THE ANTHROPOSOPHICAL SOCIETY IN GREAT BRITAIN

Newsletter

Spring 2024 VOL. 101 NO. 1



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The recommended word count is 800–1,300 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).

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Council Meetings

12th-13th April 10th-11th May

Sunday 12th May AGM at RSH

31st May - 1st June

19th - 20th July (ECM on the 20th)

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Cover Image

Stephanie Cooper, *Practising Longing*. Collage and oil paint on paper. See p.52 for Imagine Therapeutic Arts Studio

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Dear Readers,



Welcome to the Spring 2024 Newsletter!

In this issue, the theme of the Christmas Conference 1923/24, its inspiration and intention, continues to resonate in many contributions: in reports on the centenary celebrations at Rudolf Steiner House and at the Goetheanum (pp.4–9); in part II of Christian Thal-Jantzen's article on 'The

Spiritual Goetheanum' (p.25); and in the announcements of forthcoming events on the Foundation Stone Meditation (pp.45–46).

To be mindful of this inspiration and intention feels ever more important as the 'materialistic plot' in our world seems to 'thicken'. As world events spread an ever more unsettling and threatening mood, and as it becomes more and more difficult to distinguish between truth and untruth, it feels ever more important to garner strength for enduring this state of not-knowing, of paradox, of uncertainty. Rudolf Steiner speaks of Anthroposophia as a Being in the spiritual world

that knocks on the doors of our souls, saying, "Let me in – I am your true Humanity!" Perhaps, by immersing ourselves in the Foundation Stone Meditation, for example, we can so enfold this image of our own true being in the depths of our souls that, in the suspense of uncertainty, unexpected answers may arise.

In the 13th chapter of the Gospel of Mark, Christ sits with his disciples Peter, James, John and Andrew at the Mount of Olives and paints a sombre picture of forthcoming afflictions – deception, wars, earthquakes, famines, all of which he calls "the beginnings of birth pains." (Verse 8) "Whenever you are arrested and brought to trial," he says, "do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit." (Verse 11) The Holy Spirit has many names – the great Comforter (com-forte, 'with strength'), and also the Spirit of Truth and Knowledge. May Anthroposophia be one expression of the Holy Spirit, and open the soul, rightly prepared, to receive that which might be given to us at any time, unexpectedly, from its inexhaustible source?

With warmest Easter greetings, Sibylle Eichstaedt, Editor

The Event at Damascus and the new Knowledge of the Spirit

Paul was a man who could not be persuaded of the meaning of the Christ Impulse by evidence of the physical senses, but who could be convinced only by a *supersensible* experience... As the time of the Event of Golgotha drew near... something completely new was to enter into the evolution of mankind... The birth of the impulse of freedom... The impulse of freedom implies that, if the human being would again have vision of the spiritual, he must exert himself inwardly and draw it forth from the depths of his own soul...

We keep Easter, the festival of Resurrection, but in our materialistic outlook we have long ago ceased caring whether or not we have a real understanding of the Resurrection... it is a jest that man should keep the festival of the Resurrection and at the same time put his whole faith in modern science, which obviously can never make appeal to such a Resurrection. Materialism and the keeping of Easter — these are two things that cannot possibly belong together; they cannot possibly exist side by side...

During the fifth post-Atlantean epoch a new tendency has been at work towards a scientific knowledge that is adapted to the power of human reason and judgment; and now it is time that this should go further and develop into a knowledge of the *supersensible* world.

For the Event of Golgotha is an event that falls absolutely within the *supersensible* world. And the event of Damascus, as Paul experienced it, is an event that can be understood only out of supersensible ideas. On the under-

standing of this event depends whether one can in very truth feel something of the Christ Impulse, or whether one cannot... Easter should remind us... to look up from the earthly to what is beyond the earth. The human being of modern times has left himself no more insight into what is beyond the earth than, at most, that which is given him in mathematics and mechanics, and now in spectro-analysis. These sciences are the groundwork upon which he tries to build up his knowledge concerning all that is beyond the earth. He no longer feels that he is himself united with those worlds, and that the Christ descended thence when He entered into the personality of Jesus...

We must take the thought of Christ Jesus lying in the grave, of Christ Jesus who at Easter time vanquishes the stone that has been rolled over His grave — we must take this thought and unite it with the other thought which I have indicated. For the soul should feel the purely external, mechanistic knowledge like a tombstone rolled upon her; and we must exert ourselves to overcome the pressure of this knowledge, we must find the possibility, not to make confession of our faith in the words: "Not I, but the fully developed animal in me," but to have the right to say: "Not I, but Christ in me."

We must strive to understand these words of Paul. Not until then will it be possible for the true Easter message to rise up from the depths of our hearts and souls and enter into our consciousness

Centenary Celebrations of the Christmas Conference – Four Contributions

Sustaining the 'New Turning Point of Time'

MARJATTA VAN BOESCHOTEN



The culmination of a very special year of commemorations ended with the most significant event of all, the centennial of the Christmas Conference of 1923/24, which has been celebrated throughout Britain and around the world.

The conference held at Rudolf Steiner House in London on 30th January (see re-

port on p.6) addressed the proceedings, which lasted nine days (24th December 1923 – 1st January 1924). I will try to describe some less known yet pertinent aspects regarding why Rudolf Steiner felt it necessary to found the Anthroposophical Society in a new form. What were his intentions for the new Society, and how do we take up our great responsibility to understand, honour and implement those intentions in a way that is appropriate for our present conditions?

The significance of Rudolf Steiner's deed is so vast and unfathomably profound that it is almost impossible to describe by those who did not witness it. Rudolf Steiner himself called it "the beginning of a new Turning Point of Time". It was *through* him, not *by* him, that the spiritual quest of modern humanity was brought to earth in accordance with the will of the Archangel Michael, the time spirit.

It is somewhat shocking to comprehend the extent of the crisis out of which the new Society was born. This was due not only to the catastrophe of the burning of the first Goetheanum a year earlier, but also, as Rudolf Steiner described, to the "heap of ruins" of anthroposophical work and endeavour.

During the early years of the last century anthroposophy had been revealed through Rudolf Steiner's writings and lectures and worked with in small study groups, with little public visibility. He refers to this time as the first phase of its development. After he separated from the Theosophical Society in 1912, during the second phase, anthroposophical work became much more outwardly active, but the sect-like habits of the Theosophical Society continued within the anthroposophical community. This was problematic, especially for younger people, and the opposite of the free and open Society that Steiner wanted.

After the war Steiner gave lectures on specific areas of practical life, such as education, medicine, the threefold social order etc., followed by practical initiatives by what he later called the "daughter movements". This was the third

phase. These public lectures attracted large audiences, including critics who made vicious attacks on Rudolf Steiner. Whilst the members enjoyed the lectures, they were not sufficiently awake to recognise the degree of Steiner's vulnerability and failed to protect him and anthroposophy.

Additionally, the existence of cliques was a big problem: "Cliques have become part of the Anthroposophical Society and they have set themselves up above everything else – unfortunately, also above what is esoteric". There were fierce arguments between the generations, which Rudolf Steiner tried tirelessly to mediate – younger people wanted dynamic activity flowing into the world whilst the older ones wanted a return to the relative tranquillity of the pre-war years.

The social forms in the Society blocked the way in which Rudolf Steiner wished to work. He spoke emphatically about the need for a Society that championed individual freedom, but this did not happen: "Since 1912 and particularly since 1918 my real intentions have constantly been blunted by the Society."

The drifting away of the so-called daughter movements, (the new initiatives such as schools, clinics etc.) from the Society was also a source of worry and sadness: "The daughter movements have become extremely neglectful of their mother."

In the face of ongoing sectarianism, elitism, dogmatism, and a love for hierarchy and tradition Rudolf Steiner commented: "Anthroposophy is new and cannot be cultivated in old forms. The Anthroposophical Society has completely discarded such feelings, only, as yet the members have not noticed this. The Society must not be tainted with sectarianism but address itself to the great tasks of the age. It should foster something of wide human appeal, not something strange and different."

The destruction of the first Goetheanum caused Rudolf Steiner inexpressible pain. In the following months he deeply questioned how to continue with anthroposophy, weighing up whether to rebuild the Goetheanum or to withdraw with the few close friends who truly understood his intentions and with whom he knew he could work. Concerning the possible rebuilding of the Goetheanum he said: "It will take a strong and energetic Anthroposophical Society to justify the rebuilding," and having decided to do so he commented: "It might enable us to make amends for the serious wrongdoings of past years."

The refounding of the Society in a new form reflects Rudolf Steiner's profoundest concern for the future of all humanity, a "turning point of worlds" and a renewal that was to create the most free and modern Society possible. From far and wide some 700 – 800 members arrived in freezing conditions for this much anticipated occasion, bringing their high expectations. However, witness accounts make clear (see e.g. Arvia Mackaye Ege's report in the Winter Newsletter) that its greatness vastly exceeded what could have been envisioned.

The Founding of the New Anthroposophical Society

Excerpts from Arvia Mackaye Ege's description of the founding ceremony itself give us a sense of the towering stature of Rudolf Steiner and the profound cosmic deed revealed through him as he opened the conference and spoke the words of the Foundation Stone Meditation. At our gathering in London, we also listened to an account given by Willem Zeylmans van Emmichoven, the first General Secretary of the Netherlands:

"When we came to Dornach in 1923 for the founding of the General Anthroposophical Society, it was clear to me from the moment Rudolf Steiner performed the Foundation Stone ceremony that we were witnessing a Mystery Deed of significance for all humanity – a new phase in the development of the Mysteries of Humanity. This was the first mystery rite to be performed in public. Although the 800 or so people present were members, they were people of such different kinds and such different stages of development that one really could say that this deed took place in public...

Rudolf Steiner stood before the members as the High Priest of a new emergent humanity. The individual souls present, deeply connected through shared experience before birth, were already dimly aware of their resolution to serve humanity as a whole. Now they could enter into a new spiritual world with increasing clarity of consciousness. Rudolf Steiner spoke as one who was completely uniting himself with this emerging community and was placing himself entirely within it.

He spoke of the Foundation Stone 'World Dodecahedron', and in contrast to it the 'Dodecahedron of Man...which we lay in the ground of our souls.' It was a communal deed that he performed with all those present, not placing himself above or beyond them, even while living on the highest plane himself.

The people present represented the membership at large. But in a deeper sense they represented the spiritual quest of modern mankind. Certainly, many souls in the spiritual world were listening, both the departed and those yet unborn. The hierarchies, called upon with such great power, listened too.

On the occasion of the laying of the first Goetheanum's original foundation stone in September 1913, it had been laid in the earth in the form of a double dodecahedron, upon which base the forms of the first Goetheanum had arisen. Having been destroyed by fire, all its forms and powers and colours, all the condensed imaginations it had embodied and made visible returned in the words of the Foundation Stone ceremony at Christmas 1923 as inspiration from the world of spirit."³

The Statutes

It is utterly astonishing that just fifteen minutes after presenting the Foundation Stone Meditation for the first time, thereby heralding a new phase in the mysteries of humanity, Rudolf Steiner led the General Secretaries through the draft Statutes for the new Society, paragraph by paragraph. These statutes were to put right "the wrongdoings of the past" and create "the freest and most modern Society in the world".4

The statutes were to be simple and descriptive rather than prescriptive, in keeping with "a society of attitudes, not of statutes". Rudolf Steiner sought to enable brotherhood in human relationships – a mutual give and take in spiritual matters.

He emphasised the imperative for "full openness with profoundest, most serious and inward esotericism". "We need to banish anything that smacks in any way of a clique, anything less is not permitted by the signs of the times. The present age can no longer tolerate any tendency towards secrecy. Instead, the new Society shall be the freest and most modern."

After "grave efforts to overcome inner resistance" Rudolf Steiner had decided to take on the Presidency of the new Society, not knowing how the spiritual world would respond. This was an immense and courageous esoteric risk as he was, for the first time in an esoteric context, uniting a spiritual movement with its organisation and administration. Ita Wegman described this act saying: "The Master united his destiny with the Anthroposophical Society. Even as the Christ Being united with the earth for the well-being of all humanity, so Rudolf Steiner identified himself with the Anthroposophical Society. It was a Christ Deed." In fact, in the following months the spiritual world responded with an ever-richer outpouring of wisdom and grace.

The closing lecture: The Right Entry into The Spiritual World – The Responsibility We Hold

In the lecture given on the last evening, Rudolf Steiner laid great emphasis on the responsibility of members in the face of the dire consequences of materialism on human souls. Through the presentation of the Foundation Stone Meditation, marking the beginning of a new Turning Point of Time, strong impulses had flowed from the spiritual world. The call and challenge to the members was to recognise the great responsibility that came with this for the sake of all humanity. He gave a picture of the innumerable souls to whom, each night, the Guardian of the Threshold refuses entry into the spiritual world on account of the effects of materialism which they bring with them, and which the spiritual world cannot tolerate. Ultimately, were materialism to full take hold, these souls would return to earth having lost their ability to think and would instead be governed by "terrible feelings and emotions".

Countless seeds for the future

As already mentioned, at the beginning of the Conference, Rudolf Steiner refers to the "heap of ruins", literally and metaphorically. Members had to face realities and inconvenient truths. And yet, time and again he created a mood of optimism, a mood "that should be positive in every detail". But this is not unconditional: it relies on members being active. An essential way to be active, both then and now, is to work with the Rhythms of the Foundation Stone Meditation that were presented each morning of the Conference. (see p.45) In addition, he pointed to the whole spiritual content of anthroposophy that can generate warmth and courage to enable the countless seeds sown during the conference, to germinate and bear fruit in the world.

After the Conference

In sharp contrast to the above are the socially and spiritually deeply destructive events that followed just fifteen months after the Christmas Conference. The wounds they created were deep, widespread and long lasting. Yet notwithstanding, anthroposophy has continued to manifest around the world in many fields of practical life.

As the challenges of our present time grow ever more profound, so do the abundant possibilities for healing and human development. But our best efforts seem meagre in relation to the tasks and challenges we are facing.

Questions

We can ask, in relation to Rudolf Steiner's aspirations 100 years ago, to what extent we can realistically maintain that our Society is indeed the freest and most modern Society possible? To what extent are we addressing the great tasks of the age? Are we a strong and energetic Society? Do we "foster something of wide human appeal, not something strange and different"? To what extent are we succeeding in our aspiration to act with "full openness and profoundest, most serious and inward esotericism"? How can we strengthen the connection between "the mother and the daughter" organisations? To what extent are we still tainted by sectarianism? And do our own active endeavours help to put right the "serious wrongdoings of the past"?

These are some questions that Council will reflect on

at our retreat in March. These may also be questions that you are carrying, both individually and in your groups. Council would welcome conversations on these questions, and I am always happy, when asked, to visit local groups to engage in conversation, hear your views, and also work on the Rhythms of the Foundation Stone Meditation. If this would be wanted, please do contact me.

With my very best wishes, Marjatta van Boeschoten General Secretary, Anthroposophical Society in Great Britain

Sources: Rudolf Steiner, *The Christmas Conference*, GA 260; Peter Selg, *Rudolf Steiner's Intentions for the Anthroposophical Society*; Willem Zylmans van Emmichoven, *Foundation Stone*.

- 1. Willem Zeylmans van Emmichoven (ZvE), The Foundation Stone
- 2. Lecture of 1st January 1924.
- 3. ZvE, p.37
- 4. The Statutes can be found in *The Christmas Conference*, GA260, and on the Goetheaum website.

Reflections on the Centenary Celebration of the Christmas Conference at Rudolf Steiner House, 30th December 2023

ANTOINETTE REYNOLDS



Although I have been deeply involved with Anthroposophy since my mid-twenties, I have to admit in all honesty that my interest in the Christmas Foundation Conference of 1923 is a fairly recent one. I knew of its existence, of course, and how Rudolf Steiner stressed on that occasion how important it was for the life of the Society to be nur-

tured by the daughter movements if anthroposophy were to flourish in the world.

It was therefore with an awakened interest in this unique event that I turned up at Rudolf Steiner House on 30th December to take part in bringing it back to life, with the help of everyone present. We were guided by Marjatta van Boeschoten, Adrian Locher and Coralee Frederickson, the organisers, and by Andrew Wolpert who made a heartfelt contribution.

Marjatta began by giving us a lucid overview of four distinct phases of Rudolf Steiner's working life, which would eventually lead up to the founding of the General Anthroposophical Society. Coralee took us through some eurythmy exercises to enliven us between talks, and Andrew's contribution, focusing on the hundred years following Rudolf Steiner's death, led us into a discussion which included much self-reflection but also drew us into the question, "Where do we go from here?"

Marjatta, in her article above, has given a full description of the four phases. I would like to focus on the fourth

and last phase which was heralded on New Year's Eve 1922, when the first Goetheanum was burnt down. This was naturally a time of huge grief and pain. Nevertheless, Steiner immediately turned towards the future: now that the visible expression of anthroposophy was lost, it had to manifest in a new way. He hoped the fire would strengthen the will of members to work together, as a strong and energetic Society was needed to rebuild the Goetheanum, and it was this impulse towards the future that led to the Christmas Conference of 1923.

Steiner foresaw the existential threat that the increasing dominance of materialism brought with it, the unlearning of what the gods had given us – namely, what it is to be human. He wished to prepare us for something that could work invisibly in us as seeds of the spirit, that could germinate, unfold and develop. He wanted to turn around the heap of ruins, not only of the building and the difficulties that had developed between his anthroposophical followers, but also of the world in general. His tools were warmth and courage, calling for Christ courage during this time of the universal light of Christmastide.

It was the importance of this attitude on which the meaning of the laying of the Foundation Stone in the hearts of members rested. This 'Stone' was laid in the form of the Foundation Stone Meditation, and he called on the members present from all over the world to be witnesses at the birth of these new Mysteries.

Andrew's contribution showed how heartfelt and compassionate this act was. He brought to life for us the enormous grief and pain Rudolf Steiner experienced at the loss of the first Goetheanum, the ruins of which were still physically around him and those present at the conference. It

was, after all, only a year since the fire, and the loss of that which had made his life's work visible must have been unbearably hard to endure.

Andrew spoke about the hundred years after Rudolf Steiner's death in terms of three periods of thirty-three and a third years. Since I didn't take any notes, some of what I will express are thoughts that he inspired in me and not necessarily what he actually said.

Up to the late 1950s, those who had experienced Steiner first-hand led initiatives in all fields of practical life – medicine, the arts, education, special needs education, science, agriculture and religious renewal. Nevertheless, the difficulties within the Vorstand, which might already have been foreseen prior to his death, erupted during this period and led to a huge split in the Society. There was also World War II and its inevitable aftermath to contend with.

The second phase from the early 1960s to the mid 1990s brought healing to the Society in this country and a huge proliferation of practical initiatives, not only in Europe but all over the world. This was a time of greater openness to spirituality, and a time of positive energy. However, it could also be said that some of the daughter movements, largely

due to their enormous daily pressures, were beginning to pay less heed to what nurturing the Society means, and began to suffer as a consequence.

The third phase, up to the present time, has not been easy as a result of an ever-growing materialism in society at large, hugely increased regulatory and financial pressures on anthroposophical institutions as well as a chronic lack of funds amongst them.

After Coralee had again energised us with some eurythmy, we shared thoughts about the achievements and the failings of the past hundred years. We agreed that the focus must now be to look forward, with renewed energy and commitment, in order to find ways of bringing the riches of Anthroposophy into the world afresh, each in our own way. It is our call to help germinate the thousands of spiritual seeds that have already been sown and to help them develop in a world that is very different from the one that Rudolf Steiner knew but that contains much that is positive, and is ready to receive them.

Antoinette Reynolds, retired Waldorf teacher, ASinGB Council member. E: antoinetteservrey@gmail.com

Christmas Foundation Meeting 100 Years On

BERNARD AND KARIN JARMAN



It was a special gift to be able to attend the centenary celebration of the Christmas Conference, which was completely sold out! The main hall was filled to capacity with 1,000 people from forty countries. The conference had been prepared by the Anthroposophical Society in Switzerland over a period of ten years. Much thought had gone into the ar-

tistic structure of the event and how to make it affordable to as many as possible. The main programme, which ran from Boxing Day through to New Year's Eve, was a well-balanced mix of artistic presentations, lectures and working groups, and the days rarely finished before 10.00pm.

The Foundation Stone Meditation was at the heart of the whole event and was performed in eurythmy in a different language every morning – in German, Russian, English and Italian. Given the current world situation it was special that a group from St Petersburg was able to attend and perform on the second day. Before the performances, some of the sounds from the opening words of the meditation were demonstrated. This showed how each language expresses very different qualities of meaning in the words and sounds – 'Menschenseele', 'dusha cheloveka', 'human soul' and 'anima umana'. The performances were followed by a daily presentation on the rhythms of the Foundation Stone by Matthias Girke. At the end of the conference each participant received a copy of a book produced by the

Dutch Society containing the Foundation Stone in forty different languages. After further talks and a break there was a panel session with questions from the audience.

The afternoons began with the various Sections giving brief reports on their research projects. After this, two and a half hours were dedicated on three days to a variety of different working groups. On the fourth afternoon a wide choice of members' discussion forums were on offer to explore particular topics of interest – three quarters of an hour each and three in a row! The four lectures in the evening focused on the mystery of Ephesus (Peter Selg), the school of Chartres (Peter Selg), the Rosicrucians (Christine Gruwez) and the Guardian of the Threshold (Marc Desaules). Each evening concluded with a performance of music and poetry by the Goetheanum Eurythmy Ensemble.

Whenever Rudolf Steiner spoke in a public setting he always sought to connect with events happening in the world at the time, and this was especially true around the original Christmas Conference. At this centenary event, however, this awareness was conspicuous by its absence. There was no mention of the tragedy unfolding in Palestine, the proxy war between East and West in Ukraine, nor the growing threat to liberty in the West that Steiner had foretold, and only in passing was the most significant event of our time given a mention, namely the pending incarnation of Ahriman. This we feel was a serious omission; it could have opened up wide-ranging discussions about the tasks of our movement today and provided much needed support for meeting the challenges facing us. The focus was rather too much on the past and too little on the impulse of the Christmas Foundation Meeting today.

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There were nonetheless many important and thought-provoking contributions pointing towards the future. One issue raised in a morning contribution concerned the way we represent and speak about anthroposophy. The daughter movements are unthinkable without anthroposophy, and it is vital that Waldorf Education and biodynamic agriculture, for instance, are not separate from but are seen as anthroposophy. It is also important that Steiner's name remains connected to the work. Steiner pointed out the dire consequences if this were not to occur. This feels particularly relevant in relation to the challenges facing the movement in the UK.



Star diagram showing the five beings related to the Foundation Stone Meditation

Another highlight of the conference was two representatives of the Dutch Anthroposophical Society taking to the stage, speaking about the Society and the Foundation Stone in a lively way. They shared how the Dutch Society has developed a 'welcome culture' and now has a growing membership that includes many younger people. They also used a star diagram to indicate how key lines from the Foundation Stone recall five different beings that inspire the movement, and that some of them need to be given greater prominence.

At the end of their presentation they unveiled a handcrafted double dodecahedron made of copper, two-thirds the size of the original foundation stone that lies beneath the Goetheanum. This was presented to the Goetheanum as a gift to display and keep in recognition of its being the centre of the world movement.



Double dodecahedron gifted by the Dutch Society

The centre of the movement is not only in Dornach, however, but wherever there is initiative in the periphery. For this reason a second copy of the foundation stone was unveiled, made of copper and containing the suspended

pyrites like the first. This was one third of the size of the original double dodecahedron. The intention is for this model to travel around the world to wherever members request it for an event. It will be accompanied by a book in which the visit and the experiences made can be recorded. The centre is then in the periphery. At Michaelmas it will be coming to Stroud.

The number of young people attending this conference was heartening as were the contributions made by members of the Youth Section in one of the morning sessions. One contribution considered how seafarers of old travelled across the heaving, formless waters and navigated by the stars - the one constant in their world - and how today the skies are filled with satellites and light pollution. In navigating our way through life the guiding star is often absent and we are left increasingly to our own resources. We therefore need each other, and having good human relationships is vital. There were also other young people mainly from Russia and Ukraine who met in parallel and joined parts of the main conference. They carried a warm impulse of peace and renewal. Their positivity was palpable, but also their disappointment that the dire state of the world was not adequately addressed during the conference.

For Rudolf Steiner the Christmas Foundation Meeting was an extremely important event that signalled the start of a world turning point in human cultural development. We can ask today, one hundred years later, whether this has been achieved or not, given the tragic history of the Anthroposophical Society in the 20th century. The movement remains very small in numbers and appears to carry little influence, and yet initiatives that build on Rudolf Steiner's spiritual science are springing up all over the world. Has the Christmas Foundation Meeting failed or is everything as it should be? Perhaps it has neither failed nor succeeded but is rather like a germinating seed waiting to be cultivated, a seed that depends on each one of us identifying with and seeking to realise its intentions. The impulse of the Christmas Foundation Meeting can only be present if we make it so.

To come together with so many people from so many places to share in an event to commemorate but also take up this far-reaching impulse in a new way was a truly heart-warming experience. It was not only the lectures, performances and the organisation and planning of the conference but the encounters and interactions, during, between and around the conference that expressed the import and vibrancy of this Christmas event. It was a real privilege to be present.

We would like to warmly thank the Anthroposophical Society in GB (via the Cultural Freedom Trust) and the local Anthroposophical Society in Gloucestershire for making it possible for us to attend through their financial support.

Karin is an art therapist living in Stroud. She has been running an art therapy training in Thailand and is a keen walker. Bernard is a biodynamic gardener working at Hawkwood and involved with several local community initiatives. E: orion@phonecoop.coop

Witnessing a Turning Point in Time - 'That Good May Become'

BEGOÑA TELLECHEA VELEZ

I was privileged to have been present at the meaningful and deeply important Christmas Conference at the Goetheanum, entitled, 'That Good May Become'.

I decided to make the journey from Cambridge to Dornach in a similar way people would have travelled some 100 years ago, and went by train. After a whole day's journey I arrived at the Dornach tram station and made my way up the Goetheanum hill on foot, under a gloriously luminous full moon. My first impression was that of the dark outline of the building against the clear sky, perfectly merged with its surroundings. Its coloured glass panels were visible in the landscape as columns of mineral light. It was a welcoming and promising sight. The next morning daylight revealed the view to me for the first time since my last visit in 2013. The soft colours of the sunrise warmed the mood for the beginning of the conference.

The golden thread weaving through the conference was, not surprisingly, the Foundation Stone Meditation, possibly Steiner's greatest gift to humanity in order to carry, represent and make anthroposophy alive in the world. We heard about its origin, we explored how it sounds and expresses itself in different languages and how one can work with it more deeply and personally.

There was a lot of looking back as well as a sense of arrival, of having reached an important point in time, after which we are compelled to 'turn' towards the future: the turning point for the future of anthroposophy and what can be realised in the world through the enlivened spirit of anthroposophia; and the sense that each person present, and many others unable to attend, could become carriers of this impulse in their own corner of the world.

My personal highlight of the conference was the contribution by Andrea de la Cruz. Her method of doing spiritual research resonates deeply with me and inspires me to continue doing what I already do in my daily life, even if it feels small and insignificant at times. She talked about making space in the present to allow the future to pour in, first in the way of inspirations, images and ideas, and later as realities. The style of her presentation spoke to me, perhaps because we are the same age and gender, but also because we went to the same Waldorf School in Madrid, Spain! Imagine my joy of reconnecting with her at this point in time.

The other memorable moment was the lively and humour-filled presentation of the now legendary Pim & Rik (Pim Blomaard and Rik ten Cate) from the Netherlands.



Morning mood on the day the Conference began

At the end of their contribution they revealed their handcrafted gifts of the two new foundation stones, the two double dodecahedrons already mentioned in the previous article. Pim & Rik received a standing ovation – the audience cheered! While the Foundation Stone Meditation is metaphysical and can live and travel anywhere, regardless of space and time, for me the dodecahedron is a representative symbol – and what a beautiful gift it is!

I am still processing the conference and I am sure will look back at it for many years to come. All that is left now is to deeply thank the organisers, donors, contributors and volunteers, and to make space in the present for what is coming towards us from the future.

Begoña Tellechea Velez, senior kindergarten assistant and handwork teacher at the Cambridge Steiner School and Joint Coordinator of the UK Youth Section. E: bonnetv@hotmail.com

At times our own light goes out and is rekindled by a spark from another person. Each of us has cause to think with deep gratitude of those who have lighted the flame within us.

ALBERT SCHWEITZER

Council Announcements

Annual General Meetings 2024

AGM OF THE ANTHROPOSOPHICAL SOCIETY IN GREAT BRITAIN

Rudolf Steiner House, London, Sunday 12th May, 10am – 6pm

We are looking forward to welcoming you to this year's AGM! Please note that the date marks a change from our usual day of Saturday. Good news is that on Sunday there is free parking in the roads around Rudolf Steiner House for those who might decide to drive.

As well as the necessary business and the General Secretary's report, we will allocate time for a Members' Forum. We warmly invite your questions and participation in this conversation. If you intend to come, please send any questions or points for discussion you may have to Doris Bailiss E: doris.bailiss.rsh@anth.org.uk no later than **Friday 3rd May,** so that we can make an agenda for the Forum.

The AGM will conclude with the book launch of Place, Craft and Neurodiversity: Re-imagining Potential through Education at Ruskin Mill by Aonghus Gordon and Prof Laurence Cox (see p.35)

Full details of the programme will be included in the AGM brochure which will be sent out mid-April with the usual accompanying documents. The 2023 Accounts will be sent electronically, but if you would like a paper copy in advance of the AGM, please write to Doris Bailiss. Some paper copies will also be available at the AGM.

ALTERATIONS TO BYE-LAWS

The deadline for submitting proposals of changes to the Society Bye-Laws is **30th March**. Proposals must be supported by at least twelve members and be sent by post or email to Doris Bailiss (email address above).

NOMINATIONS COMMITTEE

The 2024 Nominations Committee was formed at the ECM on 9th December. It consists of Marjatta van Boeschoten, Antoinette Reynolds, Alex Wright, Paulamaria Blaxland-de Lange, Nick Vane, Glenn Charles and Coralee Frederickson. The committee will meet on 6th March to interview Council members Marilyn Edwards and Adrian Locher for reappointment. There were no new nominees for Council. A report of the work of the Nominations Committee will be given in the AGM brochure.

AGM OF THE ANTHROPOSOPHICAL ASSOCIATION

Saturday 11th May, 6pm – 7.30pm at Rudolf Steiner House

An agenda and the minutes of the 2023 AGM will be sent out electronically in advance of the meeting, as well as the 2023 accounts.

Society Summer Conference 2024 – Speaking to the Stars

Thursday 1st - Monday 5th August at Emerson, Forest Row, Sussex

The following verse, so pertinent for our times, was given by Rudolf Steiner to Marie Steiner on 25th December 2022:

The stars spoke once to man.

It is world destiny that they are silent now;

To be aware of the silence

Can become pain for earthly man.

But in the deepening silence

There grows and ripens

What man speaks to the stars;

To be aware of the speaking

Can become strength for spirit man.

These words are the inspiration and leitmotif for this year's Summer Conference. How can we engage more actively with the cosmos – the stars and planets and the spiritual powers that stand behind them? How do we nurture that space in the deepening silence where what we can speak to the stars can "grow and ripen"? And what is it that we can 'speak to the stars' that would be of significance for them? We will also explore how through this new consciousness and the 'strength' that flows from it new ways of meeting one another and re-building community can be found.

An integral part of this year's conference will be the performance of the 'Cosmic Verses' by a group of eurythmists from all over the country who will be guiding us through participatory exercises in preparation for the performance (see also pp. 18 and 69).

Conference fee: £140 Booking: online via the Emerson College website

The full programme and further booking information will be sent out with the AGM brochure in April.

Antoinette Reynolds and Adrian Locher, Summer Conference planning group

OTHER SOCIETY EVENTS

The Foundation Stone Meditation Made Visible – A Centenary Celebration

Saturday 20th April 10.00am – 5.30pm, Merlin Theatre, Sheffield see p.46

The Rhythms of the Foundation Stone Meditation

15th June 11am – 4pm at Rudolf Steiner House

With Marjatta van Boeschoten and Coralee Frederickson. See p.45

Extended Council Meeting (ECM)

Saturday 20th July 10.30 – 12.45 at Rudolf Steiner House

This is an opportunity for Council to share and discuss with members some of our plans

School of Spiritual Science Summer Conference

Tuesday 30th July – Thursday 1st August at Emerson see p.45

EVENTS SPONSORED BY THE SOCIETY

Intercultural Eurythmy Festival

Fri 5th (evening) – Sat 6th July at Rudolf Steiner House see p.13

Celebrating the Centenary of Rudolf Steiner's Speech and Drama Course

13th – 15th September at Emerson, Forest Row, Sussex see p.72

Affirming our Humanity in the Age of Technology 11th – 13th October Rudolf Steiner House

An inter-Sectional event offered by the Humanities and Social Sciences Sections, and supported by the Anthroposophical Society. See p.37

GRANTS

Fiona Sharpe (Course Director PGdip. in Waldorf Education) to attend Goetheanum Worldwide Teachers Conference £815 Hawthorn Press, Republication of Rudolf Steiner by Rudi Lissau £3000

Eurythmy West Midlands Stage Group £750 Rudolf Steiner Press, translation of two of the Collected Works £7088

LEGACIES

Eileen Cecilia Goodey-Dyer, 17.11.23 £471,264.99

MEMBERSHIP REPORT

WELCOME TO NEW MEMBERS

Mark Barber, Whitby • Chris Bem, Bradford • Ines Berenguer Jareno, Edinburgh • Daniel Bryant, Ilkeston • Jimmy Costa, Sheffield • Yolanda Cowen, Forest Row • Stephanie Darch, Killybegs (Ireland) • Susan Dudley, Ashburton • Christian Gruetzmacher, Stroud • Kayte Lowri, Sheffield • Pippa Merivale, London • Tom Parker, Dartington • Lewis Renshaw, Ashburton • Dave Riddell, Edinburgh • Tess Rigby, Derby • Gillian Stewart, Farnham • Angela Trencsak, Liverpool • Sybille van de Voort, Stroud • Emily Young, Totnes

DEATHS

Anne Horne, Stroud, 7th February 2023 • Peter Morris, Uckfield, 6th March 2023 • John Whitwell, Poole, 20th October 2023 • Anna Meuss, Stroud, 28th October 2023 • Russ Pooler, Bieldside, 30th October 2023 • Earl Patrick Castle Stewart, Coalisland, 21st November 2023 • Marianne Allan, Stroud, 28th December 2023 • Elisabeth Patrzich, Aberdeen, 10th January 2024 • John Shirtliff, Stroud, 9th February 2024 • Simon Hanks 28th February 2024

RESIGNATIONS

Katrin Binder, Nottingham • Ewa Kowalik, Glastonbury • Richard Grover, Machynlleth

TRANSFERS

Olga Carrington, to the AS in the Czech Republic • Mark McGregor, previously an individual member at the Goetheanum • Matthew Murrell, now an individual member at the Goetheanum • Bettina Orange-Lohn, now an individual member at the Goetheanum • Sven Saar, now an individual member at the Goetheanum • Dagmar Steffelbauer, now an individual member at the Goetheanum

Life at Rudolf Steiner House

JAN MARTIN

Adrian Locher: In the next few Newsletter editions, we thought to give voice to some of the individuals who have come through our doors and begun to play a part in the life of the House. In their own words, we will hear what led them to the House, what they have encountered there and in what ways they are engaging with Steiner's work.



Isuppose I better introduce myself... I'm Jan Martin, an actor and healer. I use Raynor and Tantra/Dao to help people come into their bodies – probably because I dissociated from my own at a young age. Or perhaps I dissociated because I had to understand the suffering of dissociation – in order to become a healer. Chicken? Egg?

After coming to Rudolf Steiner House through a stage production in 2022, in which I was employed as an actor, I met Sarah Kane's Chekhov workshops. These seven-hour wonders are gateways to deeper reverence for the world of the imagination and to finding your creative identity as an actor. Tell everyone you know about them! Sarah recruited me to play Othello for a presentation during the 'Soul of Europe' conference last summer, and mentioned speech gestures in rehearsals. My ears made the *pricked up* gesture in response. You know that feeling when you know you know something...that you haven't yet met in this lifetime?

Midway through rehearsals, my fellow performer and friend Xavier Curry hands me a copy of *Speech and Drama* by Rudolf Steiner. Sarah clocks the handover and, walking by, says à la Hogwarts professor: "Hmm... A bit of a life's work that." If she had a cape on, I'm sure she would have swished it as she left. I somehow know what I've been handed. I flick to the middle. I see emboldened letters a, e, i, o, u, preceding descriptions of corresponding moods. I start to play with these sounds in my soul. They immediately yield results that match what is written in the book.

Suffice to say, I have since spoken to the Anthroposophical Society Council and made them aware of a four-part vision that is alive in me:

- Part one: study the lectures and extract from them all the directions Steiner gives.
- Part two: work with this material; test its efficacy via creating and presenting something with this knowledge. This is underway through intensive

- training sessions with Sarah Kane and Christopher Marcus and will be concluding with a performance in Dornach this summer at the timely 100-year anniversary of these lectures.
- Part three: if part two is a success and attracts interest beyond the converted, form a company working out of the spirit of devotion to the word.
- Part four: tour the fruits of this labour as an answer
 to Steiner's suggestion at the opening of lecture one –
 taking the work out into and to share it with the world.

I have begun my practical research by working closely with Sarah Kane, Christopher Marcus and Adrian Locher, and have been consulting with Geoff Norris and Judith Byford. This has led to me speaking for eurythmy at The Liverpool Philharmonic and at The Glasshouse in Stourbridge in collaboration with the Eurythmy West Midlands stage group led by the wonderful Maren Stott.

Granted, I am not a card-carrying anthroposophist and yet I feel completely at home amongst this Society where a friend has advised me to take 3 steps in morality for every 1 step in spirituality. I am grateful for each connection made with this soulful movement and understand I am moving amongst souls carrying wisdom beyond my imagination. It is an honour to eavesdrop on any of your conversations at the House, where I drop by frequently.

Whilst pondering on how to best share this knowledge with others, which feels like it was bestowed on my path as a gift - two young men appeared in the House unprompted, from different acting backgrounds, who have become interested in the Speech and Drama Course. We have begun to work together taking our start directly from the course. Could this be the foundations of part three? As Adrian and I caught up in the café recently, we suddenly found ourselves surrounded by Drama Studio London students who were using the theatre for the day - and who had descended on the café to eat their lunch. Somehow the conversation-sparks from our table ignites theirs and explodes into an off-the-cuff presentation on Steiner's Speech and Drama Course. The students lean in and absorb a message I relay from the lectures about our higher purpose in the work of the theatre (see lecture 10). Then it's over as if nothing happened. We all go on with our day. But something conspicuous, perhaps auspicious, has happened.

Jan Martin, London. E: jm.nmrk@icloud.com

It may be that when we no longer know which way to go we have come to our real journey. The mind that is not baffled is not employed. The impeded stream is the one that sings.

WENDELL BERRY

Intercultural Eurythmy Festival

Fri 5th (evening) – Sat 6th July 2024 at Rudolf Steiner House

An Intercultural Eurythmy Festival including eurythmy/theatre performances of scenes from Shakespeare, with eurythmy fairy tales, talks, demonstrations, live music and eurythmy workshops by an international group of performers from UK, Germany, Bulgaria, USA, Hong Kong, China, Nepal, Malaysia, Taiwan, India and Sri Lanka.

Eurythmy West Midlands

Shakespeare's Fools (working title)

Peredur Eurythmy

Fairytales for children and adults

Eurythmy India

'Love, and be Silent' - Scenes from King Lear

Workshops

Beginner's Eurythmy:
'The singing Tree of life'
Indian Dance and Eurythmy
Eurythmy with Tabla and Sitar
Eurythmy and Theatre
and others



Eurythmy India graduates in preparation at Hidden Oasis, Pune, for their European tour in June to Germany, Switzerland and UK, including the Intercultural Festival at Rudolf Steiner House. For details of their tour please contact them via E: eurythmyindia@yahoo.com

A full programme and booking information will be available in April

EARTHLING

As an earthling
I don't feel
I'm hurtling
Through space,
At swift pace
Gyrating,
On a shifting
Sweet globe
Of a place.

What does feel
Utterly real
To me,
Is the startling,
Drifting
Starry grace
I'm tracing
Across widths
Of space,
Gifting
A deep love
Upon my face.

SEBASTIAN TOMBS

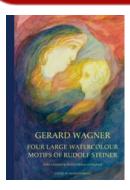
RUDOLF STEINER HOUSE BOOKSHOP

Díd you know...

...that the Floris Books website now hosts a Rudolf Steiner House bookshop blog, co-created by Elaine Reid, Community Marketing Manager at Floris Books, and Elisabeth Reeve, bookshop manager at RSH? We welcome you to 'visit'! www.florisbooks.co.uk/blog/2024/02/13/bookshop-spotlight-rudolf-steiner-bookshop

Rudolf Steiner Bookshop

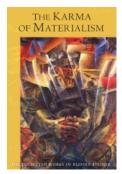
New and Featured Books



Gerard Wagner

Four large Watercolour Motifs of Rudolf Steiner

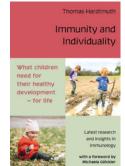
ISBN: 978 1621482741; £70.00



The Karma of Materialism

Rudolf Steiner

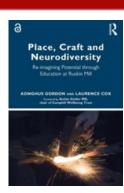
ISBN: 978 1621483120; £35.00



Immunity and Individuality

Thomas Hardtmuth

ISBN: 978 1915594020 £11.50



Place, Craft and Neurodiversity

Aonghus Gordon and Laurence Cox

ISBN: 978 1032421759 £24.99



The Value of Thinking

Rudolf Steiner

ISBN: 978 1855846098; £20.00

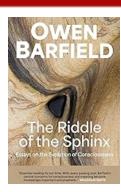
The Task of the General Anthroposophical Society in the 21st Century With an Alterword by Andreas Notion

Michaela Glöckler



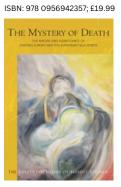
The Task of the General Anthroposophical Spciety in the 21st Century

Michaela Glockler



The Riddle of the Sphinx

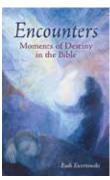
Owen Barfield



The Mystery of Death

Rudolf Steiner

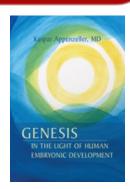
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Encounters

Ruth Ewertowski

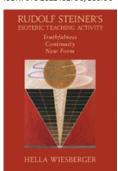
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Genesis

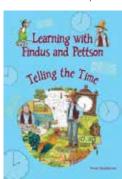
Kaspar Appenzeller, MD

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Hella Wiesberger ISBN: 978 1621482413; £22.50



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Rudolf Steiner Bookshop, Rudolf Steiner House, 35 Park Road, London, NW1 6XT

Frome

The Frome Group of the Society holds a fortnightly members' meeting on a Tuesday evening where we study together in the home of one of our members; at the present time we are meeting in Dilton Marsh, Wiltshire. Our members come from Glastonbury, Batcombe, Frome and Bath. This last year we studied all the fourteen lectures on the Fifth Gospel that have been translated into English; we identified a further four that have not been translated.

In the run up to last Christmas we studied the Inner Aspect of the Social Question. To celebrate the 100th anniversary of the Christmas Foundation Meeting we gathered around a plaster cast of Rudolf Steiner's model of the Second Goetheanum - an inspiring presence in our midst, demonstrating the turning inside out of the First Goetheanum, so what was inside in the East appears outside in the West. On the last day of the Christmas Conference Rudolf Steiner referred to this new building as a potential reminder of the 'Spiritual Goetheanum' which, as members, we are all striving to build together (see also p.25).



From the West revealing outside what was inside in the First Building: the Representative of Man between Ahriman (below) and Lucifer (above).

The Frome Group also hosts the work of the School of Spiritual Science with regular monthly meetings of the First Class in the Parish Hall in Batcombe. These meetings usually take place on Sunday afternoons in term time. Christian Thal-Jantzen. E: christianthaljantzen@outlook.com.

Manchester

The South Manchester study group has now recommenced face-to-face group meetings following its suspension due to Covid. It's a small group so far and we're meeting in

Altrincham at 7.15 in the evening of the first Monday of each month. We've bravely taken on the lecture series on the Apocalypse of St John and we're making good progress.

The group continues to meet on Zoom every Wednesday evening. Whilst originally established due to Covid it continues to be successful. Avoiding the need for participants to travel it has enabled weekly, rather than monthly meeting; we've made great progress reading through many of Steiner's books and a variety of lecture series.

We are delighted that First Class Lessons have also resumed in our group, initially every two months, again with a small number of members, but it's great that we have resumed this important activity. We continue to receive enquiries from prospective group members, and we welcome anthroposophical newcomers to the group. Though small, we are a strong group and look forward to taking forward our studies and readings through 2024.

Ian Nicholson. E: ian.nicholsonx@hotmail.co.uk

MEMBERS' FORUM | ARTICLES

Edith Maryon, the English Enigma (1872–1924) Sculptor, Esotericist, Part-time Architect, Close Pupil of Rudolf Steiner

STEVE ROBERTS



The centenary of Edith Maryon's death falls on 2nd May this year when we should remember with deep gratitude her presence on the Goetheanum grounds, literally working at the side of Rudolf Steiner for the last decade of her life. For without her the giant wooden sculpture, 'The Representative of the Human Being', might not

have been feasible and certainly would not have attained the near-finished form we revere today. Also, without her, the early eurythmists on the Dornach hill would not have had affordable accommodation, two colleagues would not have had houses individually designed for them, and, most importantly, Rudolf Steiner himself might not have physically reached his fifty-sixth year. If his possible death in 1916, by a fall from the sculpture's scaffolding onto a sharp pole, had not been personally prevented by Edith Maryon – revealed by Steiner himself in Maryon's funeral address¹ – countless important spiritual initiatives and teachings would have been lost to the world.²

For this memorial piece I describe Maryon as 'The English Enigma' because, in comparison to other leading anthroposophical figures, very limited information about her was available to the English-speaking world prior to 2004. Inexplicably, Rex Raab's definitive 1993 biography, Edith Maryon – Bildhauerin und Mitarbeiterin Rudolf Steiners (Edith Maryon – Sculptor and Co-worker of Rudolf Steiner)³ still remains untranslated into English, a continuing mystery in light of the spiritual, and anthroposophical importance of its subject.

In 2004, however, many relevant letters between Maryon and Rudolf Steiner uncovered by archive staff and published in 1990 as GA263/1 - some of them surprisingly lengthy - were reproduced in Crispian Villeneuve's detailed two-volume study Rudolf Steiner in Britain: A Documentation of His Ten Visits.4 In 2022, Peter Selg's Edith Maryon, Rudolf Steiner and the Sculpture of Christ in Dornach, followed.⁵ It surveys in detail the work Steiner and Maryon did together, particularly the sculpted 'wooden group', and their increasingly close relationship. In a three-part online 'YouTube' documentary on Maryon (2021), Selg revealed that the Maryon-Steiner correspondence was a 'shocking event' for many anthroposophists but showed, "It was such an intimate relationship, it was such a nearness, such a kind of loving story (on another level than is popular), but it was really there."

Early life

Louisa Edith Church Maryon was born in London on 9th February 1872, the second of six siblings. After attending a girls' school in London and a boarding school in Geneva, she studied sculpture at London's Royal College of Art. The Edith Maryon Foundation's website reports she became famous for classically inspired portraits and reliefs executed in a traditionalist style. Raab's biography contains many photographs of her sculptural work that trace her growing interest in esoteric themes over time.

In September 1909 Maryon joined the Stella Matutina ritual group in London, founded in 1903 by medical doctor Robert Felkin, one of several groups that arose from the drawn-out death-throes of the Hermetic Order of the Golden Dawn Society, a ritual group. She followed three close friends into the order, i.e. sisters Millicent Mackenzie (née Hughes) and Catherine Hughes (admitted March 1908)⁶ from Bristol, and Neville Meakin (admitted April 1909)⁷ and chose the membership motto Viam veram guaero meaning – 'I seek the true path', a signature of her own lifetime quest. Raab added that these four, along with other former Golden Dawn members, subsequently found their way to anthroposophy and served the movement in outstanding ways.

Associated with Stella Matutina at the time was Harry Collison, a London barrister and active Freemason who spoke German and was also one of the earliest translators of Steiner's writings into English. He became the first General Secretary of the Anthroposophical Society in Great

Britain. Two years after Collison met Steiner in 1910, we find Edith Maryon in Collison's London studio attending, week after week, an introduction to Steiner's Christology by Baron Walleen-Bornemann.

Anthroposophical activity

Maryon's first letters to Steiner requesting a personal interview went unanswered so Collison interceded by writing to Marie von Sivers on Maryon's behalf. Late in December 1912 Steiner and Maryon met in Berlin. From a letter by Maryon to Steiner (dated 1st January 1913) we are suddenly made aware of her untapped spiritual potential, for she prefaces a written question to Steiner by repeating something he had divulged to her the previous day ("You said yesterday I was far more developed occultly than I can bring through in this incarnation...") then asks why. That we are aware of her higher abilities is important because now we can understand her intense lifelong devotion to Steiner and the sacrifice of her life to anthroposophy. Commenting on Maryon's early acceptance by Steiner into the first Esoteric School in The Hague in March 1913, Selg observed, "There was no question in her case because she was so developed occultly. ... No-one at that time was as developed as Maryon."8

Maryon travelled extensively during 1913 to attend Steiner's lectures and improve her German. January 1914 found her living in Dornach with her Dutch friend Elisabeth Vreede. A series of things, possibly including financial hardship, however, forced her return to England where, at Easter, she fell ill and, according to Steiner, came close to death. She was attended to by her friend Dr Felkin, founder of Stella Matutina, who wrote to Steiner seeking medical advice. Although the outcome of Felkin's request is unclear, Maryon slowly recovered and returned to Dornach in the summer when her and Steiner's joint work on the wooden sculpture began. For a description of how this great work was planned and constructed, I recommend Peter Selg's 2022 biography, but what is notable is that with more and more responsibility for this herculean task falling on her shoulders through his increasing absences, Steiner gave Maryon total control regarding their joint projects and made this clear to all members by stating, "What she does. I have done!"

As to other achievements by this gifted Englishwoman, Raab details two houses largely designed by her (for







Edith Maryon (L) • The Pixies Ring by E. Maryon • Eurythmy Houses designed by E. Maryon







Haus Vreede (L), designed by R. Steiner and E. Maryon • The Priest by E. Maryon (R)

Vreede and the Dutch painter Louise van Blommestein) and three 'Eurythmy Houses', onsite compact and affordable accommodation for impecunious eurythmists and other artists where she also lived following their completion. Maryon enthusiastically raised funds for this project, one of the largest contributions coming from her English friend, Edith Lewis, founder of Michael House Steiner School in Ilkeston (presently the HQ of Weleda UK), who donated SFr 200,000 – the equivalent today of £700,000–£1,000,0000. The British response to Maryon's appeal was so generous that for decades the buildings were known as Engländerhäuser (the Englanders' Houses). Maryon also sketched the veiled eurythmy poses from which Steiner would design his two-dimensional wooden 'Eurythmy Figures' which she then hand-painted in colour.

After the fire

In his YouTube presentation on Maryon [Part 2 at 16:22], Selg states that Maryon was on record as having sensed fire during Steiner's last-ever lecture in the Goetheanum, and was the first to notify him when she saw flames from her window. Like so many others, she was devastated by the loss but in her case, it entered deep into her being, as a result of which, four weeks later, her tuberculosis returned with a painful vengeance and she never recovered. Steiner later declared, "The night of the fire which robbed us of the Goetheanum laid in her body, already weakened by previous illnesses, the seed that grew into a suffering that lasted for more than a year."10 Increasingly bedridden, she languished for another sixteen months unable to work much on the wooden group, journey to Penmaenmawr Summer School or attend the 1923 Christmas Conference, although Steiner visited her daily to describe its proceedings, often drawing cartoons to cheer her up. She had accepted Steiner's offer to head the Section for Fine Arts - Bildende Künste - announced at the Christmas Conference 1923, but chose not to join the first Vorstand when invited to by Steiner. Her last four months were particularly painful and she passed over in full consciousness at 00.15am on 2nd May in the company of Ita Wegman while Steiner was making his way back to Dornach to be at her bedside.

The enigma continues

In my experience, the more we learn about Edith Maryon the more important she becomes for us. However, although we are increasingly learning more and more about her final decade, there are large gaps in her life prior to meeting Steiner so that, until more research is done, she will remain an enigma.

I wish to acknowledge the help of Rembert Biemond (Edith Maryon Foundation, Basel) in researching this article.

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- 1. In the Members News Sheet (11 May 1924), Steiner wrote: "When the sculptural group was still in the beginning, I was working on the scaffolding built around it. I slipped through a crack in the scaffold and would have crashed on a sharp pole had Maryon not caught my fall. That I could still continue in the next years to do something for the anthroposophical cause is because Maryon saved me then from serious injury."
- 2. Steiner said: "[I]t is mainly thanks to Edith Maryon that we have been able to present lectures recently in Stratford, Oxford, London, Penmaenmawr and Ilkley." Per *Our Dead: Memorial, Funeral and Cremation Addresses 1906–1924* (GA261), p. 309
- 3. Philosophisch-Anthroposophischer Verlag am Goetheanum, Dornach.
- 4. Temple Lodge Publishing, Forest Row, UK
- 5. Idem
- 6. Bristol-born Mackenzie (1863–1942), the first-ever woman Professor in Wales, and after 1921 with Maryon's aid, organised a course for English teachers in Dornach. Millicent's sister Catherine (1871–1934) became a jewellery maker.
- 7. Neville Meakin (1876–1912), close to Maryon, was a gifted esotericist and chosen by Felkin to observe and learn from Steiner. He died relatively young from tuberculosis.
- 8. Part 1 of the three online YouTube talks by Selg [at 18:24].
- 9. Her first-floor apartment in the lowest house is open for a few hours every week to visitors.
- 10. Possibly from the Members News Sheet of 11 May 1924 where Steiner paraphrased material from his earlier memorial addresses.

Harry Collison (Part 3)

BY CRISPIAN VILLENEUVE

The final part of Crispian Villeneuve's series on Harry Collison is available from the lack L editor on request. It will turn mainly to Collison's role in the complex history of the Anthroposophical Society after 1925–26. But it will then go on to present a previously unknown biographical detail which constitutes a striking contribution both to the subject of reincarnation and at the same time to the currently still quite topical subject of vaccination. The editor.



Some Reflections on the 'Twelve Moods' by Rudolf Steiner

ELISABETH BAMFORD



his work by Rudolf Stein-**▲** er will be performed in eurythmy at various venues throughout this year as part of the Cosmic Verse Project. It is a beautiful and majestic piece, consisting of twelve verses of seven lines each, but is not easy to understand. I would like to share my impressions of its progression, and would be glad to hear if

anyone else can offer other views or clarifications. Please read my thoughts below together with the whole text.

'Twelve Moods' is a creation story, but not in the manner of 'Once upon a time'. Rather, it is told through the speech of each Zodiac sign in order, and the seven planets speak through one line each: the Sun through the first, Venus the second, Mercury the third, Mars the fourth, Jupiter the fifth, Saturn the sixth and Moon the seventh lines in each verse.

The first six verses are a call:



Aries calls a being of light to arise.

Man is called into being. Light is called into being. Could this be taking place in Old Sun evolution? Man is called on to rise with energy and determination, overcoming resistance. Could this verse also relate to the sunrise, the birth of a baby, or of a Waldorf School or a new business?

Arise, O shine of light, Lay hold of being's becoming, Seize firmly the weaving forces, Shine forth your wakening essence. In resistance bring resolving, In time's vast stream dissolving, O shine of light, be steadfast!



Taurus encourages the emerging being.

Come forth, you lustre of being, Feel well the power of becoming, Enweave the thread of life Into being's essence of worlds, In thought revelation receiving, In radiance the essence perceiving. O lustre of being, appear!

II Gemini

Gemini calls on the emerging being to learn movement and stillness, and to begin to manage its own life, striving towards a fruitful future.

Reveal yourself, essence of sun, Bring movement to desire for rest, Embrace the joy of striving To mighty wielding of life, To blissful world securing, To fruitful growth maturing. O essence of sun, be steadfast!

🚱 Cancer

Cancer calls on man to generate his own warmth. Spiritual intermingling seems to suggest the indistinct presence of other beings (as a baby might experience people around). Man is gaining strength.

Reposeful radiant gleam, Engender warmth of life, Give warmth to life of soul, To powerful self enduring, To spiritual intermingling, In stillness the light a-kindling. You radiant gleam, gain strength!

6 Leo

Leo's verse streams with dynamic power. Man is endowed with senses, and develops a sensitive nature.

Stream through, with senses' power World-essence, complete in becoming, And sensitive nature of being To willing of world decision.
In streaming shine of life, In becoming's all ruling strife, With senses' power arise!

₩ Virgo

The human being is becoming a self-contained being and can perceive worlds separate from himself. He is able to witness. He can perceive other beings as distinct from himself. This seems like the moment of a child starting at a toddler group or kindergarten.

Behold the worlds, O soul! May the soul seize on worlds, The spirit lay hold of being. Work from powers of life, Build in the witness of will, In faith cosmic flowering fulfil. O soul, know now the beings!

📤 Libra

Up to now, each Zodiac sign has *called* on man. Libra uses a new tone, a *statement*, a form that continues through Libra, Scorpio and Sagittarius. Man is being instructed. Libra speaks of how worlds support each other. Could an example be how the world of those who have died is connected with the living?

The worlds are upholding worlds, Each being finds itself within being, Existence encloses existence.
And being is leading each being To growing effusion of will, In stillness of worlds taking fill.
O worlds, carry worlds!

1 Scorpio

Scorpio speaks of how our own talents and energy can at times act as poison in us (as when someone suffers burnout). Scorpio wakes us up with a sharp, stinging tone, using words like 'punishing' and 'stringent'.

Essence, it devours the being, Yet in being essence is held. In action becoming dissolves, In becoming action persists. In punishing cosmic formation, In stringent self creation. Being sustains the beings.

Sagittarius

Sagitarius speaks of dying and becoming, and that despite our achievements we are replaceable.

Becoming attains the might of existence, In being there dies becoming's power. The joy of striving brings fulfilment In prevailing strength of will for life. In dying matures worlds' prevailing, The forms in forms away are fading. Existence, feel existence!

16 Capricorn

Capricorn speaks in the *subjunctive*, as do all the remaining Zodiac signs. They are uttering a prayer, or perhaps blessings, to the independent, self-determining human being.

May the future rest on what is past.
May the past feel forward to the future
To powerful existence of now.
In innermost life-resilience
Give strength to the guarding of worlds,
The blossoming might of life unfurl.
May the past bear with the future!

Aquarius

Aquarius gives the image of a standing wave in a river, perhaps caused by submerged rocks. Water pours over it ever new, but the form of the wave stays the same. So in life, forms, practices and roles are preserved, inherited from previous generations, such as the ethos of a Waldorf School. Speaking of water, the confined is placed next to the unconfined. Confine yourself, O unconfined (Moon) seems to suggest devotion to a task out of freedom. The Sun says the opposite: May the confined yield to the unconfined, suggesting the wisdom of having a break from the task.

May the confined yield to the unconfined. Whatever lacks boundaries, may it ground For itself in the depths its own bounds; May it rise up in the stream, As outflowing wave itself containing, In becoming to essence attaining. Confine yourself, O unconfined!

H Pisces

Pisces, with a Shakespearean ring, speaks of winning and losing: May the loss be gain in itself!

In losing may all loss be found,
In winning may all gain be lost,
May understanding seek itself in what is grasped
And preserve itself in preserving.
Through becoming to essence exalted,
Through essence to becoming transported,
May the loss be gain in itself!

If these twelve verses are an archetypal progression, a template, they could shed light on other areas of life. It might prove illuminating to view a biography or part of a biography of a person or of an organisation through the different windows of the 'Twelve Moods'.

Elisabeth Bamford, eurythmist and eurythmy therapist, is based in Stroud. E: elisscarlett@gmail.com See also article on p. 69

The Beginnings of Anthroposophical Study

MARK DEXTER



Here at The Croft Community we have begun to study Goethe's work, 'The Fairy Tale of the Green Snake and the Beautiful Lily', and I would like to share with you what has inspired me about this study.

The images in Goethe's *Tale* may be seen as a reflection of the first stage of anthroposophical study: there is

the green snake swallowing up the gold, and what happens to the gold in its body. The snake lies asleep in a deep chasm in the rocks. Then, when awoken by the tinkle of the ferryman's gold coins falling into the chasm, it immediately swallows all the gold it can. It even searches through clefts and brushes. Then it feels the gold melt in its innards, and spread through its whole body. It is overjoyed to find that its whole body has become luminous and transparent. These images provide a marvellous illustration of the Rosicrucian way of study.

To me, the pieces of gold represent the lucid thought forms of ideas and concepts, which the snake transforms into the element of wisdom. This wisdom causes the dreaming, or sleeping, human soul to awaken. We see here that the Rosicrucian path does not base itself on the breathing process and on feeling responses, but on clear conceptual thought. Those who follow this path do not stop at the absorption of concepts, however, for the concepts are transformed through meditative effort and experiences. The individual penetrates them with his will to think, and in his way digests them. Rendering them fluid and releasing them from their coffins of rigidly defined form. The concepts and ideas are brought to life and will combine to form more complex thought organisms as if of their own accord. In the Fairy Tale the gold melts in the innards of the snake, i.e. its 'will organisation' and 'liquified gold' thought forms spread to form an 'innard gold' organism through the whole of the snake's body. With the gold of ideas and concepts thus digested into wisdom, in the sphere of the will, the green snake grows luminous and transparent. The meaning of becoming transparent will be discussed later.

Turning luminous is an image for the organs of spiritual perception that gradually develop in the human astral body

though active study, if this is done in the right way. Little by little students will be able to shed the light of the spirit on the world around them and see that world in a new light. Study in the Rosicrucian model serves to develop clear, logical thinking. Anything else will lead to illusion and sheer fantasy, as one leaves the ground of physical reality and enters non-physical realms in an unhealthy way. Training in purely conceptual thinking, as in the field of mathematics, is a vital foundation and preparation for study concerned with the world of the spirit.

So, in a lecture given on the 11th of September in 1906, Rudolf Steiner put it like this: "Study means the acquisition of concepts and ideas that enable the individual to form a sound, comprehensive opinion on important issues." He went on to say that the important thing was to achieve concepts relating to the world that make an integral whole and provide a firm, logical 'thought complex'. Then, on the 6th of June in 1907, he said that what mattered was to concentrate on a 'thought complex' taken, not solely from physical reality, but from the higher worlds (alluding to the Rosicrucian interpretation). Rudolf Steiner's books Philosophy of Freedom and Truth and Knowledge demonstrate his approach to the Rosicrucian interpretation, expanding on it with a new model of thinking. These books are written in such a way that we can understand their meaning from the organic order in which the thoughts unfold. This is both a demonstration of his approach, and a recipe for our own understanding.

The meaning of transparency within the *Green Snake* and the Beautiful Lily relates to this idea of understanding. Once we are 'luminous', and have developed our spiritual senses, we can become transparent. This means that we achieve, or have the tools to achieve, a self-knowledge or spiritual reflection. With this we can look inside ourselves to interrogate our experiences. As the luminousness allows us to examine the world in better light, our transparency allows us to examine ourselves in the same way. Combining the 'thought complex' with our lived experience. This culminates in Goethe's Fairy Tale with the transformation into a bridge, a path to knowledge. Reading Rudolf Steiner's books on the topic evokes the feeling that Goethe's work, and his approach, achieves this transformation into a bridge to knowledge.

By Mark Dexter, from the Croft, a Camphill Community, at the Croft House where he lives. Mark can be contacted via E: David.Bowell@cvt.org.uk

It makes me so happy. To be at the beginning again, knowing almost nothing... A door like this has cracked open five or six times since we got up on our hind legs. It's the best possible time to be alive, when almost everything you knew is wrong.

Embodied Karma Research From Behind Bars to the Last Supper

MIKE CHASE



Twork in a democratic therapeutic community prison, HMP Grendon. Over the past nine years, I've been working with violent male offenders as a psychodrama psychotherapist and therapy manager, helping to reduce the rate of re-offending and support their integration back into society. As a psychotherapist, we are taught that it is the

events of our childhood that affect our thoughts, feelings and behaviours; however, I have always questioned the validity of that idea, which does not take into account the impact of our karma from past lives.

Throughout my life, my understanding of karma has been based on conceptual and theoretical understandings. However, having been immersed in rigorous research exercises inspired by Rudolf Steiner's indications for a number of years my felt experience for the truth of these ideas has begun to emerge. Developing this more living experience of what behaviours, thoughts and feelings may have arisen from childhood or from past incarnations, the question arose: how can I redeem my past actions, and learn their lessons for the future?

Answers began to arise in meditation, along with insights about my relationships with the prisoners and staff I was working with, about our karma, and the question of what some of us might have to do with each other. This led to the deeper question of how to create less chaos, pain and misunderstanding in the world and to take responsibility for our often complex lives.

Some years ago a colleague put in a grievance about the way I had managed her practice on the wing. While managing the therapy with a multi-disciplinary team of sixteen staff on a wing with twenty men with learning disabilities, I had got into a tangle with this colleague whose practice was not up to scratch. In the process of managing her misdemeanours something seemed to get triggered for her, and she took out a grievance against me. We undertook mediation, which, to all intents and purposes, went well. However, when she asked me for a written apology I declined and told her I was not willing to do so as it had felt clear to me that we had co-created this conflict together.

Seeing her disappointment in my decision, I went home that evening and undertook Steiner's four-day karma exercise focusing on our conflict. Four days later I woke up with a shocking imagination: I had done her a terrible wrong, thousands of years ago, in a foreign land. Getting over the shock and shame, I decided to apologise, not only for the manner in which I had managed her but for something much deeper, further back in time, and much darker. I felt able to take another step in our relationship and wrote

her a card apologising for the way I had made her feel, and gave it to her the next day. To my surprise she took it with a smile, the first genuine smile I had seen on her face, and our relationship improved considerably over the following year.

In order to research karma it became evident that I had to find a place within myself that was gentle, open and un-expectant, in the hope that the beings of the spiritual world could come towards me and reveal – if I was ready – what it is that lies behind some of the complex relationships in my life. The process of moving beyond the desires and passions of my astral body and coming into an awakening of cognitive imaginations, inspirations and occasionally intuitions, was sometimes, to my surprise, like a flash of lightening; at other times, however, it was very slow and demanded patience, which I often struggled to maintain.

The difficulty I was finding with doing karma research was that some of what was being revealed to me were aspects of my double, parts of myself that I would run away from, rather than face the demons in my soul. The more I began to strengthen my Self to face these beasts arising in hideous animal forms, the less I needed to run away and hide from myself in shame. Going further into understanding and facing the darkness began to give me more courage to take on what this life was asking of me, and enabled me to move into more light-filled experiences.

As I started to get images of different incarnations spanning thousands of years, rich and challenging and insightful as they were, I became overwhelmed, struggling to keep track of what was arising. I decided to document my experiences by making masks of each of the personalities from different incarnations. The masks were quite primitive at first, different from any of the masks I had made in the past. Having made many hundreds of them over many years for personal and professional use, these new masks were taking me to a very personal place within my karmic past; masks not for the stage, classroom or prison therapy room. As I began to explore these masks a friend, Jostein Saether, told me about a quote by Rudolf Steiner which helped contextualise what was arising in my research.

Rudolf Steiner describes (GA 96, p. 289f.) how in pre-Christian antiquity there were those initiated into the spiritual world in whom Christ was already fervently awakened. This was Christ in an etheric form, not yet incarnated into the physical. One of the pictures that arose for the initiates of those times was that, while lying asleep for three and a half days, they became surrounded by twelve human figures with whom they sat around a table. These twelve figures were the personalities that the initiate had lived through during different epochs of human development. In the cosmic ether twelve personalities from different incarnations sat around the initiate, the 'host', the 13th, and they broke bread to together. This was a preview of Christ as the 13th in the middle surrounded by six disciples on

either side. In the same way that Steiner's sculpture of the Representative of Man is both Christ between Lucifer and Ahriman and each human being between the counterforces, this archetypal constellation shows the spiritual development of each of us as we strive towards awakening the Consciousness-Soul and eventually the Spirit-Self.

Far from being an initiate, this image has given me the courage to situate my karma masks in a growing image of my past. In this article, as I prepare for my retirement from the prison service, I wanted to share a fragment of this research and invite a conversation with those who might be interested in sharing their karma research in light of the spirit. It is now one hundred years since Rudolf Steiner brought his lecture series on *Karmic Relationships*, and it feels to me that we need to be able to have a more open discourse about our personal heartfelt experiences.

On 27th February 1924, Rudolf Steiner wrote the following verse to Ita Wegman:

Hearts will sense
The meaning of karma,
When hearts learn to
Read the word
Which shapes human lives.
When hearts learn
To speak the word
Which develops the human being.

As an adult educator, I have been running workshops, self-development courses and groups for many years, and I am now exploring ways in which a karma research ap-



Working with a number of karma masks

proach can be developed by anyone who might be interested in embodied creative ways of learning, exploring and researching these aspects of ourselves.

I am currently running a karma research group in Stroud, with the view of opening up an ongoing group from September to December 2024. If anyone is interested in being part of this group, I will be offering an introductory day in June. I will also be running a 5-day workshop with Vivian Gladwell at Emerson College entitled, 'Karma Drama and Clowning'.

For further details please visit the Emerson website for the Nose to Nose course

https://emerson.org.uk/team/nose-to-nose/, or contact me. E: mikechasemasks@gmail.com M: 07741472063

Kaspar Hauser and the Robbery of Childhood

KARIN AND BERNARD JARMAN

The story of Kaspar Hauser, who was born in the state of Baden in southern Germany on Michaelmas Day in 1812, captured the imagination of Europe and beyond in the 19th century. It began as a story of intrigue within the royal House of Baden and a tortuous battle for succession. At the age of four Kaspar was taken and held in a tower on his own in the dark, chained so that he could not stand, and was fed only bread and water with never the sight of another human being. There he stayed for twelve years. His prison was so dark that the difference between day and night was barely noticeable, but just enough to maintain his daily rhythm of waking and sleeping. This was his entire world throughout most of his childhood, from age four to sixteen. These details of his life come from his own descriptions, which he could recount later.

This strange but true story has puzzled historians, criminologists and psychologists alike ever since Kaspar Hauser first appeared in the City of Nürnberg on Whit Monday in 1828. He carried with him a handwritten note asking that he be taken to the cavalry regiment as a servant. When given a piece of paper and pencil, he could write

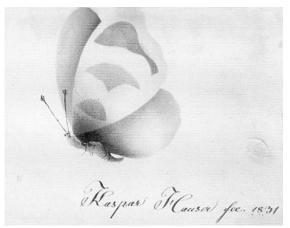
'Kaspar Hauser' and nothing else. This was his entry into the world. No one knew what to do with him.

He could hardly walk, and while his senses of balance and movement were severely compromised, his other senses – taste, smell, sight and hearing – were most acute. He had no sense for perspective. The world was one great tapestry for him, just as it is for a very young child. It is not surprising therefore that people became interested in him and wished to explore the mystery that surrounded him.

The first person to respond to him with great empathy and compassion, rather than mere curiosity, was a school-master by the name of Friedrich Daumer. Steiner referred to him as one of the last Rosicrucians. Daumer took Kaspar into his home and patiently taught him the skills of life. He also kept a meticulous diary. Through him we know of Kaspar's immense capacity to learn in a very short time. He also became skilled as a painter, creating beautiful and subtle images of plants in nature and writing poetry. But he never lost his childlike innocence and deep compassion for all living creatures and his utterly non-judgemental view of other people.







Plant drawings by Kaspar Hauser (L & R) • Caspar Hauser by Johann Friedrich Carl Kreul

The time he spent with Professor Daumer was a great gift and a time of grace for the young Kaspar. He learned so fast, and he was soon able to recount his time in the tower as well as having memories from an earlier, more intact period of his childhood.

Sadly, all this came to a sudden and premature end with an attempt on his life. There was also growing speculation about his origin, pointing strongly towards the House of Baden. One of the most eminent lawyers in Germany, Anselm Ritter von Feuerbach, got to know Kaspar, was immediately taken by his story and became his protector and friend. With his criminal investigations however he also put himself in great danger.

Kaspar was now moved to Ansbach, a town some distance from Nürnberg and given lodging with a new teacher who presented Kaspar with all the dry intellectual knowledge of the 19th century, coupled with a brutal authoritarian approach.

Research into the enigma of Kaspar Hauser has continued into our time. Historical findings, however, remain contradictory and inconclusive. The biggest and foremost question surely is – why was such a heinous crime committed against an innocent child? Why such an effort to keep this child alive and his whereabouts secret for so long?

An answer to this question can only be found by considering the deeper motives of those responsible. They clearly had occult knowledge about the mission of Kaspar Hauser that went far beyond the murky struggle for succession in the House of Baden. The evil done can only be understood as a deliberate occult experiment. The child was not killed but held in a condition of being neither living nor dead. The purpose was to render the individuality incapable of carrying out the spiritual mission it was destined for. According to Rudolf Steiner this individuality, as the Prince of Baden, would have transformed the social system of Europe in a healthy direction.

Kaspar Hauser lived for only five years after his appearance. During his time in Ansbach he received religious instruction from Pastor Fuhrmann, a protestant vicar. This led to his confirmation which was arguably the most important event in his life. Fuhrmann reports how Kaspar wept uncontrollably when he learned about the passion of Christ and the event on Golgatha. According to Eckart Böhmer his confirmation could be described as an initiation into the Christian Mysteries.

A few months after Kaspar's confirmation his friend

and protector Anselm Ritter von Feuerbach suddenly collapsed and died. Kaspar had now lost his most important protector in Ansbach. In December of 1833 he received a handwritten note to inform him that he was about to receive information about his mother. He was instructed to come alone at a certain time to a courtyard in Ansbach. He came there and was handed a purple pouch and while he was busy opening it he received a mortal wound through his chest. He was bleeding profusely but managed to stagger home to his lodgings before collapsing. He died three days later on 17th December, the day of Lazarus. The whole of Ansbach turned up for his funeral.

If we now think of our own time and consider how many children are sitting alone at an ever younger age in the half dark of their rooms, isolated from normal human contact and with the only movement that of their fingers on a key board or screen, we find something at work that bears an uncanny resemblance to the fate of the imprisoned Kaspar. The technology that we are surrounded by today has the tendency, if we are not very careful, to isolate and inter us in an unreal world of illusion divorced from real human contact. To achieve their aims and divert humanity away from its true path the counterforces know that they must get hold of children as early as possible. Powerful tools like our smart phone technology serve them well.

Many youngsters today are unable to make simple additions and even more worryingly, are unable to have normal human contact. There is also an overt attack on the innocence of children today with the introduction of mandatory sex education and gender awareness for four and five year olds – well before the age when they are capable of processing such knowledge – reinforced by so-called drag queen story times in schools. Online learning has also become commonplace since the Covid 19 lockdown rules. This too prevents a true connection with the world. In his education lectures Steiner points out that morality can only be learnt through the living example of teachers, parents and care givers. This is completely absent with online learning and the consequences in terms of morality are tangible today.

Kaspar Hauser's biographer, Professor Tucher, wrote that powerless as Kaspar Hauser had been in life, so much more powerful was he in death. This is reflected in the repeated attempts made to discredit him. The purity and innocence of Kaspar Hauser's extraordinary being has nonetheless survived. His is a story of hope, which has been an inspiration for many. Karl König, the founder of the

Camphill movement had a deep connection with the being of Kaspar Hauser and often referred to the inspiration he gave for the work with children, young people and adults.

The enduring image of Kaspar as a child feeding his wooden horse before feeding himself is a powerful image of his selfless innocence. And when he was stabbed he forgave his assailant declaring that no one had harmed him. It was his innocence and capacity for universal love that earned him the title of the Child of Europe. Rudolf Steiner made the enigmatic statement that "if Kaspar Hauser had not lived and died as he did the connection between human be-

ings and the spiritual world would have been completely severed".2

For details on Bernard and Karin Jarman, see p.8
The full length article is available from Bernard Jarman on request. E: orion@phonecoop.coop

- 1. See also www.kaspar-hauser.info and Susanne Steffen's report on a conference with Böhmer in November 2023
- 2. From a conversation between Rudolf Steiner and Ehrenfried Pfeiffer during a car journey from Stuttgart to Dornach, as reported by Pfeiffer during talk given in Spring Valley 1946: 'The Task of the Archangel Michael'

Review of *A Friend from beyond the Grave* by Michael Frensch¹

TOM HART-SHEA



Many Anthroposophists will have encountered the work of Valentin Tomberg (1900–1973) who, in the 1920s and 30s, wrote a series of anthroposophical studies on the Old and New Testaments, the Apocalypse of St John, and the four sacrifices of Christ in the etheric realm prior to the Mystery of Golgotha.

They may also know that Tomberg was asked to leave the Dutch Anthroposophical Society in the 1940s, and how he subsequently joined the

Catholic Church and went on to write his magnum opus *Meditations on the Tarot*,² published anonymously, which aims to revive, renew and Christianise the hermetic stream founded by Hermes in Egyptian times. Members may also be aware of Tomberg's controversial status. Whilst some anthroposophists see his work complementing and broadening the impulse of Rudolf Steiner, some, including Sergei Prokofiev, particularly in his book *The Case of Valentin Tomberg: Anthroposophy or Jesuitism*⁴ see his later 'Catholic-inspired writings' as a betrayal of Anthroposophy.

The new short volume A Friend from Beyond the Grave describes the evolution of the life-

long relationship between Michael Frensch⁴ (1948–2023) and Tomberg, even though Frensch never actually met Tomberg, who died in 1973. Frensch first encountered Tomberg's work several years after he died. The book describes how this changed Frensch's life and his relationship with Anthroposophy. In 1983, Frensch translated the *Meditations* from the original French into German.

Frensch's book will help English readers to better understand and get a broader perspective on the controversies that have surrounded the life and work of Tomberg and the impact these have had on the Society and those inspired by and wishing to share his writings. Written in the form of a platonic conversation with himself, Frensch addresses and answers essential questions about Valentin Tomberg's individuality, work and impact on the 20th century. This helps to clarify many of the misconceptions and misunderstandings about Tomberg that are still circulating in anthroposophical circles and beyond.

Frensch starts by describing his own life experiences arising from his encounter with Tomberg. He recounts the circumstances that led him to translate the Meditations, and how this affected his life and destiny.

On the inner level, it deepened his relationship with the 'anonymous author' and led to significant new spiritual experiences. On the outer level, it led to him being regarded

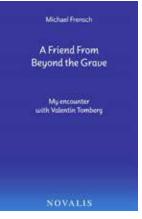
as an enemy and fifth columnist by the leadership of the Anthroposophical Society, resulting in him being treated with fear and suspicion by many of the members. One consequence was that Frensch was sacked from his job at the Rudolf Steiner Nachlassverwaltung, with no reason given and no right of appeal.

Frensch describes how this 'pariah status' impacted his life, how it affected his career and standing in anthroposophical circles and how he tried to come to terms with it.

One of his initiatives was to thoroughly research Tomberg's biography to try and get an objective picture of what Tomberg did and said at various stages of his life, his spiritual and

religious views, his friendships and relationships, and his impact on the world. This was essential to clarify many of the rumours and allegations that were circulating in anthroposophical circles.

The other initiative was to look at the main allegations levelled at Tomberg by his detractors, in the light of this objective biographical picture, and try to assess whether they were justified. These include the perceived 'retrograde step' of joining the Catholic Church, the accusation of Jesuitism, and the grounds for the Maitreya Boddhisatva identity claimed by some of Tomberg's followers.



Through these conversations, Frensch provides readers with a personal account of his evolving relationship with his 'Friend From Beyond the Grave'. Frensch also recounts some of the many insights that this provided, and how his life was changed.

Frensch approaches this task of setting the record straight, not from a polemical position, but by stating the facts as he saw them, and impartially sharing his impressions. He also shares his conviction that the life's work and impulses of the two teachers – Rudolf Steiner and Valentin Tomberg – who have so strongly influenced his own destiny, and that of the 20th century, can, in fact, be seen as complementary, with each bringing different perspectives, qualities and spiritual directions. Frensch regards these as being essential to inspire the balanced community-led approaches and the coming together of the Aristotelian and Platonic streams required to better understand, nurture and work together with the new appearance of Christ in the etheric world, and to address the spiritual challenges of the 21st century.

Tom Hart-Shea was born in Sheffield in 1947, of English and Irish heritage. He made a relationship to anthroposophy through the eurythmist, Jean Lynch. He spent his working life in the

state education system where he became Headteacher of a primary school. He can be contacted via the editor.

- 1. Published in English in 2023 as an e-book by Novalis Verlag, Translated by Rick Moxon. Downloadable from Amazon and other publishers: price around £5.00 Originally published in German as *Ein Freund von Jenseits des Grabes*. Novalis Verlag, 2016
- 2. Meditations on the Tarot: A Journey into Christian Hermeticism. Originally published anonymously in French (1980), followed by a German edition: Die großen Arcana des Tarot: Meditationen, then in English (1987). The most recent English publication is from Angelico Press (2022).
- 3. Temple Lodge Publishing
- 4. November 1948 March 2023. Frensch was the publishing director of Novalis Verlag. which has published many books with hermetic and anthroposophical themes. He also published many of his own works in the German language on Sophianic Christology, the philosophy of moral logic, the School of Chartres, and Christian Hermeticism. English-speaking readers may have read his novel *Seurat's Secret*, which was translated into English under the title of *The Viridian Sail*.
- 5. This resulted in a three volume biography covering Tomberg's life, work and impact, which is not yet available in English: Valentin Tomberg: *Life Work Impact*, Volume III *Impact*, Steinbergkirche/ Neukirchen 2016

Realising the Spiritual Goetheanum Part Two¹

CHRISTIAN THAL-JANTZEN



Part I of my article on 'Realising the Spiritual Goetheanum' focused on how the architecture of the first Goetheanum was reflected in the inner structure of the re-founded Anthroposophical Society. It concluded with the difference between joining the Society, and taking the step of truly representing anthroposophy in the world by becoming a member of the School

of Spiritual Science that was inaugurated shortly after the Christmas Conference. In part II I wish to focus on this School.

School Membership

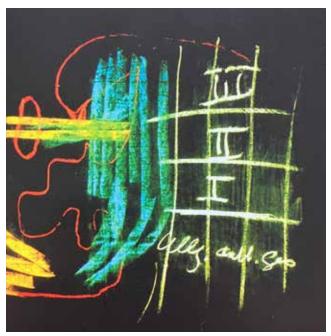
Membership of the School entails one pre-condition: the will to "stand for the anthroposophical cause...before the world" and to "represent it with all courage and in every way". It strikes me as significant that the word 'Repräsentant', which Rudolf Steiner uses in this context, is the same word that he used for his sculpture of the 'Menschheitsrepräsentant' – the 'Representative of Humanity': holding the balance between the adversarial forces, this being strides forward towards the world. Surely, this gesture embodies what it means to be a member of the School and a representative for "the anthroposophical cause".



Detail from *Representative of Humanity*. Wooden sculpture carved by Rudolf Steiner and Edith Maryon. Only the figures of the Christ and lower Ahriman are finished.

The School with its three Classes

Being a member of the School is often referred to as 'being a Class member', or a 'member of the first Class'. 'First' relates to the fact that the School was intended to have three progressive classes, as Steiner's drawing below and related discussion in the morning of 27th December 1923 demonstrate.² In its 'vertical' dimension, the drawing shows the three classes, with a number of mostly subject-related Sections 'horizontally', except for the 'General Section' which is the 'home' for all School members regardless of their vocational field.



Blackboard drawing by Rudolf Steiner from the morning of 27th December 1923 of the Christmas Foundation Meeting, showing three classes of the School above the words "General Anthroposophical Society".

Due to Rudolf Steiner's illness and death, only the first of the three Classes³ has been established. There are currently eleven Sections (with a twelfth on its way, see p.60) pertaining to Agriculture, Art, Education, Humanities and Literary Arts, Mathematics and Astronomy, Medicine, Natural Science, Performing Arts, Social Sciences, Youth, and the General Section. The new Section will embrace social care and therapeutic education, which have up till now been part of the Medical Section. Each Section has one or more 'Leaders' who jointly form a 'College' of Section Leaders. Together with the Executive Council of the General Anthroposophical Society, they are co-responsible for the Goetheanum building and its activities.

Society members join the School via the first Class. Depending on one's tasks and interests in life, one can connect with one or more of the other Sections, which, unlike professional associations, are not membership bodies. But Sections are also welcoming 'hosts' to anyone working or interested in any of the fields of anthroposophic endeavour. Conferences are usually open to all, unless it is specially stated that an event is for School members only.

In recent years Section work has grown in the different countries, where it is focused by Section Coordinators. In Britain, Section Coordinators have had regular meetings with the Council of the ASinGB and Class holders. Class holders meet regularly regionally, nationally and on a worldwide basis to coordinate and deepen their work. In areas where there are no appointed Class holders, members of the School may come together informally to read and share their work with the Class Lessons.

The Lessons of the first Class

The work of the first Class focuses on nineteen Lessons which were initially given in Dornach, later in other locations, and, finally, the so-called 'recapitulation' or 'repeat' Lessons in Dornach. Each Lesson contains a different set of mantras and describes how, as the soul approaches the threshold, it encounters the Guardian of the Threshold as well as three 'beasts' - the same beasts that are represented in the red window in the Goetheanum - which embody the beings of Fear, Hate and Doubt. In the course of the Lessons these experiences are gradually transformed. The Lessons enable the person who is making this journey to "understand what the seer has passed through".4 In other words, this journey prepares those who take on to "represent the anthroposophical cause before the world" to speak from a much deeper source than the mere intellectual acquisition of anthroposophical knowledge.

Reflections on the three Classes

Little is known about what Rudolf Steiner intended for the second and third Classes. But in 1979, Jörgen Smit, who was at the time a member of the Executive Council at the Goetheanum, 5 gave a series of talks and seminars in Britain in which he developed his thoughts on those classes from the little that is known. He called Rudolf Steiner's inspiring vision of a Spiritual Goetheanum a "seed" that contained everything required for its full manifestation. But it was up to us to nurture this seed to enable it to grow into the potentially magnificent structure of the Spiritual Goetheanum.

According to Smit the essentials of the three Classes can be found in the Esoteric School led by Rudolf Steiner from 1904 to 1923. Smit connects each of the three Classes to the three degrees of Free Masonry: the Apprentice (First Class), the Journeyman (Second Class) and the Master (Third Class). The following is based on notes taken on Smit's talks by Christopher Houghton-Budd⁶ and myself.

First Class: 'the Apprentice' – the human being on his own

This Class is primarily concerned with the individual's path of knowledge, their confrontation with the 'beasts' and the discovery of one's higher self; treading the path across the Threshold into the spiritual world and back again to earthly life with new forces in the service of humanity. Smit sees this as connected with the words from the first panel of the Foundation Stone Meditation:

"Spirit Recollection" – "Ex Deo Nascimur" – "Thine I comes to being within the I of God"

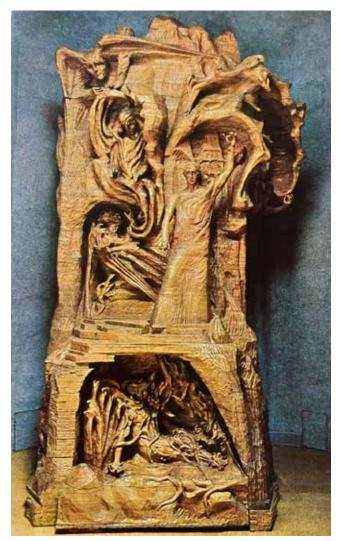
Second Class: 'the Journeyman' – the human being in communion with others

This Class is concerned with the discovery and the working together of the higher Selves of a *group* of human beings; experiencing their connection and working out of this connectedness. A commitment to cultivating an interest in what lives in fellow members of the School and sup-

porting them in their practical endeavour. Awakening to the Angels of others. Cooperation.

"Spirit Mindfulness" – "In Christo Morimur" – "Thine own I with the World-I unite"

An example of this can be found in the 'Teachers' Imagination' that Rudolf Steiner gave to the first Waldorf teachers, 7 the Raphael Circle that was formed by the doctors, and the Esoteric Youth Circle. 8 As early as 1905 Rudolf Steiner spoke of human organisations into which "higher spiritual beings descend in order to work through individuals, as the soul works through the members of the body. Men who work together in brotherhoods are magicians because they attract higher beings into their circle."9



The Representative of Humanity

Third Class – 'the Master' – the human being as the agent of the Gods

This Class is concerned with transforming earthly life from out of our higher selves through initiative and practical endeavours in the world. To work from 'beyond the Threshold' into earthly life, in alliance with the Gods and in service of the Spirit. This is the activity depicted by Rudolf Steiner in the Representative of Man. Action into the world.

"Spirit Beholding" – "Per Spiritum Sanctum Reviviscimus" – "On thine own I bestow for thy free will"

My experience has led me to conclude that to be effective we need to be active at all three levels that Smit relates to the three Classes. We need to recognise that we cannot remain on our individual journey. It is perfectly possible to work out of an awareness of each Class without the second and third Classes having been formally established.

The 'Spiritual Treasure'

In a lecture given to members who were considering joining the first Class, ¹⁰ Rudolf Steiner makes it clear that the Anthroposophical Society was founded "on the spiritual treasure that is there, that has been worked for and acquired in the long course of time. To cultivate the spiritual treasure with all its consequences for the artistic, religious and scientific life and to develop these consequences is the specific task of the Anthroposophical Society...those who support and sustain the administration of the spiritual treasure must be precisely those who come into the Classes."

Thus the administration of the 'spiritual treasure', and ensuring that the 'Spiritual Goetheanum' becomes a reality, is the responsibility of those who join the School.

Christian Thal-Jantzen, Bath, former architect and financial advisor. He currently chairs the Frome Group of the Society. He has been a member of the School of Spiritual Science for almost 60 years, with a special awareness of the central role of the Christmas Foundation Meeting and the Goetheanum Buildings. E: christianthaljantzen@outlook.com

- 1. Part I pp. 21–23 of the 2023 Christmas issue Rudolf Steiner referred to the *spiritual* Goetheanum during the Christmas Conference, a year after the *physical* Goetheanum had burnt down.
- 2. See *The Christmas Conference*, Anthroposophic Press 1990.
- 3. Statute 5, approved at the 1923 Christmas Conference, states that "The School will consist of three classes."
- 4. From Rudolf Steiner's report from Prague, published in the ASinGB Newsletter from Spring 1924
- 5. Former General Secretary of Norway and co-founder of Rudolf Steiner Seminariet at Järna, Sweden
- 6. See 'The Tasks, Seeds, Qualities. Concerning the Three Classes of the School of Spiritual Science'. An appendix in tribute to Jörgen Smit, based on notes taken by Christopher Houghton Budd. Published in *The Deed of Rudolf Steiner Sociological Masterpiece / Economic Testament* by Christopher Houghton Budd, published by Centre for Associative Economics Ltd., 2019
- 7. In the Teachers' Imagination, the Angel of each individual is pictured as standing behind them in a circle. Above them the Archangels are weaving a web bringing what each is doing to the other, like a great chalice. Into this chalice the Archai drop light, giving human beings the possibility of intuition. See *Towards the Deepening of Waldorf Education* by H.R. Niederhauser, translated by Roland Everett.
- 8. This is described in detail in *From the Esoteric School: Esoteric Lessons 1913–1923* Part III. pp. 329–445.
- 9. 23rd November 1905
- 10. Dornach 30th January 1924
- 11. See footnote on p.34 in *The Constitution of the School of Spiritual Science*. Rudolf Steiner Press 1980.

PERSPECTIVES ON CURRENT ISSUES

Dance of Synchronicities

IAMES SHANK



Pertinent to the times and specifically AD 2023, my thoughts turn to Muhammad and his encounter with the angel at Jabal al Noor (mountain of light). Muhammad was a merchant in a region where civilization was backward and ignorant. Saddened by the cultural depravity and misery around him he chose to retreat to Jabal al Noor

where, in the isolation of a small cave, he would meditate and find peace.

Muhammad was well known in his local community for his truthfulness, trustworthiness, and integrity; for his sense of justice and compassion for the poor, the oppressed, and the downtrodden; and for his strong condemnation of discriminatory practice towards women and children. What has been written about his life as an orphan child, youth, and young man is warmly inspiring, in some respects paralleling accounts of the great leader, Mani, who appeared in Mesopotamia about three hundred years earlier.

In Arabia, in a cave on a picturesque mountain with the appearance of a rugged miniature mountain perched like a turban on top of a broader mountain base, Muhammad, at the age of forty, received the first of a series of revelations from an angelic messenger, Jibreel. Muhammad was illiterate

Andrei Younis, an expert on Islam from an anthroposphical perspective, in his book, *Islam in Relation to the Christ Impulse*, strongly implies that the messenger, Jibreel was Gabriel. Steiner refers to 'archangels' as 'messengers' and uses the terms interchangeably. Gabriel was the archangel (messenger) who succeeded Michael shortly after Golgotha as leader of mankind, a role Michael has reassumed at the end of the nineteenth century.¹

According to Rudolf Steiner, Muhammad served in a plan that was to rescue human evolution from its downward spiral towards a point of no return.¹ Those were the days of the Gondishapur Academy (Jundí Sábúr) when Arab scholars, knowingly or unknowingly the prey of Ahriman, were collaborating in scientific research in a location corresponding to today's southwestern Iran. Ahriman, subordinate to and servant of Sorat, tried to put into effect Sorat's design for hijacking human evolution to serve his own evil ends. Were Sorat's design to have triumphed, humankind would be trapped in his clutches, ejected from the evolution planned for it from the beginning. Sorat is an evil power from the sun sphere that humanity will need to confront directly at a future time.³

Rudolf Steiner specified that AD 666 and its multiples are critically important with reference to Ahriman's

threat to human evolution.⁴ Indeed, the actual incarnation of Ahriman in a human form would occur soon after AD 1998.⁵

Steiner indicated that the focal point of the AD 666 threat was the scientific work taking place at the Gondishapur Academy. Forces of nature were being discovered that humanity would not be mature enough to use responsibly until about 2000 years later. Had these discoveries been followed up and allowed to take root at that time, the evolution of humanity would have been aborted, precluding the development of freedom and ultimate reunification with the spiritual world. Human evolution would have been transformed into an irreversible devolution.

Muhammad knew neither about what was happening at Gondishapur nor that he had a role to play in the scenario. He did not found a religion, nor did he want to. Islam, the religion that came about after his death, with its monotheistic standpoint and dogma, would, in the course of time, present hindrances that humanity would need to resist and overcome in order to proceed with its necessary development. Yet, Muhammad was needed by the spiritual beings who were responsible for rescuing human evolution in the face of the AD 666 threat. Only after his death were the scattered fragmentary notes of what was revealed to him over the course of about twenty-three years collected and written down in the form known as the Qur'an. Research has shown that much of what Muhammad dictated was included in the Qur'an in altered form or altogether omitted. Moreover, extraneous material was added. One may not justifiably claim that the Qur'an in its final form was written or dictated by Muhammad.7

That Muhammad offered himself as a channel for the spiritual worlds meant that civilization in that part of the world regained its belief in the divine origin of humankind, albeit with a strongly luciferic colouring. Muhammad and his followers imposed their newfound beliefs on others zealously, seizing surrounding villages and territory by force, leading, within a period of a few years, to the conquest and overthrow of the Sassanid Empire, home to Gondishapur. The violence and force, including slaughter, may be difficult to understand. They portray a Muhammad completely out of character with the pre-visionary Muhammad described above. However, he and his followers, through their luciferic devotion to Allah, were the phenomenon that thawed the icy tentacles of Ahriman, focused and concentrated as they were at Gondishapur.8 The conquests were a necessary luciferic counterweight to an ahrimanic threat. It threw a spanner in the works of Sorat's plans.9

Later, the academy, whose activity had been transferred to Baghdad, flourished under its Muslim conquerors. Islam, having absorbed Arabism with its mighty ahrimanic impulse to develop materialistic science and foster intellectual achievement in general, spread across northern Africa

and into Europe via Spain. Notably, whereas Muhammad's luciferic attitude 'saved the day' for humanity, the Islamic culture that blossomed from his movement lent itself to and assimilated the ahrimanic trends of Arabism that had reached such heights in Gondishapur. The seeming paradox is only a seeming one. A luciferic counterweight was required to salvage human evolution from Sorat's plan to extinguish it, but, at the same time, human evolution required that science be thoroughly cut off from the spiritual world by being permeated through and through with materialism.

To put it concisely, Islam, with its luciferic attitude combined with its ahrimanic culture, was key to both the survival and the progress of human evolution.¹⁰

If we draw a timeline, we may observe fascinating synchronicities.

1cm = 100 years

Muhammad's

first angels visitation

Beginning of the 5th post-Atlantean

Academy of

Gandishapur

Morld Transhumanism Association

La 1728.

Golgotha

Golgot

Muhammad received his first revelation in AD 610, which is exactly 1413 years ago (at the time of writing in 2023). We know from Rudolf Steiner that the fifth post-Atlantean epoch began 1413 years after Golgotha. Muhammad had his first angelic encounter 610 years after Golgotha. We are presently 610 years into our cultural age. Thus, the year AD 2023 is exactly 1413 years after Muhammad's first revelation and exactly 610 years into our own cultural age. In other words, we are now at the precise point in time after the start of our cultural age as Muhammad's angelic encounter was after Golgotha. Now, as then, looms the spectre of 666.

Looking at this timeline, we note its perfect symmetries of two overlapping 1413-year time intervals superimposed by two 610-year time intervals, each of which starts at the beginning of its respective 1413-year interval. Woven into the symmetry, oscillates the leitmotif of 666 multiples: 666, 1332, 1998, 2664 – a common thread, pulled taut at times, but slackening at other times, yet never breaking. Today it is taut! The beatific presence of angels graces the dance, enhancing it with harmony that makes endurable the otherwise jarring disruption posed by the four Ahrimanic-Sorathic spectres.

The Gondishapur event - Sorat's determination to halt

human evolution – pulled the thread taut in the years around AD 666. Through the intervention of the angel and the sacrifice of Muhammad, that thread slackened, allowing evolution to proceed. The thread tautened again in AD 1332 when, among other things, persecution of the Knights Templar was at its climax. It then slackened, but tautened 666 years later, strikingly signified by the founding of the World Transhumanist Association in the year 1998. It requires little imagination to detect in modern transhumanism a metamorphosis of Sorat's design incubated in Gondishapur.¹¹

Muhammad, through his openness to the spiritual world, was chosen for his suitability as an instrument to save human evolution from turning into an irreversible devolution. Ahriman's Sorathic determination continues unabated today. The hierarchies intervened successfully in

the early part of the seventh century. Today we are dependent on the successful intervention of the Archangel Michael through human beings who connect themselves with his mission.

Rudolf Steiner worked untiringly in the service of the Archangel Michael. He helped make it possible for the ordinary person to understand why and how both Lucifer and Ahriman are necessary in the course of human evolution, both on the personal level – for each individual human being – and for humanity as a whole. How are we going to meet the enormous challenges of today? Anyone wishing to engage in a shared conversation please get in touch.

James Shank, son of American missionaries, grew up in rural Tanzania today. He is a medical doctor with experience in the UK and Norway. He

also has a BA in Sociology and worked as a social worker in Philadelphia before joining the Glencraig Camphill Community in Northern Ireland. He has lived in Norway for the past 33 years. E: shankster46@gmail.com

- 1. Rudolf Steiner. *Christ at the Time of the Mystery of Golgotha and in the 20th Century* (GA 152) lecture given 2 May 1913 serves as a basis, in the opinion of this article's author, for Younis' standpoint that the messenger Jibreel was the archangel Gabriel.
- 2. R. Steiner. *Three Streams of Human Evolution* (GA 184) Lecture 5 given 18 October 1918
- 3. R. Steiner. *The Apocalypse of St. John* (GA 104) and *The Book of Revelation* (GA 346); and Valentin Tomberg in his *Christ and Sophia* elaborate on the being of Sorat and its meaning for human evolution.
- 4. R. Steiner elaborated on the meaning of 666 and its multiples in his 12 lectures on *The Apocalypse of St. John* (GA 104) in June, 1908 and in his 12 lectures *Reading the Pictures of the Apocalypse* (GA 104a) given in Oslo in May, 1909.
- 5. The seeming paradox of specifying dates which refer to processes and trends is an interesting one. Steiner specifies dates at the same time that he reminds us that, though specific, they are only milestones with regard to developments occurring in larger time sequences.
- Andrei Younis. Islam in Relation to the Christ Impulse, Lindisfarne Books, 2015

7. Stephen J. Shoemaker. *Creating the Qur'an – a Historical Critical Study*, Univ. of Calif. Press, 2022

8.The luciferic return to monotheism that Muhammad was instrumental in bringing about was in direct contradiction to the event of Golgotha, as was the ahrimanic Arabism that quickly became part of the Islamic culture. Yet, both were necessary.

9. See footnotes 3 and 4

10.See footnote 7

11.As to 666 x 4, it will arrive in AD 2664. The following quote is

taken from the currently available data game *Dawnforge*. Note that it specifies the year 2664 as the year in which Fiadan, the sage, makes his statement: "Explore with me now this lost, mythic age and discover in it the ancient roots of our own world. Wander with me down the darkening halls of time and find at their beginning the place where legends were born. Read with me the pages of our tattered history and mourn with me the fleeting glimpse of our faded glory and lost promise." (Fiadan the Sage, in the Year 2664 of the Deluene Calendar) One may wonder on what level the game's author was or was not conscious of the date's significance.

MEMBERS' FORUM | REPORTS

Civilisation at the Turning Point The Fourfold Living Arts Event in Stroud, 13th January 2024

ANDREW WOLPERT



On the centenary of the publication of the Foundation Stone Meditation in 1924, Fourfold Living Arts offered a programme of music, lectures, and a showing of scenes from Rudolf Steiner's third Mystery Drama.

The melodious harmony of the music written and performed by Gregers Brinch (voice) with Godlind Gäde-

ke (flute) and Benjamin Dry (cello), delicately opened the space at the beginning of the event and sounded again at the end as an affirmation of what we had experienced.

Richard Ramsbotham introduced the work on The Guardian of the Threshold as an invitation to consider the Christmas Conference of 1923 as a Turning Point for the whole of Civilisation, beyond the Anthroposophical Society, and particularly in connection with the challenges of our time. He referred specifically to the situation in Palestine and Ukraine, to identity politics, and the threats of the Fifth Industrial Revolution. He spoke about the qualities and potentials of what Rudolf Steiner characterised as the West, the Middle and the East, and emphasised the importance of transcending such one-sidedness and coming together in the spirit of the Christmas Conference. He referred to the lectures on World History (GA 233) that Rudolf Steiner gave during the evenings of the Conference, and to the lectures on Rosicrucianism and Modern Initiation (GA 233a) that followed, which led to the whole series of the eighty-two Karma Lectures that continued till August 1924. If we also include the Mystery Knowledge and Mystery Centres (GA 232) lectures given just before the Christmas Conference, we recognise the moment of the laying of the Foundation Stone as a deed in an ongoing revelation of our changing relationship to our spiritual origins and aims.

The World History lectures reach back into the Mysteries of the remote past in balancing preparation for the

Modern Mysteries with their vision for the future. Rudolf Steiner shared something of his own karmic biography in these lectures during the Christmas Conference before revealing to the members aspects of their cosmic-earthly heritage in the following karma lectures. The Mystery event of Christmas 1923 was offered in the explicit context of the relevant earlier Mystery traditions, and the laying of the Foundation Stone was both a single event on Christmas Day in 1923 and also a process in the greater historical sequence recalled in the evening lectures.

The selected scenes from The Guardian of the Threshold were presented by the members of the Mystery Drama Workshops in Stroud. The play was written in 1913, and from remarks that Rudolf Steiner made it can be understood to depict events ten years into the future, that is 1923. The chosen scenes illustrate so many of the dynamics we can recognise in the events of a hundred years ago, and indeed of now. Affirming the significance of the Christmas Foundation Conference was the wholehearted, earnest intention of this public event in Stroud, and the dramatic presentation was the human heart of the celebration. This company of amateurs (in absolutely the best and truest sense of the word) offered the fruit of their ongoing work with Richard and Gregers. They brought to life - in movement, in shared interactive dynamic, and in clearly articulated speech - a living staged presentation of Rudolf Steiner's text, newly translated by Richard. Some of the speeches are longer than we expect in the theatre today, the material is intense, the identity of the characters is not always evident, and it would have been difficult to follow the narrative without the concise and contextualising introduction that Richard gave at the beginning. And it all worked wonderfully well.

The whole event in Stroud evoked a powerful imagination of the Christmas conference. The Lansdown Hall, a public, friendly and adequate but not an ideal venue with a small makeshift stage was filled to capacity with a mixed constellation of participants, different groups of anthroposophists and others, who do not so often find themselves

together in one place, who came from near and not so near. The pleasure of greeting old friends and realising who was there filled the place with warmth, and a shared recognition of the possible significance of what we were about to witness, in a mood of expectation and attentiveness. The physical surroundings, making do with less than ideal circumstances, the improvising, and the need sometimes to be prompted, were all recognised and accepted as part of our inevitably imperfect earthly reality. None of this detracted from the significance of the event. On the contrary, these aspects of the work in progress served to heighten the powerful experience of the authentic intention, reverence, and love for the work that shone and filled the space with substance worthy of the celebration.

Such selfless service to the longings of the hierarchies manifested precisely Maria's vow in Scene 3 not to allow esoteric work to be burdened with personal ambition or desire. It also modestly and powerfully affirmed the criteria relevant to the artistic endeavours that are inspired by anthroposophy. All this leads back to what Richard said at the beginning about the Christmas Conference being a

Turning Point for the whole of civilisation.

Rudolf Steiner's deed was not **for** anthroposophists. The anthroposophists who were and are present at the event were and are there for the deed, to accompany it, confirm it, and carry it forward. One aspect of the Founding in 1923 is the incarnation into the earthly, legal, fiscal domain of Ahriman, the affirmation that the spiritual world can be known, known with the same objective certainty that we have won in natural science. This penetration of a drop of light into an immensity of darkness is a Manichean deed, confident that the darkness can be transformed. The seed for this potential redemption now awaits our initiative within the darkness. This is not just for anthroposophists, or Christians, it is for the whole of humanity and for the earth. Anthroposophists are maybe the first witnesses and servants of this turning point. The public event in Stroud, with all its necessary, earthly aspects, was a radiant spiritual deed in the service of this world turning point.

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Kaspar Hauser, Guardian of our Future Humanity

SUSANNE STEFFEN



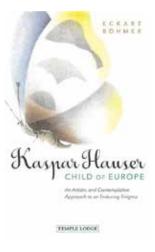
At the beginning of this Conference, held in Stroud from 17th–19th November 2023, we warmly welcomed Eckart Böhmer, author of Kaspar Hauser – Child of Europe¹, and director of the Kaspar Hauser Research Circle, who has studied Kaspar Hauser's life over many decades.²

His talks were full of spiritual scientific clarity and warmth of heart. It seemed as if he had a deep connection to the Being of Kaspar Hauser, like to a brother. The theme was so timely. What does it mean to be human? What does it mean to fulfil one's destiny? Eckart introduced us to the time of Kaspar's life, the political situation in the 19th century, the intrigues, the web of conspiracies around his birth as a prince of Baden. We heard about his incarceration for many years, his appearance in Nürnberg on Whit Monday 1828, holding in his hand a letter, containing four lies, as Eckart explained.

Nevertheless, some good people stood around him, recognising 'the angelic nature' of Kaspar. Eckart's research had led him to the insight that a high spiritual being united itself with Kaspar to lead him through his suffering and to his eventual death. Rudolf Steiner revealed that we owe it to Kaspar Hauser`s life and death that humanity could reconnect to the spiritual world, creating a bridge in a God-forsaken century.

Eckart revealed through his research that these antagonistic, dark, occult forces are still at work now and into the future.

We explored the theme in many conversations and in creative ways through eurythmy, music, clay modelling and painting. We were able to partake in Kaspar's life and mission, which created a bond between us all and a resolve to take this experience into our daily life.



Many questions opened up, and we are looking forward to a further conference with Eckart in 2025.

Some words came to my mind, which I heard many years ago from an old Camphill friend. "The gifts of the Three Kings are different now in the time of the Consciousness Soul. They are: Homelessness, Loneliness and Powerlessness." Kaspar surely endured them and helps us to transform them through his unconditional love...a true Guardian of our future humanity.

Susanne lived and worked in Camphill communities for many years, fostering the cultural life, especially music. E: susanne.steffen22@gmail.com

- 1. Temple Lodge 2019
- 2. www.kaspar-hauser.info

Alumni Gathering at Emerson College 13th – 17th November 2023

ANNIE BLAMPIED-RADOJCIN



On the evening of 13th November about fifty people gathered in Ruskin Hall for the opening talk given by John Meeks. John had been a revered teacher at the College for many years, with a deep interest in the Parzival legend, naked eye astronomy, and world mythology, before becoming a Waldorf teacher in Switzerland.

This was an auspicious

day: unbeknown to Linda Churnside (Head of Emerson Operations), who had taken the initiative of calling this meeting and setting the dates, we were reminded by John that Francis Edmunds, who founded Emerson College in 1963, had died on this very day thirty-three years ago! John spoke about Ralph Waldo Emerson, writer and lover of nature who contemplated spiritual experience and ethical living in the nineteenth century. He was part of the American Transcendentalist Movement, a community of free thinkers whose key belief was that an individual could transcend, or move beyond, the world of the senses into deeper spiritual experience through free will and intuition. Francis shared the Transcendentalists' conviction of the importance of living close to nature, and, where possible, to be part of a farming community working together to care for the land. One of the attractions for Francis in purchasing Pixton House, the heart of the Emerson campus, was the adjacent Tablehurst Farm with its many acres of south-facing land that could be dedicated to biodynamic farming.

As we were not a full house of alumni, those Emerson staff who wanted to were invited to participate fully. This was especially meaningful as the days were filled with workshop options led by current course leaders and partners at Emerson. So the staff, who usually serve the needs of students and teachers, were able to have a direct experience of the rich offerings of courses available. Sharing together in this way undoubtedly led to a deepened sense of community and colleagueship between everyone involved.

A highlight of the week for me was a talk given by Dr Michael Evans. He remarked that he had discovered as joint course leader of the Anthroposophical Medical Doctors Training and the Mental Health Seminar that it was no longer possible to give lectures as one might have done in the past, and that he and his colleagues had been forced to discover new ways of teaching. He shared how, some years ago, he and a group of seven anthroposophical doctors began to research the healing qualities of plants for themselves rather than simply taking Steiner's word for it, using the step-by-step processes of Goethean observation. What was then a research project has now become a method that is applied in the medical training at Emerson, where the

students are asked to deeply observe different plants and discover for themselves their healing and medicinal properties. 75% of participants are qualified allopathic doctors and come from many parts of the world.

Damian Mooncie, Emerson's principal and CEO, gave two presentations: a Question & Answer session with trustee Paulamaria Blaxland-de Lange, and, together with trustee Stephen King, the launching of the new iteration of Emerson today. The name Emerson 'College' has now been changed to simply 'Emerson' – as College, Campus and Community. Whilst Emerson is still a college focused on the renewal of its core anthroposophical impulses in education, medicine, biodynamics, and wellbeing, it is also a community of partners, artists and friends, who live, work and share in the life of the campus.

The last morning of the gathering was a profound experience and summed up for me the essential qualities of what Emerson means in its vision of nurturing and embracing our humanness. Naamah Pinkerfeld had led us in singing every morning. On the last morning, we ended standing in a close circle singing, in a four-part harmony, "Kindle a flame to lighten the dark and take all fear away." The warmth of standing together in the circle, transcending our personal beliefs to come to a shared experience through singing and through the silence that followed, was very moving.

This was followed by a sharing from the people who had taken part in all the workshops: Sacred Geometry, Eurythmy, Clowning, Quietude, Poetry, Painting, Astronomy and Ancient Myths, Destiny Learning, and Storytelling. Roi Gal-Or told us parts of the wonder tale of 'The Queen Bee' by the Brothers Grimm to illustrate the challenges of navigating through the very dark times we live in. Speaking about the two privileged older brothers in this story, who end up turning into stones, he commented that, "We are living in a time where the dominant and colonial thinking is so frozen and some hearts are so hardened that it is thought by some, including warmongers and world leaders, to be reasonable that innocent civilians are used as bargaining chips and thousands of children are killed."

The gathering culminated in a session called 'The Foundation Stone'. In the centre of Ruskin Hall stood a simple earthenware jug holding twelve red roses and one white one, and a model of a dodecahedron beside the flowers. Fellow trustee Jeremy Smith gave an inspirational talk about the Foundation Stone ritual led by Rudolf Steiner at the refounding of the Anthroposophical Society and the laying of the Foundation Stone in the hearts of its members one hundred years ago. There were reported memories (from Michael and Roswitha Spence now living in Australia) of the foundation stone for Emerson being laid in the ground of the new Ruskin building, sixty years ago. Daniel Docherty commented on the esoteric significance of the dodecahedron (which had been used in both founda-

tion rituals); and Paulamaria spoke the Foundation Stone Meditation in German and in English.

We were then invited to take part in a ritual of dedication and renewal of intention for Emerson's future, inspired by the work of Rudolf Steiner with the Foundation Stone meditation resonating in people's hearts. In thirteen small groups, with each group being given a rose from the vase, we made our way silently to the entrance hall of Ruskin's building where Emerson's foundation dodecahedron had been laid under the floor all those sixty years ago; the spot was marked by a special tile. With arms linked and in prayerful silence, the groups took it in turns to place each rose back into the vase.

We returned to the Hall to remember those friends and colleagues who have died, those whose ashes are buried in Emerson's St John's Garden and those whose lives were connected to Emerson's biography and who are buried elsewhere. Sophia Smith, who had held the space together with Jeremy, and carried the earthenware vase downstairs and back up again, finished with the prayer for Emerson that we speak regularly. It was altogether a powerful spiritual experience. After it was over, Jeremy, Sophia and Annie went quietly to the St John's Garden and left the roses there,

on the earth, where so many friends' ashes are laid.

A Prayer for Emerson College

May Emerson College thrive and prosper As a centre for all that is good, beautiful and true.

May the Holy Spirit of God,

The Hierarchies.

Anthroposophia Herself,

The Angel of Emerson College,

The Nature Beings,

The founders, and all those now in the spiritual world who love Emerson,

Join our prayer for the wellbeing of the College and all who live, work and study here

That the blessings of Christ may gather and ray out from this place.

And so be it.

Co-created by a group of Emerson friends

Annie Blampied-Radojcin, student at Emerson, 1986 – 1989, Education Course leader 1995 – 2000, Trustee since 2019, Quietude founder and course leader, since 2020. E: anniebee@zen.co.uk

MEMBERS' FORUM | ANNOUNCEMENTS

Support for an Updated Translation of Rudolf Steiner's *Leading Thoughts*

ROBERT MCKAY

The General Anthroposophical Section of the School of Spiritual Science, in partnership with the Ita Wegman Institute, has undertaken to publish an updated translation of Dr Steiner's *Leading Thoughts* (Collected Works Volume 26) in a new German-English version to commemorate the 100th anniversary of the 1923/24 Christmas Conference.

As Peter Selg explains, Rudolf Steiner wrote the *Leading Thoughts* "from February 1924 to the end of March 1925, i.e. until his death. They are his last, bequest-like written work, and in a certain way the culmination of his lifelong efforts to present the new anthroposophical spiritual science, including its epistemological foundation. The thought leadership and precision of his formulations is unsurpassed."

It is hoped that the edition will bring renewed attention to the Leading Thoughts, which could become a powerful stimulus for positive work across the global anthroposophical movement.

This bilingual edition with its parallel presentation of the German and English text is designed as a workbook for people who want to take up the *Leading Thoughts* as a form of enlivening contemplation. Based on an expert review of the various existing English translations, the new volume will have explanatory notes and an extensive introduction by Peter Selg in which he will "clarify the expectations Rudolf Steiner associated with these texts and the future

significance he saw in them with regard to the Anthroposophical Society and its work initiatives."

The Section is looking to raise at least €25,000 in order to cover the costs of an initial print run of approximately 1500 copies. All staff working on the project are volunteering their time. So far we have raised about €14,000. The goal is to have the remaining funds raised by the end of March 2024.

Please forward a contribution to the Anthroposophical Society in Great Britain, with a note confirming the donation is intended to help fund this important book. The Society will collect and forward the funds to Dornach.

Any amount would be greatly appreciated. It will be a good thing if the book is supported by a larger number of Society members making smaller donations. In addition, the amount raised will have an impact on the sale price. The more we raise, the lower the sale price, which will help make the tool more accessible.

If you have any questions, please feel free to contact me. Thank you for your consideration of this request!

Robert McKay, Canada, is a member of the School of Spiritual Science, a member of the board of directors of Anthroposophy in Toronto, and chair of the board of the Rudolf Steiner College Canada. He provides experiential workshops in anthroposophical meditation. E: robertmckay@rogers.com T: + 1 647 981 6298.

Digital Strategy for Younger People

JOHN PICKIN



Tintagel House Sheffield Ltd (THSL) is the charity responsible for funding most of the regular anthroposophically based cultural and adult education activity in Sheffield and region.

As a trustee of the charity, I have been concerned over the years with the question of whether the World Society is able to achieve what many

believe was Rudolf Steiner's intentions for it, following the Christmas Conference.

Like many, I believe he would have wished to have seen (wishes to see!) much greater influence of the World Society in current affairs, with greater contributions as a result of its particular gift of spiritual wisdom in helping with world issues – its crucial awareness of the importance of threefolding, just as an example.

Personally, I believe that one of the important things we can do towards that vision is to faithfully make the knowledge of anthroposophy and the work of Rudolf Steiner more widely known to those who know nothing of it but who actually seek it – either consciously or unconsciously – as a necessity of the heart. This needs to be a continuous effort but is a very different proposition from propaganda or proselytising.

To offer that opportunity especially to younger people, we need to go where they are – which is online. So, when

Quinlan (aged sixteen) approached the Trust with his enthusiasm and knowledge for both anthroposophy and digital media and his wish to set up an anthroposophical site specifically worded in a manner more suited to today's younger people, the other trustees and I were very happy to assist and collaborate where we could.

To that end, both Quinlan and the Trust are developing anthroposophy.uk (owned by the Trust) as a website directed specifically at non-anthroposophists, with material which is solely of an introductory nature – and with links to other sites for deeper study.

The aim is also that much of the material (but not all) be written to appeal to younger people with potentially digitally shortened attention spans.

Of course, we may not agree on everything, but aim to work as harmoniously as possible to further the intentions of Rudolf Steiner as we both see them. To that end we invite contributions and ideas from readers who share those aims (see below).

As an aside, but along similar lines, Cupola Productions Ltd. have set up a YouTube site providing access to Jonathan Stedall's introductory films *The Life of Rudolf Steiner* and *The Legacy of Rudolf Steiner* (www.youtube.com/@steinerfilms).

With subtitles in different languages the site has presently over 16,000 views and 3,000 hours of watch time. Please feel free to use them as excellent introductory material for those asking questions about Rudolf Steiner.

John Pickin, Trustee, Tintagel House (Sheffield) Ltd. E: john.pickin@gmail.com

A Young Person's Perception

QUINLAN WINGFIELD



Anthroposophy in the last few years has almost stagnated in the sense that not many new people have discovered it. It isn't very visible in the public eye, nor is it very easy to find even if you do want to.

When I first attended an AGM in 2023, I noticed that everyone essentially knew everyone else by name. This

isn't a bad thing, but just an interesting thing – how long has everyone known each other? Are there really not that many new people? After months of vigorous research and work online, I can reasonably conclude that all these problems stem from two things: visibility and accessibility. Not many people outside of specific spheres have heard of Anthroposophy, even the ones who would be interested if they

knew about it. Also, much of the anthroposophical content that is visible to the public is long, and not presented in the most accessible way. The fact that the average attention span is shrinking is just that, a fact. If the material is not an easy read, people will not care.

One might think that the solution here is to somehow find a way to 'fix' the people. But this is simply out of reach. The solution, in my opinion, is to create a new kind of anthroposophical material, in plain language that, while shortened and 'snappier', is still true and provides links and pathways to further reading and ways to get involved. I am aware that Steiner was very specific and delivered his lectures and writings with purpose, but I believe we are in an extraordinary circumstance, a 'thought emergency' that means we have to do this. Of course, this project must do a lot of things to deliver Anthroposophy properly and not to infringe on the freedom of readers one way or another. It is hard, but not impossible.

What I have described here is not just theory. It is ac-

tively being worked on. The spiritual training wheels¹ that anthroposophy previously had have been removed, it is now up to us to present Anthroposophy to the public in ways never done before. If you would like to contribute or if you have any questions, comments or concerns, please email submissions@anthroposophy.uk

Quinlan is based in Sheffield where he is a student at Ruskin Mill Trust's Brantwood, based at Tintagel House. Age 16, he must be the youngest member of the ASinGB, which he joined

in 2021. His special interests include bringing Anthroposophy to the public in an effective way. E: qgeorgewin@gmail.com

1. Editor's note: I asked Quinlan what he meant by 'spiritual training wheels', and he replied: By 'spiritual training wheels' I'm referring to the support that is given by higher beings to spiritual movements in the first 100 (or so) years, after that period the higher beings retreat and observe, not interfering, and observing what the movement can do on its own. This was mentioned at the 100th anniversary of the Christmas Conference by Marjatta (I think) and was a topic that many people were talking about on the day.

New Book about the Ruskin Mill Method

LAURENCE COX

Over the past four decades, Ruskin Mill Trust has become one of the largest Steiner-based organisations in Britain, now employing around 1,200 staff at fifteen different special education provisions around the island. These include a number of important sites of anthroposophical and Goethean Science history which it has been able to rescue, such as Sunfield (near Stourbridge), the Merlin Theatre (Sheffield), Pishwanton (East Lothian), Grace Garden School (formerly Cherry Orchard, Bristol) and, most recently, the Helios Centre (Bristol). The Trust has also been able to offer a lifeline to other anthroposophical organisations as well as provide a space for many different spiritual science and Goethean Science activities, most recently with the foundation of the dedicated Ruskin Mill Centre for Research.

As many readers will know, the Trust's method of Practical Skills Therapeutic Education is deeply rooted in the work of Rudolf Steiner, including his insights into human phasic development, the twelve senses, the threefold and the fourfold nature of the human being, biodynamic farming, anthroposophical medicine and many other areas. Staff are trained in the Practical Skills Therapeutic Education method, which is subject to rigorous research within contemporary academic disciplines and underpinned by research using spiritual science and Goethean enquiry.

Over the past few years I have been working with Aonghus Gordon OBE, Hon DUniv, MEd, the founder of the

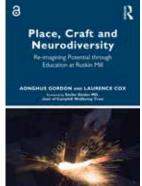
Trust, to present the method of the Trust to a wider audience of people who may have no background either in spiritual science or in special needs education but who are concerned to find a better way of living for themselves. The book *Place, Craft and Neurodiversity* guides readers around some of the Trust's remarkable provisions where the potential both of our young people, of the buildings and locations are re-imagined. It introduces the Seven Fields of the Ruskin Mill method – the spirit of place, practical skills, biodynamic farm ecology, therapeutic education, holistic care and support, holistic health and self-leadership. Finally, a series of conversations with Aonghus Gordon go deeper into the thoughts underlying the method. The Foreword is by Dr Stefan Geider, Chair of Camphill Estates and of the Camphill Wellbeing Trust.

Place, Craft and Neurodiversity has just been published by Routledge, the world's largest academic publisher in the humanities and social sciences. The print version is available in paperback and the electronic version is available free in different formats, in keeping with Ruskin Mill's charitable objective of making the results of its research widely available. The London launch will take place at the end of the Society's AGM on 12th May at Rudolf Steiner House, with Marjatta van Boeschoten, Aonghus Gordon and performance poet Kate Fox.

Prof. Laurence Cox is research consultant for Ruskin Mill Trust. E: laurence.cox@rmlt.org.uk









From left: Aonghus Gordon • Laurence Cox • The original Ruskin Mill building in Nailsworth



Beholding our Nature

KATHERINE BUCHANAN

For many years our life sciences and culture at large, in the so-called 'West', has been dominated by an attitude that seems to have forgotten that we are part of Nature! This has led to a great deal of abuse.

There is, however, a growing awareness of the importance of engaging with and relating to Nature in a more integrated way.

During my research over several years, I have been practising many different participatory ways of awakening to Nature, which I now feel inspired to share with others.

These have been mostly about building relationship. As in any good loving relationship, how we attend to Nature is of fundamental importance, as is our becoming more self-aware within the evolving reciprocity.

During this series of workshops I am offering, the intention is to deepen our participatory observations; develop our latent organs of perception; encourage a dynamic True Meeting of observer and observed and explore our role in this great Magnificent Whole, from within.

I look forward to welcoming many of you to these workshops!

Katherine Buchanan. E: ksbuchanan@btinternet.com

FRANK BURDICH LECTURES

'Working together with Elemental Beings'

Thurs, 27th June, 7.30 – 9pm, RSH, London

'Supersensible Perception: How to Perceive Etheric and Astral Forces'

Fri 28th June, 7.30 – 9pm, Emerson College

*'Spiritual Allies and Adversary Forces'*Sat 29th June, 7.30 – 9pm, Emerson College

WORKSHOP

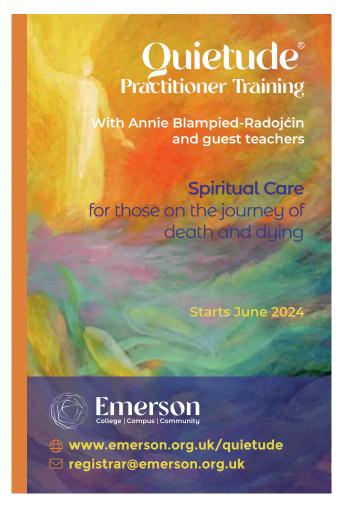
Perceiving the Etheric and Astral Realms

Sat 29th June, 9 – 5.30

Sun 30th June, 9 – 12.30, Emerson College

For full details see websites below or call Alex Wright. T: 01342 827967

RSH www.rsh.anth.org.uk What's On > Special Events Emerson College www.emerson.org.uk > Booking Calendar





Zoom event available throughout 2024 with Graham Kennish

Any Saturday morning at 11am (GMT/UK time)

RESILIENCE AND SELF-CARE

60 minute Workshop (with Q & A afterwards)

An effective, anthroposophical method of increasing resilience, by observing and transforming the resonances of our inner life of soul through gesture.

No fee, but a small contribution to cover costs is welcome

E: kennish46@gmail.com www.goetheanpsychology.co.uk

AFFIRMING OUR HUMANITY IN THE AGE OF TECHNOLOGY

11th - 13th October Rudolf Steiner House

An inter-Sectional event offered by the Humanities and Social Sciences Sections, and supported by The Anthroposophical Society

How can we work creatively in our increasingly dehumanising culture? The growing prevalence of AI and Transhumanism is socially corrosive.

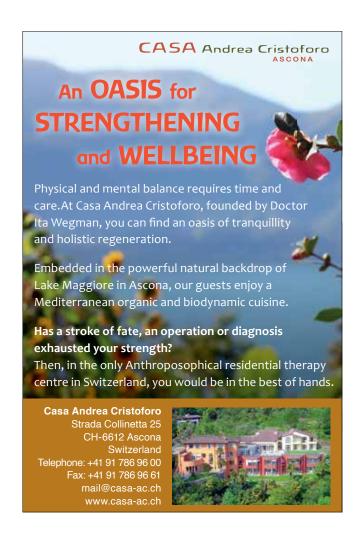
Can we hone the necessary discernment to engage healthily with the possibilities of our modern technology without becoming enthralled by its debilitating effects? This weekend seminar will identify the threats to our still unfinished human evolution, and also explore the inner practices through which we can develop spiritual resilience, and cultivate our true human potential. Our speakers will include Jeremy

Naydler and Edwin Hübner.

Programme and seminar fee to be announced.

To register your interest in participating please contact Andrew Wolpert
E: andrewjwolpert@gmail.com

George Perry, Fritz Wefelmeyer and Andrew Wolpert



GUEST ROOMS

at The Christian Community in SOUTH DEVON

3 single & 1double guestroom.

Ideal base for Dartmoor, South-West Coast,

Dartington Estate.

£35 per person per night.

For further information and bookings please contact E: sabine.christjan2003@gmail.com

From the Anthroposophical Society in North America

BEING HUMAN

If you are interested in anthroposophical life in the United States, you are welcome to download electronic copies of *Being Human*, the magazine of the AS in North America, as well as of individual articles, via

www.issuu.com/anthrousa

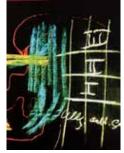
This service is free of charge. The editor.



GOETHEANUM TRAVEL FUND FUNDRAISING TO MATCH GRANT OF £10,000

The Goetheanum Travel Fund is there to support your participation in events organised by the School of Spiritual Science (not events arranged by the Anthroposophical Society). This can be colloquia, seminars, classes and conferences. It can also be to attend meetings

of Section Carrying Groups or planning meetings. The Goetheanum Travel Fund is run by the Cultural Freedom Trust, a registered charity. The trustees are Andrew Scott and Christian Thal-Jantzen; administrator is Arthur Edwards. The Anthroposophical Society in Great Britain has offered us a grant of up to £10,000 on a matching basis: for every pound donated the Society will make a matching grant. If the donor is a taxpayer such a gift can be increased by 25pence for every pound donated; you just need to complete a simple Gift Aid Declaration.



SUPPORTING ATTENDANCE AT ACTIVITIES OF THE SCHOOL OF SPIRITUAL SCIENCE

The Goetheanum Travel Fund is there to support your

participation in events organised by the School of Spiritual Science (not events arranged by the Anthroposophical Society). This can be colloquiums, seminars, classes and conferences. It can also be to attend meetings of Section Carry Group or planning meetings. Grants are up to 100% of the travel cost associated with attendance.

Please contact Arthur Edwards (administrator) for details. E: admin@culturalfreedom.org

One condition of receiving a grant from the Goetheanum Travel Fund is that the recipient writes a short report of the event attended. Below is a report from Katrina Moore, retired Waldorf Teacher living in Salisbury.

"I am writing to express my gratitude to the Goetheanum Travel Fund for its reimbursement of my travel expenses to attend last Summer's Conference of the First Class of the School of Spiritual Science Conference at Rudolf Steiner House, London, from 30th August — 2nd September. The grant made it financially possible for me to attend. The opportunity was given to focus on Lesson 11 over two days whilst exploring new ways of working with the content of the Lessons. I felt blessed to experience the fresh enlivening mood. The structure of the days enabled breathing space. My only regret was the modest number of participants. I was so glad I was also able to stay for the Centenary Celebration of the founding of the ASinGB, a truly celebration and an enriching experience."



GRANTS AND LOANS AVAILABLE FOR ANTHROPOSOPHICAL PROJECTS

Our Grants Committee will next be meeting in May. If you would like to apply, please send a letter or email outlining (a) your plans, (b) the anticipated costs of the project and how these will be met, (c) who is involved and a bit about their background, and (d) where relevant, information about the organisation. We regret to say we do not give student grants.

Low-interest loans are also available for larger projects such as building works etc. In the first instance, please phone or e-mail so we can ascertain whether we might be able to help.

We look forward to hearing from you.

Richard Masters, Hermes Trust (Registered Charity 281749)
The Old Painswick Inn, Gloucester Street, Stroud GL5 1QG
T: 01453 763900 E: hermes.trust@freeuk.com
www.hermes-trust.org.uk

The Spring Miracle

A crown of love Spreading in the heads of crocus above Green moss, and dewdrops sparkling Covering the earth.

A true rebirth
In yellow, purple, white glistening
Stretching in praise
Longing to live for days and days.

ALISON HODGE

The Primacy of Consciousness, as Shown by Natural Science

I found John Marking's article, part I, on p.66 of the last Anthroposophical Society in GB Newsletter issue, absolutely fascinating; thank you for publishing it. John has given us a wonderful historical resume of the invention of scientific materialism and the inadequacy of this mindset, supporting the contention of Sir James Jeans in the early 20th century that the universe was basically a great big thought.

It complements my own work on a thesis concerning Rudolf Steiner's living thinking and higher direct knowledge from an epistemological, phenomenological and ontological perspective; Steiner's spiritual science elucidates and brings back together science and philosophy, and indeed all disciplines, and for good reason his work has been called the 'best-kept secret of the 20th century'.

I would be interested to know what John thinks of Steiner's observation that atoms relate to electricity as ice to water, i.e. atoms are frozen electricity. And electricity? Frozen thought!

I have been re-reading Ernst Lehrs' splendid book *Man or Matter*, which I can much recommend to readers as a great primer on spiritual science from a rigorously scientific point of view.

Steiner has been for me a source of moral and intellectual strength for many years, but his work has been shunned by the scientific and philosophical academic mainstream. I have had to ask myself, 'Why then does Steiner not make sense?' That is what I set out to establish, then to contend that the academic mainstream should study Steiner seriously.

Admittedly most people are not bothered about philosophy and most philosophers are certainly not bothered with Steiner. But Steiner was interested in philosophy and indeed in most, in fact in all people; the central focus of anthroposophy is people.

It is difficult to build anthroposophical bridges into philosophy, but that is what I am attempting.

I think philosophers are perhaps the most obdurate in ignoring Steiner, and the most lacking in the desire to read or the capacity to understand him; scientists are a little more open, once they take off their white coats and go home – they understand the fallibility of theories, the limits of their discipline and of an observer consciousness

that excludes the human 'subject': theologians however can be reasonably open; and creative artists on the whole quite welcoming.

Philosophy is the hardest nut to crack because, with the best will in the world and with a striving heart, philosophers find it difficult to shed their analytical armour.

On the other hand one knows of eminent neuroscientists who have crossed the bridge between the brain hemispheres to embrace right-brain thinking and non-dualist Vedanta, and brilliant books on Steiner by a former rockstar Gary Lachman, and so on.

But, indeed, many philosophy-trained anthroposophists simply dump modern philosophy, as a hopeless case.

I do believe however that building bridges of understanding between spiritual science, or anthroposophy, and the mainstream is still a worthwhile endeavour, which should allow spiritual science to enrich the academic mainstream immeasurably.

Then the mainstream might make sense!

John Marking's article on the history of science is of course a powerful step in the right direction across that bridge.

Others who work impressively in this cause of the primacy of consciousness include the Scientific and Medical Network, headed by David Lorimer (see https://galileocommission.org)

We look forward to part II of John's article and any other contributions by members on the theme!

David Chaldecott, London W9 1ED: david@chaldecott.org

James Dyson's Article on the School of Spiritual Science

My reaction to James Dyson's hopeful, even courageous, contribution to the winter Newsletter on the future evolution of the first Class and his perceived suppression of debate on the questions of a second and third Class was an enthusiastic, "At last! These important subjects for the Society's future have resurfaced." One hundred years after Christmas 1923, I believe a reconsideration of these things must begin in an ongoing and open atmosphere full of genuine goodwill ("What from our heads we found and from our hearts direct..."). Not only because these subjects lay at the heart of our collective esoteric-based worldview but also because parochial viewpoints regarding them have almost become, in my opinion, dogma.

The first Class as an institution can appear both reclusive and proprietary to ordinary members, something identified by Johannes Kiersch in 2005 when he wrote its history: "This is the image of a hierarchic, centralist institute acting on the principle of a kind of spiritual succession. What today's image should be is an open question." (A History of the School of Spiritual Science: The First Class, p.139. Temple Lodge 2006). I have wondered if Kiersch would offer a different and improved image today, but James Dyson's identification of a continuing "conspiracy of silence" around possible research into Steiner's intended second and third Classes, and what he experience as a "regressive, frustrating and paralysing" repression of questions on this subject - a subject, furthermore, he feels has effectively been declared as "out of court" - strongly suggests not.

We must work for the future, and I suggest it will not only be first Class members who should be involved in this. Members interested in looking into these esoteric themes can contact me.

Steve Roberts, Sheffield. E: hermetica@hotmail.co.uk

The Older Generation

I was given the following quote on "very old people" by my friend Margaret Baker, who used to run the curative home in Nutley, East Sussex:

"A severely ill person who lay paralysed in bed and who had to be fed, aroused such pity in a member of the Society that she mentioned this in a conversation with Rudolf Steiner, suggesting that it would be better if the ill person were relieved from her sufferings. Dr Steiner replied, 'No, every hour she lives is of great importance for the whole of mankind. The forces of old people are the counterbalance to the unused forces of those who die young. These forces help to realise future aims of humanity, whereas old people help preserve the earth - the earth is only kept alive because there are people who remain in their bodies for a long time and who transform their body. They help to tear the Earth away from Ahriman.

People who become very old on this earth spoil Ahriman's concept, diminish his power. Ahriman wants to tie man entirely to the Earth and to possess the whole planet. His aim is physical immortality. But something completely different happens, the more the body decays the more the part of man,

which is independent of the body, grows.

'In Christ death becomes life'.

Since we live in a time which will bring about the incarnation of Ahriman one can well understand that there are many more old people than before. Our parents often lived to about seventy years, and that was considered

very old; our grandparents reached their mid-sixties. The average old age reached at the time of Goethe was only about 50."

Margaret Baker was adamant that she had to keep going into very old age, which she achieved – she died aged 97. Now my sister, Suzanne, aged 88 is asking for greater understanding of

why she needs to keep living. Every day is such a challenge!

Christian Thal-Jantzen. Is there anyone reading this who might throw further light on this subject? Please get in touch with me.

E: christianthaljantzen@outlook.com.

MEMBERS' FORUM | OBITUARIES



ANNE MORAG HORNE
18TH NOV 1943 – 7TH FEB 2023

Anne was born in Stamford, Lincolnshire, during the Second World War, as the first born of Meta and Liam Stuart. Three other siblings followed: Lizzie, Moyra and Willie. Anne's father served in the Fleet Air Arm and her mother worked as a Froebel schoolteacher.

Due to her father's complex nature, the relationship of her parents was troubled, and Meta courageously left the marriage, thus becoming a single mother. Pregnant with Willie at the time, she took Anne, Lizzie and Moyra back to her home town Keady in County Armagh, Northern Ireland, to live with her parents. Moving back after the war allowed Meta to let people think of her as a war widow, not having to admit that her marriage had failed. She began working as a teacher to support her children, and her resilience set a strong example for Anne, helping her to manage her own challenges lat-

In 1950 Anne's family moved to the small seaside town of Newcastle, County Down. They went there frequently, often having picnics on the beach with other families. The sea had a strong pull for Anne throughout her life.

Anne developed a strong bond with

her grandmother, who died in 1955, just before Anne went to Ashleigh House School in Belfast. Still grieving the loss of her grandmother, she found the transition almost too much to bear and came close to a breakdown. Most of the teachers didn't show any warmth to the students, but there were a few kind teachers who did nurture Anne, who did well academically as a result.

Anne studied microbiology at Queen's University in Belfast and was one the first women to graduate in that subject. She subsequently moved to Edmonton, Canada, where she worked in a laboratory. In Canada she met her future husband, Dale, who was originally from Scotland and had attended the Edinburgh Steiner School. Together they took long road-trips in an old yellow car that earned itself the nickname 'the Yellow Peril'

Dale and Anne married in Belfast in November 1968. They moved to an isolated farmhouse near Edinburgh in 1969, where Katrina was born. When Anne started teaching at a local private school, she would take Katrina along in a travel-cot.

After a brief time in Leeds, where Gill (1971) was born, the family moved to London where Dale had a position at the University College. They both wanted their children to have a Steiner education, so they moved to Kings Langley in 1973. Anne worked in the school library to subsidise the school fees. They both very much enjoyed the social life around the school! During this time, Martin (1977) and Emma (1979) were born.

Anne not only deeply connected with Waldorf Education, eventually enrolling in Brien Master's part-time teacher training in London, but also with Anthroposophy itself. She joined the Anthroposophical Society in 1981 and the School of Spiritual Science in 1998. Over time, it became clear that Dale

had mental ill-health issues. In 1986 he took voluntary redundancy, and the family left the expensive London area and moved to Stroud, where the children attended Wynstones School.

Theirs was always a very open house, where many people found a welcome, especially when going through difficulties – some say that Anne must have had shares in Pitta bread and houmous! Anne was known for her good listening ear, and people would pop in for a cup of tea and ended up staying for two hours. Anne was a constant provider, always looking out for what other people needed, without appearing to consider her own needs.

Dale, who was working in York during the week, became increasingly unwell. Anne did her best to shield the children from what she was carrying, following the example of her own mother's tough resilience. In 1991, Dale ended his earthly life. At that time grief, let alone grief resulting from self-inflicted death, wasn't much talked about, so Anne continued to carry the burden herself, holding herself and the family together.

Losing her husband, however, didn't bring Anne's life to an end, and she started looking out into the world again. She had taught for a while at Cotswold Chine School for children with learning and behavioural challenges. She had also done a course in infant massage, and later completed the four-year art therapy training at what was then Hibernia School of Artistic Therapy. For several years she worked as a therapeutic arts practitioner uplifting the lives of many children and adults who felt challenged by health issues or difficult circumstances.

From 2002 Anne together with Zambodhi Schlossmacher (now 'Hill') developed and offered courses on death and dying. With her extraordinary ability to listen deeply, Anne was a

shining light, absorbing with compassion what had been said so that the speaker felt wholly heard and seen.

Anne has been described as exceptionally calm and non-judgmental; one could be entirely oneself without hiding any aspect of oneself. Her children and grandchildren knew that she would listen to whatever they shared, even if she herself had had no direct experience of the issue at hand. Her wisdom included the trust that they would overcome whatever struggle they had. She provided solid support for others, dropping in pearls of wisdom one could remember months later.

But there was always a certain reticence to share her own emotions, even with close family and friends. She had a great need for privacy around her own inner life.

For twenty years Anne lived in the Springhill Housing Community in Stroud, having been involved since its inception. There she was perceived as being someone who had a calming influence when contentious things came up at meetings.

Covid really shut Anne's world down: because of bronchial issues she was worried that she would get ill, and became very isolated for two years. She was supported by family and friends who started to call her Rapunzel, as she lowered her basket over the balcony to have food put in it. Added to this, Anne suddenly lost her hearing in one ear, which made it increasingly demanding to keep up with conversation and caused her further anxiety.

In October 2022 Anne had a joyful final holiday in St David's with her three siblings. She went to Evensong, which was dear to her heart, and she had seen and smelt the sea.

As often happens, in hindsight it seems that Anne sensed she was close to death. In her last weeks Anne had reached out again to people in a new way. She attended the Christian Community, and started clearing out books and other possessions. There was a sense of completing things. Iris Paxino's book *Bridges Between Life and Death* was on her bedside table and the bookmark was placed at the paragraph 'The Moment of Death'.

Anne suffered from a severe stroke on the 5th February and died in hospital two days later. She was surrounded by her family; including her four children, one sister and her brother, while her other sister was on the way from New Zealand.

Anne's life could be seen as the em-

bodiment of someone who had truly learnt how to listen. She will be held in the hearts of those who knew her as a deeply kind soul who enabled many to find themselves reflected as they conversed with her.

Based on the eulogy of Rev. Liza Lillicrap, Stroud, with input from family and friends.



BEATRIJS INGRID ALEID LOCKIE 12TH SEPTEMBER 1927 – 6TH JULY 2023

Beatrijs was born in The Hague in the Netherlands, the second daughter of Nicholas and Emma Muller. Her father was short-tempered, violent and unfaithful. Seven years before she was born, and on the insistence of his parents, the family had moved to Batavia in the Dutch East Indies (now Jakarta in Indonesia) in 1920. Beatrijs' mother, trapped in a desperately unhappy marriage, was horrified to find herself pregnant. Despite the advice of her friends, she did the unthinkable: heavily pregnant, she and her daughter Elizabeth left Nicholas and returned to the Netherlands where Emma lived with her two daughters, and eventually qualified as a teacher. Beatrijs was send to the 'Werkplaats Kindergemeenschap' (Workplace Children's Community), a school that placed emphasis on music and art. She learnt to speak five languages (Dutch, English, French, German and - later - Italian).

When World War II broke out, she was twelve, still very much a child. She would miss the teenage fun, parties and social life of a middle-class girl that her sister had enjoyed. She never experienced anything resembling 'normal' teenage years.

Despite her sometimes harrowing wartime experiences Beatrijs did not become fearful, negative and suspicious of the world. She was relentlessly positive, believing in the fundamental

good of humanity and the beauty of the world!

After the end of the war, she applied and was accepted as a teacher by a girls' school in Paris, but just before leaving to take up the post, she received a message that the school was to be closed. Undaunted, she applied for a similar post in Sweden, but was frustrated when Sweden closed its borders due a cholera outbreak. Still undaunted, she applied to a school in Switzerland; once again at the eleventh hour, she was informed that jobs of this kind had been reserved for Swiss nationals.

A friend who had spent time in the UK suggested Britain. At first the thought of that war-weary, cold, dark, wet industrial country horrified her, but her friend said, "No, I mean Scotland, the most beautiful country in the world!"

So, it was arranged that she would go to a family in Perthshire to look after their three children. There she was known affectionately as 'Moppie' on account of her luxuriant but unruly shock of black hair.

One summer, in 1946 or 1947, Beatrijs was on holiday on Mull with her Scottish family when she happened upon a group of students from Edinburgh University, amongst whom was James Lockie. How to attract this devastatingly handsome fellow's attention? Apparently, she asked one of the students about golden eagles (which happened to be a subject of study for James) and was directed to him. She later told her children that this encounter was as near to 'love at first sight' as one can get.

Returning to Holland to train as a nurse, she followed her mother's advice and invited 'that nice Scotsman' to come and visit her there. They spent two weeks camping and exploring together. They married in 1951 and lived in Edinburgh for a short time before moving to Oxford where James worked on his doctoral thesis. Their first child Neil was born there in 1952.

They returned to Scotland living opposite the ruins of Roslin Castle where the next four of their children were born. It was a very happy, free, and adventurous time: a big river, huge trees to climb, exciting ruins to explore, huts to build and a range of pets to look after, including dogs, many cats, a fox, an owl, a goat, a pig, a lamb and many more.

In due course, the children's schooling became an issue as Beatrijs was not happy with the local primary school. She wanted something different, perhaps a reflection of her own school time experience. She found the Edinburgh Rudolf Steiner School, which all the Lockie children attended.

She was definitely happy that she had found a place where she could feel really at home. The school and Anthroposophy became and remained a central and integral part of her intellectual and spiritual life.

Once the children were all at school, the family moved into Edinburgh, which was a bit of a culture shock for the semi-feral Lockie tribe! The forbearing neighbours witnessed – from behind their net curtains – trapezes, tree-huts, motorbikes, old cars, canoes and boats being constructed! Quite a contrast to the coffee mornings, sherry parties and somewhat reserved conventions of Morningside at that time.

While her children were still at school, Beatrijs was asked to teach languages there. She had a real gift with young children and could enthral them – and adults! –– with her storytelling, connecting with the youngsters in a magical way. So, it was not a surprise that, in due course, she took on the role of class teacher.

During these years, the family enjoyed many exciting adventures including a grand tour of the Low Countries, France, Germany, Switzerland and Italy in an old Bentley which James and Finlay had spent two winters restoring. Beatrijs had made arrangements to meet her father, who by then had retired to Europe. Alas, when they got there, they found that he had died some two weeks previously, and so she never met her father. The only contact she ever experienced was a gift of £100 from him for her wedding.

Beatrijs was never really reconciled to town living, hankering after great open spaces. So, in 1973, they bought a ruinous stable block, Whim Square, with a few acres of land. Little money was left, so the whole family undertook the entire restoration themselves.

It was at this time, after Beatrijs had retired from teaching at the Steiner School, that she started the first of many kindergartens – wherever they moved, she seemed to create a garden and founded a kindergarten. James, too, retired from academic life at Edinburgh University and set up a wood-working workshop making weaving looms. Beatrijs had a passion for weaving and taught many friends over the years to weave.

As time wore on, one by one the younger generation went off to study, travel and work. Beatrijs and James decided to sell Whim Square and moved to St

Abbs on the Berwickshire coast into a pretty, eighteenth-century house right above the harbour. There she created a wonderful, almost-vertical garden. Then came a move to a lovely old farmhouse deep in the Ettrick Valley. Within a couple of years, a dreary patch of garden was transformed into a veritable paradise of ethereal beauty.

Not long after, Beatrijs, now aged seventy-eight, was invited by a friend working for the UN to go to the Maldives, severely damaged by a tsunami, and set up a kindergarten there, so she and James (then eighty-one) collected all the things they would need - little chairs, art materials and much more - and went out to the Maldives and established the kindergarten. The local officials were highly suspicious at first, but the magical combination of Beatrijs's child-like enthusiasm and innocence and James's gentle steadfastness won everyone over, and the kindergarten was a huge success. Ever active, on returning she started writing books for children.

When James died in 2015, they had been married for sixty-four years! Beatrijs, brave as ever, took things in her stride, but a light had dimmed in her life. In time it became clear that Beatrijs needed more care, eventually moving to a care home in Taunton where she was closer to her daughter. She died peacefully with her daughter Gisela and her granddaughter Morna at her side.

Finlay Lockie (son), Musselburgh, Edinburgh



HESTER CATHARINE RENOUF (GOODWIN) 19TH DEC 1936 – 5TH SEPT 2023

Hester Catherine Renouf was born in New York City and passed away in Gothenberg, Sweden. Between these two places her travels and homes were many, both geographical (including Britain) and spiritual. She was a deep and dedicated seeker. Much of her childhood was spent in Mexico City where her father (Edward Renouf) was a practising artist, her mother (Catherine Smith/Renouf) teaching dance. She had two sisters, Johanna and Edda. The influence of Mexico, its folk crafts and ritual were carried throughout her life.

Hester attended Putney boarding school in the USA and then Bennington College, majoring in Dance and Mathematics. Dance remained an abiding love throughout, first in teaching and eventually seeing her sustain a daily practice of Eurythmy to the end. Her talent for Mathematics showed a mind able to be beautifully clear and incisive, with a will to find solution which carried her far.

Hester married Manning Goodwin when she was 21. They had four children: Ozias, Darion, Olivia and Christina. A move to England in 1964, when the children were young, was precipitated by a search for schools that spoke to the couple's concern for something alternative and spiritually nurturing. This was when Hester first met with Anthroposophy, a practice which would become a most defining path in her life.

The family lived on a biodynamic farm in Sussex, a place that Hester loved and contributed to in many ways, including starting a production of biodynamic yogurt and cheese which remains successful to this day. She loved the farm livestock and generally felt a special affinity with animals and nature, enjoying her local walks, latterly tending a collection of houseplants that grew to a veritable arboretum and taking great joy in visiting gardens with her friends, including the gardens of Ostra Kapellet. A postcard showing St Francis of Assisi's sermon to the birds, clearly dear to her, was on display in her kitchen.

She was closely involved with her children's Waldorf Education, dedicated to attending each part of the curriculum with them. She contributed in many ways to Michael Hall School, including teaching handwork and leading craft workshops. Hester's gift for handwork was second to none and all self-taught. She was a dressmaker, she made lace, embroidered, crocheted, and was rarely without a knitting project, gifting to many friends and family garments of exquisite expertise. It was a career in itself which she pursued quietly in the tradition of female craftwork. This immense care for the acts of the hand was an attentive care Hester took in the way she lived, treasuring things, living simply, taking little, and in every way living lightly and with deep respect for the world around her.

Hester was also musically talented, singing in choirs, playing both guitar and piano, attending all of her children in learning multiple instruments, and giving time to a family practice of folk and carol singing. While her application in everything was serious, she had an immense sense of play and fun, enjoying tongue twisters, games, puzzles, and laughter with family and friends. Her ready smile, often remarked upon, lit a face which was beautiful through all the changes in her life.

In the 1970s Hester joined a women's group and took a keen interest in the feminist movement which fuelled her fierce sense of the importance of an examined life and the individuation of the ego. In turn this work informed a growing interest in Biography, which developed into a field of research and then teaching in biography workshops and conferences.

In the 1980s Hester attended the Centre for Social Development where her involvement in Rudolf Steiner's Threefold Social Order began. She and Manning parted ways around this time. Ultimately, in 1985, her work took her to Sweden to work with the SEA which was introduced to her by her friend Leif Nilsson. She went on to discover the work of Yeshayahu Ben-Aharon and his Global School of Spiritual Science. She worked closely with this field of research into her 86th year and took immense joy in the community she found there. Until recently Hester was also a Class holder in the School of Spiritual Science in Sweden, and of late had been meeting with a friend to study Occult Science preparing herself with profound faith for her passing into the spiritual world.

For us children, Ozias, Darion, Olivia and Christina, the love she gave will be held forever in our hearts.

Olivia Horley (daughter), Lewes, East Sussex

In the midst of death, life persists. In the midst of untruth, truth persists. In the midst of darkness, light persists.

MAHATMA GANDHI



MARIANNE ALLAN 25TH OCTOBER 1934 – 28TH DECEMBER 2023

Marianne was born in Berlin to Hellmut and Beatrice Vermehren. She had an older sister, Wiltrud, and three younger siblings – Brigitte, Christian and Allmut.

Marianne had an unconventional upbringing. Both her parents had been part of the 'Wandervogel' (literally: 'wandering bird'), a youth protest movement whose members spent much time hiking and practising a more natural lifestyle. Her mother had studied prehistory; her father had studied chemistry and later became a priest in the Christian Community.

Beatrice surrounded her children with a wonderful calm, emanating safety and protection even in the most extreme situations - something that Marianne would absorb deeply. Though they had little money they felt they never lacked anything, and there was much laughter. When Marianne was asked later how she survived the war, she replied, "I had my mother!" She also had a deep faith from a very young age: once they were trapped in a house in which Russians and Nazis were shooting at each other. The three children lay on the ground covered and protected by their heavily pregnant mother and her large coat. Marianne prayed loudly, with her younger sister Brigitte echoing what she prayed. She became involved in the Christian Community at a very early age. When, after her confirmation, she attended every service, her mother remarked, "You are not a nun you know!"

When her youngest sister, Allmut, was born, Marianne, who was ten years older, remembers walking down the road, bursting with happiness. Marianne loved children and was happily involved with the care of her younger siblings, as well as taking on other responsibilities in the household.

Marianne was a bookworm and read

voraciously, a passion she maintained throughout her life; as an adult it was her way of taking time for herself. She was also passionate about theatre, queuing for hours for tickets and even missing school to do so. (Since she was such a good student her mother covered for her!) She followed artists and musicians, knowing all about their private lives. Marianne continued to go to plays and concerts all her life. And she would generously buy extra tickets for friends to join her.

After school she moved to France where she worked as an au pair for two years. Here she heard the anthroposophist, author and member of the French resistance Jacques Lusseyran speaking at the Sorbonne.

Returning to Berlin, Marianne began her studies in medicine. The family's local GP, Dr Friedrich Lorenz, had a study group for medical students and she learned a lot about anthroposophical medicine there. He later became the Leader of the Medical Section at the Goetheanum. Marianne also worked at the Lukas Clinic in Switzerland for a time

She first met Peter, her English husband-to-be, in 1960. Peter, who was studying German and had a connection with the Christian Community, had come to Berlin as part of his degree course and often visited Marianne's family. For Marianne, it was not 'love at first sight', but they developed a deep - mostly long-distance - friendship over seven years, while Marianne continued her medical studies in Berlin, and Peter was back in Britain and then in Stuttgart at the priest seminary. He was ordained in July 1966 and, after a spell in Germany, was sent to Bristol. Marianne and Peter were married in Edinburgh in 1967 where Marianne had been studying to comply with UK rules. She then joined Peter in Bristol and worked in Weston-super-Mare as a junior doctor before they moved to Edinburgh for four years. Their home included the downstairs private surgery as well as lodgers, who they became very fond of. During this time Nicholas and Gabrielle were born.

In 1971 Peter was sent to the Camphill village Newton Dee near Aberdeen where the family stayed for seven years and where Christopher and Rebekah were born. Peter was not a hands-on father, so Marianne had her hands full! But she had always been a hard worker with a strong will that enabled her to get things done. She loved to be busy, and she loved children and described their births as the happiest moments of her life.

In 1979 the family moved to Gannicox house on Cainscross Road in the heart of Stroud, where they established a small Camphill-style community. Dr Norbert Glas had been running an anthroposophical NHS practice at Gannicox, as well as a small residential nursing home, and needed a successor. Peter joined the Stroud Christian Community Church just two buildings further down the road. Working as a Camphill housemother and the main breadwinner, Marianne had an enormous workload: sometimes she would come back home after a full day's work in the surgery, rushing into the kitchen to cook supper for up to sixteen people - always calm and never stressed. Fortunately there were often other families living in the community, and she had help from Rosemary Newman, Cate Charter, Christine Hudson, and a number of others.

Marianne was a night owl and would always be the last one up in the kitchen, having a conversation with anyone needing a listening ear, reading the newspaper or hanging up the washing. She never complained; she just did what needed to be done. Neither did her workload ever prevent her from her motherly duties of bedtime stories and prayers for her children. They felt deeply secure in the love they received from their mother, protected from the dramas that were part and parcel of community life. The family treasured their relaxing family holidays in Cornwall, free of the large community.

Marianne's work as a doctor was a deep calling, which the many tributes to her testify. Her interest in her patients and her dedication to home visits, as well as supporting children, parents, and teachers as the Wynstones school doctor, went far beyond the call of duty. To fully understand the children she was seeing, she would attend school plays and concerts to observe them in a different context. She was even seen to take out her prescription pad at performances. When 'Dr Marianne' was your doctor, you felt deeply heard and seen, and so you trusted her advice.

She had clear ideas about how things should be, and her directness could sometimes offend others. She had an understanding of what being truly human requires, which could at times come across as judgmental or inflexible. But she also had the ability and inherent wisdom to intuit what a person really needed, and, retrospectively, her stubbornness would more often then not prove justified. At the same time, Marianne was flexible enough to learn from difficulties in relationships.

Marianne and Peter left Gannicox in 1994, moving first to Rodborough Avenue in Stroud, then finally Belle Vue Road. Both of these two homes, especially the kitchens, became warm, inviting havens, enjoyed by their ever-growing number of grandchildren and many others. She loved and took a lively interest in the younger generation.

Despite Marianne's independent nature, the strong, loving connection between Marianne and Peter endured. When, in the last phase of his life, he was in hospital for almost three months, Marianne, already eightytwo herself, visited him daily, which involved tiring journeys by bus and on foot to the hospital and back.

Marianne was influenced by her mother's stoicism. Her threshold for pain was high. Even when Peter died she did not express her sadness to others; she never complained of physical pain caused by her severe osteoporosis and resulting in fractures.

Marianne was sociable! Accompanying her to the market in Stroud was a slow process, with shopping being of secondary importance. Every three steps she would bump into someone she knew and would ask them how they and their family were, giving advice – like a walking surgery – radiating warmth of heart with a beaming smile that was so infectious.

Marianne was humble, never wanting to be in the limelight or draw attention to herself. Apart from three friends from her school days, she did not appear to have many confidants. Although she had strong connections to some people and could happily converse late into the night, she had few individual friendships. This could have been her inner self-sufficiency coming to the fore, or perhaps she was simply too reserved. She always preferred to focus on other people's stories, and expressed her love for people and family through many gifts.

Marianne's smile, with which she lit up the room, was the most genuine expression of the deep trust she had in life and her joy and gratitude for all she had been given. She was not afraid of dying. Through her religious life and her deep connection with Anthroposophy and the School of Spiritual Science she understood death as the birth into the new world. Marianne was alone when she crossed the threshold; perhaps this was her final statement of not drawing attention to herself. Her life's purpose might be summarised as 'seeking to bring healing to the world'. She will now learn the truth of how wonderfully she did precisely this.

Based on Marianne's eulogy by Rev. Liza Lillicrap, with input from Marianne's family and many others.

For further tributes to Marianne please see p.44



ELISABETH PATRZICH
30TH JANUARY 1924 – 10TH JANUARY 2024

Elisabeth was born in Stuttgart between the wars. After a brother was born, her parents broke up. She grew up in a defeated Germany with the Nazis rising to power and the next war approaching, with her unhappy mother struggling economically to bring up her two children on her own. Towards the end of the war, they were bombed out of their homes several times and lost all their possessions. Elisabeth learned office work, but really longed to be in nature. After the war, she became an apprentice at the Stuttgart municipal gardens. Through friends, she came into contact with anthroposophy, got to know Stuttgart Waldorf School, saw plays, and heard lectures from people such as Herbert Hahn. All of this was much-longed-for soul nourishment which she absorbed with great hunger.

Karl König attended medical conferences in Stuttgart, and Elisabeth heard him speak about Camphill. After hearing him a second time, she spoke with him, and he asked her to come to Aberdeen. Not long after this, in 1951, Elisabeth arrived in Camphill, and became a part of the second Camphill Seminar group. Besides gardening, she had to involve herself in all aspects of Camphill life, including caring for children, cooking, and nursing. In 1953, she took up the Camphill nurses training in Thornbury. In 1956, she was back in Aberdeen, first in Newton Dee, and then in Cairnlee. After an accident, she had to give up gardening and worked in the craft workshop in Newton Dee, then in Botton Village, and later in

Glencraig. After another mishap, her back problem, which resulted from the accident, had righted itself, and she was able to take up gardening once more in Mourne Grange, Northern Ireland.

In 1975, Elisabeth was given a sabbatical which she spent in Nuremberg, where she ended up staying for eight-

een years. She became part of the pioneer group that built up the Karl König Schule, and the nearby Hausenhof Gemeinschaft. In 1993, she moved to Duffcarrig, Ireland, where she found many tasks waiting for her. Inspired by a boy who made her a card with pressed flowers, she developed this into a craft activity that she taught to

many people. After another accident, she decided to retire to Simeon Care for the Elderly in Aberdeen in 2001. When she passed away, she was Simeon's most 'senior' resident, having been there for 23 years.

Christoph Hanni, Bieldside, Aberdeen

SECTIONS | GENERAL SECTION

The Rhythms of the Foundation Stone Meditation

15th June 2024 11am – 4pm at Rudolf Steiner House

WITH MARJATTA VAN BOESCHOTEN AND CORALEE FREDERICKSON

Rudolf Steiner presented the 'Rhythms' of the Foundation Stone Mediation over seven consecutive mornings of the Christmas Conference 1923/24. They consist of seven short and concise meditations, which nonetheless encompass the quintessence of anthroposophy and are the most essential inner work we can do to sustain the esoteric impulse of the Christmas Conference. Rudolf Steiner described the Conference as a "New Turning Point of Time" appropriate to the spiritual quest of the modern human being.

Each rhythm expresses an aspect of the meditation in precise constellations, supported by the corresponding mood of the day of the week to which they relate. In time, the entire content of the meditation can enter our being, strengthening our connection with the spiritual world

and its impulses for the good of humanity and the earth.

The Rhythms will be presented in the context of the overall proceedings at the Christmas Conference, and each of the seven Rhythms will be described.

We will support our study of the daily rhythms with guided eurythmy exercises that enhance the inner experience of movement in the rhythms. We will also address how to work with the challenges of meditation.

The event will be led by Marjatta van Boeschoten, General Secretary, and Coralee Frederickson eurythmist.

You are most warmly invited irrespective of whether you are already familiar with this meditation or not.

The cost of the day is £15. To book your place please contact llona Pimbert. E: ilona.pimbert.rsh@anth.org.uk
T: 020 7723 4400

Class Conference For Members of the School of Spiritual Science

30th July - 1st August 2024 at Emerson

This summer's Class Conference, which immediately precedes the Society Conference, will mark the 100th anniversary of the founding of the School of Spiritual Science. Rudolf Steiner presented his intentions for this Michael School at the Christmas Conference 1923/24 and embedded it into the 5th Statute of the General Anthroposophical Society. Six weeks later, on 15th February, the first of the 19 Lessons was given.

We will reflect on how the School has developed from its beginnings, through the turbulent years after Rudolf Steiner's death, and through the last century as the practice of holding Class Lessons spread across the world. The 100th anniversary provides a special opportunity to reflect on how we work together as members of the School so that we best reflect the impulse of the School in ways that are appropriate now.

Whilst the programme has not yet been finalised, it is likely that we will work on the last two Lessons held in July and August 1924. We hope to build a strong sense of a learning community.

Members of the School are most welcome, including new members and those who have not attended previous conferences. A brochure containing the full programme and a booking form will be sent to each member of the School. In the meantime, if you have any questions please contact Ilona Pimbert E: admin@anth.org.uk or T: 0207723 4400 and she will direct your question further. Accommodation will be bookable directly through Emerson and donations towards the costs of the conference will be gratefully received.

Marjatta van Boeschoten, General Secretary

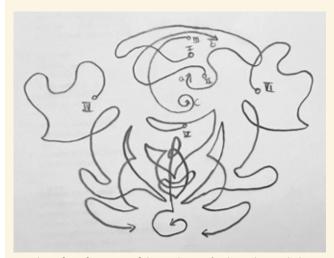
The Foundation Stone Meditation Made Visible

A Centenary Celebration

Saturday 20th April 2024 10.00am – 5.30pm Merlin Theatre, Meadow Bank Road, Sheffield S11 9AH

When Rudolf Steiner first brought the Foundation Stone Meditation at the Christmas Conference in 1923, it was a new creation out of the spirit, offering a holistic vision of the human being to inspire and lead us into the future. The centenary of this event has been well celebrated around the world.

Three and a half months later, on Easter Sunday April 20th 1924, the Foundation Stone Meditation was first per-



Eurythmic form for part IV of the Meditation (without the postlude Andrew Wolpert mentions in his article below)

formed in eurythmy with forms, lighting, costumes, and gesture indications by Rudolf Steiner. This second event too calls for a celebration!

With the support of the ASinGB in collaboration with Ruskin Mill Trust, a one-day conference will take place

at the Merlin Theatre, Sheffield on Saturday, April 20th to share the Meditation in eurythmy, including opportunities to discuss, move and speak the Foundation Stone Meditation throughout the day.

The conference is intended for everyone interested in deepening their experience, whether they are new to the Meditation or have a long connection, and would like to understand what eurythmy can contribute to their inner work. Eurythmists and non-eurythmists will have the opportunity to share as much as possible through talks, demonstrations, workshops, discussions, and a full performance to end the day. All those interested, including members, friends, eurythmists and speech artists, are invited to mark the Making Visible of the Foundation Stone Meditation on 20th April in Sheffield!

Coordinators: Coralee Frederickson and Adrian Locher with contributions from Eurythmy West Midlands, The Northern Foundation Stone Group, members of London Eurythmy Ensemble and The Scottish Foundation Stone Group.

Cost: Fee: £40/£30 conc.

Lunch and refreshments (morning and afternoon): £10

Booking: For more details about the programme and to book online: www.anthroposophy.org.uk/the-foundation-stone-meditation-made-visible

Please book online or inform us that you are coming by Wednesday 17th April at the latest to help us cater for the correct numbers.

Please note: For those not booking online, please bring cash as there is no card machine at the venue.

Parking: On-street parking is available on Meadow Bank Road and Kenwood Road.

Contact: Ilona Pimbert E: ilona.pimbert.rsh@anth.org.uk, T: 020 7723 4400

The Foundation Stone in Eurythmy

ANDREW WOLPERT

On 20th April, the centenary of the publication of the Eurythmy forms for the Foundation Stone Meditation, there will be festival in Sheffield to celebrate the event with several eurythmists sharing their work. In my continuing exploration of how the Foundation Stone Meditation is the metamorphosis of the First Goetheanum, I offer the followin thoughts to accompany the precious artistic research the eurythmists are engaged in.

If the Sculpture of the Representative of Humanity had been at the back of the stage of the First Goetheanum, on leaving the auditorium, we would have felt the confirming and enabling power of the Christ behind us, in His engagement with the adversaries, blessing our exit back into the world where we too have our engagement with the challenges of the world. But this was not to be. In the metamorphosis of the House of the Word, not just into the Foundation Stone Meditation, but then also into the Eurythmy forms and gestures of this meditation, we see and are blessed by the following:

In the postlude after the first three sections, there is the exchange of positions between the eurythmists that are customarily referred to as numbers 6 and 5 at the front of

the stage. This making way of the former for the latter unmistakably expresses the Pauline words "Not I, but Christ in me". Then, after the other four eurythmists have exited, and now at the back of the stage, number 6 powerfully affirms the Christ presence in 5 from behind, before 6 withdraws through the temporary opening in the centre of the back curtain. Now the fully 'Christened' number 5 makes a huge circle round the stage that symbolises entering and embracing the whole of the world, the world we will go back into at the end of the performance. Before she exits, the Christ affirming gesture is shown to us once more, actually from the place where the Sculpture would have been.

The living enactment in eurythmy of the gesture and power of the sculpture is a further example of the heightened metamorphosis in the MOVEMENT of what would have been a SPATIAL experience. It is an experience that eurythmists can celebrate anywhere (it does not involve going to the original place – how Michaelic is that!), and it also becomes another compelling reason for NOT putting the sculpture at the back of the present stage. The eurythmy has certainly not rendered the sculpture unnecessary, but it has rendered it inappropriate in a place where the eurythmy can now raise that Christ experience from the fixed three-dimensional space to the dimension of time.

The sculpture (wherever it is located) is always there; the metamorphosed gesture in eurythmy only exists when it is brought to life by the artists. The sculpture, like the First Goetheanum, is susceptible to being destroyed; its metamorphosis into eurythmy is indestructible, and like a meditation, only exists when it is brought to life consciously. The sculpture still exists because of what Rudolf Steiner and Edith Maryon DID: the meditation and the eurythmy live only when we give them life though our initiative, by what we DO.

To put all this concisely: the Foundation Stone Meditation has 'rescued' and transformed, and affirmed what lived behind and within the destroyed 'static' building that was sense-perceptible in space, always there, whether seen or not. Meditated, it lives in the supersensible.

The eurythmy forms given on 20th April 1924 render the meditative substance into the realm of the sense-perceptible in space, movement, colour, and sound, but only when striven for artistically, and if seen, affirmed within and by a receptive witness.

Andrew Wolpert, Humanities Section Coordinator. E: andrewjwolpert@gmail.com

'Class', 'First Class' or 'first Class' of the School of Spiritual Science?

SIBYLLE EICHSTAEDT

Some members insist on referring to the Class as the 'First Class', which in my opinion can contribute to the air of spiritual elitism that sometimes surrounds the Class work. In perusing Rudolf Steiner's lecture from 30th January 1924, as an example, in the original German, to see how he himself refers to the 1st Class, I was relieved to find that he sometimes uses the words "erste Klasse", and sometimes just "Klasse". But the words "erste, zweite or dritte" are **never** capitalised in the written transcript of the lecture.

I don't know how the tradition of 'First Class', with the capitalised 'F', became an English tradition, but as editor I will from now on gladly take my lead from Rudolf Steiner. Seek in your own being
And you find the world.
Seek in the realm of the world
And you find yourself.
Mark the swing of the pendulum
Between Self and World,
And to you is revealed:
Human-World-Being,
World-Human-Being.

Verse by Rudolf Steiner published in Carl Unger, The Language of the Consciousness Soul – A Guide to Rudolf Steiner's 'Leading Thoughts'. SteinerBooks 2012.

A New Section

News regarding the inauguration of a new Section

The Section for Inclusive Social Development

can be found on p.60

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 spiritual research to serve the needs of our time: as a path of self-knowledge as well as to bring the esoteric into daily life in a range of practical fields.

These fields are represented by nine subject-specific 'Sections' of the School: Agriculture, Art, Astronomy & Mathematics, Education, Humanities, Medicine, Natural Science, Performing Arts, and Social Sciences. Two further Sections are the General Anthroposophical Section and the Youth Section. Each is represented at the Goetheanum by a Section Leader with his/her team; in the different countries Section work is focused by Section Coordinators.

Membership of the School is open to Society members whose commitment to anthroposophy is such that they are willing to represent Anthroposophy in the world and engage with a meditative path of 19 Lessons of the School, which opens a relationship with the spiritual world appropriate for our time. All members of the School belong to the General Anthroposophical Section, usually referred to as the 'General Section'.

Class members have the possibility to meet regularly in local groups where Class holders read or freely render the Lessons. They can also connect with the subject-specific Section that most represents their field of work. If you would like to find out about membership of the School, please refer to the contact list below.

CLASS CONTACT DETAILS

Aberdeen

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Andrew Dyer T: 01287 660656

Brighton

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Bristol

Hazel Adams T: 0117 914 1030 E: adams.hc@googlemail.com

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Fiona Chapman T: 01227 730882

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Clent and Stourbridge

Diana Pauli T: 01384 877425

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Forest Row

William Forward T: 01342 822483

Forres

Hannah Spreadborough T: 01309 674401

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John Bewick T: 01422 844445 M: 07940 586344

Hereford

(formerly Ross-on-Wye) Martin Back T: 01531 820598 E: martin57back@gmail.com

Ilkeston/Heanor

Mary Watson T: 01159 302442 M: 0794 071 9667

Kings Langley

Elizabeth Murray T: 01923 263483

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Sue Peat M: 07770 577372 E: suejoanpeat@gmail.com

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Christiana Bryan M: 07870 867892

Manchester

Brian Lines T: 01782 785812

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Ringwood

Howard Smith M: 0752 880 9614 E: howardsmith.piano@gmail.com

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David Alderson M: 07870 238035.

South Devon

Christopher Cooper T: 01803 866817

Stroug

Ursula Browning T: 01453 750137 E: urs2browning@hotmail.com

Wakefield

John Bewick T: 01422 844445 M: 07940 586 344

Vork

Jutta Vetter M: 07504 625719

The next Section Coordinators and Council Meeting will take place from 22nd - 24th May at Emerson College.

SECTION CONTACT DETAILS

General Section

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Education

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Humanities

Andrew Wolpert

E: andrewjwolpert@gmail.com

Mathematics & Astronomy

Alex Murrell

E: alexandermurrell@hotmail.com

Medicine

Contact person for the Coordination Group: Sibylle Eichstaedt E: medicalsectiongb@gmail.com M: 07902 788798

Natural Science

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

Performing Arts

Until a new Section Coordinator has been confirmed (see p.71), please contact Adrian Locher. E: adrian.locher@btinternet.com

Social Sciences

George Perry M: 07973 134739 E: georgeperry1@mac.com

Youth

Rosemary Channin, Matthew Mirkin and Begoña Tellechea Velez.
E: ukyouthsection@gmail.com

Members of the School of Spiritual Science who have transferred from other countries are not automatically on our members' list unless you let Doris Bailiss know when you transfer. If you are unsure whether or not you are recorded as being a School member, please enquire from the office at RSH. (See contact details on p.2)

Question! Encounter! Play!

MILENA KOWARIK



Dear Readers,

As a keen reader of the ASinGB Newsletter I would like to share the following initiative with you, partly to let you know that this initiative exists; and also to inspire and encourage younger members amongst you to join us in future projects.

In the second week of October, the Question! Encoun-

ter! Play! project took place in Dornach for the third time. It is part of the 'Initiativforum for Refugees Dornach' which was founded in 2016 and is a project of the Swiss Anthroposophical Society. Our work is supported by some members of the Swiss Society who donate every year specifically for this project, and we do some fundraising for any shortfall. The initiative aims to bring together refugees living in Switzerland and residents, mostly in the Dornach and Basel area, to create partnerships and an aid network. In the last four years the project has transformed into more of an annual artistic project.

This year's group was the largest to date with forty young people from twenty different countries. What was special this year was that ten students from the 'Necessary Teacher Training' from Denmark took part and, for the first time, refugees from three different Caritas Asylum centres in the canton of Schwyz.

Right from the start, everyone was very motivated and showed a lot of talent, whether in acting, music, stage construction or costume sewing. The cookery team fed us with culinary delights from different countries.

As in previous years, the day's programme began with a warm-up, but this year participants contributed and shaped the morning out of their own initiative. The atmosphere was extremely lively and joyful. Even during the morning singing, the mood was so good that it regularly spilled over into dancing.

The biography work revealed a depth and emotion that balanced out the previous exuberance. Some of the refugees told their stories for the first time, and many of the European participants heard for the first time stories of flight and what life was like in Afghanistan, Iran, Pakistan or Syria.

However, the lives of the participants from Europe had not been without challenges either. Trauma and mental health issues came up in intimate conversations during the biographical sessions or break times. With skilled guidance these experiences of hardships were transformed into art. In four days of working with a partner, poems were created and performed. This touched everyone and there was hardly a dry eye in the room.

The afternoons were dedicated to artistic work. The stage construction team had a bamboo artist from Japan at their side for two days and built a wooden structure around

an old tree that fell during a storm in June on the Felsli, an outdoor space facing the west of the Goetheanum. As devastating as the loss of this and other large trees around the Goetheanum had been, a real outdoor stage has now been created at the Felsli which welcomes people to perform and visit.

The week of intensive work on music, costumes and the drama itself culminated in the performance on Saturday, which took place outside during a break in the rain.

Many different languages were heard in the story, which focused on the theme of power and ended with a ceremony after the power had been broken, and everyone got a piece of that power. This was represented symbolically by a stick which was broken into many pieces and shared among us. In the ceremony, everyone spoke their deepest wish into a stone, which was placed in a bowl of water. It was then given to the earth.

The fact that we were able to work together so harmoniously, peacefully and empathetically during this time was a gift. In our last round, many of the refugees had tears in their eyes. One said it was the best week of his twenty-three years of life. Another tearfully expressed his wish to be reunited with his family in the way he had experienced it here. Also, the non-refugees expressed that their lives were changed, and shared how they saw the world after this week. These new perspectives impacted them deeply, and they said the experience would change the course of their lives and their future.

The bottom line is that it doesn't take much to come together, to feel part of a big family in the course of only one week, to warm hearts and experience the power of community and what you can give to each other and the world.

In spite of my attempt it's really hard to put into words the magic that happened between us during that week. One audience member put it this way: "There was a seed for the future to be felt."



Last year's team

If you know of any young person who might like to join our 2024 project, please ask them to contact me.

Milena Kowarik, Leader of the 'Initiativforum for Refugees Dornach', is a cellist and cello teacher. She has worked with the Youth Section on a number of occasions and is a Member of the Executive Council of the Anthroposophical Society in Switzerland. She loves the Celtic West, and doesn't miss any opportunity to visit the British Isles and Ireland. She is currently doing the Mental Health Seminar at Emerson College. E: milenakowarik@gmx.ch

SECTIONS | AGRICULTURE

Biodynamics

Breathing Life and Love into the World through Spiritual Science

GABRIEL KAYE

Farmers and gardeners inspired by biodynamics have a great diversity of views, approaches and personal paths. Some take a primarily methodological approach, where sound principles of good agro-ecology are applied to the earth, soil life, plants and animals with care and attention. Others place great importance on seeking contact with the 'spirit in all things', striving to meet the practical day-to-day needs of the farm organism in active 'teamwork' with the spirit. And of course, there is a great variety and range of perspectives in between. Reaching out to a diverse audience is key to the celebratory events for the 100 Years of Biodynamics.

Reflections on working with Elemental Beings

As the earth and human beings have evolved – see Rudolf Steiner's book *Occult Science* – we can distinguish human, animal, plant and mineral development through successive incarnations of what is now the Earth. The different kingdoms of mineral, etheric, astral 'bodies' and the human 'I' show in different ways the spirit in matter and matter manifesting the presence of spirit. In biodynamic farming we strive to work with both, matter and spirit, communicating with the spirit when we can.

Who are the spirits in stone, plant, animal, in the weather, and even in our mobile phones? Steiner tells us¹ how we can perceive and help the elemental beings. If we reach out to them with interest and the love of Christ in our hearts, we can bring love, moral qualities and the developmental Christ forces to them. In this way they may participate more fully in the healthy development of the present incarnation of the Earth, and not be influenceable by the negative forces of the retrograde beings (Azuras, Ahrimanic and Luciferic beings).

This is the work that **Are Thoresen**, whom the BDA has previously invited for a workshop, is engaged in. We are finding that more people are choosing to take the time to connect with elemental beings in nature as well as in machines; many of us are working with spiritual science. Specialists such as Are and others can help us have techniques to strengthen and focus this work.

Susan Raven, speaker, workshop leader and author of *Nature Spirits*, in her personal path with elemental beings

has found Rudolf Steiner's six 'basic', or 'supplementary' exercises, not only to be good for personal development but also for enabling connection with nature beings. Susan is offering to share this path with us in May in a special location in Dorset that is rich in nature spirits.

Working consciously with elemental beings will support the next level of the earth's and all its inhabitants' spiritual development. As we learn from Steiner, human beings are developing new capacities and consciousness in each epoch of the Earth's development. With our help, this is also possible for other inhabitants of Earth, for example when we cultivate a relationship with animals - as pet owners, trainers, farmers, falconers, or researching naturalists. We can experience that these animals under the influence of the human 'I' become more individualised; their connection to humans is strengthened. It would seem that this development also enables new skills to develop even in wild animals. Researchers are increasingly finding wild animals with skills (tool creation and tool using) that were unknown before. Is it that we have learnt to recognise and observe animals better over the recent decades, or is it that our loving interest in them is enabling their greater development and evolving of new skills?

In my work with Spiritual Science and through workshops with Are Thoreson, Susan Raven and others, I have come to experience that I can, with practice, apprehend and tentatively communicate with the being in a stone, or in my apple tree; I can listen to them and bring them love. Steiner and others tell us that most of these beings wish to work with human beings, and can do so if we actively open ourselves to them. We can, for example, strengthen the protection of our farm or even a regional area such as a river valley from the worst of the negative effects of extreme weather. Some farmers work with weather beings to create an energetic, spiritual 'dome of protection' so that the wind is less destructive and the hail goes around it, or the gentle dew falls only there. This engagement with the beings and forces around us seems an important and often neglected part of biodynamics (See Hugh Lovell's work²). It could become an active way for us to help the elementals to care for the earth. No need to be a farmer, we can all engage!

Update on BDA activities

Our upcoming 100 years of Biodynamics Celebration events, which are spread across 2024, are offering a variety of ways to celebrate, for example through workshops for deepening aspects of biodynamic knowledge and farm practice, including how to work with elemental beings. There will also be other events, such as talks, webinars etc.





L: Communicating with animals at Valehead Farm R: The power of biodynamic plants – broad bean flowers at Huxhams Cross Farm

In March **Are Thoresen** will co-lead workshops in Forest Row; RSH London; Totnes, South Devon; and at Tintagel, Cornwall. The Totnes workshop will be for biodynamic practitioners and enthusiasts wishing to help bring the Christ impulse to the elemental world. **Susan Raven's** workshop in May is mentioned above.

In May **Ueli Hurter**, currently joint Leader of Agriculture Section, will speak at Ruskin Mill, Nailsworth, Glos., and in August **Jean Michel Florin**, also joint Leader of the Section, will speak at Waltham Place in Berkshire and at Rudolf Steiner House. In October, **Vincent Masson**, a master preparation maker and researcher from France working across the world, will run a workshop at Clervaux, Darling-

ton, on the BD preparations, alongside the BDA AGM.

For details on all of these events, please visit the BDA website (see address below).

I warmly encourage you to join the Biodynamic Association and/or to work independently with nature, including support of biodynamic farms and gardens near you. Many farmers struggle to find the time and energy to do the preparations in spring and autumn, and some extra help can make a big difference. In this way community-oriented farming remains not just a pleasant concept but becomes a reality.

Whether or not any of the above is possible for you, consider actively engaging lovingly with the spirit in everything for the benefit of the Earth and all of humanity.

Rudolf Steiner's Leading Thought no 105

It is the task of Michael to lead Man back again on paths of the will whence he came, since he descended on the paths of thought from the living experience of the supersensible to that of the world of senses with his earthly consciousness.

Gabriel Kaye, BDA Executive Director and Coordinator of the Agriculture Section in GB. E: gkaye@biodynamic.org.uk For details of events please visit our website. www.biodynamic.org.uk/events

- 1. https://rsarchive.org/Lectures/GA136/English/ SBC1981/19120403p01.html Spiritual Beings in the Heavenly Bodies and in the Kingdoms of Nature. GA 136 April 1912, Helsinki
- 2. https://quantumagriculture.com/

BIODYNAMIC TRAINING

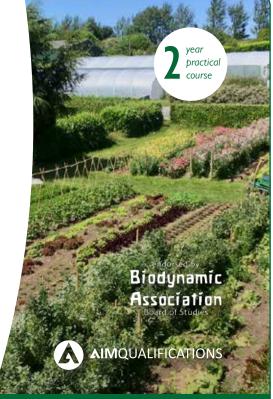
Growing the Land, Growing People

This Level 3 regulated qualification, endorsed by the Biodynamic Association Board of Studies, aims to equip participants with the knowledge, skills and attitudes to become an independent and confident biodynamic practitioner.

The *Growing the Land, Growing People* course provides participants with the opportunity and competencies to work with people of differing educational and developmental needs in a therapeutic context through biodynamic, ecological activities.

Apply as a charity volunteer

Growing the Land, Growing People can be accessed through our charity volunteer scheme. Charity volunteers undertake this Level 3 qualification, whilst providing full-time, unpaid voluntary work. Charity volunteers receive Ruskin Mill Trust training, accommodation (if required), subsistence and expenses, and undertake the Ruskin Mill Biodynamic Training programme.







thefieldcentre.org.uk | info@rmlt.org.uk



Imagine Therapeutic Arts

HISAKO SIMON, LAURA RIDOLFI, ROBIN JAMES

Rather than feature one artist in the Spring issue, I invited Laura Ridolfi, co-founder and her colleagues of Imagine Therapeutic Arts, to write about the initiative and present some of the artwork of tutors and participants. The editor.

Located in a historic mill by a canal in the Gloucestershire town of Stroud, Imagine Therapeutic Arts is a community-based studio giving participants a sanctuary from the trials of everyday life.

For over fourteen years, this not-for-profit organisation has been offering a supported studio practice for people – with or without any artistic experience – who would like to develop their creativity as a way of improving their health and wellbeing. Through a programme of structured groups and workshops, Imagine has developed a generous-spirited artistic-therapeutic community.

The studio is run by two Therapeutic Arts Practitioners, Hisako Simon and Laura Ridolfi, who both completed a postgraduate Art Therapy training, together with Robin James, a Community Artist, and is supported by a team of dedicated volunteers. Passionate about how artistic practice can influence the spiritual dimensions of mental and physical health, all three facilitators work alongside participants, so experiencing the creative process together in each session which thereby forms a special artistic-therapeutic atmosphere.

Gabi Gonçalves completed her Facilitator Training Programme at Imagine in 2023. At her graduation presentation, she said that Imagine has been "a space to process, to be present...With weekly scripture to contemplate, a universe to wonder at, a congregation of all types of people who come together in love and kindness – it has been my church in many ways. Beyond a place, but a practice, where everyone is welcome, supported and embraced."

Imagine's ethos is to establish a truly open and inclusive space, welcoming people of any age, with different physical and/or mental health issues, alongside people with disabilities and/or sensory impairments. Studio members can self-refer or be referred by other health organisations.

Ultimately, the aim is to facilitate each member's access to his or her own creativity. Laura: "We have experienced how creativity helps us to deal with the unexpected and to find the inner resources to grow and move on, even when



the issues at stake are a life-threatening illness, the consequences of a traumatic experience or lack of hope." A recent example of a facilitated group is 'Silver and Carers', a supportive and creative space for adults with memory problems and any form of dementia and their caregivers. This group is free to attend, thanks to Scrooge Fund and Stroud Rotary Community Award.

Since 2011, the project has worked in close collaboration with the Association for the Promotion of Artistic Therapy (APAT). The Association was born out of the vision of Vera Taberner, while she was running Fox Elms, one of the first anthroposophical art therapy trainings in this country. APAT generously supported Imagine's move to Fromehall Mill and refurbishment of the studios, helping to make the facilities fully accessible.

APAT trustee John Meletiou is proud that Imagine has helped keep Vera Taberner's initiative of bringing artistic therapy to the UK alive: "We, the trustees, have been fortunate to support Imagine and make it possible for them to do their work." Reflecting on their programme, he adds: "The Silvers and Carers Group is crucial. All of us have elderly parents or friends and appreciate the offering of a participatory activity, providing mutual support for those who are being cared for, and for those who are caring. The person being cared for may have any sense of obligation to their carer eased, while the carer is able to experience being supported themselves, potentially restoring the balance in the relationship through artistic activity. It seems extraordinary to me that it's not a general idea."

Thanks to an initial donation by a studio member, Imagine started a Bursary Fund to enable participants with limited finances to attend. This is maintained through the sale of cards and crafts, as well as fundraising events.

There is something for everyone at Imagine, from introductory sessions and structured theme-based art courses through to open studio sessions where members can pursue their own artistic pathway.

Studio practice

This is an open studio space where members can paint, draw, work in clay, sculpture or mixed media. Each of the four different studio practice sessions have one or two therapeutic art practitioners working in the studio along-side participants. These sessions offer people the chance to develop an individual theme or a body of work over a period of time.

Ageing with Soul Support Group

What does it mean to grow older and thrive? By developing the imagination and exploring art as a metaphor for life, the intention is to keep one's spirit youthful and curious, to value old age and to see a long life as a gift to share.

From its inception in 2017, the Ageing with Soul Support Group has been in demand from the community. During and since Covid, Imagine has offered an online group alongside the studio course. In John's words: "Imagine's passion and creativity filters through everything. They













Clockwise from top L:
Laura Ridolfi, *Ageing with Soul.* Oil paint on paper
Julie Young, *Free drawing.* Charcoal on paper
Robin James, *Rose and Lemon.* Watercolour on paper
Christopher Hudson, *Ageing with Soul.* Oil paint on paper
Gabriela Conçalves, *Ageing with Soul.* Oil pastels and watercolour on paper
Hisako Simon, *Clay Club Sculpture*

PARTICIPANTS' VOICES

"Being in Imagine really helped me with the transition to retirement in a very profound sense."

Annie, online participant

"I think artistic activities can be a healing force – to help build communities.

It has broadened my perspective in life."

Jacqueline, studio participant

"I feel extraordinarily lucky to have found something that feels therapeutic in surprising ways. My head injuries have left me with trauma and just coming to a safe place which is uncritical, and so supportive, I find quite remarkable."

Stephen, online participant

"The experience of being supported to play and experiment with art materials in the nurturing, spacious and quite magical studio has continued to lead me through from stuckness and self-criticism to surprise and delight."

Sheila, studio participant

developed a whole different way of getting material to participants during Covid because they realised how important it was to support people who needed this work more than ever."

Theme-based groups

Facilitated artistic exercises are combined with shared reflections on the creative process. With different themes, for example 'Colouring the Darkness', which seek to encourage resilience and strength through the prism of colour and light in the dark time of the year. This weekly group combines free and playful expression with a nurturing and nourishing quality.

Art mornings and art evenings

Aimed at beginners or those in need of a refresher, these groups offer participants the chance to experience the thrill of being in a shared and open art studio. Both sessions enable people to experiment with different media each month, from pastels and oils through to clay and sculpture etc.

Silvers and Carers

Run fortnightly, the 'Silvers' is for adults and elderly people who need support and encouragement to engage in a creative activity. The 'Carers' – a family member, a friend or a professional care giver – can also participate and be nourished by the arts, knowing that the person they care for is being looked after in the next room. The aim is to of-



Clare Morris, Houses by the Lake. Watercolour on paper

fer a much-needed breathing space for both groups.

In addition to the above, Imagine hosts cultural events, art workshops, exhibitions and continuous professional development activities (CPD), and is experienced by the community as a valuable presence in the artistic and therapeutic field.

This article is written jointly by Laura and Imagine's team to share their vision and the fruits of their work within the readers. Please consider supporting our initiative, any 'one-off' or 'regular' donation makes a tremendous difference to us. E: info@imagine-therapeutic-arts.co.uk

Art Section Update

CHRISTIAN THAL-JANTZEN

Centre for the Arts has become active in Ashburton, Devon. It hosted a painting workshop in July led by Johanna Berger in which the River Dart was explored in both its active side and its quiet reflections. The participants explored how the river's soul flows in each of us by using words, painting and drawing.

At the end of January 2024 a one-day workshop on the seven capitals of the First Goetheanum led by Christian Thal-Jantzen took place there.



It is hoped to hold a follow-up workshop in the future on the Seven Seals in relation to the Seven Capitals. If you are interested please let me have your email address.

If you are concerned about the cost of getting to South Devon please remember that the Goetheanum Travel

Fund is there to help support travel to any event of the School of Spiritual Science. Application Forms etc. are available from admin@culturalfreedom.org

Our other major preoccupation is finding a permanent home for our incredible collection of architectural casts and drawings of the work of Rudolf Steiner and Edith Maryon. We will keep you posted.

While the Art Section in GB has at present no Section Coordinator, Christian Thal-Jantzen is the contact person. He attends the Section Coordinators' biannual meetings with the ASinGB Council and is in touch with the Section Leadership at the Goetheanum.

The Art Section Leadership has usually held an international conference at Ascension (Thursday to Sunday) at the Goetheanum, although last year it was held at Penmaenmawr and Conwy in North Wales, as reported in the Newsletter. There has also usually been another international conference in the second half of November. This year Ascension falls on Thursday 9th May, but details of what is being planned are not yet available. Let me know if you wish to receive details once they have been published.

Conferences held at the Goetheanum are usually held in German with simultaneous translation into English, but do not rely on this. If you are interested in attending an event you should first check with the Section office at the Goetheanum: E: section.bildende.kunste@goetheanum.ch.

Christian Thal-Jantzen, contact person for the Art Section in GB. M: 07802 962 303 E: christianthaljantzen@outlook.com www.artsection.org

Michelangelo's Inspiration

ANDREW WOLPERT

Iterbulent life has excited particular interest. His contentious relations with the Pope are legend, and have been engraved into the public imagination by Irving Stone's The Agony and the Ecstasy, also made into a film with Rex Harrison and Charlton Heston almost sixty years ago. Ross King's book Michelangelo and the Pope's Ceiling came out some twenty years ago revisiting the battle of wills between Buonarroti and Julius II. The riddle of Michelangelo's unfinished works, the outrage in his day at the nudity in the Sistine Chapel altar wall fresco, the ecclesiastical disapproval of his departure from conventional iconography, and the bitter competition with some of his contemporaries, have all contributed to the sensational fascination with this great master.

There continues to be a stream of new, insightful biographies; art historians today contest some of the attributions; the academic literature is alive with conflicting interpretations. Michelangelo died in 1564, the year Shakespeare was born, and both these masters share an interesting characteristic. In addition to their principal work they both wrote sonnets. For both these artists their private poetry was a refuge of personal soul dynamics that provided a means to balance the mighty universal inspirations they

CREATION

ATTRIBUTED TO MICHELANGELO

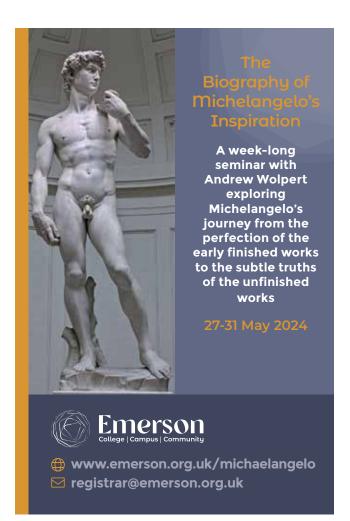
My rough hammer as it slowly changes this rockface into human face, obeys the strength of him who wields it, stays subject to his swing, follows his urges.

God's hammer, though, is its own creative source and gives us so much beauty here below. As hammers only through his hammer grow, his alone gives others shaping force.

The higher that our hammer up we lift, the stronger falls the stroke. And he has raised his heavenwards above me, far aloft.

So mine must rest, my work be all bereft, as long as heaven's smith gives me no aid: The strength to strike, O God, give from above!

(This poem was once given to me by a eurythmist. I don't know its source nor its translator. Can anyone help? The editor)



served in their main works. It might be tempting to think Shakespeare wrote Hamlet because he had a problem with his father and that Michelangelo's occupation with the naked human body derived from his personal proclivities. Such interpretations miss the point.

Let us not look to find evidence of autobiography in the work of artists of this calibre. Shakespeare brings his own skill of language and stagecraft, and Michelangelo brings his physical strength and stamina with fine coordination of hand and eye. These personal capacities selflessly serve the mighty, intuitively grasped tasks that come from imaginations of our shared human evolution. The biography of such artists' inspiration may not be unconnected with their personal biography, but what makes their work great art is precisely what rises above the personal and appeals to and can be recognised as part of our universal spiritual heritage and striving.

The metamorphosis in Michelangelo's work as architect, sculptor, and painter, and the vision it serves have been part of my research for a number of years. Buonarroti comes back to the human form again and again in a quest, at first, to regain what we lost in paradise. The turning point in his life's work (at his third moon node!) is a reorientation that leads to a new conception of our social potential. In the seminar at Emerson College 27th – 31st May, we will explore this development through lectures, observation, sketching, and active installations, and in connection with what Rudolf Steiner called the Phantom in the lecture cycle From Jesus to Christ (GA 131). Michelangelo was indeed an emissary from the Supersensible School of Michael who

brought through his art some of what four hundred years later Rudolf Steiner brought in the Christology of Spiritual Science

Andrew Wolpert coordinates the Humanities Section of the School of Spiritual Science in Great Britain. E: andrewjwolpert@gmail.com

The greater danger for most of us lies not in setting our aim too high and falling short; but in setting our aim too low, and achieving our mark.

MICHELANGELO



SECTIONS | EDUCATION

News from Waldorf UK

(Formerly 'Steiner Waldorf Schools Fellowship')

FRAN RUSSELL



School closures

Sadly, we must report more school closures. All are small schools, and the closures are taking place mainly because of insurmountable financial difficulties. New School, Canterbury, which opened in 2018 was never able to find its feet and closed its doors in December. Brighton Waldorf School (est. 1973)

has announced closure at Easter. Bristol Steiner School (est.1984) which has gone into administration, is planning to close at the end of the summer term, although there is a vibrant parent group working hard to put together a plan to save the school. Our hearts go out to teachers, children and parents who will feel a great loss, but we are also con-

fident they will find an exciting new path and wish them well on their journey.

The current financial climate following Covid has put untold pressure on all small independent schools in the UK but as I wrote in a previous edition of the Newsletter, Steiner Waldorf Schools are doubly vulnerable because of a history of poor financial management and a tendency of schools to plan for the short and not the long term. Over the last eighteen months Waldorf UK has sought to provide advice on developing sound financial policies, but in some cases this comes too late and is dependent on trustee boards and school leaders being open to take up that advice. Following these latest announcements, we are arranging a 'lessons learned' webinar with an insolvency practitioner working with one of the closing schools. He will outline the warning signs of financial difficulty, actions to take and what needs to be in place to reduce the risk of the difficulties arising in the first place.

Whilst some schools are expanding those at risk of closure are usually suffering low pupil numbers. Evidence shows that pupil recruitment is most helpfully supported through good marketing, welcoming and efficient admissions procedures and the provision of consistently good quality education that meets the children's needs. The best marketing is happy children and parents spreading the word! The new teacher training courses, our professional development programme and support for school leaders are all designed to help schools achieve the above. We have started a marketing network group which meets regularly to enable schools to share ideas and experiences around 'what works', and we are incrementally implementing a national PR strategy. Look out for our alumni campaign coming soon!

Guidance on Teacher Education published by the Goetheanum and Hague Circle

Joint guidance issued in March 2023 from the Pedagogical Section at the Goetheanum and The Hague Circle has advised that national associations are expected to set the standards for teacher education and support the development of appropriate training in their country. The document is in response to a need to raise the quality of teacher education worldwide and in recognition that training needs to take account of local requirements and be subject to quality assurance. In response, Waldorf UK has developed a national teacher training and recruitment strategy which has been sent to all schools. The strategy, agreed by Waldorf UK trustees, sets out the need for teacher training

to be validated by a national awarding body such as a university and accredited through the independent Waldorf UK process. The two courses developed by the York Steiner School and Waldorf Learning Foundation respectively with the University of Buckingham and Bath Spa University meet this criteria. Our accreditation process, which is assessed independently by Waldorf academics and teachers, can be found on our website. The teacher training strategy can be requested by email (see below). The Hague Circle guidance can be found on the website of the Goetheanum. www.goetheanum.org/fileadmin/paedagogik/PDF/26_6SteinerWaldorf_Bed_EN.pdf

Taking Steiner Waldorf Education into the world

The Waldorf UK Education Coordinator, Kath Bransby, recently presented to a group at the European Commission about how Waldorf Education brings together knowledge, skills and motivation (love of learning) and is due to speak at the European Parliament next month. Both Kath and Fran have taken part in Rethinking Leadership, a forum of educationalists exploring how to develop holistic leadership that empowers a Head, Heart and Hands education. We were at the House of Commons for the launch of the report "What else? What next? What if?" on 5th February. Kath is also acting as expert advisor to the Chartered College, Rethinking Curriculum Project where she is supporting a Kent mainstream primary school develop a storytelling curriculum. These opportunities both create better knowledge of Waldorf Education and link us to the wider educational landscape. (cont. on page 58)

MA IN PRACTICAL SKILLS THERAPEUTIC EDUCATION

A three-year part-time Master's Degree run by Ruskin Mill Centre for Practice

The programme is an opportunity to critically explore and examine the function and impact of Practical Skills Therapeutic Education.

The course is delivered through seven modules: six modules of 20 credits each; and a final 60-credit dissertation module or research/practice project.

This Master's programme will appeal to educators in special education, education and practical skills, along with other individuals wishing to take the next step in their educational journey.

Faculty: Dr Gill Nah, Dr Keith Griffiths, Simon Reakes MSc, Matt Briggs MSc, Berni Courts MSc, Constantin Court, Aonghus Gordon MEd, Hon DUniv, other practitioners from Ruskin Mill Trust and guest lecturers.







thefieldcentre.org.uk | info@rmlt.org.uk

Name change

In reporting our name change in the last edition of the Newsletter it was not made clear that the name change relates only to our 'trading name'. The official company and charity name remains Steiner Waldorf Schools Fellowship Ltd. In today's world, where communication is everything,

the Waldorf UK name is more memorable. Our research also uncovered that around the world 'Waldorf' is the name most often used to describe our schools and school associations.

Fran Russell, Executive Director Waldorf UK. E: admin@waldorfeducation.uk

SECTIONS | MATHEMATICS AND ASTRONOMY

Psyche and Projective Geometry

MATT DAVIES



'Psyche is extended; knows nothing about it' Freud

In this article I want to share the idea that the psyche extends into a spatial dimension and that we can know something about it by using concepts from projective geometry. The ideas build on the notion of the 'space' we described in our book: You, Me and the Space Between Us

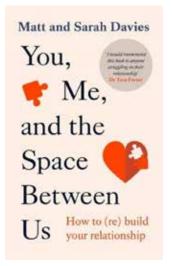
(published by Bonnier Books 2023). My wife, Sarah Davies, and I were invited to write this book last year as a self-help guide on building and rebuilding relationships. It is based on our own experience of relationship difficulties and our journey in couples therapy, including what we subsequently learned in training. My field is psychotherapy, relationships and psychosexual therapy and Sarah's field is relational movement and embodiment.

To illustrate how I see this space, I am drawing on the concept of projective geometry and 'counter-space' developed from higher mathematics by Rudolf Steiner. The mathematician Arthur Caley (1821–1895) said: "projective geometry is all geometry". It works with Euclidean space but is mobile, not fixed. It is based on relationships, not measure, which are in flux but remain true. Imagine a circle with its centre point. That is a Euclidean form made from a fixed point which defines the outer edge; distinct and static. But now imagine a circle not inscribed by a single line from the point in the middle, but by several straight line tangents coming from the outside. That is a projective space, formed from outside in. Projective geometry deals with the whole of space, whereas Euclidean geometry only deals with parts of space.

The artists of the renaissance were interested in it because it gave them perspective for use in their paintings and drawings. It is the geometry of sight, not static objects. Imagine a picture hanging on the wall. It is only a perfect rectangle when viewed straight on. But objects in the world are always seen from different vantage points. Two parallel lines of the railway track appear to meet at a point on the horizon. And this is what projective geometry takes as one

of its axioms; parallel lines meet at a point in infinity, which is in the plane at infinity. Morphology is real to our experience of the world in terms of sight and movement. Forms change as we view them from different perspectives.

In intimate relationships we know this only too well yet differences in views between partners often cause major disputes. Seeing how things move and change requires mobile thinking. Goethe used



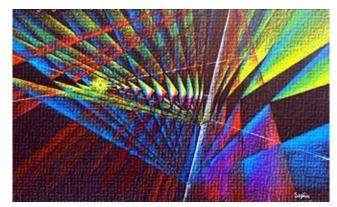
the term 'imaginative cognition' to describe the thinking needed to understand his studies in the metamorphoses of plants. Goethe's unique and brilliant studies on plants describe how plants adhere to a higher order of form that is found only when we look at the morphology of forms across each plant's life-span and also across all plants in that genus. Goethe discovered that time needs to be included to understand the morphology of plants. In plants and all living forms we find growth measures. Projective geometry is a mathematical vehicle to illustrate that which includes time and movement. Henri Poincaré (1854-1912), the great French mathematician and theoretical physicist, said of projective geometry that it shows spatial metamorphosis where a great variety of geometric forms and truths are linked together by metamorphoses analogous to those that we experience in everyday life when we see things in perspective.

One of the earliest principles of projective geometry was found by Pappas in 300 AD. Pappas' theorem shows how order is found in the relationship between two arbitrary lines and connecting points. Pappas illustrates how a third line is produced in an ordered way every time, however arbitrarily you draw the lines and points. This third is analogous to the 'third body' we show in our book which is produced between two people in inti mate relationship. It arises as a projective construct from two others in relationship.

'Mathematics is the language in which God has written the Universe' Galileo Galilei

Desargue's theorem is helpful in understanding the concept of projection, a major theory from Freud now ubiquitously used by everyone to explain the concept of projecting our own state of mind on others and the world around us. Desargue studied the shadow projection of triangles. In his theory there is a reciprocal relationships between triangles as they metamorphose across the 'horizon' line or the point of infinity. This is the best example of Steiner's counter-space. The triangles get gradually larger towards the horizon line then disappear to reappear as inverted on the other side of the horizon. When drawing this construct you can see this visually by the fact that colours internal to the triangle are inverted from the inside to the outside.2 Steiner thinks this is similar to the experience after death, when consciousness is inverted from inside of us to outside of us. He described this with the analogy of putting a left-handed glove on the right hand. You can only do this by inverting the glove, which he describes as moving through the fourth dimension. A puzzling phenomenon that demonstrates this inversion is found in the möbius strip. This strange illusory device was known since the third century CE and depicted in Roman mosaic. But its discovery as a mathematical object is attributed to the mathematician August Ferdinand Möbius in 1858. Likewise Carl Jung said that any psychological issue not dealt with by us internally will meet us externally in the world. Projective geometry proves the inner/outer polarity and how reciprocal forms are created in the movement of what appear to be two separate entities. But through projective geometry we can prove there is a connection when at first none is immediately visible. It is only through movement and time that reciprocal forces and effects become evident.

When looking at the projective transformations of Desargue's triangles, we can see how the term 'projection' came to be used in psychology. And similarly we can see how the term 'shadow' was used in Jung's analytical psychology. The shadows in Desargues theorem implicate the presence of another viewpoint hidden behind the illuminated subject. The profile of a person is only the side-on view, inviting us to wonder what is within the perspective of their gaze which we cannot see. When one space is visible, there is always another that is strictly related and transformed according to mathematical laws but which remains invisible. Projective geometry demonstrates this truth in mathematical terms. It shows how reciprocal forces work to create an ordered relationship of polar forms. We can see in relationships how an imbalance in emotional expression between partners causes upheaval. At moments like this, the space is stressed, opposing forces, like levity and gravity, are pulling the geometry out of shape. Adjustments have to be made to bring order into the field



Desargues's theorem. Drawing by Sophia Montefiore

and stabilise the relationship again. The space between us is created, as Freud said, in an extension of psyche.

Using the insights from projective geometry as a model for relationships and the psyche is a beautiful and apt way to visually understand the interconnectedness generated between two people in a couple relationship. It's very possible that forces working invisibly between us would act according to the laws of projective geometry.

Matt Davies is a Couple and Relationship Therapist based in Forest Row, East Sussex and co-author of *You, Me and the Space Between Us: How to (re) build your relationship* The full length version of his article is available on request. E: hello@mattdavies.org

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- 1. Fragment from a letter by Freud to Marie Bonaparte (a pupil) in the second half of 1938. (Paolo Carignani 2013)
- 2. The interpretation of Desargues's theorem in colour and showing the void space is new, from the original work of Sophia Montefiore in 2016 and is NOT derived from the work of any other projective geometers. Intellectual/artistic rights remain with Sophia Montefiore.

"In his lectures of 11/2/1919 and 16/2/1919 Rudolf Steiner makes it clear that the modern human being who has awakened to self-awareness has a defect in him or her: the insistence on one's own point of view, the insistence on one's own opinion, the prejudice. This defect challenges us to overcome the ring of our egocentric worldview through energetic self-education."

ANNUAL PROJECTIVE GEOMETRY WORKSHOP AND RESEARCH SEMINAR

Thursday 30th May 6pm - Sunday 2nd June 12 noon

The Field Centre, Nailsworth Gloucestershire.

With Paul Courtney, Gordon Woolard and others

This event is open and accessible to those with little experience of projective geometry and involves many practical drawing exercises.

Research themes are continuing on

- George Adams work *Space and the Light of the Creation* especially the second chapter, 'Music of Number'.
- The Pentagon in relation with the four members of the human being referred to in Rudolf Steiner's lecture cycle Wonders of the World.
- The 'archetype' of the Dodecahedron / Icosahedron (according to George Adams) with its 31 lines and 31 points.

For the full programme and booking details please contact Alex Murrell. E: alexandermurrell@hotmail.com

WEEKLY PROJECTIVE GEOMETRY CLASSES

Weekly face-to-face course in Brighton, a short walk from Preston Park Station. Parking available. Theme, day and time to be decided.

If you're interested please contact me, Paul Courtney, by phone, text or email.
M: 07903 961390
E: paulr.courtney@live.com
Do leave a phone number if you wish to and I'll call you back.

SECTIONS | MEDICINE, HEALTH & SOCIAL CARE

ACESTA News and the Inauguration of a New Section

PAULAMARIA BLAXLAND-DE LANGE



ACESTA

The Association for Care, Education and Social Therapy out of Anthroposophy (ACESTA) has been looking at our work of social care and therapeutic education from multidisciplinary points of view, as a lens for a renewed understanding of the themes and attitudes we are meeting in our time and space. Over

the last ten years or so we endeavoured to create occasions and platforms for many very different and outstanding professionals and others to come and work together, creating links between the Society, the School of Spiritual Science and the many different streams and ways of working in social therapeutic care and education.

The need to look at our world in multidisciplinary ways is, of course, not an isolated issue just for us, but more and more a recognised fact of modern life. Likewise, the recognition of the need for bringing together conscious inner and meditative development with professional life is no longer either exclusive or any the less important as time goes on.

The new Section for Inclusive Social Development

The questions whether social therapy and therapeutic education did belong solely to the Medical Section of the School of Spiritual Science, and, if not, where it would belong, have occupied many people for quite some time. Social therapy and therapeutic education is a multifaceted happening: in special schools, colleges, villages, in various forms and organisations, such as social farms, gardens, theatres, cafés, bakeries, shops, cottage-industries or factories, in all the many different performing arts and other artistic activities, crafts, sports and physical therapeutic activities etc. Recently, biodynamic social and educational therapeutic work has come to prominence as never before.

The Leadership team in Dornach has worked with these questions since – and even before –they took over from Rüdiger Grimm, the previous leader of what was then called the Curative Education and Social Therapy movement. Developments have now reached the point where in October this year we will indeed inaugurate a new Section: the Section for Inclusive Social Development – the 12th Section of the School of Spiritual Science.

Several meetings have been sponsored and organised by ACESTA this year so that this idea could be introduced and time set aside for sharing questions, concerns etc.



Jan Göschel (L), Sonia Zausch and Bart Vanmechelen

As Rudolf Steiner gave the Curative Course and the biodynamic course 100 years ago around the same time, we decided to put the theme of the great needs of the Earth at the heart of these events. The first of these took place on 20th and 21st February: to celebrate 100 years of our work, with Vivian Griffiths; to look at the process of re-translating the latest edition of Rudolf Steiner's Biodynamic Course with its many new notes with Simon Blaxland-de Lange; to introduce Bart Vanmechelen with an introduction to the theme of the new Section of the School; and for me to give an example and review of the relationship between the work of ACESTA and inner striving and research, especially in the Social Therapy Working Group (STAG) and in the Council in Dornach.

This was immediately followed by a two-day conference with the title 'Trauma as the Heart's Mirror of the Wounded Earth and the Joy of its Healing Potential'. In this conference, the work of the conferences over the last ten years

was brought together, with an open invitation to all initiatives and practitioners in order to create a living framework and platform for people who may otherwise be fairly isolated, and to build a bridge between research, practical application and the work of the School of Spiritual Science.

Often out of acute suffering, something new is born; Rudolf Steiner's extraordinary gifts after the burning of the Goetheanum brought about the many practical movements and applications we have been celebrating these months and years, and with them arose new vocations for the healing of the human being, nature, the cosmos, and their interrelationships. People attending these conferences expressed the will to continue their work and research in these disciplines of Care, Education and Social Therapy together with the other Sections to have a multidisciplinary tool for understanding and safeguarding the human being and his place on the Earth and within the cosmos.

There will be a further inclusive ACESTA sponsored event on 22nd May 2024 at Emerson to introduce the three new Section Leaders: Sonja Zausch, Bart Vanmechelen and Jan Göschel, followed by a performance of the Pericles Theatre Company at 5pm and an address by Aonghus Gordon in the evening. Please come – all interested are most welcome. Booking through the Emerson website.

The new Section team will then meet on the 23rd with the Section Coordinators in this country who will be at Emerson for their annual retreat.

Paulamaria Blaxland-de Lange, ACESTA. E: paulamaria@pericles.org.uk

Medical Section Conference

31st May –2nd June 2024 at the Steiner Academy Hereford

With Dr Marion Debus, joint Leader of the Medical Section at the Goetheanum

Marion will focus on the theme of courage and the confrontation with materialism in today's healing professions. The exact title, programme, cost and booking details will be published in the Conference brochure, together with a list of accommodation options.

News of Medical Section developments and events are distributed via our network – through representatives of the different professions as well as a mailing list of those colleagues who have asked to connect directly with the Section. If your life and work are in the fields of Medical Section activity and you are not yet part of our network, please let us know.

Medical Section Coordinating Group: Carol Kirk, Cathie Green, Hannah Spreadborough and Sibylle Eichstaedt. E: medicalsectiongb@gmail.com



The One-Year Biographical Counselling Skills Course for Social Professions

Personal Reflections

VICKY SYME



Looking back at this course, which I completed last year, I can say that it has changed my life forever, in ways that I was not expecting. I had often thought about exploring biographical work and felt its importance. I had picked up the flier several times and on the third time, I listened. In talking to Jane Chase and Pauline Mark-

steiner, I immediately knew that this was a course worth exploring. Jane and Pauline's breadth of knowledge and experience in biographical work is extraordinary; coupled with their warmth and openness to share their skills and facilitate personal learning and growth. Once on the course, our cohort bonded quickly, and the circle of trust enabled me to meet myself and the other participants in a way that was held and profound. The course highlights included: working with the theme of encounter and the 'I' or higher consciousness; life phases and connections, deep-

ening understanding of destiny and task; working with the planets and the senses as a tool to relationship building and their influence; meditative life and inner work; course consultants who brought a further wealth of knowledge in counselling, encounter, deep listening and how to meet challenges; practical group activities that put our learning into practice and created helpful conversations; a great book list for further reading.

In meeting myself, practising self-knowledge and working on my life landscape, I feel more confident to meet the future. I am inspired to create safe spaces of helpful encounter and conversation, within my social life and in a wider community context. It has supported my interest in what it is to be human and developed my capacities for compassion, listening and searching for the higher self in the other. It has given me an ability to understand the healing process, through self-reflection and awareness how I can limit or empower it. Overall, I am changed and determined to own my destiny and make the most of what is and what will come towards me.

The course had a very manageable rhythm with my life commitments, and I was very sad to leave it after a year. I



found a soul group who were open to striving to shape the destiny of each other and society, to whom I am forever grateful, whilst being witness to my grappling for spiritual growth. I cannot recommend this course highly enough. It is much more than just another course to platform future learning. It has given my life context, meaning, purpose

and helped my ability to do with love.

Vicky Syme is currently the Cohousing Coordinator for The Mount Camphill Community.
E: Vicky.Syme@mountcamphill.org

For details on the next course, see advert on the previous page

Training in Anthroposophic Psychotherapy Emerson College

MARAH EVANS AND JOHN LEES

We are happy to announce that the third cohort of the anthroposophic psychotherapy training in the UK began in February this year, but will be accepting applicants until May 2024. This 3-year postgraduate training, which is for qualified counsellors and psychotherapists, consists of 3 modules of 4–5 days each per year. There is a fourth research year for those who wish to pursue this, leading to optional UKCP registration as well as an international recognised Diploma from IFAPA and the Goetheanum.

Since the beginning of the millennium anthroposophic psychotherapy has been developed in seventeen countries in North, Central and South America, Europe, Israel and India. An international federation was formed in 2012 – the International Federation of Anthroposophic Psychotherapy Associations. The UK

counselling and psychotherapy association, Mercury, has annual conferences and is a member of the International Federation of Anthroposophic Psychotherapy Associations (IFAPA).

There is also a hybrid public conference each year in connection with the annual Medical Section Conference at the Goetheanum in September. The working title of the 2024 conference is 'Perception, Truth, and the Contribution of Anthroposophic Psychotherapy'. The 2023 research conference looked at, amongst other things, the development of inimical polarisation in the world today. Furthermore, some members of IFAPA are teaching on a new course which has recently begun in Hungary.

As it matures and develops, anthroposophic psychotherapy is also developing its research base. This includes new psychotherapy techniques; working with other anthroposophic healthcare disciplines; the development of anthroposophical approaches to newly developing traumas and problems facing humanity as we negotiate a difficult time in our history; and, in a more hopeful sense, culti-



IFAPA 'training the trainers' conference at Emerson College

vating the insight which successive generations bring into the world as humanity increasingly also has the possibility of spiritualising the earth. There are a growing number of case-orientated research articles on the Medical Section website.²

The new UK course is co-led by John Lees and Marah Evans, and the teaching will be research-based.

Marah Evans practises counselling and supervision in Stroud, Gloucestershire, and has been a facilitator/lecturer on courses such as the Mental Health Seminar and the Anthroposophic Doctors Training. E: marahevans@btinternet.com

John Lees practises in Forest Row and London. He is the Chair of IFAPA and represents anthroposophic psychotherapy at the Research Council of the Medical Section. E: fjohnlees@aol.com

- 1. ifapa.ch/about-ifapa
- 2. www.anthromedics.org

Tributes to Marianne Allan

Marianne and St Luke's Therapy Centre

URSULA BROWNING AND FIONA MCDONAUGH

In about 1984 Marianne and Peter Allan thought about expanding the GP practice in East Gannicox to embrace anthroposophical therapies. They gathered together a few trustees for the venture, and by 1985 had been joined by Ursula Browning, eurythmy therapist, Fiona McDonaugh, a newly trained Hauschka Rhythmical Massage therapist, George Perry, counsellor, Ann Preston as receptionist and Rachel Wharton as practice nurse. Rooms were re-purposed, a waiting room was created, whilst Marianne continued seeing patients all day every day, and so St Luke's Therapy Centre was initiated. Dr Norbert Glas was still working part-time, but Marianne was taking most of the clinics including those in Tuffley in Gloucester, which was then the main surgery while Gannicox was the branch surgery.

Those of us who worked with Marianne always felt supported and appreciated. She had a wonderful sense and knowledge of whether or not to recommend therapies for her patients, and how it could help them. Thanks to this the 'client base' for the therapies began to grow and develop. We were joined by Art Therapists and other Counsellors and the work became more and more established. Eventually Marianne had to concede that she needed another doctor, so Dr Michael Evans joined us.

Although Marianne was more than fully occupied with her medical work, raising four children and having a Camphill Community household on the West side of Gannicox, she also made time to be the Wynstones School doctor (see Martin Hardiman's report) Fiona: "Speaking as a parent, the support she was able to give whilst the children weathered the childhood illnesses was invaluable, her knowledge of how to 'nurse' them through the various symptoms

is unparalleled. It is widely known that she was not a great supporter of vaccinations for childhood illnesses, believing the illness itself increased immunity and health afterwards. It is difficult for that stance to be maintained these days, but in the 80s and 90s it was possible."

Marianne was a well-loved doctor in Stroud and Gloucester. When we organised her retiring party, we hired the Ballroom in Stroud's Subscription Rooms because we knew that lots of patients and colleagues would want to celebrate with her and say a big 'thank you' for all she had given. And so they did – the hall was absolutely packed!

Ursula Browning (Eurythmy Therapist and Trainer) and Fiona McDonaugh (Rhythmical Massage Therapist), Stroud

Grateful Memories

MARTIN HARDIMAN

If first met Marianne when I began working at Wynstones School. As a parent of my class, her positive attitude and support was invaluable to me; I never experienced criticism from her, only understanding.

Our whole family benefitted from Marianne's work as the local anthroposophical doctor. We realise now that 'Dr Marianne's' willingness to do home visits was far beyond the usual 'call of duty' expected of GPs today. We still use remedies we learned from her, such as onion for ear ache – smelly, but effective! I felt immensely relieved by her understanding and help when I became a 'burnt out' teacher. We all knew that she cared and we felt better for it.

When she took over the role of school doctor, Marianne's deep interest in education and individual children became increasingly evident. She often visited classes and came into school to observe children's performances. Her concern for each child was rarely about their academic progress, but much more about soul qualities and the health of their life forces. Her most helpful insights were shared in intimate settings, such as the 'Therapy Group', which she









set up and included class teachers as well as therapists. It helped to widen teachers' interest in, and understanding of, the children in their care. She also regularly participated in the teachers' meetings. She loved the arts and championed their role in education and therapy.

The whole community benefitted when Marianne courageously took over the NHS medical practice from Doctor Norbert Glas. With the support of St. Luke's Trust, Gannicox House was purchased and free anthroposophical medical care was offered, an extraordinary gift to all the patients. She was keen to extend the practice beyond the purely medical and so nurtured the seeds that eventually became St. Luke's Therapy Centre.

Marianne was strong when defending important principles, but unassuming in her personal nature and modest regarding her own capacities. Gentle, warm and humble, she had inner steel when it came to following her moral compass. She knew what she liked and it coincided with what was healthy and good in the broadest sense. She was active in the realms of medicine, education and religion and had a deep understanding of their interrelation. I see now that behind all her work and attitude stood her strong connection to the uniting spirit that shines through each of these human endeavours. The same light shone through her. She gave us all so much.

Martin Hardiman, retired Waldorf Teacher and Waldorf Teacher Trainer

Further Memories

I worked at St Luke's from 1990–94 as the practice nurse and got to know and admire Marianne very much during those years. At that time, the practice was developing, expanding and modernising, with plans for the new building. Marianne's wisdom and insights during our therapy meetings taught me a lot and gave me the tools for further study. She often spoke of the process of "letting go", which is necessary, esp. as one approaches the threshold.

However, I first met her as a young woman who had just arrived from Germany; a newly qualified Doctor. With her spritely yet firm walk, and a leather satchel over her shoulder, she came to learn 'medical English' with my mother. Her positive demeanour is what I remember most. Then during Advent last year I saw her at the Stroud Christian



Community, a frail bent figure, but her smile still as warm and bright as ever. Sitting beside her I felt huge love for this strong lady who was now ready to "let go."

Angela Bea, (nee Green), Nurse and Rhythmical Massage Therapist, Sidmouth, Devon

My memories of Marianne are of 'the old days', before exactly timed appointments. Well, a time to turn up was given, but we could expect to wait up to two hours in the comfortable waiting room, often with friends who were also waiting. I never minded the long wait because when 'Dr Marianne' came to call me, I would receive a warm welcome and would have as long as it needed for me to explain myself and for her to ask all the questions she needed to ask. – Marianne was the school doctor when I was the art therapist at Wynstones. She would have wise insight into the children and was not only supportive of them but also of their families, the school and the teachers. Marianne was a real family doctor in a time when it was still possible for doctors and patients to know each other well.

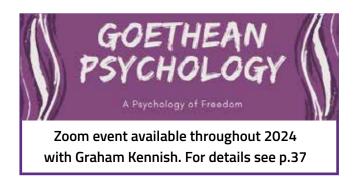
Anna Hubbard, Art Therapist, Stroud

I remember Dr Marianne well from my 'early' days. She inspired me to pursue my pharmacy training and I later learned that she had been a fellow medical student with Dr Delius in Berlin, one of the doctors I later worked closely with in the Ita Wegman Klinik. I had a great admiration of her and feel grateful to have met her.

Judi Klahre-Parker, Pharmacist, Sheffield

Marianne was for us and for all of our friends the most perfect family doctor. This was a different era, when a doctor could really get to know each patient over many years and become a friend, too. She was highly gifted socially and as a doctor. She had a way of talking you through her medical consultations. This was done simply in language we could understand, yet her advice and insights were always spot on. Her absolute star turn was her understanding and love of babies and children. She gave us the confidence to enjoy our babies. I suspect, too, there was a higher percentage of babies in her care who slept through the night from an early age! So effective was her advice!

Linda Aylward, Rhythmical Massage Therapist, Stroud

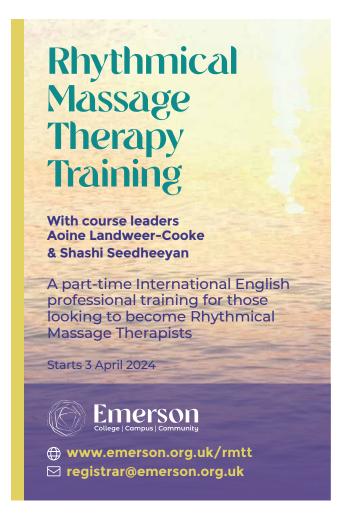


PSYCHE AND PROJECTIVE GEOMETRY

For Matt Davie's article on the above theme please see p.58

When I look at the world, I'm pessimistic, but when I look at people I am optimistic.

CARL ROGERS



SECTIONS | NATURAL SCIENCE

The Primacy of Consciousness, as Shown by Natural Science

JOHN MARKING

Part II

During these years, at the beginning of the 20th century, when physicists introduced the idea of quantum energy, Einstein was introducing the idea of light having a quantum nature. Strangely enough, both these ideas were ignored by the scientific world. Yet, in 1923, Arthur Compton carried out experiments that confirmed the particulate nature of light. Light travels as a stream of particles called photons.

Also, during these years, there was an extraordinary parallel, or contradictory, development in understanding the nature of the atom. In 1925, Schrödinger opposed the idea of electrons moving in allowed orbits, and contemplated a mathematical solution. He introduced a wave function, a wave equation describing waves of matter.

Electrons were thought to behave as though they occupied, not a tiny space called a particle, but as a cloud of negative electric charge. These clouds occupied various shapes and sizes, like spheres and lemniscates. And when these electrons moved, they behaved as though they were vibrating like a wave. So, not only has the three-dimensional image of the atom been shown to be mostly space, now matter is beginning to lose all substance. It is considered to be a moving, oscillating phenomenon, with only mathematical reality. So, by 1930, while forms of energy such as heat and light, were shown to behave not only as waves, but also as quanta, sub-atomic particles were shown to behave, not only as particles, but also as waves.

Next, it was the fate of the nucleus to suffer loss of solidity. Experiments were developed in which the nucleus was

bombarded by high-energy particles. Over the years, many streaks appeared on the screens of the technology used. Most were interpreted as particles. Theory developed, and predicted yet another particle very difficult to detect. It was given the name Higgs Boson particle, or god particle. Eventually, quite recently, it was detected. Yet, the only evidence was yet another streak on a screen. None of these sub-atomic particles has ever been seen. So, by now, every atom has lost any claim to having a solid, fixed nature.

But it goes further. In the 1930s, Werner Heisenberg showed that if a sub-atomic particle has its speed of movement measured, we cannot be sure of where it is. Every single atom that we investigate could in the next instant be on the other side of the universe. Every atom is actually spread out all over the universe. He also showed that from any position, it can influence any other atom.

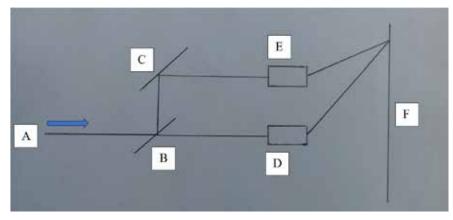
This is the end of Classical Physics as related to the nature of matter. Those four primary forces have to be reconsidered. Quantum mechanics shows there is no force of attraction between two objects. (So Newton did invent it.) Gravity is understood as an inherent quality of the space/time continuum. How can friction be due to one hard surface moving over another, if each surface is made up of atoms that extend across the universe? Electric force between a positive object and negative electrons must be unreal if both elements are wave functions. And the same applies to magnetic force. All these forces are unreal.

No longer can there be any sense to the statement made be Richard Dawkins that "the only watchmaker in nature is the blind forces of physics". This is quoted in Paul Carline's excellent article 'Questions of Evolution' (in *New View*, Summer 2019), from the book *The Blind Watchmaker*.

The forces, on the basis of which our modern society is based, are unreal. The realisation of this opens up the possibility of recognising other forces that were known before Newton's time, but have been pushed into the background. There can be a new beginning, given to us by natural science, to recognising the essential, real nature of cosmic forces, soul forces, sun forces, moral forces, life forces, etc.

Now we come to the most astounding ideas about the nature of matter, so much so that the greatest physicists of the mid-20th century tussled over the meaning for decades.

I'll just give one experiment, the experiment that I consider to be the most important experiment ever. It's known by the term 'the two slit experiment'. We don't need to understand the details, so I'll keep them as brief as possible. It's the conclusion that's important.²



The experiment works for both a ray of light (photons) and a ray of matter (atoms). These are the objects that will pass into the boxes D and E. These boxes are special instruments for trapping the objects, and transmitting them through a tiny aperture. B is a semi-transparent mirror, it can both reflect and transmit the light or matter. C is a mirror. The ray is focused along the entrance line (A). It can be adjusted so that either a single photon, or a single atom, meets the semi-transparent mirror (B). The object can go through into box D, or it can be reflected to the mirror C, and then into box E. The shutter of the box can be closed so that the photon/atom can be held in the box. It can also be allowed through either box and then reach the screen F. As we know, when light shines through a small aperture, it rays out in all directions. The diagram shows just one of these directions for each box aperture. Consider a ray of light, travelling as a wave. The waves travelling the routes shown will travel different distances to get to that point of focus. They can be in step or out of step. If two wave crests coincide at a point, there will be brightness. If crest and trough coincide, there will be darkness. The result is a series of bright lines, called an interference pattern. If our experiment, with a single photon, or a single atom, is repeated many times, the results on screen F show an interference pattern. Conclusion: the experimental object (single photon or single atom) passing into the apparatus can behave as a wave, and can go through both boxes, and is in both boxes before we observe it.

That is confusing enough. But it goes further. The experimental object can be observed in the box D or the box E. If box D is opened, and the object, the particle (photon or atom) is observed in it, then box E will be found to be empty. If box D is empty, then the object will be found in box E. Thus, these objects can be in both boxes, but also in only one box! At the same time! And we also know they can behave as waves, or a wave function.

Thus, we know a wave function is entering each box. But, if we make a conscious observation of one box, and find the object, there is nothing in the other box. Our conscious observation has determined where the photon or atom is, even though it was in both boxes before we observed it, and it is behaving as a wave. This is the enigma that has puzzled physicists from that time on. Before the conscious observation, or measurement, there is no reality to the object. Consciousness determines the existence of the object.

In the book Quantum Enigma, 3 it is stated, "what we have said about the position of an object being created by obser-

vation applies to every other property." Also, "The quantum experiment is thus objective evidence for consciousness."

In conclusion, natural science has shown that every atom of our world is just a bundle of energy with no solidity, and no limit to its influence. It exists as a mathematical wave function that can be called into existence by human consciousness. This is what I mean by 'The Primacy of Consciousness'. And since consciousness is an aspect of the supersensible world, this leads us back

to spiritual science as the primary source of understanding our world.

John Marking, Forest Row, was a science teacher for many years. He went to Emerson College at its height in 1972 and later was class teacher at Philpots Manor School. He can be contacted via E: brigittemarking@outlook.com

- 1. Part I can be found on pp.66 of the last Winter issue of the Newsletter.
- 2. A full explanation, with information about the individual scientist's approaches, is given in the book *Quantum Enigma*, by Bruce Rosenblum and Fred Kuttner. Gerald Duckworth & Co. Ltd. 2007.
- 3. See footnote 2

Interfluence

Reflections on the Annual Meeting of the Natural Science Group

KATHERINE BUCHANAN, WITH AN INTRODUCTION BY SIMON CHARTER

The theme 'Interfluence' was suggested by Philip Kilner – surprisingly, the word has hardly been used before, and he wanted it "to evoke reciprocal, often multidirectional influence, counterinfluence, and inter-reliance". It was taken up with enthusiasm by all who came, both the invited presenters and the rest of us – it was a most rewarding collaborative exploration. I do hope it will gain much more of a place in our thinking, feeling and doing in the future. Below is one of the many written reflections which were collected in the days following the event. As in many recent years, we were grateful to Ruskin Mill Trust to be able to hold most of the event in The Field Centre. Simon Charter, Natural Science Section Coordinator



It was a wonderful idea to adopt a new word so appropriate to our Goethean-anthroposophic natural science! 'Interfluence' was at the heart of the presentations and discussions throughout the weekend. Holding it in our consciousness in this way helped us approach its true meaning in the context of our research and encouraged

us to observe and think in ever more fluid and interactive ways during the workshop.

It also helped create a social atmosphere that encouraged openness, good conversation and attentive listening.

Presentations by Vesna Forstneric Lesjak, Philip Kilner, and Meinhard Simon illustrated interfluence in their research within and between living beings and their processes, on macro and micro scales. Their presentations illustrated the interconnectedness that exists in and between all of life and its evolution including that of our earth. These presentations left me with a profound sense of unity and wholeness in our ever-changing and awe-inspiring world.

The fluidity workshop led by Simon Charter, in which we observed and co-created flow and vortices in water, with the assistance of glycerine, ink and mica powder, encouraged us to train our senses and thinking towards an understanding of flow and interfluence. These playful activities fostered careful observation, openness to possibilities

(through experimenting), reflection, conversation, and, above all, participation and engagement with flow.

An interfluent attitude of soul in our research urges us to be aware of living being's continuous emergence; of the processes underlying this; the vital importance of their interaction with other beings and their context; and with the surrounding nature – as all emerge and evolve together.

The conference highlighted the importance of our own unbiased participation and engagement with the living world in our research and the need to become fluid in our thinking and imagining. Failure to recognise interfluence has been prone to lead us down a path of purely mechanistic interpretation, that misses much. While our conventional natural scientific research has revealed extraordinary aspects of the living world, it feels important not to become fixated on capturing the static beauty of details. Instead, by embracing interfluence in our thinking, research, conversations and attitudes, we unveil an even more beautiful awe-inspiring and wondrous, musical, creative and artistic reality without compromising the clarity and rigour of good science.

How we understand and view the world has profound consequences for life, and highlights the importance of one of our most important roles as modern human beings: how we think. Not only because it influences how we see, and therefore how we might treat and manipulate Nature, but also because it is important to another role we have: to truly recognise the essence of other beings so that they might 'speak into our consciousness', thus allowing us to participate with them in a truly interfluent way.

Despite the increasingly 'digital' age we live in that embraces a plethora of data gathering, dogma pleasing and box-ticking research, and despite the recent growing fascination with so-called 'artificial intelligence', all of which tend to encourage mechanistic interpretation and thinking, there are a growing number of excellent contemporary scientists, philosophers, as well as farmers, artists, thinkers etc. who embrace an interfluent way of research and who, through this, are discovering more and more beautiful and extraordinary truths about our living earth and its beings. We were given several good references. This is extremely encouraging.

Dr Katherine Buchanan is an independent evolutionary biologist and ecologist, tutor and mentor. Her research is on plants, landscape and wildlife in Scotland and South Africa. She lives in East Lothian, Scotland, and teaches Goethean Science and biodynamic methods at the Royal Botanic Gardens and in workshops across Scotland. See p.36 for the 'Beholding our Nature' series of workshops she is offering this year. E: ksbuchanan@btinternet.com







POLARITIES

GOETHEAN SCIENCE COURSE

22-24 March 2024

This course looks at Goethe's idea of polarity, focusing on his colour theory and his work on plants.

Seeing nature as an expression of polarities was fundamental to Goethe's scientific investigations. However, of the natural domains Goethe studied, his investigations of plants and colour are the only two works he brought to completion. This course takes us on an experiential journey through these two domains of nature in order to gain an embodied understanding of Goethe's idea of polarity and see nature as he did.

Course information

Faculty: Alasdair Gordon, Simon Reakes, Dr Judyth Sassoon and Dr Troy Vine

Cost: £75 including lunches and refreshments







thefieldcentre.org.uk | info@rmlt.org.uk



SECTIONS | PERFORMING ARTS

Rudolf Steiner's Cosmic Verse'

MICHAEL MEHTA

As mentioned in the previous Newsletter (Winter 2023), we – a group of eurythmists, speakers and musicians – look forward to sharing our presentation of these verses with you as we travel around the country over the coming months. In preparation, we would like to shed some further light on these rather unique verses by Rudolf Steiner, as well as what one might call the 'companion verses': 'The Dance of the Planets' and 'A Song of Initiation – A Satire'.

The sequence of 'cosmic verses' given to eurythmists in August 1915 are presented under the heading: The Macrocosmic Dance. How can we understand this? There are many answers, but one possibility is that through movement (dance), in the widest sense, space and time come

into being. The deeds (movements) of the Hierarchies manifest the Cosmos and set into motion the course of human evolution.

Initially a silent 'Auftakt' (prelude) was presented --the Cosmic Measure. Here we see an archetypal depiction of the process of evolution – both universal and individual. Seven 'bodies' are sequentially in movement one after another. Each handing over their impulse one to the next – illustrative perhaps of one cosmic cycle of evolution. At the end of this a new element is called in. Any evolutionary cycle does not merely repeat – after a period of rest a new intention (movement) is called for to allow for further development.

Dance of the Planets²

Then follows the 'Dance of the Planets'. Here we can feel the human soul on earth turning its gaze in wonder to the workings of cosmos. There are 12 verses of 4 lines in which we can experience the human soul gazing from its earthly perspective out into the cosmos. The first three verses are presented below. In each triplet of verses the first contains the experience of love, the second that of longing and the third that of a (spiritual) call.

The sunlight is shining – What carries its streaming

To crystal and flower

So mightily along? (Love)

The soul has been weaving – What lifts life with longing, From faith to beholding

Up to the heights? (Longing)

O Soul, be thou seeking In crystal the sunbeam, In blossom the sunlight – Yourself you shall find. (Call)

The Twelve Moods

In the Twelve Moods our perspective is now turned inside out. In the Dance of the Planets the human soul looks outwards from the earth (centre) – a microcosmic (individual) perspective. In the Twelve Moods we are looking in from the periphery at the whole sweep of evolution – a macrocosmic (universal) perspective.

The 12 Verses show the path of earth evolution but can also be related to the course of the year and of the day. Below are the verses for Aries and Libra: Easter and Michaelmas – also sunrise and sunset. Placing them side-by-side we can experience something of the processes at work as evolution proceeds:

ARIES LIBRA

(Sun)	Arise, O Shine of Light,	(Sun)	The worlds are upholding worlds,
(Venus)	Lay hold of being's becoming,	(Venus)	Each being finds itself within being,
(Mercury)	Seize firmly the weaving forces,	(Mercury)	Existence encloses existence.
(Mars)	Shine forth your wakening essence.	(Mars)	And being is leading each being
(Jupiter)	In resistance bring resolving.	(Jupiter)	To growing effusion of will,
(Saturn)	In time's vast stream dissolving,	(Saturn)	In stillness of worlds taking fill.
(Moon)	O shine of light, be steadfast!	(Moon)	O worlds, carry worlds!

A Song of Initiation: A Satire³

ARIES LIBRA

(Sun)	His eyes show ever that gleam so bright	(Sun)	He lives now completely in harmony
(Mercury)	While in his head his thinking blunders:	(Mercury)	With all the stars' radiant clarity;
(Venus)	He's pondering his rapture's wonders,	(Venus)	In his heart it's a living reality:
(Mars)	Sparked off (oh, exquisite soul's tempest!)	(Mars)	The zip and the verve of high cosmic truth.
(Jupiter)	By a dream of marvellous powers	(Jupiter)	Balance, he feels, dominates his ingestion
(Saturn)	Straight from the Tree of Knowledge it showers	(Saturn)	Of problems and riddles like the Ultimate Question
(Moon)	In sultry mystical night.	(Moon)	In the presence of spirits mostly lofty, sublime.

In the above we see the equivalent verses as part of the satirical version: A Song of Initiation. Humour allows us to call out our one-sided tendencies! The eagle-eyed amongst you will also spot some subtle changes in the verse structure.⁴ You will also be able to discern something of the relation between the two sets of verses and how a well-intentioned path of development can all too easily run off course!

Tour dates

At the time of writing we are working towards the following dates:

May 4th/5th Aberdeen: Newton Dee Community

June 1st/2nd Venue t.b.c.

August 1st-5th Forest Row: Emerson College/Michael Hall

(part of the ASinGB Summer Conference)

Sept 28th Stroud: The Wool Barn, Ruskin Mill

Oct 25th/26th Ringwood: Waldorf School (under arrangement):

Nov 22nd/23rd Mourne Grange Community, Kilkeel (under arrangement)

Please check the next Newsletter for updated information or contact us directly. Marie-Reine Adams, Michael Mehta and Angela Ralph for the Project Group. E: mariereine.adams2@gmail.com

1. 1915 (CW 40)

- 2. Translation by Sarah Kane, Christel Haupt, Tom Leonard, David MacGregor and Anna Philips, commissioned by the Eurythmy 3. Both the Twelve Moods and the Satire are revised from a translation by Peter Patterson.
- 3. Both the Twelve Moods and the Satire are revised from a translation by Peter Patterson.
- 4. Did you spot that Mercury and Venus have 'swapped places' here? Rudolf Steiner refers to Mercury as being 'cheeky' and wanting to slip in first in the Satire! So I was told by the author. The editor

A New Performing Arts Section Coordinator

Sigune Brinch, eurythmist, is stepping down from the role of Section Coordinator which she held steadfastly for eight years. We thank her warmly for all her work in serving this diverse Section, which includes Eurythmy, Music, Puppetry and Speech and Drama.

There is now a good and participatory process in place for finding a new Coordinator. If you are active in this field and have not yet received information regarding this process, please contact Adrian Locher. Adrian will be the interim Section contact person.

Adrian Locher E: adrian.locher@btinternet.com

Towards the Centenary of Rudolf Steiner's The Speech and Drama Course (Sept 2024)

A meeting of Creative Speech Graduates at Emerson College

LOUISE COIGLEY



"...it is by the path of imagination that we have to travel...if we would come at last to the essential being of dramatic art." 1

On Epiphany Eve and the following day, fourteen of us met. Invited by Adrian Locher, Christopher Marcus and Matthijs Dijkstra we gathered in the library of Emerson College, a portrait of Francis Edmunds gazing

down at our circle. After an introduction by Christopher, we shared what first brought us into contact with speech and drama work, and our relationship to the Speech and Drama Course. Finally, we spoke seeds of thoughts towards marking the centenary, and a smaller group volunteered to take them forward.

The following is a mosaic of images and themes from the meeting. To begin with, we each lit a tea-light from a central candle, placed it on a table in our midst, and spoke the names of those who have died, to whom we owe much, and with whom we strive to continue to work. A group of disparate people in age, interest and experience, we shared our heartfelt inspiration – which became a quiet celebration in itself. "In drama...what is important is to show how the destiny of one character is revealed in the encounter with another." (Dawn Langman²)

In sharing our relationship to speech and drama, biographical glimpses emerged, including a mother in Moscow who directed one of us to studying drama; a poet father who inspired a love of language; childhood experiences which sped some of us towards the refuge of working in theatre; a father who surrounded his daughter with quotes from classical literature since early childhood; another of us heard dialogues from the stage while working as a cleaner at The Goetheanum. Yet another had stood barefoot in the snow on a mountain, realising his path must be Creative Speech. Dramas and mysteries of our lives unfolded, calling to mind Ralph Waldo Emerson's words from his

essay 'History', "There is properly no history, only biography."

Other memories, longings, "defining moments" and detours were told, often akin to magic, as if a spell was spoken. Some remembered the air quivering, images quickening: for example when Dawn Langman spoke the word "fire!" during a class, leaving one of us benignly bewitched; for another, the words "Die Sonne" intoned by teacher Dora Gutbrod in Dornach created a meteoric force which could not then be abandoned. I recalled Christopher Garvey reciting 'The Song of Haiwatha'. Swaying reeds appeared, as if in a mirage. For others, witnessing a single sound became "a moment of revelation." At one moment, one of us spontaneously spoke several lines of Shakespeare, expressing how deftly the temperaments move there, through sound, rhythm and image.

Reviewing strengths gained from the Greek Gymnastic Exercises and their relationship to speech that Rudolf Steiner describes, the image of the artistic speaker as a runner arose. Sprinting for so long and getting a second wind. Then as if from wings, artistic speech is released. This 'going beyond' that many experience in art, science, and in the enactment of daily life brings about creative transformation. It can also render us exhausted. But this sharing of struggle and achievement was uplifting.

Listening to over twenty people during and following this meeting, the challenge of being utterly present while letting the words speak for themselves came through. Some sharings were impassioned about the symbiotic relationship between the intellect and the will and their impact on speech; as one colleague wrote recently: "Finding the way to trusting the sounds of language." The work of Michael Chekhov was extolled – including how dramatic characters are formed out of their characteristic sounds and gestures. Rudolf Steiner's drama gestures, or 'revelations of speech', have been life-changing for many, for example, the practice of "drawing back onto one's own ground" as a way of finding oneself and creating healthy social boundaries. Also, looking beyond our anthroposophical work, directors and voice teachers of contemporary theatre were

acknowledged: Peter Brook, Kristin Linklater, Patsy Rodenburg, who is to run her courses at Steiner House, and RSC Head of Voice, Lyn Darnley, who shared with me once how she longed to incorporate Steiner's techniques into her work.

By the end, when the smaller group formed to take this initiative forward, we asked what we can in the UK do to honour this centenary? In what way may we resonate with the Theatre Festival in Dornach in July? We have begun, by honouring the dead and each other. Part of this process is also to acknowledge present work in the UK. For instance, a young actor in London, Jan Martin,3 who has discovered and studies the Speech and Drama Course intensely, discusses his thoughts and questions with others at Rudolf Steiner House and beyond. He has given many of his colleagues copies of the book! He will make a presentation in Dornach in July. Also at Steiner House: Sarah Kane's 'The Actor is the Theatre' workshops. There is the Fourfold Living Arts initiative of the Mystery Dramas in Stroud, garnering much community interest. There is a new Creative Speech training with Geoff Norris, who has trained a number of new colleagues in recent years.

Opera singer J'Nai Bridges said in a recent interview: "People want to see themselves and their stories on stage." (Financial Times 13th October 2023). Does this impact on our dramatic delivery and content? How do we work differently – imaginatively – with ourselves and our audiences and relate to Rudolf Steiner's insights into gesture? We also touched on: how does the actor work as a healer, as a conduit for modern catharsis?

Writing this at Candlemas Day, a missive from a Speech School graduate recently received encapsulates many thoughts and feelings we shared: "Working with the deeper breath, speech formation, drama... profound content... This offers redemption and hope... meaning to the human journey, values which are at the heart of deepest striving, the sun of life!"

With warmest thanks to the Anthroposophical Society in GB for its generous support, and to Emerson College Staff for their great hospitality!

Louise Coigley, Speech & Language Therapist, Creative Speaker and Storyteller E: Ifc@lisntell.co.uk www.lisntell.co.uk

- 1. Rudolf Steiner, Speech and Drama, Lecture 15
- 2. Dawn Langman, The Art of Speech (2014)

Celebrating the Centenary of Rudolf Steiner's Speech and Drama Course

Friday 13th - Sunday 15th September at Emerson, Forest Row

Following our intimate gathering at Emerson, where a seed was planted for a larger event later in the year (see Louise's report above), we warmly invite colleagues active in this field, whether 'old-timers' or newcomers, to join us for a centenary celebration of Rudolf Steiner's Speech and Drama Course in September, the very month when Rudolf Steiner gave these seminal lectures 100 years ago.

This will follow the international celebration at the Goetheanum in July, where about thirty performances will take place from around the world, each having some relation to the Speech and Drama Course.

It seems that over the last 100 years there has been very little working together of the fragmented different streams that developed their own approach over time. Indeed, forces reigned that seemed to prevent this close collaboration in the realm of the Spoken Word in its many manifestations, pushing people into different 'cliques' and groups preventing the mystery of our common humanity and 'togetherness' from being felt. Does it not now need joint research or joint artistic efforts to

keep the flame of this unique impulse alive and develop it further?

In that spirit, we are inviting colleagues carrying a flame for the speech and drama work, in whatever form, to gather for a weekend in September to meet, share and reconnect.

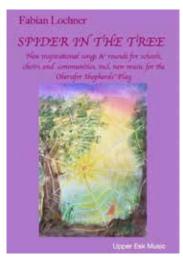
There will be short introductory talks, demonstrations and discussions, culminating in a ceremony that will honour the impulse that Steiner gave for the renewal of speech and drama towards a new Mystery Theatre. This culmination will hopefully invoke the Being that seems to have withdrawn somewhat from our work, perhaps due to a lack of focus and resources to nurture the many aspects that could truly place our work within the New Mysteries. We hope you will join us! We will share more details nearer the time.

The carrying group: Christopher Marcus, Adrian Locher, Matthijs Dijkstra and Jessie De Sutter Busbridge Please register your interest in participating in this event with Matthijs Dijkstra. E: matthijsd@aol.com

FOR DETAILS ON THE INTERCULTURAL EURYTHMY FESTIVAL

Fri 5th (evening) – Sat 6th July at Rudolf Steiner House

Please see p.13



Review of *Spider in the Tree* by Fabian Lochner

GABRIELLA VASAS-TURNBULL, EURYTHMIST

Iwould like to recommend a book of songs and stories for you, if you are a class or music teacher or choir leader or just like to sing with others and would like to gift somebody or yourself. Fabian Lochner's Spider in the Tree is a book with his original melodies, harmonies and various stories about the creation and history of the songs and suggestions for their performance.

Some songs have a rich history and have been sung by groups of children and adults in many countries all over the world. The songs are organised by ages of classes; the blessings and rounds are easy to sing and create surprising harmonies. Fabian's folk style melodies with the English lyrics from the original text of the Oberufer *Shepherds Play* expand the experience of the original play and create a new musical quality which is open to all ages.

For more information visit uppereskmusic.com or www.facebook.com/fabianlochnermusic

Social Sciences Section in GB

ONLINE MINI-CONFERENCES Bi-monthly on Saturdays
Open to members and friends 18th May and 20th July 2024

For details of the themes and the Zoom links please contact George Perry, Social Sciences Section Coordinator. M: 07973 134739 E: georgeperry1@mac.com

REVIEWS OF RECENT LIBRARY ADDITIONS



All Reviews by Margaret Jonas

RUDOLF STEINER

The Mission of Folk Souls

11 Lectures, Christiana (Oslo) from 7 to 17 June, 1910. GA/CW 121

Translated by Johanna Collis SteinerBooks, Hudson, NY, 2023

This is a new translation of the revised and expanded German edition of 2017, and is one of the few lecture cycles that Steiner reviewed himself. The appendix includes many comments on the lectures by himself, good editorial notes and a special passage explaining Steiner's use of the term 'race' which hopefully will avoid misinterpretation. The lectures cover the destinies and folk souls of both European and non-European peoples and how these have evolved spiritually. He wanted to convey 'a psychology of peoples' whilst de-

scribing who the gods of myths and legends really are. There is a special emphasis on Germanic-Nordic mythology which is still very pertinent for today in spite of its having been misappropriated by the Nazi regime. We learn especially about the youngest archangel, the god, Vidar and the significance of his having overcome the Fenris Wolf which masks the attacker of the new form of clairvoyance. It is very good to have this new, clear translation which reads smoothly and one hopes that readers will be able to remain objective and gather valuable insights from the contents and not take offence at any characterisations even if the concepts do not always sit so easily with contemporary people.

ANTHROPOSOPHICAL AUTHORS

Hermann Beckh
Collected Articles 1922-1938

Including Posthumous Publications Translated by Maren and Alan Stott Edited by Neil Franklin and Katrin Binder Temple Lodge, 2023

These consist of the numerous articles and essays Hermann Beckh submitted to periodicals such as *Die Christengemeinschaft* and only a small number have appeared in other recent English editions of his works. They reflect the wide variety and depth of his scholarship and interests. There is

a large section on the Word, on speech sounds, drawing on Sanskrit and Hebrew, Greek and other European languages. Other significant sections are on Indian Yoga and Buddhism such as how the former relates to anthroposophy and to the understanding of Nirvana in Buddhist teachings. Beckh reveals his knowledge here of the different branches of Buddhist thought and practice. Comparing for interest, articles here with the work cited below, we find not merely repetition but additional aspects discussed. The material is arranged chronologically so that articles on the Christian festivals, Michael in oriental ideas, Christianity and Zoroastrianism are interspersed. Other articles include thoughts on Goethe, Novalis, Nietzsche, star wisdom, Egyptian hieroglyphics and mystery understanding. It is a thick volume comprising a feast for those with similar interests, which does not have to be read in any sequence but can be dipped into as befits the moment. One can be hugely grateful that this immense wealth which was for so long not accessible to English-speaking people is now being brought to us through the collaboration of the translators and specialist knowledge of the ed-

Hermann Beckh
Departure of the Perfected One
The Story of the Buddha's Transition from

The Mahaparinibbanasutta

Edited with Introduction and Notes by Hermann Beckh Translated with reference to the original Pali text by Katrin Binder

Temple Lodge, 2023

Earth to Nirvana

Hermann Beckh, one of the first Christian Community priests was also a scholar of Buddhist scriptures and of Sanskrit and Pali. This important Buddhist text which describes beautifully and poetically the passing of Gautama Buddha into Nirvana in his 80th year, was translated into German by Beckh and is now rendered in English by Indologist and Buddhist Dr Katrin Binder. Steiner has mentioned that it is important for westerners not to be put off by the repetitions in Buddhist texts because they are an integral part of the composition and have a significant effect on the etheric body, a rhythmical-musical experience which Beckh has tried to recreate. Reading this text has a pleasing and calming effect - after all we are familiar with repetition in poetry, fairy tales and mythological sagas. This is a companion volume to Beckh's Buddha's Life and Teaching in which he outlined the sutta and as with his other Buddhist works, he makes important comparisons and distinctions with Christ's life and purpose. Whether or not we are familiar with Steiner's works on the significance of Buddha's contribution to the Mystery of Golgotha and thereafter, we can enjoy this accessible spiritual text. Included is an article by Thomas Meyer which is a helpful overview of Buddha's deeds and a reminder that Steiner even knew Buddha's death date, 13 October 483 BCE.

Bernard Jarman

The Biodynamic Movement in Britain

A History of the First 100 Years

Floris Books, 2024

Familiar as many of us are with biodynamic processes and products, we may not know much about the origins and the pioneering people who developed them. Now this book is putting that right in a very clear and readable manner. Bernard Jarman, who has been a director of the BDAA as well

as a farmer presents the history from Steiner's agricultural course at Count Keyserlingk's Koberwitz estate near Breslau (now Wrocław in Poland) in 1924. Already there was a move in agriculture at that time towards more chemically induced intensive farming methods, which as we know, has only increased to the point of many wild species becoming extinct. During the course the Experimental Circle was founded out of which the British group was formed in 1928. As the book focuses on the history in the UK we learn about the pioneering work of Daniel Dunlop, Carl Mier, Olive Whicher, George Adams, Marna Pease, David Clement and others as the actual farms were gradually transformed or created. An important development was the beginning of the Camphill Movement in the 1930s when Karl Koenig determined that their farms and gardens would be biodynamically cultivated. The tragic difficulties in the 1930s within the Anthroposophical Society are not avoided and for a time there were two movements in the UK which later fortunately became reconciled. We are brought up to date with recent developments and the increasing positive relationships with the organic farming movement and the Soil Association, and a useful appendix of BDAA office holders is included. For those less familiar with the methods, a succinct summary of these with a reflection on what makes them 'esoteric' introduces the book. Whether you are familiar with the history or a newcomer it is well worth reading and far from being dry or dull. Hopefully it will inspire more folk to become engaged with what is so sorely still needed for today and for the future.

Melanie Taylor

The Sevenfold Journey

An autobiographical study

Wynstones Press, 2023

Partly autobiography and partly a study, Melanie Taylor describes how a devastating illness together with presumed excessive radiation treatment resulted in the loss of the use of her legs. Still, a parent with three fairly young children, she nevertheless managed to adapt to life in a wheelchair and hand-operated car, retrain first as a teacher of dyslexic children and later as a counsellor, going on to found therapy programmes and a therapy centre together with others. The biographical material is short but succinct and moving, revealing her courage and determination, gratitude for the help and support she has experienced, making it possible for her to still live a full life, work and travel widely. The remainder of the book continues by exploring the archetype of a journey together with a study of Steiner's account of the seven life processes which were developed as a pattern for destiny learning by Coen van Houten. It is really this methodology that she would like to pass on to others, with the inspiration she received from The Chymical Wedding of Christian Rosenkreutz. More perhaps could have been written about the seven life processes and how to relate them to one's life as this may be a new field for some readers, but we are encouraged to work to explore possibilities for ourselves. It is a short book but one which lived with me for a long time after reading it and which will surely encourage and truly inspire those who might feel illness or disaster has brought their lives to a dead end.

If you have a garden and a library, you have everything you need.

CICERO

Society and School of Spiritual Science/Section Events are listed in bold

For a comprehensive list of anthroposophical and other cultural events at Rudolf Steiner House visit the websites www.rsh.anth.org.uk and www.marylebonetheatre.com or sign up for the RSH Events brochure E: ilona.pimbert.rsh@anth.org.uk

MARCH					
21–24	Thurs-Sun	COUNCIL RETREAT			
22-24	Fri–Sun	Polarities – Goethean Science Course	69		
30	Sat	DEADLINE for submissions of changes to the SOCIETY'S BYE-LAWS			
		APRIL			
3	Wed	Beginning of Rhythmical Massage Therapy Training	66		
12–13	Fri/Sat	COUNCIL MEETING			
18–20	Thurs–Sat	Beholding Nature, 1st module	36		
20	Sat	GENERAL SECTION: 100 years of the Foundation Stone Meditation in Eurythmy	46		
25	Thurs	DEADLINE for Submissions to the SUMMER NEWSLETTER			
		MAY			
10–11	Fri/Sat	COUNCIL MEETING	10		
11	Sat	AGM of the Anthroposophical Association	10		
12	Sun	AGM of the Anthroposophical Society in GB	10		
18	Sat	SOCIAL SCIENCES SECTION MINI-CONFERENCE	72		
27–31	Mon-Fri	The Biography of Michelangelo's Inspiration	56		
30-2/6	Fri-Sun	MEDICAL SECTION ANNUAL CONFERENCE	62		
30-2/6	Thurs-Sun	Annual Projective Geometry Weekend	61		
		JUNE			
Begir	ns in June	Quietude Training	36		
15		GENERAL SECTION Rhythms of the Foundation Stone Meditation	45		
27–30	Thurs-Sun	Miscellaneous events with Frank Burdich	36		
JULY					
15–28	Mon-Sun	Tobias Summer Courses	57		
20	Sat	EXTENDED COUNCIL MEETING	11		
20	Sat	SOCIAL SCIENCES SECTION MINI-CONFERENCE	72		
21–27	Sun–Sat	LIFEWAYS (See Christmas Newsletter p.37)			
30-1/8	30–1/8 Tue–Thurs GENERAL SECTION CLASS CONFERENCE		45		
AUGUST					
1–5	Thurs-Mon	SOCIETY SUMMER CONFERENCE 'SPEAKING TO THE STARS'	10		
OCTOBER					
11–13	Fri-Sun	AN INTER-SECTIONAL EVENT Affirming our Humanity in the Age of Technology	37		



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Forthcoming online events are listed at www.goetheanum.org/online and https://goetheanum.tv

If you are a member and not yet registered for online access, use the following link to request access www.goetheanum.org/en/user-login

Many of the online and live events are now offered in English, or at least with English translation or subtitles.

For a comprehensive list of events in English, live or online, please visit www.goetheanum.ch/en and https://goetheanum.ch/en/calendar. The following list is only a selection!

3–7 April 2024 Movement Creates mobility – Eurythmy as a Source of Life

Movement is regarded as an essential prerequisite for health, education and processes of change. This opens up new opportunities and possibilities for the application of eurythmy, which can address the pressing issues of our time.

goetheanum.ch/en/ events/internationaleeurythmiekonferenz-2024

10–14 April 2024 Taking HeartFinding our Way Together INTERNATIONAL STUDENT CONFERENCE

We wish to inspire courage, work together and face the future with strength, and to provide a space where connections can be made across countries so that through our different lenses a new clarity can be discovered.

https://24.isc.international

17–21 April 2024 Goetheanum Worldwide Teacher Education Conference

Inspiring Development
How can Rudolf Steiner's pedagogical
impulse become effective in teacher
education? This conference aims at
gaining greater clarity on questions
and tasks in the training landscape.
goetheanum.ch/en/events/
internationale-ausbildertagung

26–28 April 2024 Annual General Meeting

How Do We Do Justice to Human Freedom in our Society? The relationship between the General Assembly, the Anthroposophical Society and the School of Spiritual Science.

goetheanum.ch/en/events/ generalversammlung2024

9–12 May 2024 Ascension Conference in The Hague (NL)The Creative Power of Colours

The Creative Power of Colours For artists, therapists and anyone with a professional or private interest in colour. E: secretariaat@antroposofie.nl goetheanum.ch/en/events/findetin-den-niederlaende-statt-sbkhimmelfahrtsta

29 May – 1st June Life Forces International Congress

Pregnancy, birth and early childhood

Organiser: Interdisciplinary CARE I working group (Pregnancy, birth and early childhood)

Finding forces that bring life in a world of exhaustion – addressing the plight of exhaustion among pregnant women, entire families, professionals and increasingly even young children. https://medsektion-goetheanum.org/en/events-conferences

10–14 July Goetheanum Theatre Festtage

Dramatic Course Centenary 2024 Experience with us the magic of diverse stage art from over 25 countries, of encounter and exchange. goetheanum.ch/en/events/100jahre-dramatischer-kurs-2024







