

# Glimpses

## Newsletter of the Anthroposophical Society in Canada No. 76 Summer 2015



Plenum 2015 Conference “And the Darkness  
becomes Light”

## Letter from the General Secretary

Dear Friends,

This year's Annual General Meeting was held in Toronto on May 16, 2015. The AGM was attended by some sixty participants and was followed by the annual conference. There were also a number of Class Holders from across Canada present during this weekend event. (See the articles by Dorothy LeBaron and Richard Chomko in this edition.) Beginning on Sunday evening, May



17<sup>th</sup>, and lasting all day Monday, the annual gathering of the Council of the Anthroposophical Society in Canada with Canadian Class Holders took place. Research themes have been taken on by this group every year since 2003, and this annual meeting is made possible thanks to a Society fund earmarked specifically for the work of the School for Spiritual Science. This allows the Council members to receive the support of the Class Holders for their work and also gives the Class Holders time to meet among themselves to discuss problems specific to their task.

### **The General Anthroposophical Section**

This year, we have deliberately renamed this group *the General Anthroposophical Section* in order to acknowledge the presence of Monique Walsh, who represents this Section for Canada in the Collegium of the School for Spiritual Science in North America. In 1924, Rudolf Steiner had clearly stated that members of the School

for Spiritual Science, besides being connected to a Section related to their profession, were all members of the is devoted to the “universally human” and takes up questions concerning: the nature of the human being, reincarnation and karma, meditation, Christ and the hierarchies, and community building. This universally human aspect extends into all walks of life, and each member of the School for Spiritual Science belongs to this Section by virtue of his or her work with the lessons of the First Class. At the Goetheanum, emphasis has been put on this Section by identifying the members of the Executive Committee as representing this Section for the entire General Anthroposophical Society.

### **Meditation**

For some time now meditation has become a subject of widespread interest in the western world. In the 90’s the hot topic was angels, and then karma and reincarnation (these terms are now used rather frequently in everyday conversation), and now there are efforts afoot to introduce meditative practices in the workplace, in schools and universities – these practices often being influenced by Oriental traditions. Now several anthroposophically inspired books on meditation have become available in English and French. Heinz Zimmerman (former Vorstand member deceased in 2011) and Robin Schmidt, who has taken on the responsibility for the meditation initiative at the Goetheanum, published a book in German in 2010 in which they share their years’ of experience leading workshops on inner work. Basing their writings on Rudolf Steiner’s indications, the authors offer invaluable details on how to practice meditation using verses, symbols or images. What is particular here is that the writers constantly refer to texts by Rudolf Steiner and insist on the importance of returning to the source. This book will be available shortly English and French thanks to support granted by the Anthroposophical Society in Canada. The English translation of the German original has been completed by

Heidi Vukovich and Maria-Theresia Roemmelt, and is currently being revised by Eric Philips-Oxford. The translation into French from the German original has been done by Arie van Ameringen and Renée Cossette and is being revised by Michel Dongois.

### **Conference 2016**

Those of you who have a particular research theme you would like to share during the research reports section of the 2016 conference are requested to contact John Bach. He has written a brief description to serve as a guide for those wishing to prepare a presentation on their research. (See page XXX)

This is designed to afford individuals the opportunity of sharing their thoughts and questions on a research theme inspired by anthroposophy. The research questions can be connected to the conference themes and should originate with a question and be carried out using precise methodology and appropriate tools. Several individuals have already stated their wish to participate in this part of the conference, which will take place in Ottawa. Would you perhaps like to join in on this venture?

### **The meeting of Class Holders with the North American Collegium of the School for Spiritual Science: An Appeal**

In August of this year, a meeting of Class Holders with the Collegium in North America will be held in Spring Valley. This important event is being organized by Virginia Sease, Herbert Hagens and Penelope Baring. This conference will focus on bringing clarity in relation to the nature of the General Anthroposophical Section and the work of the School for Spiritual Science.

Several Canadian Class Holders would like to attend this event, and since travelling expenses for this conference were not budgeted in

this year's financial forecast, we are appealing to the generosity of our Society members. Any additional gift you may be able to make will be greatly appreciated and would allow participants from Canada to make the journey to attend the event. Contributions should be earmarked *General Anthroposophical Section* and sent to our head office.

We are grateful for your support in any amount you may be able to give.

Wishing you a fine, sun-filled summer,  
Arie van Ameringen,  
General Secretary.

## FROM THE AGM

### ***Impressions from the AGM and Conference***

- by Dorothy LeBaron

I would like to thank each person who was present at the recent AGM and Conference in Thornhill. It was quite an extraordinary event. The group that gathered had a wealth of life experience and connections in the Anthroposophical movement. The conference presenters were an inspiring example of working together creatively, being able and willing to take a risk and find a creative way of interweaving artistic biography work with lecture content which led to a very lively afternoon and evening. Working with the theme "And the darkness becomes light" led to an experience of a deepened relating to one another.

In the conversation we had at the end of the conference, I noticed in particular two themes emerging that we as Council have previously heard from members across the country.

"Where are the young people?"

"The Anthroposophical Society is isolated from the world. Why are we not out there, doing more, connecting to the world?"

This time there were some interesting voices responding to these questions.

"What is at the root of the longing to have younger people here?"

"How do we become elders?"

"When we meet like this, we have an opportunity to nurture the soul in an environment that holds and supports us. We come together, then carry our moments of awakening into the world."

"The Michaelic impulse is trying to find its way into human culture, everywhere in the world. How can I see and connect to it?"

"What if we were to serve Anthroposophical initiatives others bring forward with the question, 'How can I help you?'"

I had a sense in the room of something emerging, something showing itself. This something is about the Anthroposophical Society in Canada. That it does not need to be "fixed" and that there is not something wrong with it. That it does not need to be pushed and prodded more "into the world". That in the course of the weekend, we together had co-created something that was an offering to the world, and that we are world.

### ***Associated Germinal Moments from the May 2015 AGM in Toronto***

- by Richard Chomko

As a member who hasn't been to many AGMs lately but used to go to them 20 years ago, I felt called to this last one partly because it was happening in my own backyard. However, as I still needed to attend to the Village Market Friday night and Saturday (where I am the manager), I joined the proceedings only at 4 pm Saturday.

Reflecting on the weekend, my first intimation of the conference was seeing strange anthroposophists (i.e. not from around here) wandering the halls of Hesperus. These arrivals from afar, this convergence, awoke in me a certain feeling.

Unlike the centrifugal, radiating process of death and dissolution, this coming together of so many from so far, in a centripetal gesture, brought a feeling of engendering, of coming into being, that augured well for the days to follow.

Jumping in at the Jump Gate

For me, the conference proper began with Bert Chase's time travel retrospective of mankind's journey, from the eons of spiritual antiquity to the post-modern day. All that and a discussion of the being of Christian Rosenkreutz and his relationship with Rudolf Steiner, over the past ages of human development. Although Bert's presentation echoed much that I knew already, I found it refreshing in its breadth and majesty.

### **From the Head to the Heart**

Then followed Jonah Evans' talk about practical Christianity in social life. How do we regard and think about those with whom we disagree or are in conflict? Do we inwardly dismiss them and separate ourselves from them? Or can we be willing to stay with the pain of the conflict and strive to love the person in spite of our disagreement?

Jonah has been the Christian Community priest here in Toronto now for nearly two years. As a regular participant in one of his study groups I find that he has a unique ability to bring these first principles of Christianity down to a personal level.

### **Art-ography**

Further underlining the theme of "making it personal" was the

series of artistic biography exercises, interspersed with the talks. These involved working in groups of three to identify difficult situations each of us had experienced in our relationship with others in the society and distilling those into descriptions, key words, and finally, "sentences".

Another part of this was a process of two people working together to draw a visual image inspired by what they saw in the soul gesture of the third person, as illuminated by the biographical experience he or she had chosen to explore. A selection of the resulting images accompany this report. And the prose and poetic distillations (the "sentences") of some of the participants follow at the end.

I can't comment on the experience of the collaborative art since I was in the only group with two instead of three people. But I felt the willingness to deal with these relationship shadows was appropriate, bracing and lent a certain gravitas to the conference. At the conclusion of the process, Regine Kurek asked us to combine our selected key words into "a sentence"; I joked that, like in a court, the "sentencing" comes at the end.

### **You're With Me**

Saturday night's Eurythmy gave me a new appreciation of the colour-fringing effect of after-image colours which appeared to my gaze at the edges of the strongly coloured Eurythmists moving against a dark background. Somehow I'd never noticed that before. And of course I also enjoyed the Eurythmy, as Eurythmy.

I was glad to be able to add this observation about colour fringing to my (never before published) General Theory of Veil Eurythmy. According to this theory, one of the ways in which Eurythmy works is by overloading what I'll call the world constructing engine of the mind, leading to a glitch in the matrix — a partial, momentary, breakdown of maya, of the illusory world of appearances.

It's like I'm looking, I'm watching, I'm trying to follow all the movements, all the changes — the moving Eurythmists, the flowing veils, but I just can't keep with it all and it doesn't fall into any pattern that I can call up placeholders for from my mental library. There comes a moment in what I'll call "good Eurthymy" when I become aware that the mental picture I construct of the world that's "out there", is fraying a little at the edges. And the awareness of the fraying reminds me that the world I "see" is a mental construct. Am I the only one who experiences this? The digital video analogy of this effect I'm describing would be a too-low bit rate (not enough data space) resulting in "macro blocking", or the inability of the system to resolve detail in a scene in which a lot is changing and moving.

### **The Sentencing**

So, in conclusion, here are some of the "sentences" from the biography sessions:

"You are brave — let go of your constricting self — connect with energetic compassion and patience to your radiant self which is revealed in the world."

"It is astonishing! To be intimately human is being one in and with the world."

"Awakening to insight through embracing coherence, leads to overarching understanding."

"Each heart's darkness and light brings freedom for love."

"Be brave in time to love one another."

"May the other enliven and awaken me to perception and insight."

"By openness we resolve karma where light in darkness meets all human in one world"

"I live in the stream of time  
I live in the present  
Relating to another feeling  
Express yourself  
Is there judging  
Remembering self to behold the others  
New light in my darkness"

"Friends in high places the key to interpersonal conflict with friends."

"Let the mood breathe  
Release the intricate  
journey to now.  
Open now out,  
way out.  
Behold the other."

### **Introduction**

- Jef Saunders

As your new administrator I'm looking forward to meeting or engaging with members as I settle in to this new role. Or should I more correctly say, re-entering this role? Before Mark McAlister took on this task seven years ago I spent six months bridging the administrator's position between Timothy Cox's and Mark's tenure. I'm a resident of Hesperus Fellowship Village, an anthroposophically inspired seniors residence adjacent to the

Toronto Waldorf School. I see the administrator's role as an exciting opportunity to provide information, communication and connectivity for all members of the Society and movement. To this end I welcome your questions, queries, information, feedback and news both from you personally and your local communities.

## Research Corner

### Call for Participant Research

The North American Anthroposophical Conference *Encountering Our Humanity*, to be held in Ottawa during the summer of 2016, will include daily afternoon sessions where members will be given the opportunity to express personal research initiatives.

*“This is indeed written in the karma of every single Anthroposophist: Be a person of initiative.. This should stand written in golden letters, constantly before the soul of the Anthroposophist....”*

*Rudolf Steiner 4Aug1924*

These words by Rudolf Steiner have been an inspiration for many to undertake Anthroposophical work. This is an opportunity for this work to be shared and heard by Anthroposophists and non-Anthroposophists alike.

### American Anthroposophical Conference

#### Encountering Our Humanity

Ottawa, Canada

August 7 to 14, 2016

From Knowledge to Conscious Action

### Criteria:

Research must have an Anthroposophical foundation, and should include an organised rationale which expresses a research subject and its significance to Anthroposophy and/or society in general. The various sections of the Anthroposophical Society serve as a good guideline for research topics.

Research topics from the various sections include, but are not limited to :

- Anthroposophical medicine
- Education
- Biodynamic agriculture
- Eurythmy
- General section studies
- Art
- Medicine
- Architecture

Participant research presentations will last a total of twenty minutes in length, with the last 5 minutes of each presentation dedicated to a question/answer period. Presentations can take any form deemed suitable for the subject. For example, a eurythmy presentation could include audience participation in eurythmy, or a presentation on architecture could include a slide show with various types of architectural motifs. For more information or to receive a participant research application form, please contact John Bach at [jbbach1@yahoo.ca](mailto:jbbach1@yahoo.ca)

## **The Terror of Black Doubt and the Philosophy of Freedom**

by Timothy Nadelle

In a certain mood of soul, we can become aware of a gulf which separates us from everything which confronts us in life. This gulf appears to delineate insurmountable boundaries to what we can know. What can a person *truly know with certainty* – first hand, all anthroposophical literature aside! - about the being of a tree, the process of remembering, the inner experience of even his closest friends? This gulf can cast doubt upon everything a person thinks he knows, leaving him feeling estranged from the world. Even when life's obligations or distractions intervene and awareness of the gulf fades, a nagging feeling can remain that he is unable to answer life's most pressing questions.

Or perhaps an experience shakes him out of the sleep of everyday consciousness, as happens to Strader, the scientist or engineer, in scene one of Steiner's first drama, when he witnesses a seeress in trance and hears her visionary words. His friend, Capesius, tells him, "I fear... that you are losing through this your certainty of mind; soon over everything for you black doubt will spread its veil."

Strader confides, "The terror of such doubt – it often tortures me... often, when in agony with problems, a terrible dream figure like a ghost rises from spirit depths before my vision; it presses hard upon my soul, and clutches horribly about my heart, and speaks through me: Unless you conquer me with the crude weapons of your thought, you are no more than a brief, lying picture, formed by your own illusion."

This doubt which Strader experiences also sets the stage for the knowledge drama which is narrated in the Philosophy of Freedom. Dualism, this separation between self and world, is not merely a philosophical point of view. It is a fundamental experience of the human soul on the path to knowledge. In treading the knowledge path which is implicit in the Philosophy of Freedom, our goal is not merely to grasp how Rudolf Steiner rebuts and overcomes the arguments of dualistic philosophers; it is to make conscious the gulf of knowledge which is an essential experience of every human being today – and to overcome through our own efforts our apparent limitations.

When we set out to observe our thinking, we discover a realm of experience which differs from all other forms of consciousness in life, a realm which Steiner characterizes in chapter three of the Philosophy of Freedom as a kind of "exceptional state". In this exceptional state we encounter in the living mobility of thinking an activity which comes into being through our own efforts and is at the same time a universal, objective process. Through it, we gain strength and certainty for new beginnings, for exploring ourselves and exploring the world.

On the one hand, the process is simple... First, we observe something. Then we think about it. Then we observe the thinking we have done. The thing to observe at the outset can be whatever we choose, for example:

a physical phenomena

a feeling

a verse for meditation

On the other hand, it is a trial, a seminal process of creative engagement and discovery which draws upon our deepest resources. The first transition – from observing to thinking – requires an exertion of will. The second transition – from thinking to observing the thinking – requires a higher magnitude exertion of will. And yet, with good will every healthy person is capable of entering this exceptional state and practically benefiting from the health-bringing forces which the activity engenders.

A woman observes something. A question arises and she seeks an answer, an explanation for what she has observed. Two bouquets of flowers are taken from the same shrub. Petals fall from one bouquet when it is placed in a vase. Why does the other bouquet drop no petals?

A man has a feeling. He observes it – recognizing, perhaps, that he is vexed and investigating the quality and form of that vexation. He examines the outer event which caused it. And he asks what in his personality brought about such a feeling, when perhaps another person might have felt differently.

Even a verse upon which a person meditates must be brought into motion through the activity of thinking. Perhaps the meaning of part of the verse is not immediately clear and a question arises which may be answered through a deeper exploration of other parts of the verse.

Typically, this is as far as we go with our thinking and we are content if we have uncovered an explanation, gained a new insight. But we can go farther. We can turn around and observe the thinking in which we have just engaged.

And when we do so, something immediately changes. Before, we were exploring with our thinking something which was separate from us. The flowers, the feeling, even, to begin with, the verse – were all outside us, part of the given world. When we now observe the thinking itself, we explore an activity which we know intimately and immediately, which we brought into being through our own exertions. The separation, the gulf between world and self now disappears. We experience the powerful, objective, active reality of thinking.

Our thinking becomes more vibrant, more alive. And now we have a choice about how to proceed. One direction would be to more deeply explore – with our enlivened thinking – the question with which we started. We experience this as a turning away from the observation of thinking, in order to repair or enhance or enlarge the thinking in which we were initially engaged. New insights appear to us, insights richer and more complete than those we initially uncovered. They appear with lightning speed, creative leaps and that joyfulness we experience when we really penetrate with our thinking into the depth of a question.

The other direction is to continue to work within the exceptional state. But nothing is static in this state. To move forward requires a further increase in will activity. The temporal distance between the thinking and the observation of thinking narrows, approaching simultaneity. There are many different ways to proceed at this point. In forging our individual pathways we live our way directly into the creative being of thinking.

In *The Riddles of Philosophy* (page 88, bottom), Steiner writes, “A world conception must express itself in thoughts, but thought only



then endows the soul with the power for which it searches by means of a world conception in the modern age, when it experiences this thought in its process of birth in the soul. When thought is born, when it has turned into a philosophical system, it has already lost its magical power over the soul. For this reason, the power of thought and the philosophical world conception are so often underestimated. This is done by all those who know only the thought that is suggested to them from without, a thought that they are supposed to believe, to which they are supposed to pledge allegiance. The real power of thought is known only to one who *experiences* it in the process of its formation.”

You are invited to join colleagues and friends in Thornhill, Ontario from October 23 – 25, 2015, for a conference devoted to the exploration and experience of the path of knowledge which is implicit in the Philosophy of Freedom. Interwoven into the fabric of the conference, TQuest Productions of Toronto will perform the first third of the Portal of Initiation. Accompanying us on this journey, Christian Community Priest Daniel Hafner will open and close the conference with lectures which are intended to awaken a spiritual dialogue between the two initiatives. Visit [www.philosophyfreedom.ca](http://www.philosophyfreedom.ca) to learn more.

## NETWORK UPDATES

### Nova Scotia

#### **THE DELICATE BALANCE OF GAIA** - developing a new

consciousness of earth and water.

6-10 August, 2015 at Oakdene

School, Bear River. **LEADERS:**

Jennifer Greene (pictured), Duncan

& Maggie Keppie, Jonathan Swan

and Monika Wildemann.

More information: [keppie@eastlink.ca](mailto:keppie@eastlink.ca) OR Phone 902-542-5320



**Rudolf Steiner Nova Scotia** has a new website <https://rudolfsteinernovascotia.wordpress.com/>

### Vancouver

#### **Joan Sleigh's Visit to Vancouver**

Joan Sleigh's visit to Vancouver, her first to Canada as Executive Council Member of the Anthroposophical Society, was catalysed by an invitation to contribute to the Vancouver Michaelmas 2015 Cambridge Music Conference. I first met Joan Sleigh in London when she presented at my 2014 conference on Parzival's Grail Quest: Healing for Our Time. Delighted about the prospect of coming to Vancouver to present at the upcoming conference 25-26 September 2015, I felt it imperative to share her visit with the local community. As a result Joan Sleigh will be visiting various Anthroposophical institutions on the West Coast of Canada. Many

thanks to the Anthroposophical Society in Canada for covering Joan Sleight's travelling expenses.

26 September – Vancouver Michaelmas 2015 Cambridge Music Conference (North Vancouver, BC)

27 September – Christian Community (Burnaby, BC)

27 September – Greater Vancouver Therapeutical Society for Anthroposophic Medicine (North Vancouver, BC) 28 September – Cascadia/Urban Camphill (North Vancouver, BC)

29 September – Ita Wegman Association/Camphill (Duncan, Vancouver Island, BC)

### **Vancouver Michaelmas 2015 Cambridge Music Conference**

The Vancouver Michaelmas 2015 conference consolidates the ideas and ideals at the heart of Rudolf Steiner's 1915 lecture "Preparing for the Sixth Epoch." Since the inception of the Cambridge Music Conference, I feel this initiative has developed and embodies aspects of humanity Rudolf Steiner foreshadows in this lecture. Thus I felt it my responsibility to embrace these principles of our evolving humanity and bring them to light. Compassionate concern for the other, freedom of thought in the religious life and the universality of a spiritual worldview are aspects of our undiscovered humanity.

What we understand as altruistic acts of kindness, as well as concern for the other, Rudolf Steiner describes as a form of consciousness that will result in feeling another person's suffering as though it were one's own. Such empathy and heightened sensitivity of another's pain could be described as "beyond compassion". Rudolf Steiner describes moments when one will experience the suffering of the other so acutely that one cannot, but choose to act.

Although compassion and altruism are invaluable for us in our time, they are simply a seed of what is to come. For the heart to sense suffering and compel us to act unquestioningly requires personal transformation.

Freedom of thought in the religious life means that each individual will only be able to trust his/her own subjective terms. What constitutes institutional religious belief will cease to be able to inform the inner nature of our spiritual life. The religious life will begin to be informed by truly personal experiences. Unique terms of inner truth will constitute the core of each individual's religious life, which will also result in an understanding of the personal values created by each individual.

Just as we face the universality of a materialistic worldview in our time, as humanity evolves we shall begin to experience the universality of a spiritual worldview. For this to occur there will need to be a shift in consciousness. Novalis captures this change of perspective extremely well when he encourages us to go beyond the limitations of our interpretation of life today: "We are not simply human-beings having a spiritual experience, but spiritual beings having a human experience!"

Healing is the main objective of the Cambridge Music Conference. Whether music aspires to heal the individual or regenerate culture or renew social health, concern for the other and assuaging the suffering of others has been at the heart of the music conference since its inception. Furthermore, the philosophical premise of "dialogical thinking" at the heart of the Cambridge Music Conference has encouraged the involvement of people with different beliefs to come together for a common value, ie music as a healing art. The new music compositions inspired out of the Grail reveal each composers effort to remain faithful to his/her own

personal religious terms. For example, Nigel Osborne explains the closest he could get to the Grail was/is in the form of the Divine Feminine, as a result “Transformations” (2007) emerged in the form of seven Goddesses: Isis, Layla, Lakshmi, Kore, Lilith, The Banshee, Sophia. Music with its potential to heal is the spiritual worldview of the Cambridge Music Conference. This collective initiative describes, transforms and spiritualizes life through music. In tune with life means at one with the spirit.

### **18-19 September 2015**

#### **Anthroposophy through the Arts - Calendar of the Soul with Ursula Zimmermann (eurythmist)**

Rudolf Steiner's Calendar of the Soul is to be the main focus of the workshop using eurythmy to deepen our understanding of the content of the meditational verses. Ursula Zimmermann has made the Calendar of the Soul a life long study. No knowledge of eurythmy is needed to attend this workshop! <http://www.cambridgemusicconference.org/michaelmas/calendarofthesoul.html>

### **25 -26 September 2015**

#### **Vancouver Michaelmas 2015 Cambridge Music Conference <http://www.cambridgemusicconference.org/michaelmas.html>**

### **25 September 2015**

#### **Eurythmy Performance**

Three new works will be premiered and performed by eurythmists Ursula Zimmermann and Klaus Suppan: “Resolution” by Janet Danielson, “The Light of Michaelmas” by Evgeny Shcherbakov, “Emily Carr's Primeval Forest” by Jinny Shaw. The eurythmy performance includes works inspired by the Grail: “Fons Vitae Caritas” (2014) by Janet Danielson, “Transformations” (2007) by

Nigel Osborne, “Gralsstimmung” (2010) by Howard Skempton, and “Fictional Epiphanies” (2008) by Kate Waring. <http://www.cambridgemusicconference.org/michaelmas/michaelmas-eurythmy-performance.html>

### **26 September 2015**

#### **Morning Lectures**

Joan Sleight: Spiritual Intelligence, Free Deeds of Will, the Sense Organ of the Heart

Philip Thatcher: The Michaelic Path and the Practice of Spirit-Beholding

#### **Afternoon Workshops**

Joan Sleight, Philip Thatcher, Jinny Shaw and Klaus Suppan. <http://www.cambridgemusicconference.org/michaelmas/vancouver-michaelmas-conference.html>

### **27 September 2015**

#### **Signs of the Zodiac and Planetary Movements for Professional Eurythmists**

Eurythmists Ursula Zimmermann and Klaus Suppan will be offering a one-day workshop for advanced and professional eurythmists!

<http://www.cambridgemusicconference.org/michaelmas/eurythmy.html>

### **Elizabeth Carmack**

#### **Artistic Director**

#### **Cambridge Music Conference**

[www.cambridgemusicconference.org](http://www.cambridgemusicconference.org)

Contact for further information: [ecarmack@sfu.ca](mailto:ecarmack@sfu.ca)

## Thornhill Group and Toronto Branch

### Money for a Better World

A study group formed to explore innovative ideas around money and economics. The focus will be mostly on ideas arising from the work of Rudolf Steiner and anthroposophy. Ongoing at Hesperus in Thornhill.

### Joan Sleight Visit:

#### October 1, 2015

Meeting with Toronto Waldorf School faculty: 4 - 5:30pm..

Theme: Four levels of empathic encounter: How anthroposophy strengthens relationships in Waldorf schools

Hesperus Fellowship Village: Meeting with Society members and friends, 7:30 - 9:00pm

#### October 2, 2015

Open talk: Theme: Nobody Gets Me!

The Challenge of Empathy in Parenting and Teaching

Beit Zatoun, Markham Street, Toronto, 7:30pm

#### October 3, 2015

Networking at the Village Market, Toronto Waldorf School, Thornhill, 10:00am

Information for all events contact Jef Saunders: E-mail

[info@anthroposophy.ca](mailto:info@anthroposophy.ca) or telephone 416 -892-3656

## Membership Update

Jean-Marc Lugand (QC) has joined the Society.

Hannah Hidson (Duncan, BC) has joined the Society.

Siegrun Price crossed the threshold March 6. See obituary.

Steve Roboz crossed the threshold on Wednesday, 20 May, 2015

Geza Agoston crossed the threshold on Wednesday, 20 May, 2015

## OBITUARIES

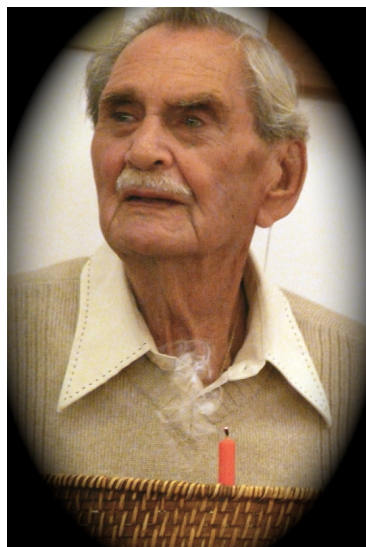


### SIGRUN PRICE

1941 - 2015

Siegrun was born on September 3rd, 1941, in Plöhnen, East Prussia. Her family fled south to Olbersdorf, near Dresden, two years later, to avoid the advancing Russian army. She grew up in what became East Germany. Her family then escaped to the west on the very last train out of East Berlin. In 1961, she was led to the Camphill

Homes in Aberdeen, Scotland, where she trained under Dr. Karl Konig. She was so inspired at what she received that she immediately became a member of the Anthroposophical Society. When she returned to Germany, she came into contact with Waldorf Education, and soon afterwards became a trained Waldorf Class Teacher in England, together with her husband Colin, whom she met on the same course. In 1980, she and her family emigrated to Canada, where she continued her professional Waldorf teaching career. During these years, she became a member of the First Class, and also of the Pedagogical Section. Her last five years were spent suffering increasingly from Parkinson's Disease and dementia, and she passed across the threshold on March 6th, in the early hours of the morning, with great relief.



### **STEVEN (Istvan) ROBOZ,**

**A TRULY MICHAELIC SOUL;  
PASSING OF AN ERA**

Budapest, Hungary, Sept. 26, 1918-  
North Vancouver, BC, May 20, 2015

Steven was born in Hungary at a time when, in parts of the countryside, it was still a feudal system, which came to an end when the Soviets occupied Hungary in 1945. It was still a time of chivalry. As an artillery officer of the Royal Hungarian Army, Steven wore a sword with his dress

uniform. When entertaining women, imbibing expresso in a restaurant on Vaci Utza, he had to ask a superior officer for permission to remove the sword. At the beginning of the Second World War, officers paraded on horseback and horses still pulled his heavy artillery. Steven was a contemporary of Rudolf Steiner for his first seven years. He did not meet Steiner, but was privileged to meet several of Steiner's pupils. Steven's Anthroposophical teacher was Walter Johannes Stein. Remembering the type of books in his father's library, Steven mused that his father might have been an Anthroposophist, as Steiner gave lectures in Budapest in May/June of 1909, or perhaps he was a member of another spiritual movement.

Steven was born in 1918 at home close to the Parliament Building in Pest, part of Budapest. (Completing the circle, Steven died peacefully in his home.) His parents could hear the guns from First World War in the distance. On the day of Steven's birth, the Communists under Bela Kun, tried to take over Hungary. His parents could see the chaos in Parliament Square from their apartment building.

Steven's father was a criminal lawyer. His ethnic Hungarian mother came from what today is Subotka, (Subotica) in Serbia, and many of her relatives lived in Timisoara which today is in western Romania. He was touched by the Slavic element and he and his family often vacationed in Istria, part of Croatia. Steven grew up with Austrian governesses from Linz, so learned German perhaps earlier than Hungarian. By the time he graduated from high school in 1936, he was fluent in Hungarian, German, and French.

After spending the summer in Paris to improve his French, Steven wrangled a position as a time keeper for the rowing events at



the 1936 Olympic Games in Berlin. (He had failed to make the Hungarian eight-man scull rowing team). Steven saw Hitler in person attending the Games.

Steven commenced his engineering studies in Vienna where he attended the Technical University at Karl's Square, the same university that Steiner attended. Steven experienced Hitler's Annexation of Austria in 1938 and tried to prevent Hitler from acquiring the Holy Spear and Chalice at the Schönbrunn State Museum in Vienna. His graduation as a mining engineer was moved up to March 1940 (instead of the summer 1940), because of the outbreak of war. Everybody in his class of about 20 were conscripted for military service in several countries.

Steven's military officer's training was in Eszterhazy, Burgunland, a region associated with part of the Holy Grail saga. There was a test with all the military brass in attendance. The target was 20 km away from the gun emplacement. His shell fell short, knocking over the steeple of a medieval village church. In November of 1941, Steven was sent to Slovakia to help quell a Slavic rebellion against the Hungarians. He was then reassigned to Brasov, Transylvannia (which was a part of Hungary, but today belongs to Rumania) to train Croats, Romanians, Hungarians.

In the winter of 1942, Steven was assigned to the Royal Hungarian 101<sup>st</sup> Artillery, part of the German 6<sup>th</sup> that was eventually encircled near Stalingrad. Steven was in command of 16 heavy, Swedish-made Bofort 88's Forward Artillery, passing through regions currently in the news— Ukraine and Crimea— then across the Dnieper, the Don, and to the Volga, but they did not cross the Volga into Stalingrad. Realizing that they were

surrounded, Steven led his men in retreat and after several battles, made it back to Budapest with about 10% of his command.

Steven took part in the two-month siege by the Soviets in 1944/45. He lost his father and fiancé to American carpet bombing of Buda in late 1944. During this time in Budapest, in 1944, Steven, still in his army uniform, was aware of deportations from the Jewish Designated Housing. In one case, he rescued a woman, who he knew from his youth. She introduced Steven to Raoul Wallenberg, who recruited Steven to rescue trainloads of Jews about to be deported to the Holocaust camps and to turn back marching columns of Jews, sending them back to Budapest. During the Soviet occupation of Hungary in 1945, Steven, made lots of American money on the black market in a short time. He escaped to Bucharest, and finally turned himself in in the British Zone in Salzburg, Austria.

Through the Swedish Red Cross, Steven made it to northern England where he found employment in the coal mines in Durham. After working his way from a driller at the coal face to Safety Officer, Steven obtained his English Engineer Certificate. British De Beers sent him to West Africa, to Gold Coast, Ivory Coast and mainly Sierra Leone to drill for alluvial diamonds. While on leave in London, Steven often went to the Mining Club. There, he met Charlotte, a Hungarian born ER nurse, who later became his first wife. She took Steven to a lecture by Walter Johannes Stein on "World History in the Light of Anthroposophy". Steven and Charlotte became part of Stein's inner circle where Steven was entrusted to holding the donation basket at Stein's lectures. Steven often accompanied Stein when Stein lectured in other parts of England. When Steven went to work in West Africa from 1948-1950, Stein made up a special medicine to prevent Steven from contracting malaria. Some other members of Stein's Circle included Trevor Ravenscroft, Shirley Griffin, and Rene Querido.

Stein told Steven and Rene that their tasks were to bring Anthroposophy to North America— Steven to Canada and Rene to America. Canada paid for Steven's passage by boat to Montreal in 1950, from where he boarded the train to Vancouver. Steven worked up in the gold mine at United Keno, Yukon and later on exploration for uranium ore in south-western Northwest Territories in the Desolation Mountains. Charlotte was with Steven in the north, and helped in the discovery of a huge deposit of uranium that later became the Charlotte Mine. Union Carbide (U.C.) hired Steven directly by short wave radio communication and sent him to British Guiana (B.G.), from 1951-1953 to find manganese deposits for Union Carbide's batteries.

While on one of his leaves in Manhattan where U.C. was headquartered, Steven often attended lectures at the Anthroposophical Society in America's headquarters at 211 Madison. In 1952, Henry Barnes sponsored Steven to become a member of the Anthroposophical Society in America. In B.G., Steven was injured in November, 1953, while using his geological hammer by a sharp piece of the nerve-toxin plant Curare, which penetrated his hand. It took a week to travel back by boat to Georgetown. The physician could not locate the piece of Curare in his hand (no anaesthetic or X-ray machine). After Steven waited for his divorce case to be completed at the High Court in Georgetown, U.C. flew him to Manhattan to the Midtown Hospital, which was partly owned by U.C. The next morning after his operation, a nurse informed him that he had five minutes until breakfast. That nurse, Helga Leigh, later became my mother.

Steven's sister, Eva, and a fellow officer from the Hungarian Army were already living in Toronto. Steven joined them and asked Helga if she would leave Manhattan. My parents were married at

the old City Hall in Toronto in March, 1954, and moved to Vancouver in May. During those few months in Toronto, Steven helped to found the Anthroposophical Society in Canada (A.S. in C.), which separated from the Anthroposophical Society in America. Giseler Weber, Elsie and Douglas Andress, and Tibor were among those founding members.

Steven and Helga lived in the West End in Vancouver on the top floor of an old rooming house. Steven worked at first for a few months on the Green Chain, graveyard shift, at MacBloedel's lumber yard on the Fraser River, and then obtained a job at Britannia Beach Copper Mine, up the coast. As the coastal road was not yet built, he took the Bonna Belle on Sundays and returned on Fridays to Vancouver harbour. They moved to south Vancouver, near the Musqueam Reserve, to rent a small house with a large forested property. Steven and Helga started a study group in their living room at Michaelmas, 1956. Early members of this study group included Katherine Mayne, Wyn Halliday, Noel Bell, Harry Oldham (British Trade Commissioner), and Sheila Watson. Noel later helped Steven to obtain a job with Pacific Propane (later ICI). I was born in April of 1956, and "attended" those meetings while trying to sleep in the bedroom.

Steven and Helga bought their first house in 1957 in North Vancouver. The group meetings moved to Katherine Mayne's apartment in Vancouver. The study group formerly became the Albert Steffan Group in 1965, shortly after Steffan's death. However, the group's numbers grew quickly, and by the late 1960s, they realized that Mrs. Mayne's apartment was too small. This was partly because Steven often gave public lectures in the Maritime Museum and other venues. Steven spearheaded the idea of obtaining their own centre. The Rudolf Steiner Centre

Association was incorporated in late 1969. An ideal location for the Centre was identified at the corner of Trutch and West Fourth in Vancouver by Judy Maas in 1970. Many members contributed to the down payment, and the Rudolf Steiner Centre (RSC) was inaugurated at Michaelmas, 1970.

Steven worked with others to start a Waldorf School. The first meetings of the Waldorf School Association were at Mrs. Tye's property in Sardis, near Chilliwack, from 1955-57. This eventually led to the founding of the Vancouver Waldorf School in North Vancouver in 1970.

Steven was fired from the propane company and shortly afterwards started his own company in 1959, Vulcan Thermal Engineering (V.T.E.) as a Heating and Air Conditioning Engineer. V.T.E. mainly designed heating and air conditioning systems, primarily for industrial customers and was a distributor of the Ascot and Lincoln furnaces. Steven retired from V.T.E. in 1972. At that time, during one of Douglas Andress's visits to Vancouver from Toronto (Elsie Andress was the President of the A.S. in C), Douglas had asked Steven to take over the Steiner Book Centre when he died. Douglas died six weeks later, so S.B.C. moved into our basement from Toronto.

By 1988, when Steven retired from SBC, the stock and publication rights were sent to Steinerbooks in the US. Over 30 titles had been published. SBC had the distributing rights for Canada, New Zealand, and Australia. Steven was part of the Council of the A.S. in C. The AGMs were always held in Toronto. The first AGM outside Toronto was at the Vancouver Waldorf School in 1975.

Apart from the Wednesday Study Group, Steven had many people visit him at home for consultation. From the 1960s to the

1980s, many visitors from the Vorstandt and from all over the world stayed with us. Even though he did not attend the Study Group from 2008, people still came to see Steven still in his last years at home.

Steven was very conscious and feisty almost to the end. Visitors who came to see him two weeks before his death were amazed by his wakefulness and sense of humor. When the first Home Support person came, Steven took up the telephone, pretended to call the police and said "I'm reporting a home invasion". Steven resisted all kinds of help from myself, the nurses, and home support, but was pliable from Ascension, when he made the decision to leave this world. On that same day, the bees on my property swarmed, and then swarmed again on Whitsun after Steven's death.

Steven died naturally and peacefully at his home, at 5:08 pm, on Wednesday, May 20<sup>th</sup>. A special Ascension/Whitsun celebration had been planned at the RS Centre, but, instead, by 8pm, as the Community had prepared Steven on the hospital bed in our living room, we had a special evening with Steven in attendance. We had special prayers, verses, and a partial Ascension/Whitsun evening. Ali Roth, my cello teacher, and I, played cello. Later, somebody told me that Helga was also in attendance because she saw her in the same location where Steven had often seen her over nearly the past nine years.

As his only child, I made sure that Steven spent his last weeks/days/hours at the house. Those who have taken care of their parents will understand to what extent one has to neglect oneself in order to be there for an elderly parents 24/7. The physical body requires intense and constant care during these vulnerable times. A



"new" member of the Wednesday group turned out to be an Angel whom both of us needed.

Steven was a walking history book, representing an end of an era in Europe. He was one of the founding members, and the oldest member of the Anthroposophical Society in Canada. Rudolf Grosse, one of the Vorstand in Dornach, had appointed Steven Class Holder for the School of Spiritual Science in 1972, but Steven did not take up that function. The library at the Rudolf Steiner Centre was renamed the Steven Roboz Library at Michaelmas, 2014. Steven was a true modern Rosicrucian -Michaelic being.

I gaze into the darkness.  
In it there arises Light-  
Living Light.  
Who is this Light in the  
darkness?  
It is I myself in my reality.  
This reality of the I  
Enters not into my earthly  
life;  
I am but a picture of it.  
But I shall find it again  
When with good will for the  
Spirit  
I shall have passed through  
the Gate of Death.  
*R. Steiner*



Michael Roboz (edited by Nevenka)

## **A Call to Serve Young Anthroposophists in Canada**

At the recent AGM and conference in Toronto, questions arose: Where are the young anthroposophists? How can we be of service to the next generation of Michaelites?

If you have the will to be part of a small initiative group taking up these questions, please forward your name and email address to Timothy Cox at: [timothy.cox@rogers.com](mailto:timothy.cox@rogers.com)

## **Letter concerning our website**

Dear Friends,

Council has been working hard at getting a national website posted, where information about Anthroposophy, and in particular Anthroposophy in Canada, can be displayed and shared with members and the general public. We have progressed to the point where we have a goal of having the website active and 'live' by the end of summer, or early autumn. Council is now asking for content to be added to the website in the form of Anthroposophical initiatives that are taking place in Canada. These initiatives could, for example, be work conducted at a biodynamic farm or Waldorf School, or artistic or therapeutic work being done in a community setting. Any work that has an Anthroposophical foundation will be considered for the website. Photos, stories, videos web links, or any other content that can add a living dimension to these initiatives is strongly encouraged.

If you have an initiative that you would like to consider posting on the website, please contact [Dorothy Lebaron](#) or [John Bach](#).

On behalf of Council,  
John Bach and Dorothy LeBaron

## First Class Holders In Canada

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**Brigitte Knaack**, Kelowna Tel: (250) 764-4710  
**Olaf Lampson**, Duncan Tel: (250) 746-1740  
**Christian Reuter**, Kelowna, Tel: (250) 764-4587  
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**John Glanzer**, Calgary Tel: (403) 286-8480

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### Executive Council/ Comité directeur, Gøetheanum~

Virginia Sease

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**Glimpses - between northern oceans** - is published quarterly. A pdf version is available for download on the sidebar of the Members website. A monthly eNews is available as an alternative to the print edition. – contact [info@anthroposophy.ca](mailto:info@anthroposophy.ca) to receive a sample copy or to subscribe. Our e-newsletters are available in English and French.

## Upcoming Events

**FESTIVAL OF ARTS AND EDUCATION** at the Rudolf Steiner Centre. 6-24 July. [www.rsct.ca](http://www.rsct.ca)

### GOETHEANUM SUMMER CONFERENCE.

30 July - 2 August,

[www.goetheanum.org/The-North-in-the-Goetheanum.6740.0.html?&L=1](http://www.goetheanum.org/The-North-in-the-Goetheanum.6740.0.html?&L=1).

### TOUR WITH BODO VON PLATO.

♦ Vancouver: 24-26 July.

Contact John Bach: [jbbach1@yahoo.ca](mailto:jbbach1@yahoo.ca)

♦ Toronto: 31 July - 2 August.

Contact Jef Saunders: [info@anthroposophy.ca](mailto:info@anthroposophy.ca)

♦ Montreal: 7-9 August.

Contact Jean Balekian: [helekian@yahoo.com](mailto:helekian@yahoo.com)

**The 1st World Mathematics Teachers' Conference** will take place from October 5th to 9th, 2015, at the Goetheanum in Dornach (Switzerland). Please find out more here: <http://mas.goetheanum.org/Welt-Mathematiklehrrerntagung.7762.0.html?&L=1>

**FREEDOM MYSTERY CONFERENCE** October 23 - 25, 2015  
at the Christian Community, Thornhill, Ontario.

[www.philosophyfreedom.ca](http://www.philosophyfreedom.ca)

**WITNESS** the first third of Rudolf Steiner's Portal of Initiation,  
with an introductory lecture by Christian Community Priest,  
Daniel Hafner, Oct. 31, 2015, 1:00pm - 5:30pm at the Christian  
Community, Thornhill, Ontario.

[www.philosophyfreedom.ca](http://www.philosophyfreedom.ca)

#### **ADVANCE NOTICE**

#### **ENCOUNTERING OUR HUMANITY**

International Conference in Ottawa. 7-14 August, 2016

See Page 5.

# Glimpses across Canada

## From the Atlantic Ocean



## To the Pacific Ocean