise the question as to what is now the essential of Biodynamics. Ueli referred to Rudolf Steiner's words expressed in Koberwitz that Biodynamics was needed so that the Earth could continue to exist for us to incarnate: we need the Earth and the Earth needs us. We need to defend her against destruction such as global warming – which Ueli referred to as the “earth having a fever” – and nuclear disaster which is looming once more. Will we be able to return, not only ecologically but also spiritually? We can no longer take this for granted. This is now also an inner question. Biodynamics is one of the tools, both outwardly but also inwardly as attitude.

#### Four core elements

Ueli referred to the following as four core elements:

1. Honesty which we can learn from the soil; not using artificial fertiliser is an aspect of this;
2. Openness which we can learn from the plants;
3. Solidarity which the animals teach us, they interlink all;
4. Initiative: that is us!

One aspect of taking initiative is to form international alliances and not to think of ourselves as “better” than “the others”. When we know our own identity, our core values, common goals can be found, and we can work together to form an ‘Alliance for the Earth’. When we are open we can begin to hear the voices of those we did not hear before. At a recent meeting with the Organic Movement, the BD representatives were told: “You are not stuck up after all! Come again please.” And we did and we do, and by doing so we can even be more biodynamic! Biodynamics is no longer laughed at or seen as something exclusive.

Ueli continued to give many examples, such as that of the ‘small farmers’ movement in India, where a thousand farmers work with Biodynamics. He told stories and showed slides of people whose lives and that of their com-



Left: Title page of the ‘Dokumentation der Indienreise’ published by the Agriculture Section at the Goetheanum. Above: A glimpse of farming in India (from the ‘Dokumentation’)

munities had been dramatically changed for the better through biodynamic farming.

At the conference, participants worked on the theme of Listening, and the following pertinent words were said: “When we stop listening, we become deaf, and then dumb and then blind. Farmers listen.” Farmers listen to the earth, the water and the air; the stars and the cosmos; to the foremothers and forefathers; to everything; and we must listen to everything because they are all – and always – talking to us.

#### Changes and challenges in the BD movement in Britain

Following Ueli, Peter Brown and his colleagues gave a presentation on Biodynamics in the British Isles, including Ireland. But to start with, he introduced us to the work of one of his colleagues, Briony Young, who spends half a year at Tablehurst Farm and the other half in southern India helping farmers with the production of all the biodynamic preparations. Briony was present and showed a moving 10-minute film about her preparation work in India for 5000 coffee farmers. (The film will eventually be available on the BDA website.)

Peter spoke about Brexit and mentioned Michael Gove as an unlikely champion of healthy soils. He saw this as a sign that people’s perceptions are changing; they want to know where their food comes from. Prince Charles too, at last year’s Harmony Conference, spoke of creating an awareness of soils. Unfortunately, Peter added, the new and first time lady-leader of the National Farmers’ Union “does not get it – but Gove does”.

He pointed out that there is a lot at stake; Brexit could go in the wrong or in the right direction. But the organic movement is worried, which has brought all its related organisations closer together.

Peter expressed his appreciation of the members of the BDA Council with their different skills and backgrounds, and particularly the fact that some of them are young. He reported that Lynda Brown, who had taken over from him

as director, and who had brought new and welcome ideas, was now stepping back. Gabriel Kaye – who grew up on a BD farm and has been a long time active member of the movement and works as the administrator of the Biodynamic Land Trust – has taken on the role of interim manager, and introduced herself.



Nasari Chavhan (left) is an independent trainer for biodynamics in tribal villages in middle India. (above) Rahul Gopnairain, one of the 'small farmers' (right)

This role will be reviewed after a vision meeting in June with the aim of a longer-term appointment in the autumn.

Richard Swann, editor of *Star and Furrow*, spoke about his role at Biodynamic (Demeter) Certification as well as an inspector. He spoke about the growing interest in biodynamic food, growing and farming. In terms of training there is an online introduction to biodynamics, the established apprenticeship scheme and – as of last year – a new apprenticeship provided by the Ruskin Mill Educational Trust, with an emphasis on people as much as the farming.

### Biodynamic Seeds

There is a marked development and recognition of the importance of organic and biodynamic seed growing. After the closure of the Camphill Botton Village seed-production plant, new land and buildings have been purchased in Gosberton in Lincolnshire through a newly formed Seed Cooperative ([www.seedcooperative.org.uk](http://www.seedcooperative.org.uk)). Recently Chase Organic Seeds was bought up by Sutton Seeds who

in turn are owned by another company and so on. The global seed market has been reduced to being owned by three large corporations. Most seeds now produced by these companies are designed to thrive using artificial fertilisers rather than in a living soil. It becomes ever more important to save our seeds for the future, and a new worldwide Living Seeds Movement is growing.

### The Biodynamic Landtrust (BDL)

Gabriel Kaye shared that the Biodynamic Land Trust is now responsible for three hundred acres of biodynamic farmland, with members and shareholders all over the UK and abroad. The new young farms at Huxhams Cross, Devon and Oakbrook, Gloucestershire are developing well, bringing in young and entrant farmers and increasing the diversity of farm enterprises.

Paulamaria Blaxland-de Lange is one of the founding directors of Pericles and chairman of ACESTA (Anthroposophic Care, Education and Social Therapy Association).  
E: [paulamaria@pericles.org.uk](mailto:paulamaria@pericles.org.uk)

## HELP THE EARTH AND BECOME A MEMBER OF THE BIODYNAMIC ASSOCIATION

**The biodynamic approach to farming and gardening addresses the most pressing issues of our time: the health of the soil, the production of nutritious food and the wellbeing and sustainability of the planet.**

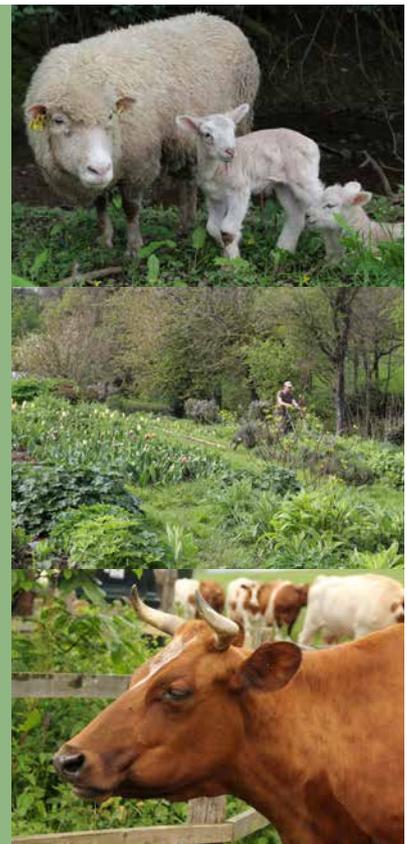
*“The most important thing is to make the benefits of our agricultural preparations available to the largest possible areas over the entire earth, so that the earth may be healed and the nutritive quality of its produce improved in every respect. That should be our first objective. The experiments can come later.”*

Rudolf Steiner to his student Ehrenfried Pfeiffer

Join a worldwide community of like-minded people who believe that our earth is precious and that restoring and regenerating health and vitality to our soils, farms and gardens is essential for all our futures.

**How to join – You can pay a small monthly amount (£3 or more) via the Join Us Link on our [biodynamic.org.uk](http://biodynamic.org.uk) home page or pay £35 (or more if you are able to!) a year via our online shop here [www.biodynamic.org.uk/product-category/membership/](http://www.biodynamic.org.uk/product-category/membership/). Or you can contact the BDA Office T: 01453 759501 E: [office@biodynamic.org.uk](mailto:office@biodynamic.org.uk)**

Donations and Legacies are vital to the activity levels and achievements of the BDA





Composting in Camphill Alpha. Photo credit: Aaron Mirkin

## The Compost Heap – The Heart of the Land<sup>1</sup>

### Part 2

AARON MIRKIN

This is a truly beautiful thing, that the ideal conditions for a ‘healthy’ compost heap are a balance between air and water (the middle of the four elements), and a balance between the aerobic and the anaerobic, where the ideal temperature is the same as that of human blood. One can even think of the aerobic red blood and the anaerobic blue blood that ‘meet’ in the human heart. Composting is all about finding the ‘Middle’, finding/creating the heart of the individuality of the landscape from which all the original organic matter has been collected. At one point in his Koberwitz lectures on agriculture – in relation to the composting questions – Rudolf Steiner said:

“Our specific measures must still depend on our inner feeling to a large extent. This inner feeling will develop rightly once we perceive the whole nature of the process.”

The feeling life of the farmer must always play a central role in finding/feeling the right balance of materials, elements, physical proportions, timing, etc. for the compost heaps on his/her own farm or piece of land. Composting can never be a fixed recipe. It must be a ‘heart-felt’ process.<sup>2</sup> *There is an unavoidable connection between the heart forces of the farmer and the compost heap, between the heart forces of the farmer and the heart forces of the individuality of the landscape. We can fall in love with our compost heap!*

The free human being creates the right conditions, and the rest all ‘happens by itself’! This is a miracle and wonder of Nature that all these bacteria are always there – everywhere – just waiting to be called upon when the conditions are right. The forces of dying and decay are ever-present; and what a sad world we would live in if that weren’t so. Just imagine that things would never break down. There could be no renewal. New life would be thwarted and there would be no progression, no future, no heartbeat. One begins to sense a little the truth of Rudolf Steiner’s previously stated point that occupying ourselves with the Autumn forces, we cultivate renewed forces of Spring within ourselves. (Dare one even begin to think about an inner soul composting process that corresponds to the outer one?)

The process can now be followed even further. The entire mass of organic matter in the ideal compost heap is

eventually consumed by the mesophilic bacteria so that all that is left are the countless ‘bodies’ of dead mesophilic bacteria that have nothing left to consume; the sacrificial remains of billions of bacteria – with a pH of 7 – a perfect balance between acid and alkali, unreactive and stable – in the ‘Middle’. We have a name for this perfectly balanced substance – humus.

Humus, then, is effectively a substance where the dying and decaying process has come to an end, but new life has not yet begun. From one point of view one might dare to say humus is balanced, centred, and at peace. It is a mysterious substance which is remarkably stable; a substance beyond Death and before Life. A substance bearing the essence of all dying and becoming.

Wikipedia has an interesting entry on the subject of humus:

“It is difficult to define humus precisely; it is a highly complex substance, which is still not fully understood. ... Fully humified organic matter ... has a uniform dark, spongy, jelly-like appearance, and is amorphous. It may remain like this for millennia or more. ... Humus allows soil organisms to feed and reproduce, and is often described as the ‘life-force’ of the soil.”

A lot more could be said about the extraordinary properties of humus, especially its colloidal nature that permits it to penetrate the tiniest spaces in the soil without taking up space for itself and thereby acting as a selfless support for soil structure and as a medium for soil life. Take note it is not food for plants!! If anything, the fundamental principle of composting is to feed the soil, not the plants. A healthy soil will produce healthy plants that know how to find what they need from the environment they are in.

Now we must take yet a further step. Producing humus in a compost heap is not enough. How do we restore the deficiency of vitality in Nature that we talked about in the first part of this article? How do we reconnect the Earth and Nature to the Spirit it has lost, and restore its capacity to further develop meaningfully into the future instead of remaining trapped in transitory repetition and degradation, never able to bring anything new? How do we fulfil our obligation to the Earth and raise her to her own freedom?

Just as our own being requires a central organising principle that guides and holds it together – our Ego/individuality – so too does Nature need a renewed organizing principle or individuality. Serving this purpose, here, as in so many other spheres of endeavour, we discover the ge-

nius of Rudolf Steiner – the introduction of the compost preparations.

There are six such compost preparations and all are derived from plant materials. Four of them require animal organs as sheaths<sup>3</sup>:

- Yarrow flowers in a stag's bladder
- Chamomile flowers in a domestic farm animal intestine
- Dandelion flowers in a cow's mesentery
- Oak bark in a domestic farm animal skull

There are two other compost preparations that don't require animal organs but from one point of view may still be considered to be sheathed by an 'organ':

- Stinging nettle leaves in the breathing soil (the lung of the Earth)<sup>4</sup>
- Valerian flowers in the warmth of the sun (the heart of the solar system)<sup>5</sup>

It is interesting to note then that in the case of the first four, the compost preparations are made by bringing together something from the plant world with something from the animal world. Something is produced in between these two kingdoms of nature. Once again we have the picture of a 'Middle' in relation to compost-making; this time the middle of the four kingdoms of Nature. In the case of the latter two without animal organs, if one is to take the connection with lung and heart seriously, they are also connected with the forces of the 'Middle'.

*The last part of this article will follow in the Autumn issue of the Newsletter.*

Aaron Mirkin is a Christian Community priest based in Stroud. He worked previously as a biodynamic farmer in Camphill Alpha (now Camphill West Coast) near Cape Town.  
E: aaronmirkin@gmail.com

1. This is a written version of a talk that was given at the international Whitsun Conference of The Christian Community in 's Hertogenbosch, Holland on Saturday the 3rd June 2017, the day before Whitsunday. The Saturday before Whitsunday has also been designated 'World Biodynamics Day' [www.worldbiodynamicfarmingday.org](http://www.worldbiodynamicfarmingday.org) for the first time in 2017
2. Lecture 4 of the Koberwitz *Agriculture Course* June 1924. GA 327
3. It is not the place here to describe the details of making the preparations as there are many good books on the subject these days and of course the indications of Rudolf Steiner in the *Agriculture Course*. I will assume the reader is familiar at least in some degree with these.
4. The Stinging Nettle is buried directly into the soil without an animal organ. The soil is the surface through which the Earth breathes – somewhat like a lung. It is also true that Rudolf Steiner refers to the Stinging Nettle in lecture 5 of the *Agriculture course* as having the same relation to the world as the heart has to the human body so the connection to the 'Middle' is doubly enhanced with this preparation.
5. This is admittedly perhaps a bit of a stretch of the imagination to consider the sun's warmth as the 'sheath' of the Valerian preparation, however I have met the practice in several places where the flower juice is extracted by steeping the flowers in water for a week in a place with warm sunshine. One often also speaks of the valerian spray around the heap as providing a 'blanket of warmth'. I would be very happy to hear other perspectives regarding this.

## SECTIONS & RELATED INITIATIVES | ART & ARCHITECTURE

### ART SECTION NEWS

GORDON CLARKE

#### Colour Conference

31st August – 2nd September

This is a reminder of our very exciting conference this year which you will have read about in the previous Newsletter. It is our second on the theme of colour and will be held at the Glasshouse in Stourbridge. We are combining our efforts with an artistic/scientific exhibition, "experienceCOLOUR", brought from Dornach to the Glasshouse College. We have also timed our conference to immediately follow the teachers' conference, so that for those who are interested, the two conferences will combine to make a single workshop moving from reflections on the theme of colour into participatory activities – moving from science into art.

The exhibition and teachers' conference is mentioned elsewhere in this Newsletter, so I will focus on the Arts Conference in which we will take the material of the ex-

hibition, combine it with the insights from both Goethe's and Steiner's work on colour, and bring this into a series of active participatory workshops.

We now have around ten artists/art therapists who have offered to assist us with the preparations. I can say that, without exception, they are people who have developed a unique artistic approach and who have dedicated many years to the arts. They include painters, sculptors and performance artists, and I am hoping to bring the crafts into this too, through glass, ceramics and pigment making. I want us to feel the earth, and the heavens, and the art in between.

The emphasis is very much on doing art together as a training and research experience, and it will be an opportunity to gather many seeds that may, in the future, grow into new ideas and research practice.

The conference is not only for practising artists; we welcome teachers, therapists, scientists, and anyone with an interest in joining us on this very exciting journey.

This conference is going to be quite costly to organise, as we have to buy art materials and pay some travel costs,

so anyone who can register early (or even sponsor us) will really be helping us with our work. The cost is £110 for the conference, plus £25 for materials (plus meals and accommodation). Bursaries are available, please ask.

Please use the form on our website [www.artsection.org](http://www.artsection.org) to tell us that you want to come, or contact me by phone (details below).

### Trainings and Short Courses

I am particularly interested to hear from anyone who is offering any sort of artistic training or short courses arising out of Anthroposophy. I would like to create an area of our website dedicated to trainings and also to develop an understanding of how we are training artists in the UK, what the challenges are, what they go on to do, and generally build a clear picture of how we, as a Section, can help and support your activities. Please do get in touch, and do please invite me to visit you! I am happy to give a talk to your students on the work of the Section, or indeed anything artistic within my ken.

### Website

We are completely rebuilding our website (again) both to comply with modern legislation and also to move to a more user-friendly platform. As always, we are interested to receive your articles and images so that we can develop this into a resource that supports us all in our work.

Gordon Clarke, Art Section Coordinator. T: 01626 824979  
E: [admin@artsection.org](mailto:admin@artsection.org)



Photos credit: Artkitektura team

art collector Floy Quintos, conservationist Kristin Treñas, Quezon City Vice Mayor Joy Belmonte, Lambunao Mayor Jason Gonzales, urban planner Paulo Alcazaren and architect Jason Buensalido.

At every opportunity the respective country Ambassadors to the Philippines introduced their contributors. Themes were derived from the content of the exhibition with Festival 2017 focusing on ‘Wholeness through Architecture and the Arts’ and Festival 2018 exploring ‘Movement and Flow in the Built Environment’.

Festival 2018 featured a series of weekend events called ‘Exhibit Encounters’, with tours and workshops including a ‘Form and Metamorphosis’ clay workshop exploring Steiner’s lecture on the architecture of inner movement. The exhibition reached 8,500 visitors over thirteen weeks. The festival director Sarri Tapales and her devoted team in Manila, including student volunteers, will continue the theme of ‘Architecture and the Arts’ in a third segment exploring ‘The City as Culture’ planned for the autumn of 2019 while the exhibition will tour the Far East, North America and London. This Anthroposophical initiative is intended as an outreach to create awareness for an improved built environment, which better relates to the true nature of the human being, both physical, psychological and spiritual, and which enhances human consciousness.

Richard Coleman is an architect living in Hove, Sussex. He is a founder member of Architecture Steiner, the Principal of CityDesigner (London), Chairman of World Architecture News and Deputy Chairman Architecture Club UK.  
E: [Richard@rchove.com](mailto:Richard@rchove.com)

## Artkitektura 2018

### Festival of Architecture and the Arts

RICHARD COLEMAN

Once again Architecture Steiner, an activity of the Arts Section of the Anthroposophical Society in Great Britain, made its impact on artists, architects, students and general interest groups of the Philippines. It has now run two successful festivals in 2017 and 2018.

Both events attracted around 200 participants each day and each was based in Manila and Iloilo. The Manila events were accompanied by the ‘Living Architecture Exhibition - Balancing Nature, Culture and Technology’ sponsored by the Iona Stichting and curated by Pieter van der Ree, professor of architectural history, Alanus University, Bonn, Germany. The festivals also consisted of lectures, workshops and art installations. International speakers included architects Pieter van der Ree from the Netherlands, Gregory Burgess from Australia, Richard Coleman and Nicolas Pople both from the UK and engineers Luis Lopez (structural) from Columbia and Patrick Bellew (environmental) from the UK. Local contributions were made by economist Nicanor Perlas, museum curator Marian Rocas,



COVER PAGE ARTIST

## Ulrich Oelssner

Architect as Painter

Since my earliest childhood, drawing and painting have been an integral part of my life and creativity – even though I later became an architect.

I was born in Berlin in 1933. Initially I did an apprenticeship in carpentry, but decided that what I really wanted was to study fine arts and painting in particular. But I abandoned this plan when I heard of the death of Willi Baumeister, who was at the time professor at the 'Akademie der Bildenden Künste' (Academy of Visual Arts) in Stuttgart, and with whom I had intended to study. During the same year I met Professor Brandi from Göttingen who inspired me to study architecture instead. During my studies, I built and ran my own marionette theatre company, 'Die Klappe' (which means hatch or flap); I also made cultural documentary films as well as painted, and had my first exhibition of oil paintings.

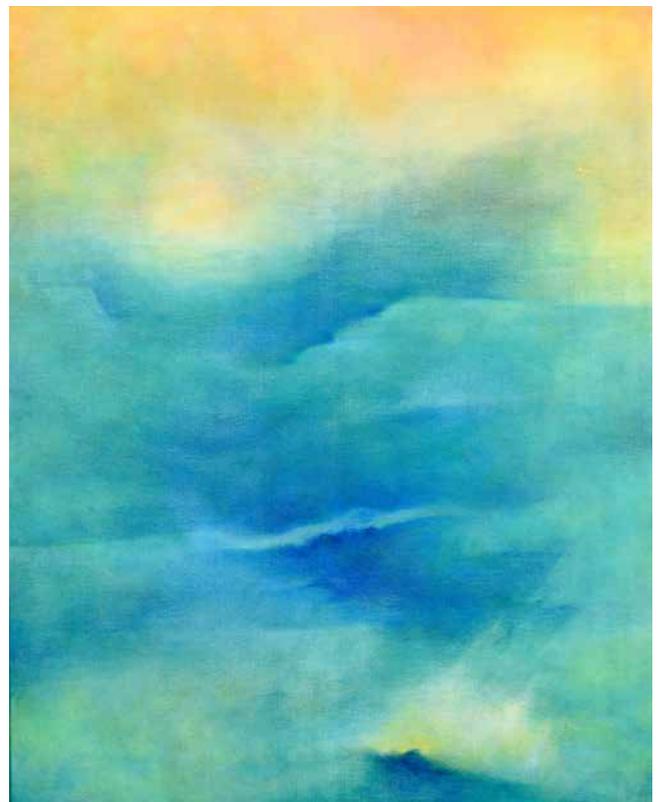
From 1970–1996 I worked in Stuttgart as an independent architect with commissions from Germany and abroad. I designed churches and other public, as well as private, buildings, and made stained glass windows for churches and for a clinic in Switzerland.

During this time I 'met' the art impulse of Rudolf Steiner. I have been living and working in Dornach since 1996 and was the lead architect responsible for the planning and coordination of the renovation of the Great Hall at the Goetheanum, together with Christian Hitsch.

One central theme in my painting is the permeation of space with light and colour. Transparency is important to me because colour, as it appears in nature, is not material. For this purpose I developed a special technique. My motifs are mostly inspired by natural phenomena in the sky as well as impressions of landscapes, which I understand to be the 'inner world of the outer world'.



Blue Radiates 2013 40x30cm, oil lazure on paper



Summer Mood 2013. 80x100cm, oil lazure on canvas

### SUMMER PAINTING WITH LIRI FILIPPINI

23rd June 2018

FFI and bookings please contact  
Hawkwood College

**T: 01453 759034**

E: [info@hawkwoodcollege.co.uk](mailto:info@hawkwoodcollege.co.uk)



Lunch time conversations; the school courtyard; Stream of Sound Choir with Caroline Price. Photo credit: Sven Saar

## 'Sources of Inspiration'

the Easter Conference 2018 at the Steiner Academy Hereford

SVEN SAAR AND MICHAELA DE WINTER

### Part I – Sven Saar

Over three days in early April our school hosted ninety-two Steiner Waldorf teachers from all over the UK and Ireland for the annual national conference. This is the second year in a row that this event was held here, and it was noticeable how smoothly the organising team put everything together at relatively short notice.

This year, rather than focussing on lesson style and content, the inner development of the teacher was the central theme. Given that Waldorf education is not defined by its methods and contents, but by the inner and outer relationships teachers cultivate with their pupils, how do we each work on our own soul space, keeping it fresh, healthy and in turn inspirational for our pupils?

Following a very well attended open session of the Education Section, hosted by Michaela de Winter, there were talks on the theme by Marjatta von Boeschoten, General Secretary of the ASinGB. Both are summarised in Michaela's report below.

The discussions following Marjatta's keynote lecture were held in the 'World Café' format: four participant sat around a table (and a bowl of chocolates) and addressed a specific question arising from the talk. After twenty minutes all changed tables, meeting with new partners and a second question is introduced. This was repeated a third time, with the effect that each delegate made eleven new acquaintances and the conversation was always fresh and inspiring...in fact, more time could easily have been given to this. In the evening of the first day we looked out into the world, receiving reports, images and anecdotes from the worldwide Early Years movement, and from Steiner Waldorf Schools in several countries. The live link to San Francisco was a first: we had a presentation by Liz Beaven who leads the Charter School organisation in the USA where there are over fifty publically funded Waldorf schools. This was most interesting, given our own attempts to make this education available to all through our Academies; the technology supported a good question and answer session. Over the next two days the artistic workshops

had the brief of 'Deepening the Experience' and were given a lot of time to achieve this – something many participants really appreciated. There were, among others, workshops on the ACTS (Acknowledging Creative Thinking Skills) initiative, the keeping of bees, and Steiner's verse "A teacher's thoughts for his pupils" which is an excellent daily tool to introduce ourselves to a contemplative mood as part of our evening preparations.

We had the wonderful gift of a workshop and concert by the inspirational vocal group Stream of Sound, largely made up of present and former pupils of the Elmfield Steiner School in Stourbridge, and on that evening hired a local folk group to lead the participants in a jolly ceildh. The landlady of the 'Black Swan' in Much Dewchurch remarked on the many pleasant young strangers the conference brought into her pub later that night...and she was right: there were a lot of non-grey heads in the final circle! Many of the attending teachers are very near the beginning of their careers and had never yet received this type of input, focusing on the foundations of our approach and its artistic deepening rather than classroom practicalities. The feedback forms were overwhelmingly positive, and even the carrying group felt energised rather than exhausted! Watch this space – we might just do it again!

Sven Saar is a class teacher at the Hereford Steiner Academy.  
E: [sven.saar@steineracademyhereford.eu](mailto:sven.saar@steineracademyhereford.eu)

### Part I – Michaela de Winter

The conference started with a well-attended Education Section meeting at which we discussed excerpts from the 4th lecture of Rudolf Steiner's *The Fall of the Spirits of Darkness*<sup>1</sup>. We focussed specifically on the thought that "human beings must use the powers of the elemental spirits of birth and death themselves in this age although they are the enemies of human welfare and want to destroy it...That while civilisation must progress in the fields of technology, industry and commerce, by its very nature such a civilisation can only prove destructive to the human weal. That this is what it means to enter iron necessity." (paraphrased)

To accompany this theme we read Rudolf Steiner's first and penultimate 'Leading Thoughts'<sup>2</sup>, giving special attention to his word, "...human beings must now experience a knowledge of the spirit in which we raise ourselves as high above nature as we sink down into sub-natural technological activity and by this means create inwardly the strength

not to go under.” To do this, Waldorf teachers need to cultivate a truly rhythmic and meditative life. This conference enabled us to do just that as we shared our experiences and perspectives, gained fresh inspiration and renewed strength through our mutually shared commitment and received insightful guidance from Marjatta and Sven.

Opening talk by Marjatta van Boeshoten

“I see you in your highest potential and I want to accompany you on your journey towards this” – these were Marjatta’s words as she guided us along the six-fold path of the subsidiary exercises. We turned our gaze from the sense-perceptible to the supersensible world, discussing how through meditative practice we consciously enter into the life of soul; a life in soul-thinking that expands to a life among spiritual beings – in thought. The process of consciously and conscientiously investigating one’s inner world – that is the path of spiritual science; the ‘church’ of the modern human being lives in each one of us. Meditation is the ultimate free deed; committing to daily self-reflective, meditative practice is the distinguishing feature of the Waldorf teacher. However, the path towards meditation requires the earnest question – is this for me? Is this for me now?

On the one hand it is no one else’s business if you meditate or not, yet it is also everyone else’s business – because it **matters!** It matters to you, to the school, to the town you live in. Those who can perceive the particular energetic sheath of people and places relate that it changes the aura of a place even if only a small handful of people in it meditate regularly. The first inward step on this path is cultivating reverence and devotion. Further steps can be supported by our colleagues; we agreed that it can be truly helpful to share our struggles and experiences with each other.

Conference closing by Sven Saar

At his inspiring close to the conference Sven Saar said that, hopefully -- some time after the conference – each one of us might find ourselves noticing that something has shifted since the conference. For me personally, the seed took root and since then I have again taken up a meditative practice from *Towards the Deepening of Waldorf Education*; “Before the evening meditation to ask the Angels of the Third Hierarchy that they may help one in one’s work on the following day and in the morning after meditation to feel ourselves united with the beings of the Third Hierarchy”<sup>3</sup>. We were asked to share our experiences and, upon reflection, I have noticed a beneficial change in the children’s interaction with each other and in myself since again taking up this practice, a deepening in the most practical way of living Waldorf education.

On behalf of the participants I would like to thank the Hereford Steiner Academy for hosting us, and the organising team for the conception and smooth running of this successful event!

Michaela de Winter is a teacher at the Brighton Steiner School.  
E: [michaela.dewinter@phonecoop.coop](mailto:michaela.dewinter@phonecoop.coop)

1. GA 177, Lecture 4

2. Rudolf Steiner, *Anthroposophical Leading Thoughts*

3. Rudolf Steiner, *Towards the Deepening of Waldorf Education*, Floris Books. p.62

## Youth Eurythmy Festival (YEF)

23rd–24th March 2018  
at Rudolf Steiner House

KELLY WILLIAMS

The fourth Youth Eurythmy Festival UK took place at Rudolf Steiner House in London with more than two hundred children sharing their work. This is great news for Eurythmy in this country, as it showcases the vibrant and positive energy that eurythmy inspires in the children who study the subject throughout their schooling. It also inspires and encourages their teachers, who are facing challenges in teaching Eurythmy in a world that is increasingly dominated by an online lifestyle. It allows parents, friends and colleagues to catch a glimpse of what we are doing and how it helps the developing child.

Apart from the pupils, young professional artists and teachers shared beautiful and accomplished pieces with us, which gave the children a new perspective and showed them what level of artistry can be achieved with eurythmy.

It is possible that the festival will be attended by schools from abroad next year, and we are hoping to have three days of performances and other activities.

Our thanks to everyone who supported and attended this year – we look forward to welcoming you back for YEF5 in 2019!

Our special thanks go also to Rudolf Steiner House for having supported this initiative by generously putting at our disposal the theatre and its technician, and each and every corner of the House that was available! The staff also gamely put up with the huge influx of young life, while the shop did a roaring trade!

### Some comments

“We were blown away”

Walking into Steiner House the atmosphere was buzzing with excitement, silks flowing around the building.



Photo by Theodor Brinch

Children had come from all over the UK to perform and share their Eurythmy work. Students from Edinburgh had driven overnight to London; others came from Ringwood, Brighton, St Paul's, St Michael's, the London Steiner School and Cambridge. Exeter students had asked to do extra curricula Eurythmy as they had heard of the YEF and wanted to attend. We were blown away by many pieces, especially also by those from The Young Stage Group from Eurythmy West Midlands.

### Seeing each other perform

It was so wonderful for these young people to see each other perform and aspire to something bigger in Eurythmy in the coming years. After the performance in the foyer, the chat and support among students was obvious!

### Doing the right thing

I felt I learnt so much from just watching! My class 6/7 from Cambridge were with me and they totally enjoyed the buzz of the day. They thoroughly enjoyed performing and were so inspired by the older students and stage group especially. The following Monday in school they requested I read 'Isabel' (by Ogden Nash) and gave me an impromptu performance of the whole of it!

But what has really prompted me to write is that as I was preparing for my lessons following the festival, I noticed how much more confident I felt as a new teacher. Preparing seemed to flow better, and when I taught my classes I felt far more at ease in the knowledge that I was 'doing the right thing'. Somehow, from watching all the other classes and having my class there, I felt my work validated and supported. Being there has given me strength in my eurythmy teaching. For this I am sincerely grateful as are the children for having had the opportunity to attend and perform. (Sara Hunt, Eurythmy Teacher Cambridge Steiner School).

### A sense of community

There was a general consensus among the children that the day was really fun, including the travelling, ice creams and duck fights in Regent's Park. They were nerv-

ous beforehand but felt good about themselves once they had performed. They really enjoyed each other's work and were proud of their own. They loved being in Rudolf Steiner House and they want to come again; they feel they are improving. They have a critical eye and they have a sense of community as Waldorf students.

### The children sang for two hours straight

On the coach back to Brighton the children sang for two hours straight, the mood was high, ideas were bounced around and plans were hatched for next year's festival. It was a really good experience for us teachers too, we felt proud of our students, tired and content.

### I'm one of the lucky six

I am one of the lucky six that got to represent our school in the Eurythmy youth festival in London. Every rehearsal I could feel the group coming together more and more... the show was inspiring and the way the performers moved was amazing, life-changing...I know I didn't want it to end, it was a blast! Thank you again...! (A class 6 pupil from the Exeter Steiner Academy)

### Miscellaneous comments by pupils

We did very well...I would say ours was the best...When we were performing, it was awesome...I liked every other school performance and I must say ours wasn't bad...I think Eurythmy is amazing and performing it on stage with your class and the school feels absolutely wonderful...It was really cool to watch how other schools do their Eurythmy...I am excited to meet again some of the people from the festival at the Olympics ...I was willing you all to not drop those rods, I know how difficult it is...We look forward to next year.

### Living spirit made visible

Overheard in the auditorium from an audience member watching the Exeter children perform 'Spring is Coming': "Living spirit made visible, so sincere!"

Kelly Williams is a Eurythmy teacher at the Brighton Steiner School and core member of the YEF team with Michele Hunter and Sigune Brinch E: [youtheurythmyuk@gmail.com](mailto:youtheurythmyuk@gmail.com)

## WHAT HAS INSPIRED ME

Many years ago, in 1980 when I was in my in my mid-thirties embarking on the adventure of discovering how to use music as a therapy for children with cerebral palsy, severe autism, aphasia, blindness, I had gathered with other members of the Thornbury Sheiling Community to watch a eurythmy performance. The Ringwood-Botton Performing Group were treating us to a programme of delights. One eurythmist offered her solo, a Schubert Moment Musicaux. My soul jumped in surprise and delight. I had never before experienced music so perfectly expressed in movement. That moment had woken something in my awareness that craved to discover music in every aspect of creation. I found myself looking at nature, the human being, the written word, the spoken word, colour, everything around me, in an entirely different light.

I moved on in life, spent thirty years at Elmfield School, playing the piano for children's eurythmy, playing for the West Midlands Eurythmy students and stage group, still doing music therapy with autistic children, and giving music lessons. Now retired I am basically housebound with severe arthritis and can no longer play any music. But I listen to music as much as possible. In my mind's eye I see eurythmy in everything I listen to.

As well as being a musician, Alison Hodge is also a poet and has contributed her poems to the Newsletter. If you wish to write to her, please contact the editor for her postal address.

## Planned One-Day Conference

The Founding of the First Waldorf School

RICHARD HOUSE

The London Waldorf Trust, which runs the London Waldorf Teacher Training Seminar in London, is planning a one-day centenary conference to commemorate the founding of the first Waldorf School in Stuttgart in 1919, to be held in London on Saturday 7th September 2019 – to the day the centenary of the opening of the Stuttgart school.

A new play on the founding of the first school is being written, with a planned premiere performance at the conference. The play is being written by Richard House and Petra Peters-Engelbrecht, with support from a BAFTA (British Academy of Film and Television Arts) award winning writer.

We would welcome hearing from any Society members who feel they would have a distinctive contribution to make to this conference, the planning for which is still at an early stage. We are particularly interested in hearing from members who are aware of any direct or received stories or anecdotes from the first school in its early days.

We estimate the likely total cost of writing, producing and performing the play to the highest possible standard to be between £7,500 and £10,000. We believe this production will make a powerful contribution to the Waldorf movement and hope you will support it. We are currently seeking funding from sponsorship and charitable donations for the project.

If you are interested in making a financial contribution to the project, please contact Richard House T: 01453 452 840 M: 07949 376 518. E: richardahouse@hotmail.com or make your donation directly via Hermes Trust, The Old Painswick Inn, Gloucester Street, Stroud, GL5 1QG, T: 01453 763900 E: hermes.trust@freeuk.com Sort code: 40-20-09 A/C no: 71284029. Reference: Waldorf 100.

Dr Richard House and Josie Alwyn (respectively, Trustee and Co-Director, London Waldorf Trust) and Petra Peters-Engelbrecht (Drama teacher, Wynstones School, Gloucestershire)

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experienceCOLOUR is a thought-provoking and immersive exhibition exploring the art and science of colour in the world around us. Open 28 August - 14 October 2018, the exhibition is a fascinating destination for formal education groups of all ages.

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experienceCOLOUR is presented in partnership with the Science Section at the Goetheanum in Dornach, Switzerland.

To find out more and to book your place, call 01384 399419 or email [heritage@ruskinglasscentre.co.uk](mailto:heritage@ruskinglasscentre.co.uk)

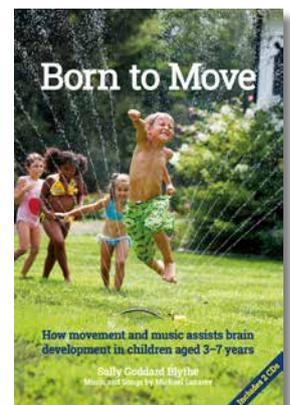
[experienceCOLOUR.org](http://experienceCOLOUR.org)

## Title Glitch: *Born to Move*

MARTIN LARGE

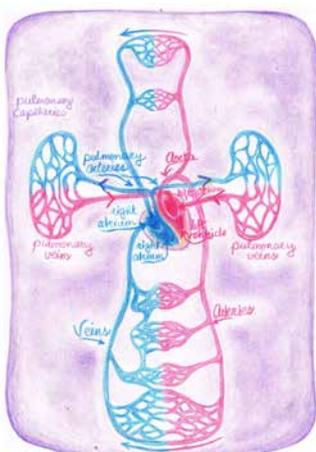
Hawthorn Press recently published Sally Goddard Blythe's book *Born to Move*. Unfortunately, we failed to discover that the title was actually trademarked by another company. We have an agreement with them that we can sell the first print run privately (i.e. not to the book trade), but after that we are having to rename it *Movement: Your Child's First Language*. We are eager to sell the first batch with



the "forbidden" title as soon as possible, and are therefore offering a "two-for-one" deal through our website. When buying more than two copies of *Born to Move* at a time, subsequent copies will cost £10 each (RRP £20.00).

**This deal can be found on our website**  
[www.hawthornpress.com](http://www.hawthornpress.com).

The discount will apply automatically at the checkout. You will still have to pay for postage.



All images by Imogen Fredrickson

## Why Waldorf Home Education?

IMOGEN FREDRICKSON

When a family want their children to receive Steiner education but cannot access it ~ whether it be for financial, geographical, personal or any other reasons, can they still find a way? Or what can families do when they want to home-educate simply because they prefer it to handing the task of schooling their children over to a school? What can they do if they want to follow the Waldorf Curriculum?

After training in Waldorf education, I was a class teacher for many years both in England and America. I loved my own Steiner school upbringing and have been determined to bring Waldorf experiences to as many families as possible ~ and to support new schools.

In 2004, when my children were eleven and twelve, I needed a sabbatical. And as we, as a family, found ourselves unable to pay school fees, we began our own home education journey. We became involved with other home educating families, some of whom struggled to find a professional and reliable methodology.

When my children went to 6th form college and university, I began teaching small groups of children from the local home education community which was where the inspiration for Waldorf Inspired Home Schooling originated. I have recently been joined by Antoinette Reynolds who taught for many years at Michael Hall Steiner School and raised her children there as well.

Our aim is to bring Steiner Education, firmly based on anthroposophy, into home and family life. As there is no outside pressure at a time when state regulations can undermine the original Waldorf curriculum, we are able to stay closely within Rudolf Steiner's indications.

We provide all main lesson plans, including songs, poems, stories, paintings, drawings, beeswax modelling, as well as one additional subject lesson a day, including art, crafts, handwork, English and maths, nature walks, geometry, and perspective drawing. At present, daily lesson plans (three terms including four three week blocks) are available for families with children aged six to thirteen

years old. The year for thirteen to fourteen year old children is currently being prepared. We are hoping to create four upper school years and would, eventually, love to offer a choice of either conventional exam preparations or the Steiner School Certificate ~ or both. ~ We are also planning to create two kindergarten years.

In addition to the curriculum, we celebrate the Christian festivals and participants are encouraged to celebrate according to their own faith and culture.

We give participants the option to stay in touch and discuss their progress with us ~ or "to go it alone". We also offer to write reports at the end of the year.

The initiative that began out of the needs of the local home educating community is expanding into a national and international opportunity for families, Waldorf initiatives, new schools home and abroad; the programme has already been recommended in China, Romania, Turkey and Lebanon. Many families over the past ten years, have been very enthusiastically following the lesson plans. Some were able to join a Steiner school after some time, others carried on home schooling their children beyond the years provided by Waldorf Inspired Home Schooling.

Home educating is a huge task though. It can really only be recommended for families who have the dedication, time, discipline and energy to remain consistent in the daily pursuit.

### Toward the Future

If there is anyone with training and experience of teaching Steiner upper school subjects, who would like to contribute towards the upper school curriculum, please contact us. To learn more about this initiative, please visit our website. Any questions or suggestions are very welcome.

Imogen Frederickson is the founding director and runs the programme with support from Antoinette Reynolds and Angela Lord. [www.waldorf-inspired-homeschooling.com](http://www.waldorf-inspired-homeschooling.com)  
T: 01342 311751 or 0800 047 6537  
E: [info@waldorf-inspired-homeschooling.com](mailto:info@waldorf-inspired-homeschooling.com)

Enrolling now for  
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#### What is the course content?

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The programme is certified by Crossfields Institute and approved by the Danish Ministry of Education and the University of Southern Denmark ([www.sdu.dk](http://www.sdu.dk)).

## Child Study (We're all in this together)

BY LIZ COOKER

In candlelight, the familiar questions,  
Like colours on the air.  
Eyes?

Tiny dark mirrors, haunted.  
In their depths guns, destruction  
From the sky, pieces of your  
Soul scattered, like fleshy refuse.  
Expression?

The look of an injured deer, the brutal  
Breath of the lead wolf  
In your ear.  
Gender?

A modern child:  
Both. Neither. Either.  
Walk?  
A defiant sleepwalker; a deposed stranger;  
A backwards shuffle through my door.

(A festive table; silver, glass, porcelain;  
With no place intended for you.

When the demons flee from my gate  
Do they flee to you?)

The landscape of you  
Is searing desert, frozen mountains,  
Dried up river:  
A thousand mile walk and no welcome.  
It is a stormy sea, a boat packed to the gunwales,  
Floating bodies.

What do you need from us  
in order to grow?

A visa.  
A roof.  
Childhood.  
Love.  
(We're all in this together, after all.)

## The Mathematical-Astronomical Section in Great Britain

ALEX MURRELL

We welcome the reaffirmation of Elizabeth Vreede and Ita Wegman – as great pioneering anthroposophists – which took place at this year’s AGM at the Goetheanum. Elisabeth Vreede was the first leader of the Astronomical-Mathematical Section, and she was also recognised by Rudolf Steiner as the person who could best understand his lecture courses!

Astronomy attracts a wide diversity of researchers, and this is partly owing to the different levels through which mankind connects to the starry spheres. Groups and individuals in Britain are currently active on each of the four levels outlined below.

The ground of our astronomical reflections lies in our capacities for mathematical and geometrical imaginations, and in the symmetries, rhythms and patterns we discover beyond the earth. Astronomy was once regarded as one of the Liberal Arts having a natural affinity with Geometry, Mathematics, and Music – an awareness that I believe needs reawakening.

A second step is taken when we look at biological forms and organic formative developments to picture the real movements and relationships of the heavenly bodies. Practical developments from this scientific work may lead to a renewed understanding of chemical, pharmaceutical, and agricultural processes, for example in biodynamic farming.

At the soul level, there is the continuous task of relating anthroposophical cosmology to a month-by-month experience with the wandering and the resting stars. Our lives are fulfilled in the weaving of the cycles of the planets, the sun and the moon. Modern day astrophysical views of the universe and their accompanying scientific data present particular challenges for those scientists defending a spiritual idea of the human being and the world. How does our actual experience of time – cyclic and rhythmical rather than linear – lead to different perspectives on the immensities of space?

A fourth great level of astronomical research involves looking at historical and biographical events in parallel with astronomical movements and alignments. The nature of reincarnation lies in the forming of the earthly existence as a copy of the spiritual existence.

Willi Sucher, who accompanied Elisabeth Vreede to conferences in Britain after her removal from the Executive Council of the Anthroposophical Society, was a leader in attempting to read the laws of destiny and karma in the stars above. There are hopeful signs of a strengthened spiritual scientific attitude within this awe-inspiring field of ‘astrosophical’ research.

For further information about any of these themes please consider joining the Science and Mathematics

Group or look at our new and developing website: [www.sciencegroup.org.uk](http://www.sciencegroup.org.uk)

Alexander Murrell, Natural Science Section Coordinator, works in close collaboration with the Astronomy and Mathematics Section and its Coordinator, Simon Charter.  
E: [alexandermurrell@hotmail.com](mailto:alexandermurrell@hotmail.com) and  
E: [simon.charter@live.co.uk](mailto:simon.charter@live.co.uk)

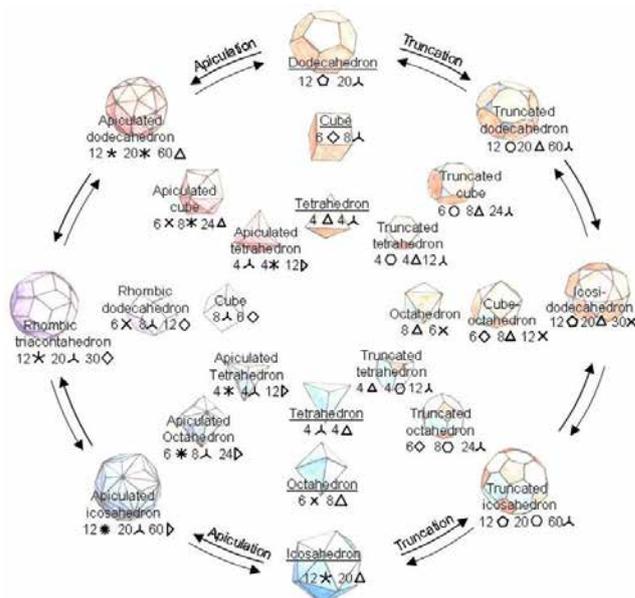
## Circle of Polyhedral Transformations and the Process of Discovery

Presented at a recent Mathematics and Astronomy Section conference in Stroud

PHILIP KILNER

Each polyhedral form displayed here is related in specific ways to each of its neighbours. Neighbouring forms are related in certain ways radially (moving outward or inward), and in other ways circumferentially (around each circle, including the outer lattice). Each form is also related to its counterpart, diametrically opposite, across the circle. By studying and comparing parts of the picture, you may be able to appreciate some of the interrelationships, although a photo is not ideal as it shows the form from one viewpoint only.

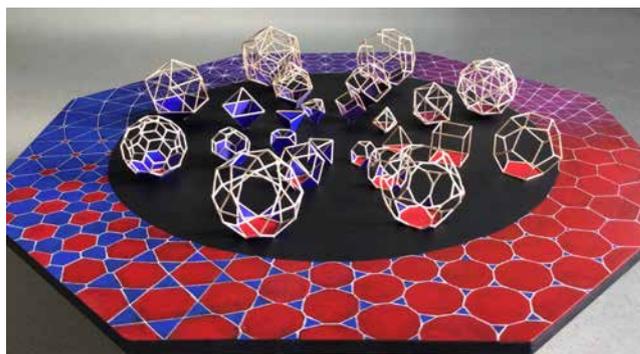
It took me a good deal of time to make the forms shown here, and to plot and paint the corresponding transformations of the outer lattice. It was a slow, methodical, satisfying process. Years ago, long before I got round to constructing them, even greater satisfaction came from the processes of enquiry and discovery that led me to appreciate the underlying interrelations of form, transformation and polarity. I experienced this series of discoveries as a re-cognition, or re-knowing, of eternal truths inherent in





the nature of space, geometry and number. To some extent, I re-experience that wonder each time I re-conjure in my mind the elegance and symmetry of the interrelations.

The process of discovery began, in this case, when I was studying sculpture with John Wilkes at Emerson College in 1980. As one way of exploring the polarities of points and planes, we took the three simpler examples of the regular polyhedra that are known as the Platonic forms, namely the tetrahedron, cube and octahedron. We shaped each in clay, and then transformed them, one into another, by pushing in corners (apices) to make new faces. For me, this process led to questions and apparent paradoxes that provoked further experiments and questions. The process of discovery included hands-on engagement, with a good deal of trial and error, plus the piqued interest of anomalies that needed to be reconciled. This is a fundamental and rewarding way of 'doing' science, related to the approach practised and described by Goethe. It is a journey of re-cognition through unbiased observing, questioning, practically engaging, re-questioning and observing, until the area



of study becomes more and more thoroughly experienced and known. If what is being studied involves life, observing and enquiring in relation to time and the repeating cycles of time is an essential aspect. Mathematic-geometric interrelations, however, are as they are, irrespective of time. The interrelations of polyhedra displayed here are essentially timeless, although they can also be considered sequentially. So I like to imagine that the relationships represented were always just as they are, and always will be, whether constructed and displayed or not.

Philip Kilner, now retired from his work as a cardiac imaging specialist, is leading the three-month 'Relational Arts and Organic Design' programme at Emerson College this autumn: [www.emerson.org.uk/relationalarts](http://www.emerson.org.uk/relationalarts) E: [phikilner@gmail.com](mailto:phikilner@gmail.com)

## Brighton

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With Paul Courtney T: 01273 382789 M: 07903 961390  
E: [PaulR.Courtney@live.com](mailto:PaulR.Courtney@live.com)

## From Rudolf Steiner's 'St John Imagination' (cont)

It is with great earnestness that this representative of the weaving cosmic forces, seeking to embody himself in a vesture of light, appears in the time of summer. There are further things we can observe as the deeds accomplished by Uriel in the radiant light — Uriel, whose own intelligence arises fundamentally from the working together of the planetary forces of our planetary system, supported by the working of the fixed stars of the Zodiac; Uriel, who in his thoughts preserves the thoughts of the cosmos. And so, quite directly, the feeling comes: You clouds of summer, radiant with Intelligence, in which are reflected up above the blue crystal-formations of the earth below, just as these blue crystal-formations mirror in turn the shining Intelligence of the summer clouds — out of your shining there appears in high summer, with earnest countenance, a concentrated Imagination of Cosmic Understanding. ... (continued on p. 53)

From Rudolf Steiner, *Four Seasons and the Archangels*, 'St John Imagination', 12.10. 1923 GA 229. Transl. by C. Davy and D.S. Osmond

## Golden Friend

SIMON VAN LIESHOUT

(St. John's Wort/*Hypericum Perforatum*)

Majestic I stand  
Between sun and sand;  
Green reaching up  
To midsummer pop  
Of yellow sunshine  
Before my decline.

Rhythmical tone ether forms my shape;  
Pairs of spiralling leaves I make;  
With pairs of arms I reach the sun  
With warmth and light for everyone.

Into my leaves and petals I stream  
The ruby in which all I glean  
Is held in sunlight droplets bright,  
Awaiting need in darkest night.

When rhythm and hope abandoned stand;  
In anguish clenches human hand;  
Bereft of joy, or fast asleep  
Or under skin disorder creeps

Into man I bring my fire  
To tickle fancy and desire;  
Rekindle flames of joy and mirth  
And help man's mission on this earth.  
St John's Wort

The bright yellow flowers of St John's Wort which reach up towards the sun contain the highest concentration of medicinal substances at the time of the summer solstice, demonstrating the close connection this plant has to the sun. Concentrations of active constituents are found in red translucent 'perforations' in the leaves and flowers, giving the plant its Latin name 'Hypericum perforatum'. A contrast is seen in the plant between the dark, dense, organised, straight woody stems and the expansive profusion of bright soft yellow flowers reaching joyfully upwards and outwards. In humans, it can help to bring light qualities into dark, contracted and introverted states such as depression, as well as bring organisation and structure into excessive disorganised peripheral inflammation such as dermatitis and poorly healing wounds.

St. John's Wort is used on its own both in herbal and homeopathic doses. In anthroposophic medicines, it is also used in combination with other substances, for example with *Prunus spinosa* in *Levico comp*, and with gold in *Aurum/Apis comp* and *Hypericum auro cultum Rh D3* for treatment of low mood, pain, exhaustion, restlessness or sleep disturbances. It can also be helpful in strengthening consciousness and structure in problems such as enuresis



and incontinence, for example as a 5% oil or in *Berberis/Hypericum pillules*. *Hypercal ointment* (Weleda) combines St John's Wort with *Calendula*, which can be very helpful for painful minor cuts and grazes. St. John's Wort – which, in addition to its antibacterial and anti-inflammatory action, soothes and strengthens the skin – is also found in many of Dr. Hauschka skin care products such as *Revitalising Day Cream*, *Clarifying Day Oil*, *Cleansing Cream*, *Rose Day Cream*, *Blackthorn Toning Body Oil*, *Tinted Day Cream* and *Hydrating Foot Cream*.

Dr Simon van Lieshout, *Camphill Medical Practice*, Aberdeen.  
E: [s.vanlieshout@cwt.scot](mailto:s.vanlieshout@cwt.scot)

## St Luke's Therapy Centre, Stroud

SIBYLLE EICHSTAEDT AND PIA POULSEN

It is two and a half years ago since trustees Philip Curwen and Piet Blok reported on the closure of the St Luke's Medical Centre, an anthroposophical, NHS funded practice in Stroud, Gloucestershire, whose charity arm – St Luke's Trust – also included a range of therapies (see issue 4/2015). We thought it was time to give readers an update.

### From St Luke's Medical to St Luke's Therapy Centre

As you can see in the title of this article, we are still 'alive' and operate now under our new name of St Luke's Therapy Centre. When the NHS practice closed down, a handful of our dedicated therapists took it in hand to ensure the continued availability of anthroposophic therapies at the Centre, which is a beautiful purpose-built building with seven therapy rooms, a community room (where we hold members' meetings and Class Lessons) and a kitchen. It is in close vicinity to *Camphill Gannicox House* (with whom we share a car park), *Whittington House* (retirement flats owned by various anthroposophical organisations and individuals) and the *Christian Community* to our right – and *Homebase* to the left! Yes, all of these initiatives are within walking distance to Stroud centre, and yet when you step



Left to right: Art Room; eurythmy, singing and speech room; St Luke's entrance

inside the buildings or down into the large garden behind St Luke's and Gannicox House, there is a strong feeling of entering an oasis.

Some structural changes have happened to the building since the closure: what used to be the doctors' wing and offices has been closed off and converted into a communal flat for individuals with special needs who are capable of living semi-independently. This initiative was taken by the Trust and is linked to Camphill Gannicox House. We have just had word from one of the trustees saying that the trustees were "more than happy that they were in a position to rescue the building for the use we now have for it" and were "actually a little proud of the group of therapists that carry this new development". What an encouragement and affirmation!

As a result of these changes, the previous waiting room, which was often also used for other functions such as festivals, had to be subdivided to create space both for a new waiting room as well as a living room for the residents. After our initial sadness at losing this wonderful, spacious, light-filled room we have grown quite fond of our new waiting room, which is gradually being ensouled, partly through the efforts of our much appreciated receptionist Denise Smith.

### What we offer now

The therapy wing is currently used by nineteen practitioners, four of whom are physicians, the others therapists. Some of us work full-time, others part-time, offering a wide range of services:

- Anthroposophic medicine, including mistletoe infusion: Dr Michael Evans, Dr Mike Gould, Dr Claudia Kempfen and Dr Anna Lee
- Alexander Technique: Rachel Stevens
- Art and Creative Therapies: Alma Hagemann und Nicole Weinberger
- Chiropractic: Andrew Evans
- Counselling: Marah Evans, Pauline Marksteiner, Andrea Sprenger and Penny West
- Craniosacral Therapy: Dr Anna Lee
- Eurythmy Therapy: Jane Abel and Ursula Browning
- Homeopathy: Simon Andrews
- Nutritional Therapy: Henk Kort
- Rhythmical Massage Therapy: Trish Rider
- Singing Therapy: Pia Poulsen
- Sensory Integration Therapy: Pia Poulson

- Therapeutic Speech: Sibylle Eichstaedt
- The Hearth Project – A social-therapeutic group for women with Alma Hagemann and Nicole Weinberger
- Oasis – A creative weekly support group with Pauline Marksteiner and Nicole Weinberger

### How it works

We all work in private practice but some of our patients receive limited financial support through St Luke's Therapy Fund. The fund is replenished via various fundraising events, such as sponsored walks, and the occasional donation.

We meet once a month and consciously try to build a sense of community and mutual support amongst ourselves; this includes communal workdays where we look after the building and surrounding grounds as well as organising Open Days and stalls at local events.

The therapy wing and our receptionist are financed through all of us paying a proportionate rent to the Trust for the spaces that we use. This arrangement makes it affordable for us and viable for the Trust to keep the therapy wing going.

### If you live further afield

For those of you who read this thinking, "If only I were living near such a centre!" we would like to mention that the local Anthroposophical Society and Christian Community have a joined 'Friendly Beds List'. The list has currently twenty-nine entries of hosts who live at varying distances from the town centre, offering affordable accommodation in their private homes for anyone in some way connected to our movement wishing to spend time in and around Stroud, for example whilst doing a course or for any other reason.

This list makes it possible for anyone living further afield to come and spend time in Stroud and immerse themselves in some of the therapies and enjoy some fabulous walks in our beautiful countryside. Please contact our receptionist to find out which hosts have opted into collaborating with St Luke's.

If you feel inspired to make a donation to the St Luke's Therapy Fund, or to request our brochure and further information please contact Denise E: [denise@stluketrust.org](mailto:denise@stluketrust.org) or T: 01453 763755 from 8.30am – 12.30pm

Sibylle Eichstaedt, Therapeutic Speech Practitioner  
E: [creativespeech@mac.com](mailto:creativespeech@mac.com) and Pia Poulsen, Singing and Sensory Integration Therapist E: [piapoulsen@talktalk.net](mailto:piapoulsen@talktalk.net)

## PASTORAL MEDICINE COURSE

Medical Section Residential Workshop



Thursday 25th 2pm  
 Sunday 28th October 2018 1pm  
 The Mount Camphill Community,  
 Wadhurst, Sussex TN5 6PT

Our Medical Section group will explore Lecture 4 of the *Pastoral Medical Course* in parallel with Recapitulation Class Lessons 3 & 4 of the School of Spiritual Science. The workshop is also open to Society members who are not yet Class members but would like to experience the nature of the content and responsibilities of the Michael School.

Lecture 4 outlines the spiritual and physiological steps of child development as the four organisations (physical, etheric, astral and ego) take up position to serve in adult life. Cosmic influences are generous and rife up to the end of his 20s, when, however, 'one finds no more forces in the cosmos available for one's renewal.' We are invited, then, out of 'nothingness' and 'freedom', to become active and responsible for the creation of our own form and substance, and thereby our own further spiritual development.

The workshop will adopt a lecture study method modelled on human digestive and metabolic processes which bring will into thinking and vice versa, thereby facilitating the spontaneous derivation of new content within the lecture and abilities within oneself.

Medical Section members and priests are invited. Any Society member who is not yet a member of the School of Spiritual Science and would like to attend may apply to do so after a clarifying conversation with either Hazel Adams T: 0117 914 1030 [adams.hc@googlemail.com](mailto:adams.hc@googlemail.com) or Peter Hanrath T: 01227 738559. E: [phanrath1@gmail.com](mailto:phanrath1@gmail.com).

Conference fee: £90 full fee / £30 concession (Unreturnable deposit £30 with application) Accommodation consists of 9 single rooms at £150 and 8 double rooms at £130 per person.

Food without accommodation is £60.

Application forms will be available from David McGavin from 1st August. Closing date 10th October 2018.  
 E: [mcgavin@fastmail.fm](mailto:mcgavin@fastmail.fm)

*When you listen generously to people they can hear the truth in themselves, often for the first time.*

RACHEL NAOMI REMEN, PHYSICIAN AND WRITER

## The Therapeutic Approach to Metals in Anthroposophic Medicine

Seminar at Helios Medical Centre, Bristol  
 16th–18th November 2018

This is the third of a series of three seminars on the role of the metals in anthroposophic medicine. Our previous work over several years on this subject with Dr. Broder von Laue

focused on the lecture cycle *True and False Paths of Spiritual Investigation*, where several of the lectures take up different aspects of this theme. This core of anthroposophic medicine was intended to receive special attention in a sequel to *Fundamentals of Therapy*, which however never transpired due to the death of Rudolf Steiner.

This time we will focus on the 10th lecture of *True and False Paths*, having previously worked with the 3rd and 5th lectures. Dr Broder von Laue will give a lecture on relevant aspects relating to our study and the intervening lectures. There will be sessions for observing and experiencing the metals and the metal colour light glass panels as well as eurhythmy and artistic work.

The seminar will begin at 10am Friday morning and end at lunchtime on Sunday. The cost will be £135 excluding accommodation. Registration details and a full programme will be issued nearer the time.

Dr. Monica Cuellar, Hazel Adams, Dr. Frank Mulder. Please apply to Dr. Monica Cuellar E: [mcuellar17@doctors.org.uk](mailto:mcuellar17@doctors.org.uk)

### BRITISH TRAINING IN ANTHROPOSOPHIC MEDICINE

CPD Seminars for practicing Anthroposophic Doctors

Open to other Health Care Professionals

**31st August – 2nd September 2018:**

The Seven Metals

Anthroposophic Pharmacy Seminar with Albert Schmidli

St Luke's Therapy Centre, Stroud

Contact Dr Michael Evans for full programme and registration form E: [michaelrevans@btinternet.com](mailto:michaelrevans@btinternet.com)  
[www.anthroposophic-drs-training.org](http://www.anthroposophic-drs-training.org)

## experienceCOLOUR

### EXHIBITION AT THE GLASSHOUSE ARTS CENTRE, STOURBRIDGE

28th August – 14 October 2018

experienceCOLOUR is a thought-provoking and immersive exhibition exploring the art and science of colour in the world around us, a fascinating destination for all ages. Open daily.

E: [heritage@ruskinglasscentre.co.uk](mailto:heritage@ruskinglasscentre.co.uk)

### Events that accompany the exhibition:

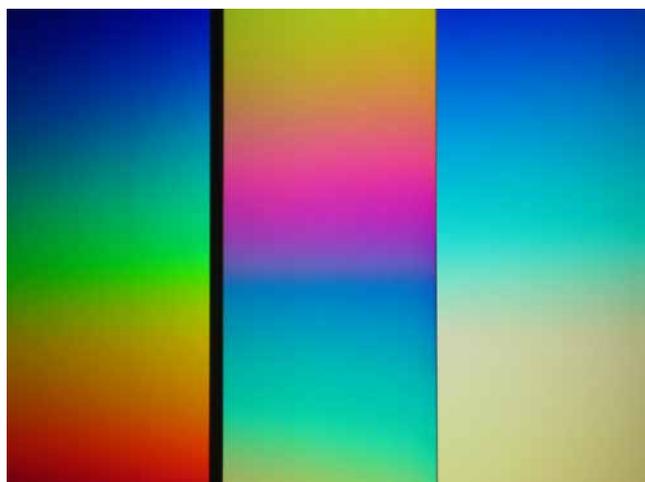
#### MICHAEL WILSON BOOK LAUNCH

28th August 2018 4pm

“What is Colour? the Collected Colour Works of Michael H. Wilson” edited by Laura Liska and Troy Vine will be published by Logos Verlag Berlin in July 2018, and the launch forms part of the opening celebrations of experienceCOLOUR.

Michael Henry Wilson (1901–1985) was a man of many interests and talents, deeply involved in Anthroposophy, who felt the main theme of his life was the understanding of light and colour. He expanded on Goethe's theory of colour with his own experiments in coloured surface reflection, coloured shadows and after-images. Wilson did not merely repeat what Goethe did, but found in Goethe's methods a sound scientific way to study colour phenomena. He brought Goethe's work into contemporary themes, using it to address the theory of colour vision put forward by Edwin Land, and leading him to develop a Goethean approach to several complex questions in optics and colour theory.

To register for this event E: [ifg@rmlt.org](mailto:ifg@rmlt.org)



#### TEACHER'S CONFERENCE

30th August – 31st August 2018

This is a great CPD opportunity in the science of light and colour and a chance to find out how to get the most out of a school visit to the experienceCOLOUR exhibition. Delegate fees apply. Please visit the website to find out more and to book a place.

Concessions are available for groups of teachers from a single school, or for individual teachers depending on circumstances. Please enquire about concessions to Alexander Murrell E: [alexandermurrell@hotmail.com](mailto:alexandermurrell@hotmail.com).

#### ART SECTION CONFERENCE

1st–2nd September 2018

For details see p.33 of the Newsletter or contact Gordon Clarke, Art Section Coordinator. E: [admin@artsection.org](mailto:admin@artsection.org) [www.artsection.org](http://www.artsection.org)

#### ON THE SHOULDERS OF GIANTS SCIENCE CONFERENCE

22nd – 23rd September 2018

Newton, Goethe and Turner are undisputed giants in the fields of science, literature and art respectively. All three strove to understand the nature of light, darkness and colour.

At this two-day conference, delegates will explore stages of the metamorphosis of the study of light, darkness and colour initiated by Newton.

Speakers include: Anastasia Fourel (Humboldt University, Berlin), Sebastian Hümbert (University of Wuppertal), Timm Lampert (Humboldt University, Berlin), Olaf Müller (Humboldt University, Berlin), Marc Müller (University of Wuppertal), Diana Pauli (Stourbridge), Matthias Rang (Dornach, Switzerland), Mark Rowe (University of East Anglia), Dennis Sepper (University of Dallas, TX), Daniel Steuer (University of Sussex), Troy Vine (Humboldt University, Berlin) and Jonathan Westphal (Northampton, MA), Gabor Zemplén (Budapest University)

For further details please contact please contact Troy Vine E: [troyvine@gmail.com](mailto:troyvine@gmail.com)



experienceColour is hosted by Ruskin Mill Land Trust in collaboration with the Natural Science Section

## Goethe, Colour and Anthroposophy

The great thing about studying colour, whether as scientist or artist, is how your sensitivity and appreciation for colour is enhanced.

Some human environments may be drab and grey, but even grey becomes a dynamic colour experience when it appears as the multi-shaded tapestry of cumulus rain clouds!

Goethe wanted to build his understanding of colour on foundations of real and practical experience. He trusted the knowledge of dyers, painters and printers, as well as his own diverse and wide-ranging experiments. His publication in 1810 was called in English *A Theory of Colour*, but perhaps *A Treatise on Colour* would be a better title. It is not

a theory in the sense of an invented, hypothetical or imagined explanation of colour derived from a hidden something-or-other behind it. Rather, it is an arrangement of a multitude of phenomena so that the patterns and relationships, the real ideas, can be 'seen'.

Rudolf Steiner named the Goetheanum in recognition of the greatness of Goethe's cultural contribution in Art and Science. Goethe's own self-appraisal was that better poets and writers than him would be easily found, but in the difficult science of colours he had found the truth, and in his century he was in this respect conscious of a superiority to many. Anthroposophists may find herewith a second reason to visit the experienceColour exhibition advertised in these pages. It will be a tribute to the experience-rich science which Goethe pioneered.

Alexander Murrell, Natural Science Section Coordinator.  
E: alexandermurrell@hotmail.com

## SECTIONS & RELATED INITIATIVES | PERFORMING ARTS

### Speech and Movement Week at the Goetheanum

2nd–6th April 2018

MATTHIJS DIJKSTRA

As far as I know this was the first combined large-scale international conference for the 'sister' arts of speech and eurhythm – a slightly overwhelming but overall heartening experience that I was able to attend as a speech artist and actor. An unbelievably rich programme for the **one thousand** participants ranged from lectures on cutting edge medical and neurological research to presentations of eurhythm in – for me – totally unfamiliar languages. The most extraordinary of these was Georgian, with its more than forty different consonants, which, by comparison, made Russian sound rather bland. Other presentations in Japanese, French, Dutch, Brazilian, Swedish, Xhosa, Italian and Arabic made one realise again just how far our languages have drifted apart from their common source.

In a fascinating presentation Serge Maintier (a speech artist and researcher) showed how he had taken the research of Johanna Zinke into the 'Luftlautformen' – the shapes the sounds create in the air – a step further. His special method of filming made the forms developing through speech beautifully visible in the medium of smoke. Millisecond by millisecond it was possible to see little smoky gestures come into being, perfectly illustrating the qualities of the different sounds.<sup>1</sup>

Speech and eurhythm can be somewhat airy, so for a workshop I chose to model the larynx in clay with sculptor Christian Breme. Over five days, with mucky hands, we followed the steps of the creator as Christian showed us how



Section Leader Stefan Hasler (centre) with conference participants.  
Photo credit: Xue Liu

every part of the larynx came into being through a delicate metamorphosis.

The evening performances were of an impressive quality. The week was opened and closed by the two large eurhythm ensembles from Stuttgart and from Dornach, but all the 'smaller' presentations in between showed a similarly high level of achievement. There was an impression that eurhythm was coming of age no ghosts of the past clung on, nor were there frantic attempts to reinvent it. And the humoresques were genuinely funny and brilliant.

As a reflection of the comparative state of our arts there were far more music than speech eurhythm performances, and only one pure speech piece. Catherine Ann Schmid, who acted with the Goetheanum stage group and ran the speech and drama training in Dornach, deftly choreographed a piece for seven speakers – not a play nor a static chorus, but a sequence of more or less naturalistic situa-

tions which gave rise to the speaking of poetry in a totally natural way.

Most encouraging of all was that Stefan Hasler and his team had given everyone the chance to share their research, insights and initiatives in the form of stands – ‘the market place’ – and in the more than one hundred workshops and talks that were on offer. I came away inspired and energised and determined to return in two or three years’ time when a similar event is planned.

I am very grateful to the ASinGB for their financial support in making it possible for me to attend this event on behalf of the Speech and Drama ‘department’ of the Performing Arts Section in GB.

Matthijs Dijkstra is an actor and speech artist based in Ely, Cambridgeshire, and currently working with Lemiscate Arts to organise a eurythmy tour of symphonic works by Beethoven and Avo Pärt all over the world. E: [matthijsd@aol.com](mailto:matthijsd@aol.com)

1. See also his book *Speech – Invisible Creation in the Air: Vortices and the Enigma of Speech Sounds* published by SteinerBooks.

## News from the Part-Time Eurythmy Training

KATRIN BINDER

The part-time training in eurythmy, a new venture jointly taught by Eurythmy West Midlands and Peredur Eurythmy, has just started its third term. Our group has currently stabilised with six participants. We meet in Stourbridge twice a month to train with Rita Kort (speech eurythmy) and Maren Stott (music eurythmy) on Friday evenings and Saturdays. The longer blocks (one to two weeks) are held at Peredur where we are taught by Sigune Brinch (speech) and Georgie Howlett (music).

Starting with the Summer School at Peredur last year (see more about this year’s Summer School below), we have been exploring some of the basic territory in both speech and music, including the rod exercises, rhythms, pitch and scales. Although it often feels as if we could spend an entire lifetime perfecting ‘only’ such fundamentals as three-fold walking, tone angles or the gestures of the vowels, we finished our first term before Christmas sharing our work on Bach’s ‘Vom Himmel hoch’, Schumann’s ‘Merry Peasant’, an 8th century hymn to St. John, ‘Ut queant laxis’, and Joseph Campbell’s ‘Night Piece’, to name a few. We have composed our own poems and stories on the consonants of the ‘Evolutionary Sequence’, and focused on the personal pronouns I-You-He. Our most recent block concluding our second term enabled us to deepen our work on alliteration, a ‘minore’ from Beethoven’s Bagatelle, op. 33, the canon ‘Dona nobis pacem’, more music by Schumann and Khachaturian as well as poems by Walter de la Mare, Fiona Macleod, Friedrich Nietzsche and others.

Our group greatly appreciates each of our four main



The happy participants of the part-time Eurythmy Training

teachers’ individual gifts and teaching styles as well as the additional input from our various pianists and our sessions in speech, clay modelling and art that we have enjoyed. We have grown into a warm, mutually supportive group. Although we do step onto each other’s feet sometimes, there is always lots of laughter, too! Some of us travel long distances to each of the training venues, and the challenge of combining the intensity of the training with each of our individual lives remains, but we are all grateful for this unique opportunity to pursue eurythmy in this way.

We have only begun to gauge the depth and richness of eurythmy and look forward to many more discoveries as we continue our journey.

For the tutors it has been an interesting experience in so far as they are all trained in different eurythmy trainings and different approaches in teaching. This allows the students a quite wide and varied perspective!

### Bursary Fund

We are hoping to start a student bursary fund. If you are interested in supporting this initiative, please contact Rita Kort E: [ritakort@gmail.com](mailto:ritakort@gmail.com) for details. Many thanks!

### Summer Eurythmy Week From 13th – 17th August at Peredur

Peredur Eurythmy and Eurythmy West Midlands are organising another Summer Week for all eurythmy enthusiasts, we hope a flyer will find its way to you soon! The more the merrier, no previous experience is required, joy and enthusiasm in movement is all you need!

We are looking forward to seeing many of you in August.

For further details please look at the facebook page of West Midlands Eurythmy Association or contact E: [eurythmywm@gmail.com](mailto:eurythmywm@gmail.com) or E: [peredureurythmy@info.com](mailto:peredureurythmy@info.com)

## PEREDUR EURYTHMY

APPLY NOW for courses starting in 2018

Vocational Eurythmy Training (four years) starting  
24th of September

Eurythmy Intensive 24th Sept – 14th Dec

A residential course for beginners and  
intermediaries

Postgraduate Stage Eurythmy Course  
starting 24th September

(Term 1 fairy tale; terms 2 & 3 full evening  
programme. Can be taken separately or together)

Intensive Eurythmy Week 2nd–6th July  
on dramatic eurythmy and its choreography.  
For trained eurythmists and those with some  
experience

A. Summer Eurythmy Week &

B. Summer Refresher Week

13th – 17th August

Open to anyone with a love for eurythmy (A) and  
for trained eurythmists (B). With colleagues from  
Peredur and Eurythmy West Midlands

For more information and to book any of the above contact

E: [info@peredureurythmy.com](mailto:info@peredureurythmy.com) or M: 0782 5140119

[www.peredureurythmy.com](http://www.peredureurythmy.com)

## THE FOUR ETHERS AS A BASIS FOR EURYTHMY

A WORKSHOP WITH ULRIKE WENDT

at

The Glasshouse Arts Centre, Stourbridge

Friday 5th – Saturday 6th October 2018

The etheric is the basis of eurythmy. When one  
speaks about it, however, it proves difficult  
to fully understand it. The capacity for a  
differentiated movement reflecting the different  
qualities of the etheric cannot be taken for  
granted.

This workshop is based on the lifelong research  
into the four etheric qualities of movement of  
the American eurythmist Marjorie Spock (1904–  
2008) as well as Dorian Schmidt's methodology of  
researching formative forces.

'NON-EURYTHMISTS' ARE VERY WELCOME!

Organised by Rita Kort (eurythmist) and Adrian Large  
(rhythmic massage practitioner). If you are interested  
please contact Rita Kort asap. Whether the course  
can go ahead depends on how many people are  
interested. For further details E: [ritakort@gmail.com](mailto:ritakort@gmail.com)  
M: 0785 4446784

## THE SPEECH ARTS

as a Path Towards the New Mysteries

A Weekend Conference for Friends and  
Practitioners of Speech, Drama and Storytelling

10th – 12th August 2018

at Peredur Centre for the Arts

West Hoathly Road, East Grinstead

West Sussex, RH19 4NF

Participation is by donation. Participants are asked to  
arrange meals and accommodation independently.

We are grateful to the Anthroposophical  
Society in Great Britain and the

Performing Arts Section  
for their support.

Info and bookings: Ryan Kouroukis

E: [rkouroukis@gmail.com](mailto:rkouroukis@gmail.com) M: 07733 714711

## TONALIS COURSES

### SUMMER SCHOOL OF CHORAL SINGING

21st – 29th July 2018

### VOICES OF ENGLAND

24th – 26th August 2018

Discover how English landscapes, spirituality,  
history, language, character and culture have  
shaped the Music of Albion and uncover the  
essence of the 'English Folk Soul in Music'

Venue: The Field Centre, Nailsworth, GLOS.

Contact T: 01666-890460 E: [info@tonalismusic.co.uk](mailto:info@tonalismusic.co.uk)

*Consciousness is only  
possible through change;  
change is only possible  
through movement.*

ALDOUS HUXLEY, *THE ART OF SEEING*

## Rebalancing Society for the Common Good

How Relevant is Social Threefolding Today?

MARTIN LARGE

Oral tradition has it that Rudolf Steiner may have once said that, after the social threefolding movement failed, that in a hundred years' time amidst breakdown in the West, there might be another window of opportunity for the emergence of social threefolding. However, whether this happens would very much depend on our efforts, and may be helped by the grace of the spiritual world.

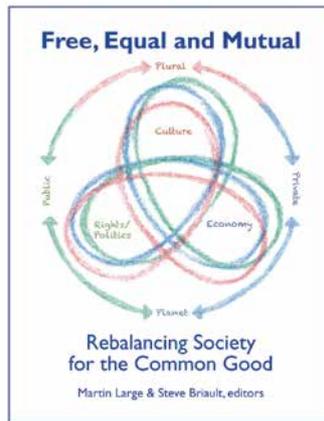
The twelve authors of *Free, Equal and Mutual*, a new centenary anthology published by Hawthorn Press, consider social threefolding to be highly relevant for taking up today's challenges and opportunities, giving us hope in difficult times. They draw on social threefolding as a helpful map and a set of guiding principles to use when developing alternatives.

So, why is social threefolding relevant today? We face a crisis, and whether we advocate 'Remain' or 'Brexit', the same underlying conditions will continue unless addressed. The brutal implementation of market fundamentalism generates massive human insecurity and inequality, as vividly documented in Ken Loach's film *I, Daniel Blake*. Many people feel insecure, afraid for their jobs, homes, children, pensions, health, wellbeing, nature, identity and life-ways. Left/right pendulum politics swings from 'more market' to 'more state'.

Rudolf Steiner saw the dangers of this unstable 'market/state' duopoly. He suggested the radical alternative of rebalancing society by respecting the healthy development conditions and three-way dynamics of politics, economy and culture respectively. Social threefolding was neither a utopian model, nor an ideology such as communism, nationalism or socialism, but a way of 'seeing' the three spaces making up society.

He saw the urgent need for creating the conditions for lasting peace when campaigning for a threefold 'commonwealth' society in war-torn Germany of 1917–19. He regarded self-determination for individuals as healthy, but prophetically saw 'national self-determination' under Versailles as a recipe for toxic nationalism and more war. His alternative was a dynamic society based on mutuality, equality and freedom, for the wellbeing of people and planet.

Steiner saw that the 'nation state' structure had become a straightjacket no longer fit for purpose, which constrained increasing human freedom and individuation. This required a human rights-based, rather than a class-based, politics. He envisioned a three-way differentiation of society into a world economy, rather than national econ-



omies, a human rights-led politics going beyond the nation state, and the freeing of culture without borders through education, the arts, the sciences, religion and health. Put simply, a government body, a school or a business have essentially very different dynamics.

People can choose to engage as citizens in politics, in the rights life, as producers and/or consumers in the economy and as individuals in cultural life. He saw the threefold social order, or societal threefolding, emerging from the interaction of business,

government and cultural organisations. Clear differentiation would enable each sector to flourish in its own right.

Nicanor Perlas writes in the Foreword that Free, Equal and Mutual is "...full of concrete, exciting examples – a golden opportunity to re-imagine Europe and the world." David Drew MP, Shadow Minister for Rural Affairs, says that, "Today's advanced economies have reached a critical turning-point. Free, Mutual and Equal shows a way ahead for rebalancing society, through a cooperative commonwealth economy based on 'voluntary socialism', with a rights-based state and a flourishing civil society – all working for the common good."

The authors have worked with Steiner's social thinking for many years, some receiving recognition, such as alternative Nobel prizes in the cases of Dr Ibrahim Abouleish of Sekem, Egypt and Nicanor Perlas. Steve Briault and Chris Schaefer give overviews of Steiner's threefold social order and his social thinking. Andrew Scott explores images of the human being and threefolding. Edward Udell describes the roller coaster story of Steiner's threefold social order movement. Glen Saunders, a former Triodos CEO, writes on threefold money. Robert Karp of the US Biodynamic Association writes about scaling up community supported agriculture along associative economic lines as 'a new American revolution'. Chapters include threefold development at work in organisations with perspectives on the NHS; images of the human being and power; rebalancing society with the plural, public and private sectors; reflections on the US presidential election of 2016; land for people, homes and farms; freeing education; human encounter; income inequality and the fundamental social law; Christoph Strawe comments on the left/right divide; and Martin Large concludes with how we can start from where we are in creating free, mutual, equal and earth-caring stories, step by step.

In a nutshell, *Free, Equal and Mutual* proposes that rebalancing society requires the clarifying of the boundaries between politics, business and culture so as to untangle the current muddle. This means actions like pushing back the market from government so that rights are not for sale; getting money out of politics; regulating the banks wisely; preventing the privatization of the NHS; protecting children from commercialisation; securing affordable housing through land trusteeship and tri-sectoral partnerships.

Rebalancing involves the transforming of the left/right, state vs market duopoly. This is achieved by civil society, in the form of the plural or third sector, stepping forward to rebalance business and the state. A stunning recent example was how Amelia Gentleman of The Guardian, (a charitably owned newspaper, a cultural organisation working in the plural sector) informed us about the cruel abuse of the Windrush generation's human rights first by Theresa May's and then Amber Rudd's Home Office. This so exposed the government that Rudd had to resign and the Home Office's 'hostile rights environment' was pushed back by civil society and Parliament reasserting the human rights of the affected people.

Martin Large is a facilitator, lecturer, activist and social business enabler. He chaired the Community Land Trust National Demonstration Project (2005–9), and founded the Biodynamic Land Trust. He is the author of the book *Common Wealth* (2010) and is publisher with Hawthorn Press.  
E: martin@hawthornpress.com.

*Free, Equal and Mutual: Rebalancing Society for the Common Good.* Steve Briault and Martin Large (editors); May 2018  
www.hawthornpress.com



## Chief Executive Officer

The Board are seeking a highly motivated person responsible for leading and implementing the strategic vision and direction for the charitable organisation to enable our Camphill Community to grow and develop.

Based in Edinburgh, we offer life sharing and work to a community of about 140 people adults with learning disabilities and autism.

The candidate will be able to uphold our core values as a Camphill Community, and should have significant experience in a community-based organisation, leadership and management skills, extensive knowledge of the learning disabilities sector and financial management experience.

**Salary £51,187.50 with 5% pension contribution.**

For details please email E: [admin@tiphereth.org.uk](mailto:admin@tiphereth.org.uk) or visit our website [tiphereth.org.uk/career](http://tiphereth.org.uk/career)

Closing date for applications 20th August 2018. Interviews early September 2018. Start date January 2019

## 'Global Challenges for a Sustainable World and New Trends in Social Three-folding: New Frontiers of Thinking'

A Discussion Working Paper  
by Alex Jara Weitzmann

The following is a summary of the above working paper that I drafted in March 2018. Anyone interested in the theme who would like to join the dialogue please contact me.

### Summary

We live at a pivotal time when the world is facing incredible challenges that will shape the future of our societies and have critical consequences for the next generations. A great number of our fellow human beings are still living in extreme poverty: threatened by famines, droughts, lack of energy access and also by educational and health deficits. Furthermore, global warming and other humanly created negative social dynamics are feeding into this threatening trend and undermine world security.

At the same time this global crisis represents the opportunity for a new global consciousness: a more caring, generous and committed relationship to our fellow human beings. In this context, many international organisations are increasingly committed to making the 2030 International Agenda for Sustainable Development<sup>1</sup> a global consciousness movement towards social justice and the healing of the planet.

This paper is the result of a research on different main trend initiatives that are intended to bring new social, economic and sustainable solutions at global and local levels. I believe – and I don't think I am alone in this – that underlying these trends is a healing social threefold dynamic that can bring renewal to society in ways that Rudolf Steiner envisioned a century ago.

This paper is a call to keep on addressing reality through the lenses of new and fresh views, to open up a dialogue with all Michaelic impulses, and to keep building bridges and connecting with the wonderful spiritual initiatives worldwide with new openness and collaboration based on universal ethical values and consciousness.

Alex Jara Weitzmann OSI – Latam Representative and working for the Observatoire Social International  
E: [alejandrojara@gmail.com](mailto:alejandrojara@gmail.com)  
[www.observatoire-social-international.com](http://www.observatoire-social-international.com)

1. [www.sustainabledevelopment.un.org/post2015/transformingourworld](http://www.sustainabledevelopment.un.org/post2015/transformingourworld)



PEREDUR  
FOUNDATION YEAR  
TO DO • TO FEEL • TO THINK



## Peredur Foundation Year

YULIA GEYDEKO

**W**e are very excited to let you know about a new Educational Programme, the 'Peredur Foundation Year', which will take place at Peredur Centre for the Arts in

East Grinstead, West Sussex, from September 2018 – June 2019 under the umbrella of Peredur Eurythmy. This course will continue annually.

We have been working hard to design this exciting course for young adults from around the world. The course can be taken as an orientation year for school leavers, as a preparatory course for students before they take a University Degree or as a post-degree refocusing.

We are bringing together teachers and other individuals, initiatives, colleges, farms, companies and other organisations to educate, support and teach the younger generation, to give them an inspiring foundation and provide state-recognised diplomas.

The curriculum is based on the work of Rudolf Steiner and Anthroposophy, offering a path of discovery, self-transformation and practical activity that can lead towards professions that renew culture and heal the earth. It also includes English language classes, leading to the Cambridge Certificate of Proficiency in English.

We would be grateful if you could share the information about this new course with your colleagues, students, friends and wider community. Perhaps you know some young people who are in need of this course!

You can find detailed information about the course in our brochure and on our website. We can send you printed copies of the brochures on request.

Yulia Geydeko is a speech artist and actress and the coordinator of the Peredur Foundation Year.

Peredur, West Hoathly Road, East Grinstead RH19 4NF  
M: 0750 041 7343 E: [peredurfoundationyear@gmail.com](mailto:peredurfoundationyear@gmail.com)  
[www.foundationyear.me](http://www.foundationyear.me)

## From Rudolf Steiner's 'St John Imagination' (cont)

We feel a deep longing to understand this remarkable gaze, directed downwards, and we have the impression that we must look around to find out what it signifies. Its meaning first dawns upon the mind when as human beings we learn to look with spiritual eyes still more deeply into the blue, silver-gleaming depths of the Earth in summer. And we see that weaving around these silver-gleaming crystalline rays are shapes — disturbing shapes, I might almost call them — which continually gather and dissolve, gather and dissolve again.

Then we come to perceive — the vision will be different for everyone — that these shapes are human errors which stand out against the natural order of regular crystals here below. And it is on this contrast that Uriel directs his earnest gaze. Here during the height of summer the imperfections of mankind, in contrast to the regularity of the growing crystal forms, are searchingly surveyed. Here it is that from the earnest gaze of Uriel we gain the impression of how the moral is interwoven with the natural...at midsummer human errors are woven into the regular crystals which are formed in the normal course of Nature.

On the other hand, all that is in human virtue and human excellence rises up with the silver-gleaming lines and is seen as the clouds that envelop Uriel (red). It enters into the radiant Intelligence, transmuted into cloud-shaped works of art.

It is impossible to look towards the increasingly earnest gaze of Uriel, directed towards the depths of the Earth, without also seeing there something like wing-like arms, or arm-like wings, raised in earnest admonition, and this gesture by Uriel has the effect of imparting to mankind what I might call the historic conscience. Here at high summer appears the historic conscience, which at the present time has become uncommonly feeble. It appears, as it were, in Uriel's warning gesture.

Of course, you must picture all this as an Imagination. ... I have to speak in pictures that will come to life in your souls. But everything expressed in these living pictures is reality; it is there.

From Rudolf Steiner, *Four Seasons and the Archangels*, 'St John Imagination', 12.10. 1923 GA 229. Transl. by C. Davy and D.S. Osmond

## Reviews of Recent Library Additions

MARGARET JONAS

### Anthroposophical Authors

#### Mieke Mosmuller

##### *The Art of Thinking*

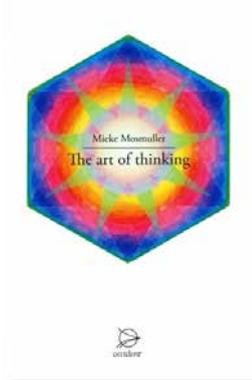
Translated by Terry Boardman

Occident Publishers,

Baarle Nassau, 2016

distributed by Wynstones Press

Books by this Dutch author are now starting to appear in English. In this work the author is very enthusiastic about thinking as a spiritual path and exercise, which she considers better than eastern style 'mindfulness' practices. She sets out a series of possible exercises which can be practised one each week, based on and beginning with the control of thinking exercise from the subsidiary exercises. She then introduces further spiritual traditions in thinking from the west, particularly Ramon Lull's (c.1232–1315) *Ars Brevis*, based on nine concepts, chiefly virtues, and leads on to connect this with Aristotle's Ten Categories. These are all about bringing our will into thinking so that we 'feel' it as well and they are woven together very skilfully and clearly. It is a very readable description and would suit those who struggle with thinking as an exercise and would like to devote more time to it.



#### Mieke Mosmuller

##### *The Living Rudolf Steiner – Apologia*

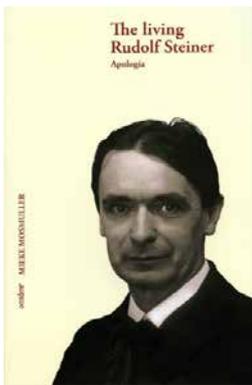
Translated by Ruth Franssen

Occident Publishers,

Baarle Nassau, 2017

distributed by Wynstones Press

For those who have read the above book, this may come as something of a surprise. The author is at pains to demonstrate her devotion to Rudolf Steiner and begins by outlining the key events and innovatory developments in his life and in anthroposophy. She tries to use 'pure thinking' to experience his essential being, so this is not a sentimental account. It therefore comes as something of a shock when she declares firmly that the Anthroposophical Society has completely failed him, is dead and mummified. "Whoever has learned to live in this real anthroposophy cannot endure the situation in the Anthroposophical Society". Some 46,000 members are thereby dismissed as deluded! She was particularly incensed by the Dutch Society's admission



that some of Steiner's comments could be described as racist and criticises those who uphold this view and attempt to 'modernise' Steiner in some way. The trouble is that those she cites are probably little known or read by English-speaking members and so her criticisms, though they may be justified, rather fall short. We are left in a realm of vague sympathy or antipathy without clear facts. Whereas one may sympathise with her wish to 'reclaim' Steiner's greatness, her further pontifications may only annoy, according to one's own point of view.

#### Peter Selg

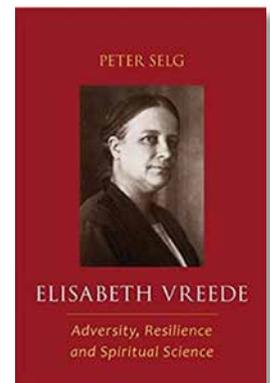
##### *Elisabeth Vreede*

Adversity, Resilience and Spiritual Science

Translated by Marsha Post.

SteinerBooks, 2017.

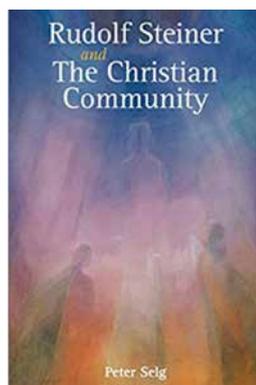
Elisabeth Vreede, the least recognised member of the original Vorstand, has long been in need of a biographical picture and recognition of her contribution. Now thanks to Peter Selg's efforts we have something of a picture of this more elusive personality. She apparently reincarnated earlier than her karmic 'shift' in order to be present with Rudolf Steiner, and was therefore repeatedly overlooked, ignored, misunderstood. It seemed as if only he could recognise her outstanding grasp of mathematics and astronomy, her conscientiousness, her phenomenal memory and diligence, her grasp of world events. A possible karmic background is touched upon. Coming from a theosophically inclined family she found her way to anthroposophy fairly early, took part in the first Mystery Dramas, the early esoteric Lessons – it is chiefly her whom we have to thank for such remarkable notes as these could only be made after the Lesson. The tragedy of the 1930s affected her strongly – not only was she vilified, but with the expulsions she lost her Section and observatory and the means of doing further research. As she was one person who sought to include and deepen astrology rather than to reject it outright, these events have had serious consequences for the development of the astronomical work and untold effects for those who might have followed her work. It is interesting that her relationship to Ita Wegman had to grow – it was not a 'given', simply because they were both Dutch, and this eventually became a source of support, but to consider her loneliness – except when in the company of children – is painful. Thanks to Peter Selg we can appreciate something of her sufferings and strengths and be very grateful for this new biographical account.



## Peter Selg

### *Rudolf Steiner and the Christian Community*

Translated by Marsha Post.  
Floris Books, 2018



This slim volume sets out to clarify the sometimes misunderstood relationship between the Anthroposophical Society and the Christian Community. Although regarded as one of the 'daughter' movements it nevertheless occupies a unique position. Steiner made clear that he was not founding or assisting the foundation of an 'anthroposophical church' as such, yet according to Peter Selg, he spent more time with its founding members than with any other professional group, and his experiences of working with the priests and receiving the rituals as a gift from the spiritual world gave

him great delight and satisfaction; he called it "...one of the solemn festivals of my life...". The book seeks to place Steiner's apparently contradictory remarks in the context of the period concerning the valid human need for religious rituals and that organised worship is intended to disappear. The difficulties arose because of the fraught situation in the Society around the time of the founding, and this led to Steiner's rather severe words on the night just before the Goetheanum burned down. One or two local groups had gone to extremes and even renamed themselves 'The Christian Community' – Steiner's intentions were being misunderstood – there was no intention of replacing the Anthroposophical Society. The opposite attitude was one that still sometimes prevails: that the Christian Community is only for non-anthroposophists. Peter Selg has tactfully done much to dispel these confusions and objections and make clear what a mature and healthy connection of mutual co-operation can be, in which dogmatism has no place.

## The Library

IAN BOTTING

The library at Rudolf Steiner House has recently undergone a transformation, with a wall knocked down and a consequent change in layout. We are still dealing with the resultant exposure of hidden corners and finding shelf space for displaced books and archive boxes. However, all this upheaval will create a much lighter and more spacious environment for the study and research facilities that the library offers visitors.

Our stock includes all of Rudolf Steiner's books in English, most of Steiner's books in German and a wide selection of other anthroposophical authors, especially concerning Education, Science, Medicine, as well as general interest. There is also a substantial archive of papers, journals and periodicals about the Anthroposophical Society and related subjects. All can be consulted in the library by appointment.

You can also borrow books by post.

The opening times are Tuesday, Thursday and Saturday; 12.00 – 14.00 and 15.00 – 19.00

Please note that the Library will be closed from 31st July – 20th August.

E: [rsh-library@anth.org.uk](mailto:rsh-library@anth.org.uk) T: 020 7224 8398



Photo Credit: Peter Jeffrey

## About the School of Spiritual Science

The School of Spiritual Science, also known as the Michael School, was seen by Rudolf Steiner as the heart of his spiritual research to serve the needs of our time in a variety of fields, including natural science, medicine, agriculture, education, the arts, the social sciences and economics. Central to the School is a meditative path that forms a bridge to the spiritual world appropriate to our time. All members of the School belong to the General Anthroposophical Section and work with the mantric verses that Steiner gave in 19 esoteric Lessons. Members regularly share the content of these Lessons in local groups. If you have any questions, including about membership, please refer to the contact list.

## Lessons of the School and other Activities

### Aberdeen

Newton Dee: Mondays at 7.30pm  
Camphill: working group on alternate Mondays at 11.00am.  
For dates: John Ralph T: 01224 867409

### Botton Village - Camphill

Fridays at 7.30pm unless otherwise stated.  
For dates please enquire from Andrew Dyer  
T: 01287 660656

### Brighton

Brighton Steiner School. Monthly readings on Fridays at 6pm. 22nd June (17), 20th July (18), 21st Sept (19)  
Enquiries to Nick Vane 01323 736032

### Bristol

At Helios Medical Centre on the 2nd Sunday of each month at 4pm.  
Hazel Adams T: 0117 914 1030  
E: adams.hc@googlemail.com

### Canterbury

Canterbury Steiner School, Eurythmy Building. Enquiries to Fiona Chapman  
T: 01227 730882

### Cambridge

Second Sunday of the month at 3.30 for 3.45pm, at 10 Derby Street, Cambridge, CB3 9JE. Enquiries to Olga Holbek  
T: 01223 362645.

### Clent and Stourbridge

At Elmfield School, Eurythmy Room.  
Wednesdays 7.30pm.  
Diana Pauli T: 01384 877425

### Edinburgh

The First Class lessons will be held alternately as free rendering and as reading of the lessons in the eurythmy room, 64 Spylaw Road, Edinburgh Sundays at 4 pm. 24th June (10 FR); 2nd Sept (11 R); 23rd Sep (9-11 Study); 28th Oct (12 FR); 18th Nov 18 (13 R); 16th Dec (12-13 Study).  
Christian Maclean T: 0131 447 2005  
E: christian@florisbooks.co.uk

### Forest of Dean

Grange Village, 1st Sundays at 4.30pm  
details from Ian Bailey T: 01594 516 246

### Forest Row

Eurythmy Studio 1, Michael Hall.  
Most Sundays. Please enquire locally from William Forward T: 01342 822483

### Forres

Moray Steiner School. Enquiries to John Ralph T: 01224 867409.

### Frome

Monthly on a Thursday at 5.40pm at the Steiner Academy Frome.  
Enquiries to Christian Thal-Jantzen  
T: 07802 962 303  
E: christianthaljantzen@outlook.com

### Hebden Bridge, West Yorkshire

At the Steiner Centre, HX7 6JE Last Sunday of each month at 7.00pm Enquiries to John Bewick T: 01422 844445 / 07940 586344  
E: john@spiritualscience.co.uk

### Ilkeston/Heanor

1st Saturday of the month. 9.45 for 10.00 in the Edith Lewis Hall at Weleda.  
Mary Watson T: 01773 712130 or  
M: 0794 071 9667

### Kings Langley

Rudolf Steiner School, Eurythmy Room.  
Sundays at 5.30pm. 22nd April (7), 1st July (10); 16th Sept (11); 14th Oct (12); 11th Nov (Workshop); 9th Dec (13)  
Elisabeth Murray T: 01923 263483

### London

Rudolf Steiner House. 2.30pm FR, 4.00pm Conversation, 5.00pm Reading. 1st July (FR 19, overview of lessons at 5.00pm). 7th Oct (2.30 Overview of the 19 lessons, 4.00 Conversation, 5.00 R 1); 4th Nov (2.30 FR 1, 4.00 Conversation, 5.00 R 2); 2nd Dec (2.30 FR lesson 2, 4.00 Conversation, 5.00 R 3).  
Sue Peat M: 0777 057 7372  
Philip Martyn T: 0208 947 8763

### Maidstone

At Blackthorn Medical Centre.  
Sundays at 9am, monthly.  
Christiana Bryan T: 01634 242232

### Manchester

At The United Reform Church, Parkfield Road, South, Didsbury, Manchester, M20 6DA. Mondays at 7pm.  
Brian Lines T: 01782 785812

### Norwich

2nd Wednesday of the month, 11am.  
Marianne Coddington T: 01603 456855

### Ringwood

Raphael Hall/Sheiling School. Wednesdays at 6.00pm. 11th Jul (Member's Meeting)  
Howard Smith T: 0752 880 9614  
E: howardsmith.piano@gmail.com

### Ross-on-Wye

At the Friends' Meeting House, Sundays at 5pm. Martin Back T: 01531 820598

### Sheffield

At 78, Cherry Tree Rd, Sheffield S11 9AB  
Sundays at 4.45pm.  
Brian Lines T: 01782 785812

### South Devon

Third Saturday morning in the month at the Christian Community preceded by Members' Meetings.  
Christopher Cooper T: 01803 866817

### Stroud

At St. Lukes. Andy Beard T: 01453 757485  
E: a.beard44@btinternet.com

### Wakefield

Pennine Camphill Community. Monthly on Sundays at 3.00pm.  
Liz Taylor T: 01924 241310

### York

At the Steiner School, every 2nd Monday of the month, 7.30pm.  
Jutta Vetter T: 07504 625719

## Section Contacts

### General Anthroposophical Section

Marjatta van Boeschoten  
E: marjatta@phoenixconsultancy.com

### Agriculture Section

Peter Brown, Tablehurst Farm, Forest Row.  
M: 0780 393 2283  
E: peter\_gbrown@yahoo.co.uk

### Art Section

Gordon Clarke, T:01626 824979  
E: clarke@live.co.uk

### Education Section

Liz Attwell T: 01825 713546  
E: liz.barrettattwell@gmail.com  
M: 07851 191415

### Humanities Section

Andrew Wolpert  
E: andrewjwolpert@gmail.com

### Mathematics & Astronomy

Simon Charter T: 01453 882114  
E: simon.charter@live.co.uk

### Medical Section

Interim Coordinator  
Saskia Renkema E:srenkema@nhs.net

### Natural Science Section

Alex Murrell  
E: alex.alexandermurrell@hotmail.com

### Performing Arts

Sigune Brinch M: 07825 140 119  
E: siguneb@googlemail.com

### Social Sciences Section

Andrew Scott M: 07717 747828  
E: socialsciencessectiongb@gmail.com

### Youth Section

Nana Woo E: youthsectionuk@gmail.com  
M: 0776688 5171

**The next Class Holders' meeting will be at RSH on Saturday 24th November 2018**

**The next Council and Section Coordinators' meeting will be at RSH on Sunday, 25th November 2018**

Members of the School of Spiritual Science who have transferred from other countries or who attend the class lessons in the UK

You are not automatically on our members' file unless you inform us when you transfer. This does not apply to new members of the School who join in this country. If anyone is unsure whether or not they are recorded as being a School member, please enquire from the Office. (see contact details on p.2)

Lesson Holders and Section Coordinators are requested to send any changes and updates to this page to the Editor.  
E: asingb.newsletter@gmail.com