

GOLD MAKING AND SOUL DEVELOPMENT

By F. H. Julius. The article is a chapter in a larger work called *Alchemy as an Early Way to the Understanding of Nature*. The article was originally published in *The Present Age*, July/Aug 1938, Volume III, No. 7/8. The editor of the journal was Walter Johannes Stein.

By following their methods, we will endeavor to get an insight into the earnest strivings of the alchemists. In spite of numerous tales and legends, this would be impossible without the key, which Rudolf Steiner gave in his various lectures about this subject. As a starting-point we will take a simple process, which is still in use and which is certainly connected with alchemy: the preparation of flitter gold, a cheap kind of gilding. The following recipe can be found in a modern book (1938): Take 12 parts tin, 6 parts mercury, 7 parts sulfur, and 6 parts ammonium chloride. Mix these ingredients and heat them until there is no longer any white vapor. Then beautiful shining gold scales will be the result. Chemically this is stannic sulfide (SnS_2), which is usually only an orange yellow powder.

Although this process is very simple as compared with the original processes, yet it bears the imprint of alchemy, and therefore much can be learnt when we give careful attention to the qualitative alterations and when we use the key, mentioned above. Tin is not a very noble metal; it is apt to become grayish and earthlike. This is ennobled until it shines like gold. The transition is mediated by three substances; that is ammonium chloride, mercury and sulfur. In this way it becomes clear at once that those three substances are the well known "tria principia" of the alchemists: salt, mercury and sulfur.

What in fact was the meaning of this making of gold? In general we can admit with the skeptics that the alchemists were quacks. This is nearly without exception true for all known gold makers, because the real alchemists worked in secret. They did not look in the first place for the substance gold, they wanted to give the quality of gold to their own inner being. Their ideal was the possession of a *golden heart*.

Why did those people take gold as an example? Because it is the substance which always shines radiantly, which cannot be affected by any earthly influence. Even in the most violent fire it remains unaltered or its brightness even increases. Also of all substances it is the most plastic, it can be expanded indefinitely without losing its inner structure. In the hand of a medical doctor it is one of the most valuable medicines. Gold impressed Nietzsche so deeply, that he spoke of it as "bestowing virtue."

Gold was looked upon as the material image of the highest in nature, of the eternally radiating and life-giving sun-being. The alchemists wanted to reach in their inner being the height at which gold stands as a substance. They wished to become bestowing and blessing beings and they also wanted to develop medical powers. Also they tried to become as resistant as gold to the influences of lower earthly powers.

These real alchemists, were they not chemists? Yes indeed, they were, but with a disposition which is far from that of the modern man of research or science. To produce the substances which they were making was only a secondary consideration; the principal thing was to follow the processes of qualitative metamorphosis. To them each experiment was an inner exercise and a meditation. They formed their great processes as examples for the development of the soul to the highest.

They also described the inner development of man in the form of an alchemistic process. A valuable example of such a description is the booklet *The Alchemical Wedding of Christian Rosenkreutz*. They still knew that man originally was deeply connected with the creative powers in the world and to regain this connection was considered by them as their great task. So they looked in each process for the meaning to man, the micro-cosmos, as well as for the meaning to the world, the macro-cosmos. When we know this we can get an understanding of the *tria principia*.

Where can we observe salt in the best way? In the process of crystallization. Make the experiment. In a glass of hot water we dissolve so much saltpeter (KNO_3) so that in the process of cooling it crystallizes slowly. You will be struck by the indescribable cool beauty of the growing crystals, by the exact forms, by the marvelous luster and by the completely transparent pureness. In no other natural process is the strictness of the world-laws so directly visible.

The alchemists therefore considered it as an ideal example for their inner training. They tried to form their thinking in accordance with this example, they wanted to make it as clear and as exact as a crystallization process. They looked upon it as the revelation of the Divine thinking. In following such a process with religious devotion they tried to form themselves according to the divine-natural example. Further they knew that the thinking, purified in such a way, has also a cleansing effect on the whole being; it assisted them to overcome the destructive passions. A reflection of this conviction is still to be found in practice when provisions are salted in order to protect them against deterioration.

In nature they saw the salt process everywhere, where solid matter is deposited out from the liquids. The greatest salt process is the forming of the firm crust of the earth.

When experimenting a little with mercury, we can find what they considered to be the nature of mercury. We all know such drops, which slip away just when we try to grasp them. It is interesting to see how every movement of the container is followed. It is possible to let mercury creep very slowly, then again it trickles easily or suddenly it begins to run, just according to the way that you move the box in which it is contained. If you let a drop of mercury fall, it bursts asunder in innumerable little drops, all of which behave in the same way as the original one, but which also tend to unite again. When heating such a drop it seems to disappear into nothingness, until you suddenly find that in cooler places many little drops appear again.

Still greater is the power of mercury to dissolve other metals. Gold disappears when it is touched by it if only for a moment but it can be regained by evaporating the mercury.

Again we can go into all these things and find that there is a swaying between surrender and self-maintenance: it is to be prepared to take up the other entirely and yet to give it back unchanged or even ennobled. Thus the mercury-process becomes the example for the strong pure feeling faculty. In looking at this process it was possible to train the love-forces. Dissolving especially was called *mercury* by the alchemists and they approached all kinds of dissolving processes with the greatest reverence.

If we now consider the macro-cosmic nature, we find again all those things in the working of water. There we find the disappearance and rising of vapor and the reappearance and descending as rain. There we find silver bubbles, foaming in the waves, but also splashing drops in the air. The reciprocal influence is essential for *mercury*: taking and giving, expansion and contraction, all of which we also find in our breathing.

Now it will be understood that by the word sulfur they did not mean the substance sulfur, but that sulfur is the representative for all burning substances. Sulfur points to burning and to all processes connected with warmth. Again it is good to start from a clear example. Think of a pile of wood, which is set on fire. At first the branches lie there as dry and dead things. Suddenly it begins to crackle, flames arise, the wood starts blazing. Finally everything blazed up as if each flame strives to disappear before the others. This lasts till every form has been destroyed and nearly all substance has been given back to the cosmos. Again the alchemists saw this as an example, this sacrifice of its own form, this surrender of the Heavens. They considered it as an expression of divine powers, which sacrificed their beings to still higher powers. Again they went into this process with the greatest reverence and they tried to train their will-force in such a way that they could serve the highest with their whole being.

To the alchemists salt, mercury and sulfur meant all embracing ideas, which gave them a deep insight into the powers working in the world. They were entitled to say: all that exists is part of the *tria principia*. On the other hand it is a false idea when we believe that they were primitive enough to think that each substance consists of an intermingling of salt, mercury and sulfur. These ideas were so all embracing to them that they could reveal to them the connection between nature, man and the deepest religious revelation. Often you can find that they connect sulfur with God the Father, mercury with God the Son, and salt with the Holy Spirit. From a human point of view salt, mercury and sulfur are connected with thinking, feeling and willing, and also with the processes which are the physical basis of these three soul faculties: the nerve processes, the breathing and the metabolic processes. Thinking again about the foregoing it may become clear that even such a simple

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The *Portland Anthroposophic Times* is published twelve times a year by the Portland Branch of the Anthroposophical Society in America to serve members and friends in the wider anthroposophical community. Printed copies of the newsletter are available at the Steiner Storehouse, Portland Waldorf School, Cedarwood Waldorf School, Sagewood School and Swallowtail School. The newsletter and calendar are also posted on the Portland Branch website at www.portlandbranch.com.

Questions, suggestions and submissions may be sent by e-mail to anthroposophy@earthlink.net. Items selected for publication in the Portland Anthroposophic Times may be edited for style, content and length. The deadline for submissions to the *Portland Anthroposophic Times* is the first day of each month for publication in that month's edition. Submit calendar items to branchcalendar@mindspring.com no later than the first of each month for publication in the next edition.

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process as the preparation of flitter gold can be an image of soul development. In the case of an undeveloped human being, the soul-life is grayish as tin and as easily influenced by the lower metabolic processes of the body. Through the connection with salt, mercury and sulfur, with the divine thinking, feeling and willing, it was possible to free oneself from the too earthly powers and cosmic sun qualities could then be taken up. Besides, the preparation of gold is an image for the development of the earth. The alchemists considered it as something wrong that the earth is a dark body. They wanted to help in order to bring into manifestation the sun nature, which is hidden in the depth of the substance.

It may seem bold to jump from such a simple process as is dealt with here, to such immense connections, but it is impossible to understand anything of the work of the alchemists without doing so. all processes which they accomplished were imitations in miniature of something much greater. Their dealings had a cosmic character. They felt like priests of the world-order and their laboratory table was their altar.

And what about the preparation of the material gold? Did the alchemists develop such a power that they could realize in the substance what they accomplished inwardly? We do not want to decide anything about this and certainly we do not want to deny the possibility. Why should not the human soul, when she is trying to live in harmony with ever deeper world laws, obtain control over ever more hidden powers?

Nowadays it is possible already to look back without prejudice on alchemy as well as on materialistic chemistry. We may be thankful that a time came in which mankind learned to work with the most exact and strict ideas, because finally there were only a few people who had a clear conception of alchemy with its remarkable symbolic and mysterious processes. However, it seems to be a task for us to keep the clear light of the exact ideas and to use it to penetrate the dark treasuries of alchemy.

YOUTH CONFERENCE AT HEARTBEET LIFESHARING

Tiemen and Els Woutersen, Baltimore, MD

Over the Memorial Day weekend in May 2006 Heartbeet Lifesharing had its eighth semi-annual anthroposophical youth conference at Heartbeet Lifesharing in Vermont. There were many new faces as well as those who have come to previous conferences at Heartbeet. The 80 participants came from as far away as Texas and California as well as from the Toronto and Montreal areas and the New England and mid-Atlantic regions. The conference was held at the newly built second house called Kaspar House, which was named after Kaspar Hauser. The theme of the conference was "Christ's Reappearance in the Etheric".

The next conference at Heartbeet will be October 7-8, 2006 (Columbus Day weekend). The theme will be on the Fundamental Social Ideas of Rudolf Steiner and *The Green Snake and the Beautiful Lily* by Goethe. For more information call or email Rachel Schwartz (802) 472-9919 & raugustina@hotmail.com or Heartbeet on the internet at www.heartbeet.org.

COUNCIL'S CORNER!

By Marsha Johnson, Portland, OR

ANNUAL MEETING: Saturday September 23rd, 2 to 4 pm, please plan to attend our non-profit corporation's Annual Meeting at Valerie Hope's home at 2606 SE 58th Ave, Portland. There will be Initiative Presentations, Elections for Board Positions 1-7, Steiner Trivia Part II, a light dessert, and reports from the Council. We will also distribute the new Branch telephone directory. Please bring along a light dessert to share, we will enjoy tea and coffee, and a great time together.

NOMINATIONS FOR THE COUNCIL: Please consider serving on our Branch Council. The work is satisfying and interesting, the current members are filled with joy and enthusiasm, and the Branch is growing and prospering in so many ways! This is a great time to run for a Council position and you are all encouraged to consider this seriously and contact Marsha Johnson at 503 282-6258 or e-mail Oregon7@aol.com or any Council member to express your interest. Presently, these Branch members have expressed interest in the Council positions to be elected this year: Tom and Ruth Klein, Walter Rice, John Miles, Marsha Johnson, Cheri Munske, and others.....please consider thoughtfully and then step forward.

ADVERTISING: Our initial campaign for ads for our wonderful newsletter is an enormous success! You will begin to see these colorful and persuasive ads in the September issue and on our website. Please mention seeing the ads when you do business with our new supporters, and refer your friends. We appreciate the addition to our revenues which help support all of the Branch efforts. Interested in an insert or other ad distributed to many in the area? Contact Marsha Johnson at 503 282-6258 or Oregon7@aol.com.

ANNUAL MEMBERSHIP STATEMENTS: A new statement for Branch Members will accompany the mailing to be sent for the Annual Meeting. Please read the card carefully and complete and return to indicate your membership status, and consider the Suggested Donations/Dues for your giving purposes. As we are a 501 (c) 3 in the State of Oregon, remember your donations to our Branch are tax deductible and directly support our famous newsletter (it has just come to us recently that the Executive Council in Dornach reads it!) our meetings, outreach events, and festivals. According to our bylaws, voting members of our Branch must also be members of the Anthroposophical Society.

OUR WEBSITE: Have you visited our website lately? There are many interesting and excellent pages there, with links to many other sites and our Calendar for last minute up to date info on exciting events, study groups, and meetings. Check it out at www.portlandbranch.com.

NATASHA MOSS BIOGRAPHY

By Diane Ramage

Natasha Moss was born in 1950 in Montreal, Quebec (which happens to be on almost the exact latitude of Portland, Oregon). Her great-grandmother, whose rabbi husband was killed in a pogrom in Russia, immigrated with some of her children to Montreal. One of those was Natasha's grandmother, who called herself a free thinker and was a good artist and seamstress. Her parents were communists and idealists, and then came Natasha, anthroposophist. When the children were young the children and adults would go to a camp called Beaver camp in the summer where Pete Seeger would come and play banjo. When she was about 5, her parents, together with other communists, bought 9 shared attached houses in the country, and they spent each summer there until she was 16, with lots of food, and adults intensely conversing about politics and the state of the world. She made lifelong friends there. Her parents left the Party because of Stalin. Still her dad refused to be a capitalist, and worked as a cutter in a factory. Thus much of her early life was spent in poverty with her older brother and her younger sister. Her brother is now a director and producer in Canada (whose two sisters called him the "Emperor of Canadian Television"), and her sister is a successful writer of children's television. Finally, her dad said he had to choose between his ideals and family, and became a successful business man. Her mom was a teacher and a principal in private schools.

Montreal is a sophisticated city, with older brick and stone buildings and tall French churches and lots of trees. She anticipated ice skating and playing in the snow each winter, which lasted from November to April. They were not raised in a religion. When she was young she tended to get lost, and once her parents found her in a church talking with priests. When she was 9, she spent the night at a Christian friend's house. Natasha told her she wasn't like her. The friend asked with alarm what she was. Natasha replied "it starts with a J." "Japanese?" queried her friend. "No, Jewish." "What's that?" "We don't celebrate Christmas." She then spent an uneventful first Christmas with her friend. Lots of folks tried to convert her. Her Scottish neighbors brought her once to church, and when she came home she told her mother she believed in God. "You'll get over it" her mother responded. They had no toys, which allowed free range for imagination and play, turning furniture upside down. They fortunately watched only a little TV on Saturdays when she was 7 or 8. She attended a small public grade school and a high school with around 500 children. She remembers almost nothing after second grade, though she remembers writing a book report on "Siddhartha" in 7th grade and speaking with her mother about it. In High School she liked geometry and Latin and discovering all the words derived from it in our language.

When 16, she told her mother she was going to Quebec City with a friend. Instead she hopped on the back of her boyfriend's motorcycle and headed for New York to visit his brother. Unfortunately, it broke down in Plattsburgh, NY, so they hitchhiked and spent the weekend in New York City. They hitchhiked back to Plattsburgh, thinking to have the cycle

repaired, but nothing was open. She called her brother to come pick them up, but he said he was going to tell their mom. At that, she fainted. When she woke up in the phone booth, there were a circle of unknown faces staring down at her. Her parents came to pick them up, and when she arrived home, her sister had put the following note on the door: "The family who has a crisis together is the nicest together." At 16 High School was over, and she moved with her boyfriend into a house which was the Hare Krishna headquarters in Montreal, though she was never a Hare Krishna. At 18 she and a friend who was a teacher took a train across Canada, hitchhiked through Oregon to LA, California, to experience the West and to visit a friend in Mill Valley, CA. She thinks the friend was speaking on the train to a teacher who may have been a Waldorf teacher. While in LA someone pointed out to them what may have been the Los Angeles Waldorf School. On the bus back through Portland she felt that it reminded her of Montreal, and 18 years later she ended up in Portland.

On returning to Montreal, she and her siblings finally convinced their dad to quit his stressful job and to open a health food store, since he was into Macrobiotics and healthy eating. He bought one, and then told Natasha it was hers to run. However, she had a hard time charging anyone for a necessity such as food, so the profits went way down, and he was forced to sell it. She and her dad didn't talk for years afterwards.

She was very close to her cousin Bonnie, lead singer in a blues band, and met her cousin's boyfriend's brother with whom, after a brief stint at college studying math and sciences which is a blur for her, she visited her brother in England where she turned 21 in the winter. Her boyfriend and his friend bought motorcycles, and she rode on the back in the winter of 1971 south to Spain, while it rained all the way, and took a small ferry in the worst storm in years to Ibiza for a few months. They were lost for 3 days at sea, with the tables torn loose and flying all over as she perched on a cot with her boyfriend, since she didn't want to sleep with the women and the chickens. They then drove north and again visited her brother in England. She stood on the coast at Dover and remembered a book by Doris Lessing where communities were little islands of light, a preview of her return to Montreal where she met Anthroposophy. She also had a vision of herself in a little room, studying, which was a pre-vision of her time at Emerson.

On her return to Montreal, she learned that her cousin attended a singing camp, where one of the teachers was the son of the President of the Montreal Anthroposophic Society. Bonnie found an autobiography of Rudolf Steiner there. Then Bonnie read "Occult Science". They used to spend winters together in a country house 2 hours north of Montreal. On the 2 hour trip back she told Natasha all about "Occult Science". Natasha was 22. She read it. Then they attended a study group on the book, with lots of Swiss and German and a few young folks. Four of them met several times a week with the eurythmist Christa Keuhn and worked with eurythmy, even giving small performances, though it never occurred to Natasha that she might actually become a eurythmist. She had loved and taken modern dance as a teenager. Bonnie and her husband were thinking of starting a Waldorf School, and Francis Edmunds came to speak. She broke up with her boyfriend, so she decided she would go back to College and study English Literature, but Bonnie said "You're crazy, you

could go anywhere, go to Emerson!" so she went to Emerson College. She studied "Philosophy of Freedom", which she really enjoyed, as well as projective geometry, and she had a conversation with Hans Gebert on how to deepen her understanding of projective geometry. He told her to take math to help her with that, so on returning to Montreal she went back to college to study philosophy and math. There was a possibility of caring for Ernst Lehrs in Germany, but someone else beat her to it. Through a friend she knew at Emerson, she met Blondine Hautecoeure in Montreal, and proceeded to study the Speech and Drama Course with her. At the same time, her dad wanted to make amends and asked her to help office manage his insulation business. She left college and managed the office while continuing the Speech and Drama study with Blondine. Together, in 1978 they went to Spring Valley to see the Mystery Dramas directed by Peter Menaker. It was an eventful weekend, but she found it a strange place and told Blondine she was never going back. But later on she ended up spending 7 years there.



During that weekend she met Penelope Laitt, who was an actress in the plays and who'd studied in Dornach. When she told her she was going to study in England, Penelope energetically asked "why go to England when you could study with Virginia Brett?" who had an English Speech School in Dornach. She went and Virginia opened up a world of poetry and literature for her, but the English Speech School was no longer viable by Christmas time. By that time she knew she had to study eurythmy, as at every weekly performance she grew more certain that that was her calling. She told Virginia that she wanted to attend the Lea van der Pals eurythmy school. The feisty Virginia threw a pillow at her and told her she had to attend the Zuccoli School and helped her get in. But after a year she realized she needed to study in English because she was strongly connected to the English language and poetry. She felt the need for the iron in the soil of North America when doing eurythmy. She heard Dorothea Mier was teaching in Spring Valley, so in spite of her previously saying "never" she went there and finished her training. After graduation she performed with Dorothea and the stage group for 3 1/2 years, touring North America, and performing in Portland in 1987. She worked intensely with Kari van Oordt as well, and later with Helene Oppert. Those people gave her tremendous impetus for her later work.

Don Marquiss came to Spring Valley during her last year of training, 1983 - 84. They were friends for many years, then they got together in his last year of training, and she became pregnant with Christopher. After graduation, Don was looking at Chicago and Eugene for teaching possibilities. For different reasons, neither option was right. Lesley Cox, Portland eurythmist, became pregnant and called Don to come and teach eurythmy in



Portland. Raewyn, Lesley's child, and Christopher were born 1 month apart and were very close growing up. It was Natasha's 2nd Moon Node time in 1987-88. It is now her 3rd Moon Node time. She at first felt like she was on another planet in Portland and really missed her performing colleagues, but she had Christopher. In her 3rd month of pregnancy, she heard the name Christopher, (not a name a Jewish grandmother would choose) and dreamt she was holding a little baby. When Christopher was 2, she started to work with eurythmy again. She first taught to help out Don at the Portland Waldorf School and taught there for many years. Parents from each class were given participative classes where she talked about Wordsworth and Coleridge, and they also did and saw eurythmy. Don and she brought in performing groups from Stuttgart and Spring Valley. Around 1995, Don asked Michael Leber from Stuttgart to lead a eurythmy conference in Portland and for 7 years eurythmists came from all over North America to participate in the conference. Helene Oppert came from France to teach there as well. During this time Natasha continued to work artistically and to perform in various places in the U.S. She was also teaching eurythmy once a week for many years at the Michael Institute, and four years ago some of the students came to her and wanted to do a eurythmy training. She spoke with her Spring Valley colleagues and they gave her support to begin training. It is still evolving, and she now has Spring Valley sponsorship, and Michael Leber comes each summer from Germany to help. As yet it is not a school, but an evolving training, and she will see where it will lead.



Her parents are still alive, and understand her involvement in Anthroposophy, and appreciate Waldorf Education and Eurythmy. She and others just returned from performing "Poetry in Buchenwald" in Fair Oaks, CA, which was received well. At this Moon Node time, she is deeply questioning what her life is calling her to wake up to next.

Portland Anthroposophical Society Calendar - September 2006

Ongoing Events and Study Groups

Portland Waldorf School Community Choir

Every **FRIDAY** morning from 8:45 - 10:00 am (2300 SE Harrison Street, Milwaukie) for anyone in- and outside the PWS community who enjoys singing songs through the seasons, the centuries and around the world. First rehearsal Friday September 8th. This event is free and a community builder. More information: Marion Van Namen (503)956-4046.

African Drumming Classes for Adults and Teens (6th grade and up)

Every Wednesday evening from 7:00 - 8:30 at Cedarwood School (3030 SW 2nd Ave, Portland) in one of the kindergarten rooms downstairs (you'll hear us). \$12 per class or \$60 for 6 classes. Drums provided. Classes will resume Wednesday September 6th, 2006. More information: Marion Van Namen (503)956-4046.

Anthroposophia Study Group

Call for meeting times to Valerie Hope 503 775-0778.

Anthroposophical Medicine Study Group

Once a month Monday 7-8:30 PM at the clinic, please contact John Takacs by e-mail at docstakacs@comcast.net or Kevin Kane at drkev@involved.com.

Anthroposophical Psychology Study Group

Open to new members with a counseling or psychology degree. Meets once a month on the evening of the 4th Tuesday, at Bothmer Hall. For information contact Amy Thomas by e-mail at gnomehaven@msn.com.

Biodynamic Agriculture

Reading "Introduction to Culture and Horticulture". First and third Sunday at 5:30 PM with pot luck, held at the Parker's 5720 SE Harney Dr. Contact Sharon Parker at sharon.parker@providence.org or (503) 777-9086.

Eurythmy

Training offered by Portland Eurythmy on weekends and evenings. Please contact Natasha Moss at 503 233-0663.

Karmic Relationships

Working through Rudolf Steiner's Karmic Relationships Cycle of lectures. Call James Lee for information 503 249-3804.

Life Beyond Death

Reading the collection of Steiner's lectures. Call Cheri Munske 503 772-2632.

Mystery Dramas, with Warm-Up Speech-Formation Exercises

Wednesdays 7:00-9:00 p.m. Call Diane Rumage at 360 241-7854.

Waldorf Education and Teacher Training

Lectures and courses conducted throughout the year by the Micha-el Institute. Contact John Miles at 503 774-4946 or by e-mail at johncmiles@usa.net

Occult Physiology

A weekly study group meets Tuesdays, 7:30-9:00 PM. A series of eight lectures given in Prague between 20 and 28 March, 1911. In *An Occult Physiology*, Rudolf Steiner represents the human organism as much more than conventional medical science would even consider. He describes it in form and function, and in its very evolution, as the expression of activities of soul and spirit, both human and super-human. Contact Diane Rumage at 360 241-7854 for information.

Deepening Our Experience with the Six Basic Exercises

Saturday 9:00-10:00 AM

September 9-October 7 at 3135 NE 17th Avenue, contact Jannebeth Röell at 503-249-3807. Please call to confirm the activity close to the date.

Upcoming Events

SEPTEMBER 7-28

Micha-el Institute

9/7 "Human Biography"; 9/14 "The Three Ages of Childhood"; 9/21 "The Waldorf Curriculum and the consciousness of children"; 9/28 "Working with the Temperaments". Contact John Miles by phone at 503 774-4946 or by e-mail at johncmiles@usa.net.

SEPTEMBER 10

First Class of the School of Spiritual Science

Bothmer Hall, Blue card required – Discussion at 8:30 AM, class at 9:30 AM sharp. Followed by meeting facilitated by Valery Miles and Don Marquiss. Please contact Jannebeth Röell 503/249-3807.

Wednesday, SEPTEMBER 13

Working with the Seasons

Wet-on wet watercolor painting class at the Studio, 12160 SE Mt Scott Blvd, Portland OR 97086. 10.30AM Coffee, 11 AM-12.30 Painting. Contact Valerie Miles at 503-774-4946.

SEPTEMBER 13 - NOVEMBER 1

Color contrasts

9AM-10AM Seven painting classes on Wednesday mornings at 3135 NE 17th Ave, Portland OR 97212. No class October 11th. Contact Jannebeth Röell by telephone at 503-249-3807 or by e-mail at Jannebeth@mindspring.com.

Tuesday SEPTEMBER 19

Veil Painting Class

Veil painting class at the Studio, 12160 SE Mt Scott Blv, Portland OR 97086. 10.AM-12PM Contact John Miles at 503-774-4946.

Saturday SEPTEMBER 23 2 pm to 4 pm

BRANCH MEETING

2PM-4PM at Valerie Hope's Home 2606 SE 58th, Portland, OR, 503-775-0778. Presentations of Branch Council, Budget Report, Reports from the Initiatives, Steiner Trivia Game, Annual Elections, Distribution of Phone Directory 2006. Light refreshments, tea and coffee

SEPTEMBER 22-24**Removing the Blindfold: A Path toward Reconnecting with the World of Nature.**

This weekend will explore a path toward reconnecting with the world of nature through ceremony, Goethean observation, artistic activity and conversation. The weekend highlight will be a float rafting trip on the Squamish River in British Columbia, a traditional waterway used by the Squamish First Nation people. Contact Leslie Fish, 604 986-8036 or e-mail fish01@shaw.ca.

OCTOBER 5-26**Micha-el Institute**

10/5 The world of soul and spirit; 10/12 The evolution of the earth; 10/9 Reincarnation and karma; 10/26 The task of humanity. Contact John Miles at 503-774-4946

OCTOBER 8**First Class of the School of Spiritual Science**

Bothmer Hall, Blue card required – Discussion at 8:30 AM, class at 9:30 AM sharp. Please contact Jannebeth Röell 503/249-3807.

OCTOBER 7-8**Fundamental Social Ideas of Rudolf Steiner**

The next conference at Heartbeat will be Columbus Day weekend. The theme will be on the Fundamental Social Ideas of Rudolf Steiner and *The Green Snake and the Beautiful Lily* by Goethe. For more information call or email Rachel Schwartz (802) 472-9919, raugustina@hotmail.com. For more information on Heartbeat Lifesharing, visit www.heartbeat.org.

Friday-Sunday OCTOBER 13-15, 2006**Spirit in Practice - Annual General Meeting 2006**

This year, from Friday October 13th through Sunday October 15th, the Anthroposophical Society will hold its annual general meeting in Kimberton, Pennsylvania. Virginia Sease is the keynote speaker bringing results of her work around the biography of Ben Franklin to the conference. MariJo Rogers will speak about the Archetype of the Anthroposophical Society using the three calls to Practice found in the Foundation Stone Meditation. Cornelius Pietzner and Coleman Lyles will speak about the relationship of the many anthroposophical initiatives and the Anthroposophical Society. Many workshops are planned, including Mystery Dramas, Foundation Stone Meditation, Calendar of the Soul, Building Anthroposophy, Work at the Goetheanum, Anthroposophical Businesses, School for Spiritual Science, and more. Several meals are included with the conference. Additional information will be forthcoming.

Friday OCTOBER 27, 28 and 29**FOUNDATION STONE MEDITATION WEEKEND**

Bothmer Hall in Portland, Oregon 5915 SE Division
Friday, 7:00 PM. All are welcome to the Friday evening opening and introductory session at 7pm featuring presentations by Dorothea Mier and Jannebeth Röell. \$10.00 contribution at the door. (The Friday activity is open to the general public.) Saturday and Sunday Morning. Dorothea Mier will work with eurythmists on Rudolf Steiner's indications for the presentation of the Foundation Stone Meditation in eurythmy. (These sessions are for eurythmists only.) For information and financial arrangements contact Don Marquiss 503 235 8957 or donmarq@easystreet.com.

OCTOBER 27, 28 and 29**The Art of the Speaking Word: WordShops and Speech Meets 2006/07 Helen Lubin, with Margaret Kerndt and others.**

WordShops Saturdays, 9:00-12:30 A time to join with others in cultivating a connection to the spoken word and its humanizing process. Each WordShop can be attended independently of the others, and includes eurythmy or Bothmer gymnastics.

Speech Meets For those who wish to develop an ongoing speech practice. These weekends include the Saturday WordShops. The first Speech Meet is open to all. The following ones build on the first, and participants are asked to attend them as a whole.

See the complete flyer included with the September Newsletter for dates, times, workshop themes, cost and contact information.

Pre-registration is essential!

NOVEMBER 1-5, 2006**The Movement in Rudolf Steiner's Six Subsidiary Exercises**

Jaimen McMillan will present an approach to these subsidiary exercises that imbues them with the life that they were meant to have. Applying exercises from the discipline of Spatial Dynamics we will explore these six steps. This course promises to bring your meditative life into movement. For information e-mail to sdiadmission@earthlink.net.

NOVEMBER 2-DECEMBER 7**Micha-el Institute**

11/2 How to tell stories; 11/9 What stories tell and how to tell them; 11/16 Curative stories and the use of language; 12/7 Practical story telling. Contact John Miles at 503-774-4946

NOVEMBER 5-10**Spacial Dynamics Course**

Camp Karotli in Boring, contact johnதாகcsdo@hotmail.com

OCTOBER 8**First Class of the School of Spiritual Science**

Bothmer Hall, Blue card required – Discussion at 8:30 AM, class at 9:30 AM sharp. Please contact Jannebeth Röell 503/249-3807.

JANUARY 14, 2007**First Class of the School of Spiritual Science**

Bothmer Hall, Blue card required – Discussion at 8:30 AM, class at 9:30 AM sharp. Please contact Jannebeth Röell 503/249-3807.

29 JANUARY 2007 - 2 FEBRUARY 2007**Rudolf Steiner's Economics Course**

At Kellogg West Conference Center, Pomona CA. See the flier on the Branch website at www.portlandbranch.com.

July 8-15, 2007**Nineteen Lessons of the School for Spiritual Science**

In Ann Arbor, Michigan. Members of the North American Collegium of the School for Spiritual Science, including its representatives from the Class Holders Circle, in collaboration with the Executive Council and Collegium of the School for Spiritual Science at the Goetheanum, Dornach, Switzerland and the General Council of the Anthroposophical Society in North America is planning to hold all of the nineteen lessons of the School for Spiritual Science in Ann Arbor, Michigan during the week of July 8 to 15, 2007, as an activity of the North American Collegium of the School in conjunction with the Anthroposophical Society. More information will be posted when made available. This conference is open to members of the School for Spiritual Science.



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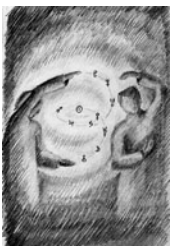
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The Art of the Speaking Word

Helen Lubin

with Margaret Kerndt and other guest faculty

Portland WordShops and Speech Meets 2006/07
(Specific locations for each weekend will be announced)

WordShops Saturdays, 9:00-12:30 A time to join with others in cultivating a connection to the spoken word and its humanizing process. Each WordShop can be attended independently of the others, and includes eurhythmy or Bothmer gymnastics. \$42

Speech in Education, Speech in Our Lives

The vitality of the spoken word can form, confirm and free the growing human being. Exploring formative and individualizing forces in the spoken word, in support of the daily speech practice in the Waldorf classroom. **October 28.** Please register by 9/30.*

I See What You Mean

The spoken word awakens us to the world, to each other and to ourselves. Work with a selection of poetry will help us improve breathing, mobilize imagination and find our own voice. **February 3.** Please register by December 1.*

Time Crisis – Healing Time

Coping with Chronos through poetry's Kairos qualities. 'Time stress' challenges our health and well-being. Through speech, one of the 'time' arts of Waldorf education, we can befriend time, receiving its support and vitality. **March 3.** Please register by Feb. 3.*

Speech Meets

For those who wish to develop an ongoing speech practice. These weekends include the Saturday WordShops. The October Speech Meet is open to all. The following ones build on the first, and participants are asked to attend them as a whole. \$125 / weekend.

Oct. 27-29, Feb. 2-4, Mar. 2-4, April 13-15. Friday 7-9 p.m., Saturday 9-12:30, Sunday 10-noon.

Preview Summer 2007 – Portland WordShop. A one-week, half-day intensive, introducing a one-year program that can be taken independently as an enrichment course or as the first year of the full 4-year professional training.

Speech artist Helen Lubin (Fair Oaks, CA) received her diploma from the School for Pedagogical and Therapeutic Speech Arts (Germany) in 1985. Her main focus is *Speech and Drama in Waldorf Schools in North America*, now in its 12th year (with classes, teachers, individual children, parents). Helen also works in private practice and with teacher education programs. 10 years in curative education; B.S. Special Educational Studies, M.A. Human Development; played *Maria* in Rudolf Steiner's four *Mystery Dramas*; co-founder of *The Speech School of North America*; translator/editor of *Anthroposophy Worldwide*.

* Pre-registration is essential! Helen Lubin, 916 966 5749, HelenLubin@aol.com