

# Anthroposophical Society

in the Western Cape & the Basil Gibaud Library  
18 Firfield Rd, Plumstead, 021 7619600 – [info@aswc.org.za](mailto:info@aswc.org.za)

## Dearest Community,

April Issue – 2020

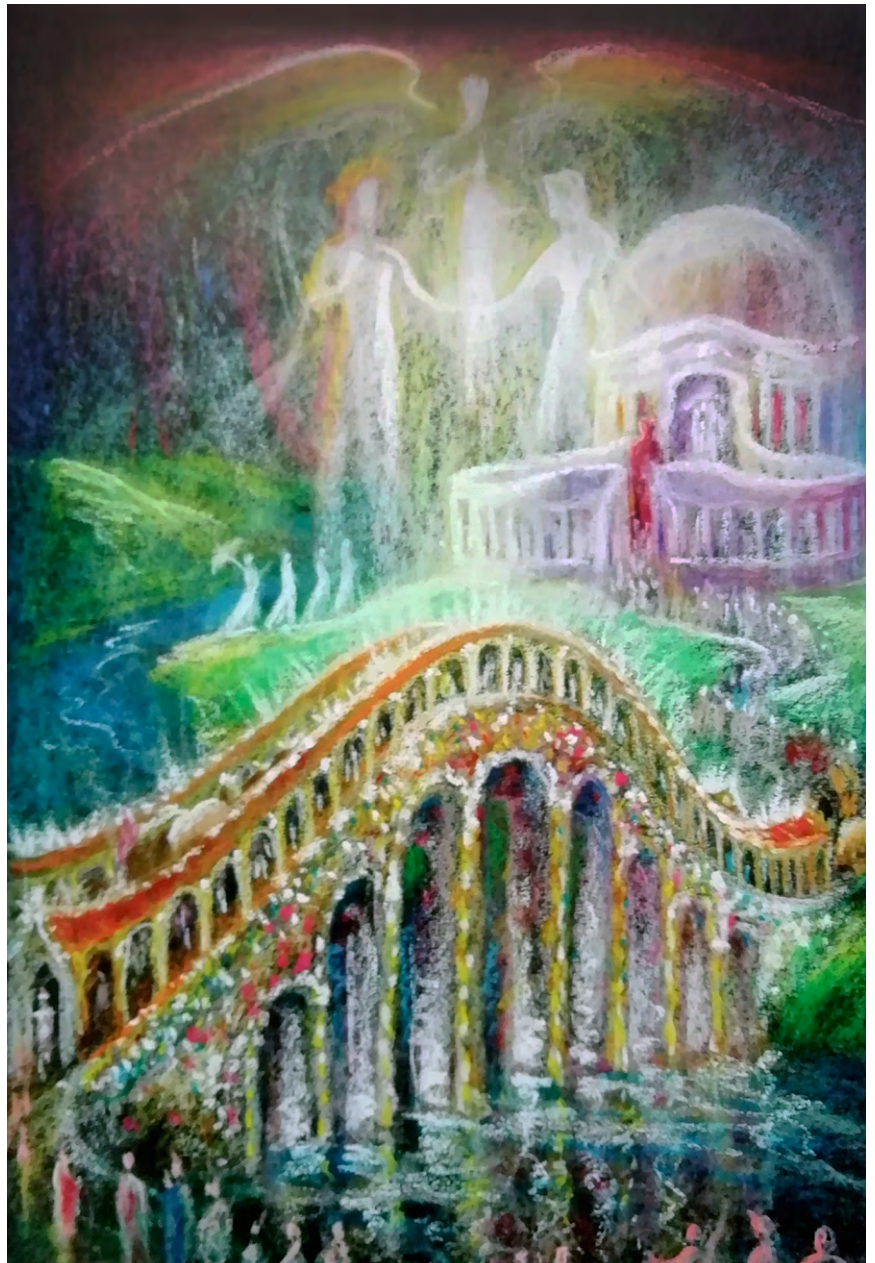
Yes, this is the first time I have addressed you as such! Our perspectives are indeed widening and warming - paradoxically through the limitations and deepest concerns set upon us!

I believe many, if not all, of us feel challenged to awaken and to take action in these times we are experiencing at this moment. I know that Anthroposophy has given us tools with which to face these situations and to act. I am sure that in attempting to meet the challenges, we can take great steps in our work, both individually and together.

Noticeably, I hear the call that rings out from Goethe's tale *The Green Snake and the Beautiful Lily*: "The Time is at Hand!". This tale lends me guidance and I here share some of its images, hoping that, even if you do not know the tale, they may still speak to you. \*

An image that I have never noticed before (right at the end of the story) gives us a strong warning. When describing the risen Temple and the niche where the Mixed King has now crumbled (as a fallen King of all that retards us), this niche had to be hidden behind a curtain "...which no eye can penetrate, and no hand dare draw aside. For otherwise the crowding multitude would have found no end to their gazing and admiration contained there, and would have even suffocated one another in the Temple, had not there attention been again attracted to the open space." I hear in these words a deep warning that we need to take care of where we place our attention, not to the lure or fears of a "fallen materialistic realm" but rather to the new space, a risen space, an open space. Ultimately to the Etheric Christ in "the open space".

In the tale there is a most moving scene early in the story where the Green Snake, again in the temple, whispers into the ear of the Old Man with the lamp the answer to the much needed fourth "open secret". Only later in the



**The Bridge from Green Snake and the Beautiful Lily**  
by David Newbatt

tale do we learn of that secret – to sacrifice. I humbly ask of myself: what will it take that I can be able to offer such an answer?

Then, in the middle of the tale, as the sun sets when the “community” have gathered to help save the Prince from a condemned death (not a death that leads to a resurrection), the Old Man with the lamp says: *“Whether I can help, I know not. An individual helps not, but he who combines himself with many at the proper hour, unites his strength with others, postpones the evil.”*

Then, upon arrival of the midnight hour, the Old Man looks up at the stars: *“We are assembled at the propitious hour; let each perform his task, let each do his duty; and a universal happiness will swallow-up our individual sorrows, as a universal grief consumes individual joys.”*

The result of each fulfilling his task for the sake of the whole then leads to the fulfillment of the story: the Temple arises from beneath the ground now on the other side of the River (which divides the supersensible and the sensible realms) *“...and a broad and stately Bridge stretched across the River .... Where many thousands of people are already crossing, busily passing this way or that .... flowing as two streams*

*and neither interrupting the other ....as they were already happy in their own mutual love.”*

May we, too, contribute to uniting and bridging together the divine with the human, the earth’s, future into a new stage of world evolution. May the content of this Newsletter serve this aim, that we may be strengthened for our tasks ahead. I particularly thank the many contributors who, with short notice, responded to the requests that they share a paragraph or two addressing the situation we are standing in.

With love

Caroline Hurner

\* Rudolf Steiner was given “The Green Snake and the Beautiful Lily” on his 21st birthday by his karmic teacher, Karl Julius Schröer, and it played a highly significant role in his life-work.”



# Developing the Consciousness Soul

## First steps in our current phase of evolution

a talk by Michaël Merle on Friday 6th March

The Soul is constituted in three phases: Sentient, Mind (Intellectual or Rational) and Consciousness. Michael spoke of the constituent requirements in how we are only ‘at the beginning’ of developing this third phase which so defines our developing existence. One of these requirements being that we need to form a new relationship with death – which we find ourselves so strongly being called upon to do at this time of the pandemic (see quotes below by R. Steiner). To end Michael gave us an ultimate picture of this development of the Consciousness Soul as the Woman clothed by the Sun, crowned by a circle of 12 stars and with a crescent moon beneath Her feet.

An extract about overcoming the fear of death by Rudolf Steiner - Lecture, 12 December 1907, Berlin, (GA 56).

“..... Most human beings attract adverse forces by fear of death. The bigger the fear of death, the stronger is their power.

“The human being is only able to overcome the fear of death and to face death courageously if he knows that an immortal everlasting core is in his inside for which death is only a change of the way of life. As soon as the human being finds the immortal core in himself with the help of occult science, he educates himself more and more for overcoming all such feelings, last also the fear of death. However, the more materialistic the human being becomes, the more he is frightened at death. No occult science can protect the human being to see the truthful behind the scenery. It has to show how the everlasting life, how karma entails the big balance in the spiritual life. This spiritual science has to show various things. It cannot show the beatitudes behind the scenery of life without showing the dreadful powers at the same time, the enemies who lie in wait for him. This is true. However, it also shows how he can overcome any fear of these enemies. It shows how he can face all that with free, courageous eye. It teaches him to become objective and impartial if he leaves himself patiently to its education.”

[wn.rsarchive.org/Lectures/GA056/English/eLib2015/19071212p01.html;mark=465,16,21#WN\\_mark](http://wn.rsarchive.org/Lectures/GA056/English/eLib2015/19071212p01.html;mark=465,16,21#WN_mark)



Madonna on the crescent by circle of Leopold Kupelwieser (1796 - 1862)

# In Memory of Melville Segal

1936 - 2020

In early 2016 I visited Desiree and Melville in their home in Plumstead and interviewed Melville about the story of his life. It takes us back to the very beginnings of Anthroposophical activity in this country after the war, starting in one of the cradles of our movement, Port Elizabeth. For this is where Melville's family moved after his birth in Stellenbosch on 30 October 1936, into a Jewish family with controlling business interests in the Ackermans department store chain. From childhood on, two themes drew their path through his life - Judaism and his exceptional height. For his growth caused vertebral problems early on, involving back operations, traction and recurring painful relapses. His religious life, beginning with his Bar Mitzvah at 13, at which he sang and carried the Arc down the stairs, transformed over the next years through an ability to read tea leaves in cups to a conscious search for spiritual knowledge. His family, aware of his spiritual interests and abilities, made this known to their friends, Minnie and Basil Gibaud and it was Minnie who suggested he join their anthroposophical group.

He soon came to meet Willem Zeylmans, who held talks in the home of his family in 1954. He opened for Melville the way into Anthroposophy, avidly reading the books of Rudolf Steiner, many of which were to be found in Basil Gibaud's personal library. As he says, "For the first time I received an explanation of the Christ which made sense to me. Now my Christianity came to the fore." It opened the way for the third overriding theme of his life. For around this time Karl König visited the country, exploring places and initiatives that might enable different Camphill centres to begin. Dawn Farm in Hermanus had already begun, but now a further initiative was planned for Lake Farm near Port Elizabeth. Melville realised he wished to work with people with handicap and his meeting with Karl König resulted in his joining the school in Hermanus in 1963, joining their training course. It was here that he met his future wife, Desiree, to the delight of both their parents, also from a Jewish family.

It was a time of great change and initiative. Julian Sleight and Heinz Maurer went to Europe to complete their training as priests of the Christian Community and preparations were under way for founding a village for Camphill children as they reached adulthood. Both the Christian Community and naturally, the Camphill West Coast (Alpha), were to mean a great deal in Melville's life as he ran the woodwork shop at Alpha and deepened his relationship to Christianity.

Towards the end of the 1970s, the family moved to Johannesburg, joining the community at Cresset House for the next seven years, followed by two years at Cluny Farm, a community for adults with



special needs situated close to the old Novalis House in Kyalami, while Desiree began working in the finance department of Pharma Natura.

Then, after being quite unhappy at Cluny Farm, Melville was invited to take over the outreach project, Orion, that Camphill Alpha had started with Veronica Jackson three years before. Melville threw himself wholeheartedly into this work, creating training and production workshops for people with Special Needs in Atlantis, the town that had come about some years earlier when the residents of District 6 in Cape Town were forcibly relocated. He became the fundraiser and general manager for many years until the daily commuting from Cape Town began to tell on him. His memories of those years he recorded in his book "Turn Right at Magnolia Street".

In Cape Town his relationship to the Anthroposophical Society deepened and became more active. For many years he served as Class holder and became a much-respected figure in the anthroposophical community. A few years ago, Melville suffered a stroke which robbed him of his short-term memory. He and Desiree were cared for by their daughter and son, who found them the apartment in the Jewish Care centre in Plumstead, where Melville died on 28 February.

For many years he had devoted time to writing and study. Besides the book mentioned, he wrote on the Kabbalah in relation to Anthroposophy, as well as a play that should have been performed publicly in Johannesburg, but never made it into print. Anyone who has copies of these works should please let the Anthroposophical Society know so that they can be made available again.

Eric Hurner

Eric has also written up his interview with Melville. It is filled with moving anecdotes, so for those who may wish to read further, open this link [Melville Segal - an interview](#) and it will take you to the ASWC website



## THOUGHTS FOR MELVILLE SEAGAL

Melville was a good and  
important friend to us. Tall,  
gracious, with deep feeling.

We got to know him in the early days of Hermanus, when in the early 1960's, he and Desiré attended Seminar Training for young coworkers, run by Dr Hans Müller Wiedeman and his wife Susanne.

Some years later when the work of Camphill Village West Coast started, he and Desiré and their children joined us. These were primitive and rough times, sand and heat but plenty of enthusiasm and go. Julian and Melville were a wonderful team and real brothers, he was the sales manager and loved to advertise and sell. Julian was the speaker who preached about Camphill and the mission of the child with special needs. They undertook a trip around South Africa selling, and introducing the work of crafts and Camphill.



*But there was still another side to Melville. He was a deep philosopher and sage. This part now had to find its way to the surface – through pain and break-down it emerged.*

*He could glean the deepest truth of life. Truth of Judaism through the Kabala and also the deepest mysteries of anthroposophy through the esoteric of the Class Lessons. He worked with both and was able to write and understand them. He became a wise sage on the road to the future.*

Melville tall and Julian short, they made a wonderful group and had much fun. On social occasions doing skits. They were called after Fatti&Moni's Pasta. Melville (Moni) and Julian (Fatti). And Fatti was driving Moni on!

Melville and his family then went to Cresset House Johannesburg to help the Camphill work there. From there he moved further to another adult place for special needs people. Then came his other calling, in 1982 the Western Cape Forum decided to help establish centres for other cultural groups. It was still Apartheid years but work was needed in places like Atlantis. Camphill undertook to help start this project. It grew slowly and needed a Managing Director.

Melville had always longed to work with the coloured community. So he left his family and came back to Cape Town in 1985 and built up this place called Orion for severely impaired children. They made huge workshops where people could work and find new dignity in their lives. He was a successful Manager. He was loved and respected by all.

## Melville

Melville was my second cousin and I remember him from before he was 6 years old when I visited Port Elizabeth on my annual holiday. His sister, Cecily was in my 'gang'. Even when he was a teenager I remember him trying to cope with that tall body of his. This was always a lifelong painful struggle for him.

From time to time my husband and I renewed contact with him as from 1960 onward and we were most impressed with the manifold products of his work. He had a publishing company 'Tifret', which published his and Julian Sleight's books, Camphill books, his own novels, his play [which was performed in Johannesburg] and his depth of insight into The Kabbala. Very impressive was his work in the Orion factory in Atlantis (r/f Renate's article).

On leaving Camphill Melville and Desire took up residence at Riverside in Plumstead. On my several visits we spoke mainly Anthroposophical content and both of us 'having each a Jewish background' consolidated our relationship. This deepened with him becoming even more incapacitated and therefore moving to Trianon' a frail-care centre where he deteriorated further. With his and Desire's final move to Highlands House, the Jewish old age home, it was interesting to see / feel the full circle of his two religions and his task within that of uniting Judaism and Christianity. This is vital for the future.

The Memorial ceremony at Highlands House was in the Jewish Stream, and the Memorial at their daughter Michelle's home later that day was a warm social combination of all Streams with much loving input and memories from family and friends.

Melville was /is a true Knight of the future, and the verse of Dr Koenig (who played a pivotal point in his destiny) describes him to perfection.

But there was still another side to Melville. He was a deep philosopher and sage. This part now had to find its way to the surface – through pain and break-down it emerged.

He could glean the deepest truth of life.

Truth of Judaism through the Kabala and also the deepest mysteries of anthroposophy through the esoteric of the Class Lessons. He worked with both and was able to write and understand them. He became a wise sage on the road to the future.

I saw Melville last on 7th February - upright with snow-white hair surrounding his beautiful head. I was deeply moved and reminded of one of the Kings from the East - Kasper who carried the Myrrh.

Let me still turn to Desiré who has carried and supported him and his family through-out their life. She has been the rock at Melville's side and we can all thank her for this deed of endless love.

*Go well my friend on your further journey*

Renate Sleight



Estelle and Ralph Kaplan with Basil and Minnie Gibaud and visiting lecturer Elizabeth Mulder (centre)

This I read at the Gathering:

*There is a Knighthood of the Twentieth Century  
Whose riders do not ride through the darkness of physical  
forces as of old  
But through the forest of darkened minds.  
They are armed with a Spiritual Armour,  
and an Inner Sun makes them radiant.  
Out of them shines healing,  
Healing that flows from the knowledge of the image of man as  
a Spiritual Being.*

*They must create Inner Order, Inner Justice, Peace and  
Conviction  
In the darkness of our time.*

Blessings on your future Michaelic Journey, Sir Melville, and we thank you Desire for your supporting care of this wonderful Soul.

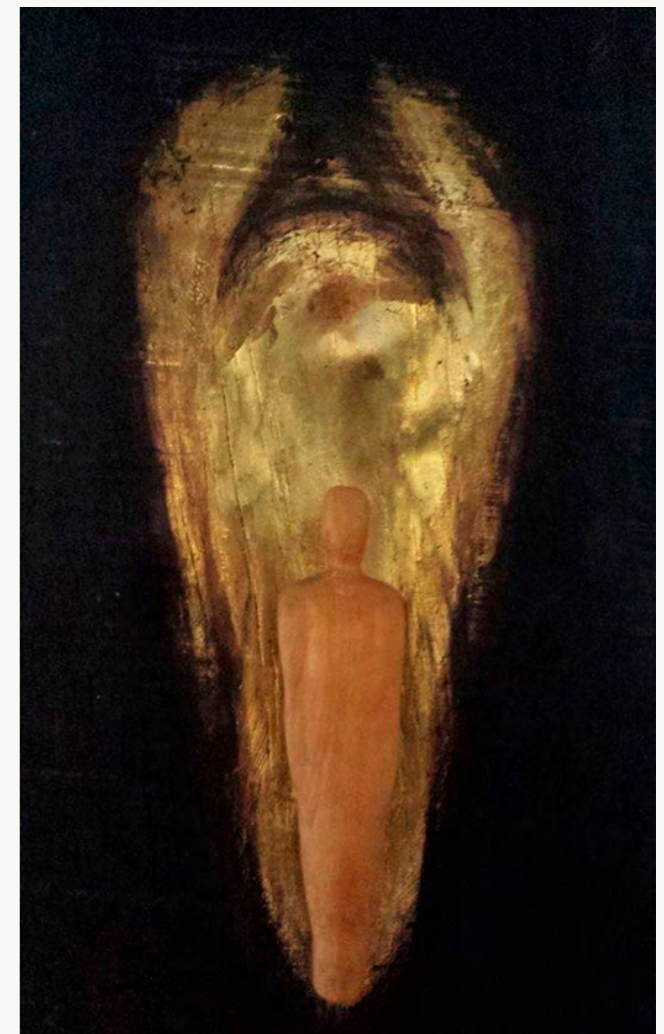
Estelle Bryer

## The Independent, Alone – yet Interwoven – I

Caroline wrote to me with a picture (see the art by Shelley Earl) asking if I had a paragraph in my heart, that I would be prepared to share in this Newsletter. I wondered whether I did have such a paragraph, and realised that I think I do, but that it still needs to be written; the picture that she sent speaks so immediately within my heart. So I take a breath, and dive.

The individual stands, upright, independent, alone, earthed (material and connected) – within a wider, cosmic field. Not I, but the spirit in me. Not I, but the spirit through me. There can be no I, unless it be infused with that wider, cosmic spirit. I am protected, and I am also beholden. That which is greater surrounds me, yet it is I, now, who enables its greatness. In this time of corona, I find my fear of contagion, of death, of the proximity of others, gradually diminishing; we are in the midst of far greater danger, far greater truth. The danger inherent in this period we have now entered, is not new, though it is become immediate. The deaths of thousands is not to be compared with the demise of the autonomous, independent, alone (yet interwoven) I. I understand that we are threatened by an increasingly compromised Earth whose own immune system, whose own comorbidities, mirror our own. I understand the threat of the rollout of 5G to lie both in the earthly realm – impossibly high levels of electrification – in the cultural realm (impossibly high levels of social and political control) – and in the spiritual realm, in that the integrity of the evolving I is compromised by the curtailment of its freedom. Coronavirus emerges as threat, and it is within its threatening gesture that its gift to us lies. We simply cannot succumb to the curtailment of the freedom of our evolving I. Exactly what this might mean, I do not know; I know only that it resounds in my heart. Do we refuse to be herded, locked down? Steiner wrote: "It is not a matter of avoiding things but of getting a clear picture, real insight into the iron necessities of human evolution". Having a clear picture of what is really happening, feels to me to be our primary duty towards the evolution of humanity. "To see the Idea in outer reality is the true communion of the human being" (Steiner again). Steiner notes that the rise of our commercial, industrial and technological civilisation is unavoidable, yet "we only see things straight, and face reality, if we admit that we are here beginning to work on something which must lead to catastrophe". We are now in the midst of that catastrophe – I can think of no way through other than to embrace the wisdom that Steiner offers us, a wisdom which turns the world-as-we-know-it on its head, a wisdom which takes the greatest of courage to live. I learn that, according to Steiner, a virus is the excretion of toxic cells, that it does not cause anything, that it is caused by our manipulation of the environment; lest we fall prey to the mechanical logic of inert matter. The seemingly paradoxical relationship, so accurately illustrated in Shelley Earl's picture – between the free human being and our inextricable spiritual wholeness – is no paradox at all but the basis of a lived life. We are becoming individual, through the Earth-Being itself – and we are only ever individual, through those around us, in relationship. To become truly individual is to regard relationship as our primary practice as human beings.

Allan Kaplan



Allan was the founder and former director of the Community Development Resource Association, is currently co-director of the Proteus Initiative, and is the author, amongst other works, of The Development Practitioner's Handbook and Artists of the Invisible.

# Beginnings of Eurythmy in South Africa

The art of Eurythmy preceded all other anthroposophical initiative in South Africa by nearly 30 years. It was introduced to South African audiences in 1927 in a tour organised by Hendrika Johanna Hollenbach (6 May 1880 - 14 September 1950) together with two English-speaking colleagues from Dornach, Winifred Grafton and Ingrid Gibb. Where and what they performed we do not know, as no programme survived. Miss Hollenbach followed this up by founding her Music and Eurythmy School in Pretoria, which she ran until the end of 1945.

Hendrika Hollenbach had emigrated with her family from the Netherlands at the age of 13, her architect father one of the many educated Hollanders brought to the Transvaal by President Paul Kruger to assist in setting up the machinery of government, education and training. After obtaining her degree in Music in Amsterdam around the turn of the century, she returned to South Africa to work as a free-lance music teacher in schools and as private tutor. She had come to know about Theosophy and joined the Theosophical lodge in Pretoria, where she held a number of talks on the work of Rudolf Steiner. In April 1911, she wrote to Rudolf Steiner through Marie von Sivers, expressing her desire to leave aside worldly ambitions and devote herself to the spiritual life. She asked to be received by him as a personal pupil and member of his Esoteric School of Theosophy. At the end of that year, she arrived in Berlin, living at the Motzstrasse 17, the headquarters of the Theosophical Society, where Marie von Sivers and Rudolf Steiner also lived. In 1914, she moved to Dornach, supporting herself financially through private piano lessons and as a translator.

In 1919, she was asked by Rudolf Steiner to take the children of the small Friedwart school, created for the children of the co-workers in



*When Marie Steiner saw what the children were doing, she at once asked Hendrika to teach these things to the other eurythmists as well and from that point onwards, around 1921, included children's Eurythmy in her regular performances and tours*

Hendrika Hollenbach

Dornach, for music. Having taken part in all of the Eurythmy courses offered by Tatiana Kisseleff and others, she approached Rudolf Steiner on whether she might introduce some of the sparse indications given for Tone Eurythmy in 1915, in adapted form for the children's musical instruction. He gave her many personal indications on which she based her teaching. As she had previously done with her students in Pretoria, she arranged occasional small performances of the children's work, to which she also invited Marie Steiner. When she saw what the children were doing, Marie Steiner at once asked Hendrika to teach these things to the other eurythmists as well and from that point onwards, around 1921, included children's Eurythmy in her regular performances and tours. Things now developed

rapidly and Hendrika, able to interpret on the piano the pieces other Eurythmists wished to perform, would play these for Rudolf Steiner and receive from him the appropriate choreographic forms. She continued to work diligently on this until Rudolf Steiner's death in 1925.

In 1926 she returned to South Africa. Her advertisement for a piano accompanist in Pretoria was answered by a student at the University of South Africa, a Miss du Toit, who showed interest in the background of Eurythmy and together with her sister, formed the backbone of what became the Pretoria branch of the Anthroposophical Society. This work was extended to Johannesburg as a number of immigrants from Europe arrived in the course of the '30s and it was these that subsequently continued the work of the movement and started initiatives like the Christian Community and the Johannesburg Waldorf School.

Hendrika returned to Dornach in 1946, recording in writing the events that had led to the evolution of Tone Eurythmy. An obituary written by Fred Poeppig appeared only in the newsletter of the Rudolf Steiner Nachlassverwaltung with very limited distribution and thus her name and the role she played have, until recently, been virtually forgotten.

## CAMPBILL SCHOOL – HERMANUS (FOUNDED 1951)

The first anthroposophical institution to begin working in South Africa was the Camphill School in Hermanus, founded in 1951 by May Redman with the assistance of Dr Karl König. He sent several able co-workers to the country who subsequently helped the budding Waldorf Schools.

## LIESELOTTE MAURER 1927 - 1973

Lieselotte Maurer came from Germany training as in nursing. While working in a German "Lazarett", or military hospital towards the end of the war, the 18-year-old nurse met 33-year-old Heinz Maurer, badly wounded in the leg in the Russian sector. He had already come to know Anthroposophy and after the war, the couple began to work at the Michaelshof in Hepsisau. While Heinz spent two years at the priest's seminar in Stuttgart, Lieselotte did two years of training at the Eurythmy School in Köngen with Elsa Klink. Following an

advertisement for curative educators at Sunfield Homes in Howick, Natal, the family emigrated to South Africa, but after disagreements with the management, moved to the Camphill school in Hermanus.

She got to know the Anthroposophical Group in Cape Town and Lyda Bräunlich, who was in the process of starting the first Waldorf Kindergarten. For the opening celebration in January 1959, she performed in Eurythmy, together with her daughter and son, the fairy tale Little Red Riding Hood for the assembled guests in the garden.

In 1960, Heinz and Lieselotte moved to Cape Town, where they founded the Jan Prins Day Centre for curative education. Estelle Bryer writes of this time: "Her enthusiasm and what she achieved were remarkable. She gave regular weekly classes to the Anthroposophists and even directed a short performance for Dr Zeylmans at a church hall in Claremont, to which he made the classic reply: 'It reminds me of the first beginnings of eurythmy in Dornach....the enthusiasm was wonderful!'

In 1964 Heinz went to England and Stuttgart for his final training and ordination as a priest in the Christian Community, while Lieselotte remained to run the Centre and take care of the family. A year later the Christian Community was founded in South Africa, its first Service room in the Jan Prins Day Centre. Not long after this, Lieselotte left Cape Town to set out on her own, starting a nursery school in Montague, a village some two hours' drive from Cape Town. In 1972 she was diagnosed with cancer and passed away in 1973 at the early age of 46.

## SUSANNE MÜLLER-WIEDEMANN 1916 – 2010

Susanne Müller-Wiedemann and her husband, Dr Hans Müller-Wiedemann, are internationally well-known pioneers of Camphill. Born Susanne Lissau, she was the younger sister of Dr Rudolf Lissau and grew up in an anthroposophical family in Vienna and studied Eurythmy in Arlesheim. Her particular contributions are in the field of music therapy and curative Eurythmy for people with hearing and other disabilities, in which she did much primary and documented research and training of others!



Lieselotte Maurer as Mary, Heinz as Tree Singer in Christmas play



Heinz and Lieselotte Maurer (far right) in Hermanus, Heinz still walking with a stick



Opening of the first Waldorf Kindergarten



Felicitas Fuhs with her Class 1

# ..... Beginnings of Eurythmy in South Africa

## Constantia Waldorf School (Founded 1959)

### FELICITAS FUHS

Felicitas Fuhs came to South Africa in 1958 to join the Camphill Lake Farm near Port Elizabeth. She was a Eurythmist and Eurythmy therapist, a musician and master puppeteer. The relationship with the Lake Farm community did not last and so she joined the Waldorf School in Rondebosch as Class 1 teacher in 1961. She was there for just a few years, returning to Germany to take care of a sister. There are no further records of her life or background.

### BRIGITTA WEGERIF

Brigitta van Houten, great-great-great-granddaughter of the discoverer of the chocolate bar, first came to Cape Town together with her cousin, Ernst Wegerif. Both had worked on the Goetheanum stage for several years. A pupil of the Waldorf school throughout her childhood, even during the years of the War in the single class that continued to exist in Amsterdam, she studied Eurythmy after the War with Elsa Klink in Köngen. She then went to the Goetheanum for training in Speech and was given the part of Luna in Rudolf Steiner's Mystery Plays. Her visit to South Africa in 1962, a kind of farewell voyage to the two cousins long romantic relationship, ended in them getting married and settling in Cape Town.

The author of this article happened to be one of the students in her Eurythmy classes. The lessons cannot have been particularly rewarding, the resistance and bad behaviour of our class possibly contributing to her decision to take on class teaching as a more fulfilling alternative. When Max Stibbe joined the school in 1964, she joined the training courses he offered, as did the other Cape Town teachers from both schools, in which she both participated and contributed. Thereafter, she became a competent class teacher and for a time a number of classes went without Eurythmy until Sigrid Quednau joined the school in 1969.

When Brigitta's marriage collapsed in the mid-seventies, leaving her alone and penniless with three children, she returned to Europe, welcomed by the Stuttgart Teacher Training with a unique combination of qualifications in Eurythmy, Speech and class teaching.

Brigitta later transferred to the Institut für Waldorfpädagogik in Witten, Germany, where she spent the rest of her working life as a



Brigitta Wegerif



Susanne Müller-Wiedemann

highly respected colleague and lecturer. She and Ernst re-married during this time and finally returned to South Africa, where they died within two weeks of one another at the beginning of 1916.

It would be remiss not to break a lance for the oft disregarded Eurythmy piano accompanist. Ours was in fact my most lasting memory of our Eurythmy classes. Ruth Bentley, erstwhile ambulance driver during the Battle of Britain in London, friend of Walther Johannes Stein and longstanding accompanist at Wynstones School in England, was one of the pillars supporting the school's existence. There are a number of forms of martyrdom unrelated to death and one of these was certainly hers. As a devotee of the art of music, she was seldom able to play more than the first few bars before she was stopped by the teacher. (In later years, during my teacher training, I witnessed an accompanist who dealt with this problem by simply starting the piece from the beginning once more - without interruption - forcing the teacher to shout her instructions above the din he was making.) A paid musician might view this as a means of gleaning a few miserable shekels, much like a typist, from her career as a musician. Yet Miss Bentley did it for years and years, free, gratis and for nothing! Indeed, considering her regular substantial donations to the school, one might say, she paid for the privilege.

## The Michael Mount Waldorf School (Founded 1961)

When the Johannesburg Waldorf School started with Class 1 in 1962, Janine Hurner taught the children Eurythmy during their first year. Her background in Eurythmy was in attending private and public lessons with Marianna Ruoff in Zurich during the year she was doing her training there as a Kindergarten teacher. She moved to Cape Town at the beginning of 1963 to take over the Kindergarten there.

Later that year, or early in 1964, Elsa Kongeter joined the school. She was from Germany and had studied with Marguerite Lundgren in London. What little we know of her comes from the recollections of Maxine Olofsson and Eileen Tippet (both quoted in Act of Faith - A History of Michael Mount Waldorf School 1960 - 2010). They mention a public Eurythmy performance in 1968 of the fairy tale, The Seven Ravens at the school, at the time still in Oxford Road, Rosebank. Pauline Scott, at the time Pauline Radcliffe and a Kindergarten



Ruth Bentley



Janine Hurner

teacher at the school, recollected in a conversation with the author her personal friendship with Elsa whom she had introduced to some friends in the Johannesburg Indian community. A romantic attachment between Elsa and one of the men apparently came about and this resulted in both of them leaving South Africa for Canada, probably at some time during 1969.

Dorothy Olsen, together with her husband Ray, one of the founding parents of the school now living in Canada, reported that she had met Elsa Kongeter, then married to an English-speaking South African by the name of Terry Kirk, in Ontario, Canada. She subsequently passed away there during the mid-eighties.

For several years after this, the school had no Eurythmy until Ludmilla and Peter King settled in Johannesburg in the mid-'70s. She was joined by Douwe Raaths five years later, coinciding with the founding of the Michael Mount High School. It was Ludmilla who established Eurythmy firmly within the school, incorporating it in the high school class plays and other events consistently over the next thirty years, working with colleagues such as Dorothea van Breda, Juliet Hurner and Christiane Wigand and others.

## Michael Oak Waldorf School (Founded 1962)

The Michael Oak Waldorf School started in 1962 after over half the staff at the Rondebosch school split off, due to disagreements with the Trustees. Within a year, only two of the original teachers remained, a group of young colleagues new to Waldorf Education taking over. These formed a small, dedicated College that struggled for years to keep the school afloat. Unlike the school in Rondebosch, which had a Eurythmist so to speak by marriage, Michael Oak and other such pioneering ventures in far-off lands faced three inevitable questions before being able to offer Eurythmy as part of its curriculum: Is there any Eurythmist available? Is there money for an additional salary? Can he or she do the job under the particular conditions of our school? In practise, this usually means waiting until destiny leads someone with the right qualifications to settle in the area, who is able and willing to take this on. In the case of Michael Oak, this turned out to be Cecelia Beckenstein.

Cecelia was South African by birth but had emigrated to the United States. There she studied Eurythmy at the then New York Eurythmy



Leonard Beckenstein



Truus Geraets

School of Ilse Kimball-von Baravalle and met and married Leonard Beckenstein, a chiropractor. They settled in South Africa with their three almost grown children in 1969, where Leonard opened a practise in Somerset West and Cecelia began to teach at Michael Oak. A year later, she started the Eurythmy School, with the financial and moral support of her husband and support in the teaching from Sigrid Quednau, initially with the three students Estelle Bryer, Valery Hibbs and Adrienne Milne.

From that time onwards, many graduates from the Eurythmy School were eager to teach in the warm, supportive environment Michael Oak provided for its teachers.

## The Rosemary Hill and Roseway Waldorf schools

The Waldorf School on Rosemary Hill, founded in 1972 as the Fountain School by Max Stibbe in Pretoria, and the Roseway Waldorf School in Hillcrest, Durban by Janine Hurner in 1985, for the reasons already mentioned in connection with Michael Oak, were unable to offer Eurythmy during the first years of their existence. At the beginning of the 1980s, Douwe Raaths taught in Pretoria for a short time before joining Michael Mount. It was also through this school that Truus Geraets came to South Africa a few years later but it was only after the first students graduated from the Centre for Creative Education that Eurythmy became firmly established.

In the case of Roseway, it was not until Caroline and Bernard Hurner moved to Durban in 1994 that it was introduced through Caroline.

## Inkanyesi Waldorf Centre

Truus Geraets came to South Africa from the United States around 1985 together with Claartje Wijnbergh (1924 - 2019). They were the principal initiators of the Inkanyesi Waldorf Centre initiative with the school starting its Class 1 in 1989. From the very beginning the children have had Eurythmy lessons, already in the Kindergarten that preceded the actual founding of the school. In subsequent years, Juliet Hurner and Christiane Wigand taught there as well.

Truus Geraets did much to bring awareness of the role of Eurythmy and of Eurythmy Therapy to the Johannesburg area, working in the Society and in conferences, as well as making Eurythmy an integral part of the Baobab Community College teacher training programme in Alexandra Township, Johannesburg, from which three of the first five Black Eurythmy students in this country qualified with the Centre for Creative Education and went on to teach at Michael Mount, Roseway and Rosemary Hill. In order to place this event in its historical and social context, a brief overview of the Waldorf schools' journey towards an integrated, non-racial education may be helpful.

In 1963, the first multiracial school in Southern Africa, the Waterford School in Swaziland, was founded, in direct response to South Africa's Apartheid policies. The first multiracial school in South Africa, founded seven years later in Johannesburg's northern suburbs, was the Woodmead school, which had too much corporate funding and too high a political profile for the government to close down. Then, at some point in the mid-seventies, the Constantia and Michael Oak schools in Cape Town were notified confidentially by the Department of Education that they no longer needed to fill in the column of the pupil registration forms that noted the race of the applicant. This was due to the South African government's attempt to foster diplomatic relations with other African states and receive their diplomats together with their families. These children could not be expected to attend the departmental Black schools and they were therefore asking a selected number of private schools to take them in. This opened the door to an integrated education, which had previously been strictly forbidden, under threat of closure. The dispensation did not apply to the rest of the country, as there would be no Black diplomatic families living there. However, a small number of the Catholic schools in Johannesburg chose this moment to open their doors to Black students without seeking permission. When, by 1983, the educational situation in South African townships had reached crisis proportions, a number of Black parents found also their way to the Michael Mount school and were accepted. By 1985, all Waldorf schools in South Africa were integrated and the initiative to start a Waldorf School in a South African township had begun.

By the early nineties, there were already four such schools and both the Novalis College in Cape Town and the Centre for the Art of Living in Johannesburg had been working with Black teacher trainees since they began in 1987 and 1988. When the Counsel of the Federation of Waldorf Schools received a letter from, and subsequently met with the Cape Town School of Eurythmy to discuss a request for their training through the schools, one of the principal issues discussed

was why there were still no Black Eurythmists trained at the School. Any future funding was made conditional to this and a few other, educational, issues being addressed. As it happened, the Centre for Creative Education had been formed in 1993 out of the original Novalis College, this time dedicated solely to the task of training Waldorf teachers for Waldorf schools. As neither they nor the Counsel of the Federation had the confidence that the Cape Town School of Eurythmy would be able to meet the needs for urgently required Eurythmy teachers, Silke Sponheuer, who had previously visited the country and performed there, was invited to join the Centre and begin an educational Eurythmy training under its auspices. This initiative, particularly with the added incentive of attaining a degree in Eurythmy, has attracted Black students from all over Africa and South Africa.

### Final remarks

What is it that changes the fabric of soul within a country where, for over 40 years an impulse like Eurythmy is carried exclusively by immigrants, by people who have met and studied it in Europe, and then quite suddenly, it becomes an emotional need of many local people who take it up and carry it forward. The success of the Cape Town Eurythmy School during the 1970s, drawing a comparatively large number of students, paralleled what was happening elsewhere in the world. Its handover to the training at the Centre for Creative Education, one of the few undergraduate Bachelor programmes in Eurythmy and a significant contributor to the anthroposophical work in all of Africa, is also part of this developing timeline. What Hendrika Hollenbach started as an extra-curricular programme mainly for Pretoria schoolgirls in 1927 and which disappeared completely after she left the country in 1946, has transformed into an emotional desire living in people, who are able to bring to it new qualities and establish it as a local art.

**Biographies and Books about SMW:** *Heileurythmie und hygienische Eurythmie Verlag am Goetheanum* 1996 ISBN 9783723508923

*The Lives of Camphill: An Anthology of the Pioneers* Edited by Johannes Surkamp Floris Books 2007 ISBN 9780863156076

*Tributes to Susanne Müller-Wiedemann in Camphill Correspondence May/June 2010* by Elsbeth Groth, Anna Ree and Christiane Lauppe.

*Obituary in Camphill Correspondence July/August 2010* by Fiona M. Zahn based on a 1996 article by Hans Müller-Wiedemann

2 For a more detailed account of this process, see the author's book *Integrating South Africa's Waldorf Schools – A Brief History – with a discussion on Cultural Racism and Anthroposophy* Eric Hurner 2017 ISBN 9781973435976



Staff of the Johannesburg Waldorf School: Ella van der Stok, Isabel Slaughter, Graham Slaughter, Elsa Kongeter, Gert van der Merwe, Magda Lissau, Ms Levy, Maxine Olofsson-Hertz



Cecelia Beckenstein

# Dearest Sisters and Brothers back home –

from Karen Suskin on a BD farm within the English countryside



On the 17 March I was amidst tens of thousands of international travelers, mostly setting off back home into some sort of quarantine against the Coronavirus. I was in transit to the UK, amid a world crisis that would have its effect on every single one of us.

Surrounded by multitudes of people, in intimate proximity, I was particularly aware of the reach of the virus and the thousands of victim's resulting from the rampant outbreak. With resoundingly deep concern for all those infected and affected, mixed with thoughts of managing myself in regard to possibly carrying and or contracting the virus, alongside concerns for the farm community I was entering and my daughter's well-being, the subsequent days of self-isolation was a relief. In this reflective mood the question arose: How do I increasingly become richer in feeling and evermore able to extend my perception into the invisible realms so as to action what is required of me, here and now, and in the future?

The question led me to a collection of books on my daughter's bookshelf, and re-reading parts of; "Man as Symphony of the Creative Word" (because it's presently the farm community's study book), "Knowledge of Higher Worlds" and "Spiritual Ecology" by Matthew Barton. I started out with an old friend, Spiritual Ecology and a statement by Rudolf Steiner loomed larger than life on the page; "It is common knowledge that a sudden, severe illness can shock people into an awareness of how they have led their lives, and bring about radical changes in their outlook and lifestyle".

As my daily practice, living and working on the farm in the next weeks, or even months whilst exploring the nature of the virus, I am aware many will be fighting for their lives. Matthew Barton in commenting on our present day global crisis, states how we will begin

to question; what our lives are, and what they are for, and how the nature of a crisis is also one of consciousness, a turning point when we face stark choices about our human future.

I hope through my unyielding questioning, and commitment to Anthroposophy to gain a broader spiritual view of this event. I pray that in my soul and every human soul a clearer picture arises of the beautiful, complex, dynamic, interconnected relationships that exist between the cosmos, the spiritual world, earth and ourselves, and together we find the practical measures, necessary to bring about a new world order.

I send health bearing forces to you all from the abundance of Spring here in the Northern Hemisphere.

Karen Suskin

*"It is common knowledge that a sudden, severe illness can shock people into an awareness of how they have led their lives, and bring about radical changes in their outlook and lifestyle".*

Rudolf Steiner

# Coronavirus in Dornach

27 March 2020

Dear Friends in South Africa,

A short note regarding our situation here in Switzerland and around the Goetheanum during this remarkable time - a situation made possible by the Internet and lighting communication networks of the world, allowing us to mobilise entire nations in a most unprecedented manner. Switzerland has closed its borders on all sides. Although we are not on lockdown, still permitted to meet and be outside as long as groups are no larger than 5 persons, everyone is trying to act as responsibly as possible, sticking to international guidelines on personal behaviour and hygiene. Also the Goetheanum is closed day and night for the first time since the last war. There is an atmosphere of calm responsibility. People readily self-isolate if they have come into contact with a suspected carrier and the leadership has sent out messages of courage and clarification. We have cases here in Dornach and Arlesheim – at the Sonnenhof, at the Studentenheim and probably one or other co-worker. To date, these seem either asymptomatic, mild or simply suspected.

Yet many of us have close friends or relatives in Italy and Spain and there is a sense of deep empathy with the tragic situation these countries are facing, having to watch so many of their severest cases

die due to the sheer numbers. Though, statistically, Switzerland is among the countries with the highest number of cases, we are in the relatively fortunate situation of having a sufficient amount of testing equipment and locations and, with few really severe cases, still quite adequate intensive care facilities. Though there have been spates of panic-buying (peace of mind = a two-year supply of toilet paper), that has now abated. When entering a supermarket, you are met by a masked guard, usually female and unarmed, directed to an alcohol disinfectant disperser, given a purchase card and welcomed in. No bustling or jostling in a que, no conversation, no aimless browsing in the aisles – just a goal-oriented shop and go home.

As South Africa goes into lockdown, with all that implies in those vast cities and regions, South Africans here are thinking of you all, hoping the pandemic can be temporarily halted or contained without devastating tragedies and poverty. We'll be thinking of you.

Disregarding Donald Trump's self-inflated delusion of being a war-time president, the situation nevertheless has moved me to meditate these verses every night, that Rudolf Steiner gave during WWI.

Eric Hurner

*For those active in the Field*

*You who watch over earthly souls,*

*You who weave within earthly souls,*

*Spirits who, protecting human souls,*

*Work with love from cosmic wisdom,*

*Hear our plea, look upon our love,*

*Which with your helping radiant power,*

*Would unite, in devotion of spirit, sending our love*

*For those fallen in the Field*

*You who watch over souls in the Spheres,*

*You who weave together with souls in the Spheres,*

*Spirits who, protecting soul beings*

*Work with love from cosmic wisdom,*

*Hear our plea, look upon our love,*

*Which with your helping radiant power,*

*Would unite, in devotion of spirit, sending our love.*

*Gebet für die im Felde Stehenden*

*Die Ihr wachet über Erden-Seelen,*

*Die Ihr webet an den Erden-Seelen,*

*Geister, die Ihr über Menschenseelen schützend*

*Aus der Weltenweisheit liebend wirkt:*

*Höret unsre Bitte, schauet unsre Liebe,*

*Die mit Euren helfenden Kräftestrahlen sich*

*Einen möchten, geistergeben, liebesendend.*

*Gebet für die im Felde Gefallenen*

*Die Ihr wachet über Sphären-Seelen,*

*Die Ihr webet an den Sphären-Seelen,*

*Geister, die Ihr über Seelenmenschen schützend*

*Aus der Weltenweisheit liebend wirkt:*

*Höret unsre Bitte, schauet unsre Liebe,*

*Die mit Euren helfenden Kräfteströmen sich*

*Einen möchten, geisterahnend, liebestrahkend.*

Rudolf Steiner

# Freeing the Soul from Fear

Robert Sardello's social media post about fear

As I was preparing for imminent lockdown and experienced the anxiety that came with stepping into the "not-yet-known" and wondering whether we will weather the storm, I was grateful to come across a post put on social media by the author Robert Sardello. It spoke to the fear I felt:

"Fear, first of all, exists autonomously - when we are fearful, we are reacting to the presence of fear. What gives fear the potential to awaken us to new possibilities of existence is the fact that there is no escape. Fear cannot be put outside, we cannot be sequestered from it. We are called to work with fear, get to know it, never imagining that it can be our friend, but also not making it into the enemy."

Reading this I could begin to breathe again and was reminded of the opening line of his book Freeing the Soul from Fear:

"This is a book about love. Although the title says it's about fear, love is the purpose of this book. For fear can teach us to love in entirely new ways, and that, I think, is the ultimate secret of fear. When we don't run from fear, or try to eradicate it, we discover ourselves anew. We discover ourselves as beings of love."

His key offering in this study is the insight that fear is not something we can get rid of, seeking ever more comfort in distraction, in entertainment, in shopping, and in taking vacations and breaks. The next lines of the post shed more light on this:

"While it is not possible to get rid of fear, it is possible to gradually transform it. Transform it into what? Fear can be shaped into capacities of soul that can bring the forces of love (not the emotion of love) into the world. The force of love works to cancel the fear of fear because love is a force of connection and attraction, while fear is a force of separation and division."

Robert Sardello is a pioneer in the field of spiritual psychology. He lives and works in the USA and has spent a lifetime – together with his late life partner Cheryl Sanders-Sardello – deepening an understanding of Rudolf Steiner's original indications for a spiritual psychology. His book on fear is a helpful guide to help develop the inner resources to face fear. R. Sardello's website [www.robertsardello.com](http://www.robertsardello.com)

Cobie Roelvert

# A Call for Imaginative Forces

## – to awaken in the etheric realm

A Workshop led by Troels Ussing 28 - 29 February

Troels began, just weeks before our present lock-down situation, by naming some of the challenges that face the world at present: the climate question; pollution; questions around biotechnology; ever more pervasive electronic coverage - the list went on. He asked of us *"What is the anthroposophical reply?"*

Troels then brought one perspective: our time is calling for a new understanding of what it means to be human and how to handle many of the big questions of the world in a moral way. Knowledge is needed to make changes, but even more so are the imaginative forces needed for this process of change. Troels stressed that new pictures of a future world where human life unfolds **can only arise** from within the human soul. To illustrate this, he quoted Francis Edmonds:

*"We face problems which no ordinary thinking can hope to solve. We propound theories which rob life of all meaning, and, almost in the same breath, proclaim ideals which demand significant living... There must arise a new interpretation of the world we live in, a new understanding of the nature of man. This new understanding can only awaken within man himself."*

All human beings of our time carry within their souls seeds that can grow and become living inner pictures. These seeds need our imaginative forces to grow and become strong pictures that can guide us into the future. Rudolf Steiner showed ways to work with imaginative forces to come to a deeper understanding of the human being, of nature and of social life.

We face problems now which indeed "no ordinary thinking can hope to solve". (Einstein also pointed to this thinking-as-part-of-the-problem - *"knowledge that has damaged the world cannot heal the world"*). We need to achieve a new, living thinking - a mode of thinking which can only awaken within a human being for him or herself.

Troels brought the picture of what struck the first astronauts most strongly when 'out in space'. It was, almost unanimously, the experience of looking back from space on the beauty of the Blue Planet - Earth. They sensed it as something fragile, and had the sense of feeling, of knowing the earth as LIFE, as LIVING.

Rudolf Steiner gave the indication that a deepening quality of soul arises out of making observations and then, after allowing an after image to emerge, observing the world through the senses - and then reflect.

In the last decades biography work has become very prevalent and here the same method is used. One finds a red thread in one's life. Rudolph Steiner also spoke of a new development now occurring in the relationship we have with our conscience. Ordinarily, we sense when we have done wrong or right. Now, we begin to work with the question of what I am going to do wrong or right in the future.

Troels then led us into understanding a further stage, one that uses the forces of imagination in 'painting' an imagination of the thought and through this growing/receiving a moral understanding of it.

To try and help us understand this he gave the examples of: a bio-dynamic farmer whose working on the land invites spiritual forces into the Earth; eurythmists inviting the spiritual forces into their movement and similarly, in forming pictures (another anthroposophical task) in our minds we are active and it is this very activity which brings about new thoughts - and thereby invites the spiritual.

Troels then made us aware that these 'new-moral-individual-pictures' are streaming into the world with the birth of each new soul. It is a strength that the children bring with them from the spiritual world. For each human being has gone before birth through the midnight hour and there met the Christ. We come to earth with this image in the depths of our soul.

Troels explained that it was out of this that Rudolf Steiner asked the new teachers to help children breathe. This does not refer to our physical breathing in and out of air but rather the perceiving of something, reflecting on it, and then giving it back. Educating with real, living pictures gives strength to mankind. Imagination, he explained, needs to be brought to children so that the child grows to look at the world through the senses and then reflects from the soul level. Through this rhythmic learning 'morality of the will' will be formed. This is how wisdom arises in old age. Without moral imagination there is no new wisdom which can enter the stream of Humanity's destiny.

Troels then gave us five guides for working towards Imagination. He elaborated on these profound practices but sadly, I am unable to. However, I will name them, hoping that through your own work they may reveal their gifts.

- Pictures as ideas
- Devotion
- Full engagement of the will
- Ongoing creation
- Embodying the time situation

I have here only touched the surface of what Troels conveyed to us during the first evening's introduction. He led us further through exercises on many levels, one of these being through listening to a movement from the violin Concerto in D major by Vivaldi, which I am sure none of us will forget.

The only way I can think to end is by picturing Troels Ussing's return to us. May this form of invitation bring him back!

Caroline Hurner

# Time-Arts Section

Some thoughts and notes from a meeting  
of the Time-Arts Section, March 2020

The Pandemic shows to us once more that we have passed the threshold as R. Steiner describes it many times: a passing into an etheric realm. In the etheric sphere events do not happen one after another, but they happen simultaneously and we experience it in this global picture of the virus where events, actions and reactions are happening simultaneously. It is in this etheric realm where Christ lives in the Etheric, but where also in this etheric sphere the fall of the Angel of Darkness happened: Andreas Neider describes it as follows: "At the beginning of the modern period, a whole grouping of Angles had turned to Ahriman, thereby darkening and obscuring the etheric sphere. This is what Michael, the ruler of this etheric thought sphere, had to redress by casting out these beings into the earthly realm- the realm of human consciousness. Ahriman wishes to bind the consciousness of human beings, their free powers of attention to the earthly realm. With the help from the 'spirits of darkness', he seeks to obscure the etheric from human beings."

In our time we face two weaknesses: the etheric body with its loss of vitality, living sense perception and imaginative thinking together with fear which lives in our astral body.

Andreas Neider, in his foreword to *"The Electronic Double"* a collection of lectures by R. Steiner, he speaks of the schooling path concerning these areas of work: one where we practice etheric attentiveness, for example by doing the observation of the plants growing and decaying or in observing the clouds or practicing the six subsidiary exercises; this is to engage with: *"Practice Spirit Presencing"* in balance of the soul, from the second verse of the Foundation Stone Meditation.

Rudolf Steiner in a Lecture, of 29 Oct 1921, GA 208, tells us, that if we work with Imagination - (not with our ordinary thinking, for that works on our nerve-sense system) - but when working with Imagination then our breathing system is strengthened.

The other path engages with the manifold exercises for memory schooling; e.g. Rückschau, review of the day, biographical reviews, self-reflection, the awareness for the moment of wonder/miracle of the day, here our soul penetrates into our constitution; the first verse of the Foundation Stone Meditation: *"Practice Spirit Remembrance"* in depths of soul.

On 3rd of November 1905, Rudolf Steiner spoke about the "new illnesses" which will come. He gave an example, when the Huns, of the 4th and 5th century, attacked Middle Europe with such brutality. This caused the deepest fear to spread amongst the people like fire and this caused the illness of leprosy. It was the fear and desperation of the people that created the spiritual forms of this illness. If the

onslaught had been met with courage and love this illness would not have manifested.

In another lecture R. Steiner speaks on the 26th November 1916 about the "occult reasons" for new illnesses in a time period, he there expresses how these illnesses are an effect, that the human connection to the Spirit of time "The Archaï" is failing, working against the third level of the third Hierarchy. An illness can bring new awareness's. Yes, if we have carried such an illness and gone through it, through the healing with the being of Mercury, then because of our suffering a resurrection takes place - a Mercury healing for everyone - In the Mercury region these illnesses can be redeemed.

Peter Selg writes in his book *"Patienten Meditationen von Rudolf Steiner"* about a meditation Rudolf Steiner gave as a prophylactic to a woman, in it the pondering on 'Light' and 'Colour' are key words.

The meditative process working with the etheric and the Light and with the soul processes of Colour can help stimulate strength and healing.

Rudolf Steiner spoke in a lecture on 19th November 1917: "If human beings achieve in the 5th Post Atlantean Epoch what can be achieved by incorporating the forces of evil in a positive sense, then something momentous will also have been accomplished at the same time—in that human souls will recognize that they have in Christ the helper they need to transform the forces of evil into good. – The human being in the 5th Post Atlantean Epoch must be a fighter for the Spirit."

And in 1916 R.Steiner speaks how we today can learn the 'Language of Christ' and in doing so will experience a growing dialogue with the Christ being who then can be a helper at our side.

Silke Sponheuer

# Covid19 and Climate Disintegration –

## I attempt an Anthroposophical response

Charles Hugo

### What is this Virus?

At the outset it can be said that viruses are DNA material. This is uber important. It is to do with the manifestation of Being.

If one takes an overview of what has been gleaned from Anthroposophy to understand the phenomenon of Viruses, then I am able to find the following perspectives, that can be lifted into an overall view:

Firstly, a video by Dr Tomas Cowan in which he advances that Rudolf Steiner proposed that a virus is what is excreted by the human being when he/she is poisoned. So, it is not the prime cause but an effect of poisoning of the human being. Now it is good to ask what is essentially a poisoning of the human being? We must return to this question. In the Video the cause of the poisoning is offered as the effect of electro-magnetism on Mankind. Evidence for this is given by time coincidences of advances in the prevalence of electric radiation around the Earth, and flu-like epidemics that have followed. For Example, in 1918 an outbreak of Spanish Flu occurred after the introduction of radio waves around the world. Another epidemic occurred in World War 2 with the introduction of Radar. In 1968 Hong Kong flu resulted from the proliferation of radio emitting satellites in the Van Allen belt around the Earth. The most recent outbreak of Covid19 has occurred after the introduction of initially 20,000 5G radiation emitting satellites, the first area getting full coverage, being Wuhan. This phenomenon is spelled out in a book called “The Invisible Rainbow” by Firstenberg .

So now one can return to this idea of poisoning and try to unpack it. One can add that electricity is fallen light into the material and magnetism is spiritual warmth also fallen into material, that is, below the level of Man. They (therefore) contain immoral impulses. Man, in his development through the full extent of his potential is intended to transform material into spiritual substance, as forces of light and warmth, this as essential expression of his being, is also then expressed in his DNA, i.e. as the self-manifestation of his being. This inside-out process is exactly the opposite result to the forces he encounters from electricity and magnetism. This relationship is a moral one, his moral perceptions are dependant also on his moral development. When these lower forces interfere with his relationship with the cosmos (his whole being in its development through relationship) then they are antagonistic to his being, one could say his Anthroposophical being, the being that is in metamorphosis through his connection and interaction in and with the forces of the

Cosmos, in its Holism. It is now being limited in a way that challenges his health, it challenges the assertion of his healthy being. For mans I to be able to exert its existence in a healthy way, it needs to be able to find the truth. Electricity affects man's nerves, expelling from them everything that tends towards spiritual moral impulses.

Now one can look at other perspectives regarding the arising of viruses. Cruelty to animals has been proposed as a cause. There has been massive abuse towards animals, both in a lack of conscience or cruelty in both the East and West. Can this cruelty radiate back from the spiritual world as illness causing effects towards humanity? A further point is that where mankind electively limits his being to the material world in order to gain power, that the acts of cruelty to animals can give him the power of black magic, the power over the forces of the Earth, which would be densification, gravity and magnetism. With this in mind, one could state with clarity that the arising of covid19 is an exact reversal of the spiritual path. It starts with black magic, that is the materialisation of the human spirit, it is then followed by enforced (from outside) fear and isolation. The esoteric path starts from the other side, from the individual cultivation of love and self-conquering compassion, which enables the dematerialisation of matter. Another factor that Rudolf Steiner speaks of “...a certain species of bacilli who are the carriers of infectious diseases; these beings are the progeny of the lies told by human beings...” (GA 99 – L.6). Dishonesty obviously has a deleterious effect on the moral capacity of the I, which has its effect (a limitation) on spiritual perception. These factors all point specifically towards a severing of the Earth and Man from their spiritual and cosmic connections, through stunting mankind's development through moral capacity.

So, now I have proposed, that this virus is a result of a poisoning, poisoning being a moral issue. A poisoning caused through the effect of evil astral forces upon Man. This force is a limitation of his I, it inhibits his ability to receive the truth into his self, and he now needs to find the consciousness to be able to assert his healthy existence in spite of the resistance it has encountered. In the context of covid19 this is more specifically an attempt to limit his being to the material realm, an animalisation of Man. The material carriers of DNA (S, O, H, N, C) are carriers of spiritual forces, the carrying capacity and the transformational relationship between them is inhibited. It is an attempt to limit the I to the Earth. (compare the covid19 virus as a picture as the Earth with a crown of thorns as opposed to the ideal Man's head having a crown of thorns.)



### What is Our counter-development?

We need to further distil some essential concepts as follows:

We need to see that We all make an identification of our Being at some level. This identification manifests in some form of Being. This is done consciously though an identification with the anthroposophical truths, which links the I into the astral world.

The abdication of electively identifying our being within the ‘intelligent whole’ that is the power that is behind the Living (Anthroposophy), is not neutral. If the space is not filled by due development, it will be filled by “its fallen opposite” i.e. something that is antagonistic to his/this development. We need to be able to recognise this in the situation we are confronted with.

So as to the question where do viruses come from? It turns out we are co-responsible, if we develop Anthroposophy in ourselves then we meet / make our environment on even terms, where we fall short, we meet a challenge to the I, which is antagonistic to it. Through the latter we are challenged to become more conscious and oppose it positively, in an inevitable “uphill” way, or we let it become our fallen nature, we become un-whole in nature.

It remains to say what is healthy development. We have to find our way. Our Essence must become able to BE - not just represent - a force that goes out to mankind – it is not just a force for my own development, but a positive force for mankind and the Earth.

I will try to articulate what the appropriate corresponding essential and healthy development is, as follows: We can actively identify our being with the intelligent whole that is behind existence, that is behind what is Living. Only from a success in this penetration of the whole (see RS zodiac and forms of thought) can we have a framework for compassion, something that can see the part out of the whole. This still incorporates the love of the wisdom which is of the whole, it is only this love, on this basis, that can overcome the hate and fear engendered by not being able to reach the selflessness of the whole. From this platform, one can meet the pieces of wisdom, in a way that they make a whole, which is Man. There is no strangeness or extraneousness that is in the judgement from an otherwise inevitable self-centred point of view. We can always meet and see the pieces out of the wisdom that still contains the love that is in the whole. Only by engendering this capacity in the self can we reach freedom, freedom from being tied to the arbitrariness of the body at its space-time, only when we can enter into the living activity of thought of the whole out of ourselves, can we go beyond the confines of the body. We are now in a position to exercise this freedom as a capacity to bridge the gap between seeing and doing: This is what gives our doing integrity. All outer perception is a parade of metamorphosis of form that is not at all determined by the material aspect. The only constant behind this parade, is the I. The I of Earth, The I of God, the I of me. Only seeing the I, the Man, that is active behind the manifest, is the key to being able to behave in tune with the world, opened. This is a development of perception, of intuition which creates organs in us that can understand the percept immediately without an intervening mental picture, it is a joining of universal and individual in the I, as percept, as moral spiritual understanding. It is moral in that it is based on a tested selflessness and a capacity for self-control, it radiates from our being as compassion for the world and Humankind. So, it is accepted that fear and hatred have been overturned especially in the context of regarding one's own death.

This is my best understanding, and I acknowledge that we are well short of it, but it is achievable, it is on our path, it is a potential development out of our nature, of this I could not be more certain. It is the healthy antidote to the manifestation of the virus.

### The world historical context.

Mankind and the Earth have now passed the Turning Point of Time (the intervention of Christ and his uniting of himself with the future of the Earth), a veil is now being drawn over our intended future participation in our evolution given through the picture of Pentecost.

Rudolf Steiner stated on two very critical occasions that the context of what he was giving was “the New Age of Light (in man)”, this change started in in 1879, it also means a change in the inner working of nature and means the world can no longer be carried by the traditions that had been placed in it for its benefit.

These two occasions were firstly “The Christmas Foundation Stone Meeting”, when he spelled out Mans position and role as mediator between the Microcosm and Macrocosm, and secondly when at his last Pentecost gathering (known as the BD conference), he spelled out Mans role in taking over the ongoing care of the Earth (its evolution) so that it could still provide mankind with nutrition.

We need to take responsibility for the inner working of our own nature and then we need to take responsibility for the inner working of outer nature.

We meet (are in) the passage of Being development through the whole, when we don't meet it through our inner development we encounter the Virus in a bad way, when we are unable to take care of the Earth, we face a dysfunction in the passage of the seasons, the Earth can't play its intended role in the cosmos.

So here viruses and climate disintegration have the same source – by not meeting the passage of being-development through the whole.

So it is ultimately Man's ability to transcend the limitations of his isolated self, to radiate and permeate the world with compassion that is the complementary antidote. It is this generative field created by Man, that allows higher beings to work into the Earth realm to ensure the passage of seasons. The seasons are the breathing of the Earth in relation to the cosmos. It is what keeps the Earth healthy. The cycle of the seasons is identical with the human's relationship to his own I, to his healthy development.

One can hardly find an occasion in Anthroposophy to say something in an absolute way, but, I feel, I can state that it is only this development from Man to transcend his isolated self and link with the Christ that will ensure the intended development of Earth and Mankind. Working with this substance in the atmosphere of the Earth is required by the Christ to maintain the Earth's link with the Sun.

Now the seasons is the breathing of the Earth. This is disintegrating without our nurturing it, correspondingly our own breathing is what is inhibited by the virus.

What is the 'turning point of time' in the breath, it is what happens between the inbreath and outbreath, this is the Gap between being a receiver and being a giver to the world? This moment is dependent on the capacity and nature of the I. In the World-Historical context, our lack of capacity means that our outbreath is poison for mankind, and it is indicative that the earth is no longer able to go beyond itself and play its role in cosmic evolution.

When one looks at the nature and timing and the social political commandeering of this virus, then one can only conclude that this is to do with the incarnation of Ahriman. When Man has to do with Ahriman, we can remember that he has been defeated in the spiritual world, and that he is with us here for the duration of the Earth, one cannot get rid of him as such, the important thing is to be able to recognise him in his activity. This in our consciousness already has a neutralising effect.

DNA is manufactured in a breathing process between the world / cosmos and oneself. It is a template for this exchange. What has most of all been affected is for man to be able to take on his role in maintaining the integrity and spiritual functioning of this formation as a whole. It is becoming an animal DNA, or worse, its material components only being able to carry their material value.

Man is being challenged to express his spiritual nature in the now limited material carriers of DNA, he has to exert his I through temperament to overcome this resistance.

Man breathes in life, we need to understand what this life, that is carried by oxygen, contains. We breathe out what is effectively poison for mankind - unless we develop ourselves spiritually – this also needs to be recognised and understood.

## Summary in Conclusion

To sum up again: Fear and Hate are tied to each other. Our relationship to these I-relationships is exposed in the context of impending death. When we are found wanting, this un-freedom is transferred into our relationship with the outside world.

This Fear is actually fear of death, it is ironic that this drives us into materialism, where we feel we have something to hold on to. This is a deception.

We need to recognise that life is a test to create the conditions of healthy life in ourselves and the world. This was held to be the case from as far back as the Tao.

Now we have come to a point where we need to be able to overcome fear of death, it is from a spiritual point of view – new life.

What is required to do this will remove the Coronavirus and the conditions in which it thrives.

Under the present materialistic regimes view we are faced with a maximum of 4% of people passing over to the other side. The only treatment to be offered is to be put onto ventilators. We need to look at what this means, including the fact that materialistic science is basically helpless, which is being hidden and obscured. These circumstances also carry in them the prolonging of conditions for the virus. Materialistic science is not our saviour, and nor is government, this externalisation of responsibility is a myth, and a completely false reliance.

The Social virus circumstances has overturned and wiped out what has been brought into mankind as traditions as values, by more advanced personalities over thousands of years. This is a fact; we have now gone way back to a savage baseline of might is right. Think just as an example, think of what has now become of the values so hard fought for in the French revolution. Even what I am writing now is possibly (and they love the ambiguity which promotes self-censorship) illegal under this tyranny.

I have tried to get through to a balanced, thought through, view. The occurrence of THIS virus at this critical turning point in time for man, is a testing of his deepening of the understanding of what the incarnation of Christ means, and of Man's responsibility towards the fulfilment of the consequential opening of Pentecost. Without this, Man and world evolution has no meaning, no purpose.

Rudolf Steiner said that it takes the whole of anthroposophy to understand this properly.

Easter time approaches again, let us not miss internalising what it means that death is new life. Let us not miss seeing our mission towards Pentecost.

If we thought that anthroposophy was an idle past-time, a nice to have, we need to realise that it is NOW the very ground of battle.

# During the Lockdown

by Wilfried Bohm

I imagine each friend in my Society discovering a new quality of home life under these extraordinary circumstances. This may conjure up images of a more traditional lifestyle, but for myself I must admit that the world of digital communication is now invading my home environment even more. Our university students have been sent home, so teaching is changing over to the means that the Internet provides. A steep learning curve for teachers and lecturers. Yes, it can be done, but I do miss engaging with my students at eye level, using tone of voice and gesture of body to bring across insight into the very physical activity of building. The internet is cerebral, while buildings are luckily still built by human hands, and will be for centuries to come.

Much thought is being given to what this crisis tells us. Such as an imperative to pull back from our extreme invasion into our natural environment. Such as limiting the electrosmog (soon added to by 5G technology) now enveloping us. Humanity will have to learn very fast.

Another thought came to me when I listened to the German Chancellor Angela Merkel speaking to her country. She said that now 'Distanz ist Fuersorge', meaning 'distance is care'. She acknowledged that this goes against our natural reaction, when in times of danger humans want to crowd together, to huddle together. But now we, in this age of the Consciousness Soul, have to react differently. We have to keep a distance, if we care. Respect the distance that every free individual requires around her or himself. Is that not interesting? We have to rise to a higher level of care, overcome our instinct of huddling together. This I take as another positive learning task for us from this experience

# 31st March 2020, day 5 of the Coronavirus Lockdown in South Africa.

Dear Caroline,

Thank you for inviting me to write a paragraph for the ASWC newsletter, a privilege indeed, and it's in the form of a letter to you and your readers from me.

No doubt, we are all in our new lives of 'lockdown'. Re-treat is how I am naming this period. A time of re-set, re-view, re-spect and re-union.

Everything has changed overnight, and now more than ever, we are reliant on opening to the Spiritual world for guidance, maintaining balance in centering, and listening deeply and sensitively for that which each one is called to do.

I was shocked to read the annual world mortality statistics from the United Nations. More than 20 million people die each year. 19.7 million people die from cardiovascular diseases at the top of the list, with almost 10 million people dying from cancer coming in second. It is estimated that approx. one million people will perish from covid19. Perhaps we needed this virus to wake us up to change our ways as a planetary race?

I do see this event as a call for re-set, may all human beings hear it, in the East, West, South and North! May many more open to the wholeness of the divinely designed spiritual framework given to us by many, including Rudolf Steiner.

May the patterns of globalization be reset during this time. May individuals align their intentions and purposes to serve the whole with integrity, generosity and kindness. May fear, greed, competition and ignorance be transformed into empathy, collaboration and enlightened thinking.

May we all wake to the wonder of Being Alive and to the beauty that surrounds us.

Thank you for asking,

With Kind regards

Anne-Lise

# Corona Virus

*Coronavirus ,the crown of all viruses !*

*What a beautiful name!*

*To bring us back to the reality*

*Of who and what we are*

*And how valuable each person is!*

*We can sing in our isolation!*

*Listen once again to the birds, the bees*

*And the wind in the trees.*

*See the blue sky without smog or vapour trails.*

*Pray to our hearts content*

*In the quiet of our locked down room,*

*Suburb, city, country or cell.*

*Our purchasing will be curtailed*

*Our streets and parking bays empty.*

*Some of us may die*

*But let us depart*

*With joy in our hearts*

*And to open our eyes*

*To the heavenly sights*

*That great men and women of old*

*Spoke, wrote and sang about!*

*A beautiful world is being born!*

John Coates 15/03/2020

## Meditations given by Rudolf Steiner

sent out by the Medical Section,  
Goetheanum

In the event of restlessness, anxiety, fear

*I bear calm within myself,*

*I bear within myself*

*The forces which strengthen me.*

*I want to fill myself*

*With the warmth of these forces,*

*I want to pervade myself*

*With the power of my will.*

*And I want to feel*

*How calm spreads*

*Through all my being*

*When I strengthen myself*

*To find calm as*

*The force within me*

*Through the power of my striving.*

To care for breathing and warmth, overcoming  
external isolation through the spiritual relationship  
with the world:

*In my heart*

*Shines the power of the sun*

*In my soul*

*The warmth of the world is at work.*

*I want to breath*

*The power of the sun*

*I want to feel*

*The warmth of the world.*

*Let the power of the sun fill me*

*Let the warmth of the world penetrate me.*

## Dates for 2020

### May

**ASWC AGM:**

Saturday 30 May 2pm

at Sophia House PLEASE DIARISE

**Biodynamic Prep Making Workshop**

May 23-24 at Bloublommetjieskloof

### June/July

**Country-Wide Teachers Conference:**

28 June – 2nd July at Roseway Waldorf School, KZN.

where a Composting Workshop with Hans Supenkaemper will  
also happen.

**Viticulture Workshop and Farm Consultations with Georg  
Meissner** all of July, Cape.

**Eurythmy Therapy Training (SCETT) Module 4**

Venue at Manor House, Buitenverwachting.

First week & second week:

Dr Pieter Wildervanck - Organ Pathologies Sclerotic/inflammatory,  
22nd to 26th June and 29th June to 3rd July

Third week: Dr Broder von Laue - Oncology, Glandular System

7th July (Tuesday) to 11th Jul(Sat) and 13th Mon) to 17th July(Fri)

### August

**Biodynamic Conference**

14 - 16 August (Cape) - "I am the farmer"

### September/October

**All Africa Anthroposophic Training (AAAT) Tanzania:**

30th August to 6th September

**School of Spiritual Science Retreat**

19 September, Sophia House.

**Bee Workshop**

20 September "Urban Beekeeping", Cape.

**Eurythmy Therapy Conference**

to celebrate 99 years in preparation for

World Eurythmy Therapy Conference 100 years

30th September to 3rd October

All Welcome

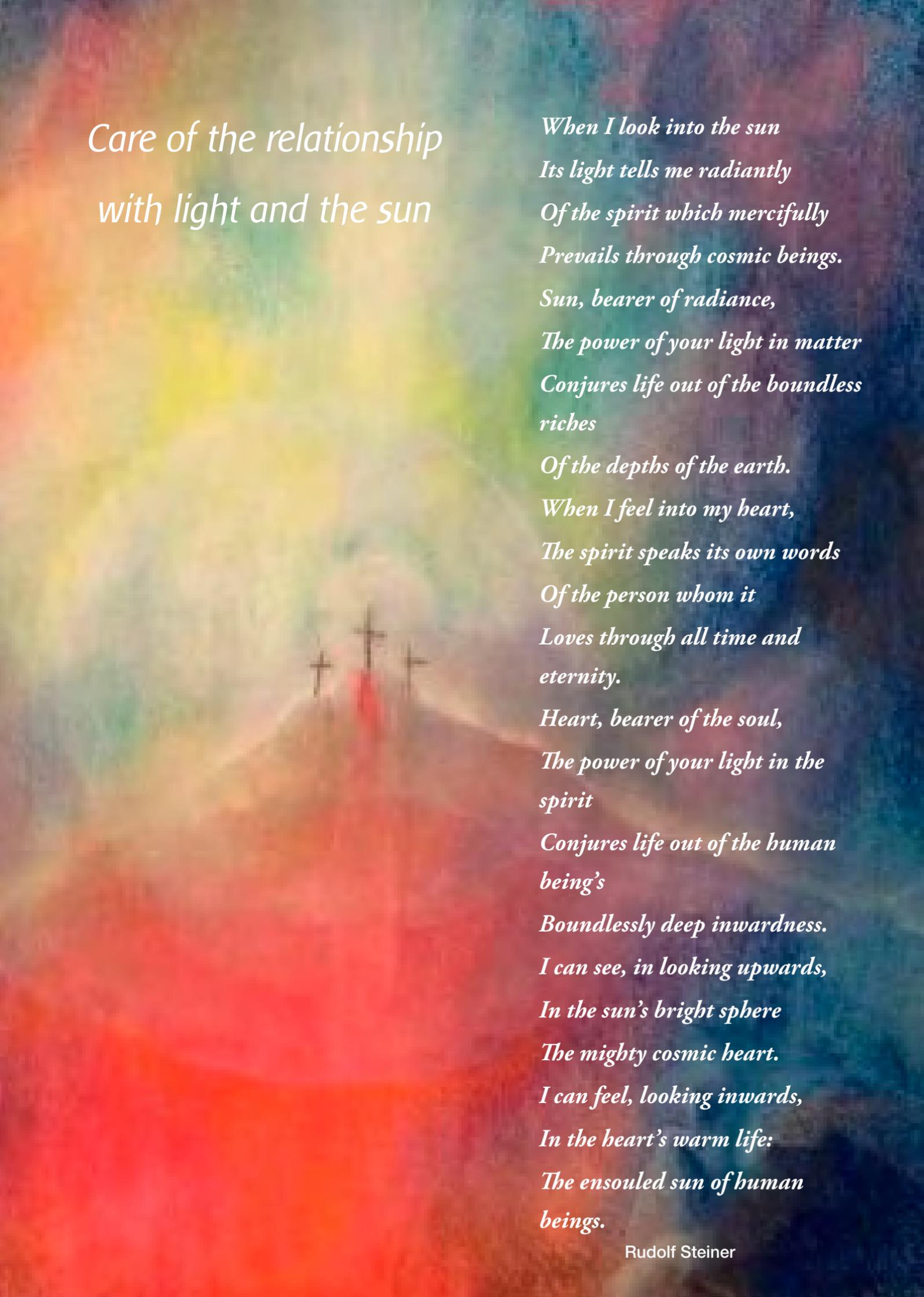
## Event to come

The Rhythms of the  
Foundation Stone Meditation  
through the Medium of  
Eurythmy



Annemarie Ehrlich, the pioneer of Eurythmy in the Workplace  
with whom I trained, also created eurythmy forms for the 7 daily  
Foundation Stone Rhythms. I have been working with these forms  
for several years and find them hugely beneficial in deepening un-  
derstanding and practice of the meditation. With Annemarie's bless-  
ing I would like to share these rhythms with you by offering a 2 or 3  
day workshop between 14 and 16 July this year. This will be held at  
Studio Quella at my home in Noordhoek. Besides the specific daily  
forms, we will learn and do the archetypal forms on which these are  
based and there will be time for participants to share their own expe-  
rience and way of working with the rhythms. (More details to follow.)

Warmly Liz Smith



Care of the relationship  
with light and the sun

*When I look into the sun  
Its light tells me radiantly  
Of the spirit which mercifully  
Prevails through cosmic beings.  
Sun, bearer of radiance,  
The power of your light in matter  
Conjures life out of the boundless  
riches  
Of the depths of the earth.  
When I feel into my heart,  
The spirit speaks its own words  
Of the person whom it  
Loves through all time and  
eternity.  
Heart, bearer of the soul,  
The power of your light in the  
spirit  
Conjures life out of the human  
being's  
Boundlessly deep inwardness.  
I can see, in looking upwards,  
In the sun's bright sphere  
The mighty cosmic heart.  
I can feel, looking inwards,  
In the heart's warm life:  
The ensouled sun of human  
beings.*

Rudolf Steiner